

May 19

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PRINCIPLES may never be abandoned

for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to divine pleasing. The Apostle Paul was ready to go to any length in defense of principle (Galatians

2:5,11), but in the sacrifice of his earthly rights and privileges and liberties for the sake of Christ and the church, the apostle evidently came next to our Lord Jesus, and is a noble example to all the church.

R4927 (From Harvest Truth Database v10.0)

OUR RESPONSIBILITY TO ONE ANOTHER

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1

THE GREAT PRINCIPLE set forth in our text is the principle of Love, the essence of the Divine Spirit. God is love; and the Spirit of love is the Spirit of God. This spirit, operating amongst God's people, necessarily makes them considerate of one another. It is the opposite of a selfish spirit. It seeks the welfare of others as well as of itself, especially the welfare of the household of faith.

In every case it should be our disposition, as far as possible, to help the weak and those who need assistance. The general disposition of the world, on the contrary, is to speak slightly of those who are weak and to say, "They have my sympathy." But *really*, the weak do not get much sympathy. The world applauds those who are the most successful, the mighty, the rich. But as God has sympathy for the weak and lowly, so we should show sympathy more for those who are in need of sympathy than for those who are not. In the Church there are some who are *intellectually* strong, some who are *intellectually weak*, some who are *physically strong*, others who are *physically weak*; some who are *spiritually* strong and others who are *spiritually weak*.

In proportion as we are strong, we should not only help others to overcome their weaknesses, but should be assistful to all, encouraging them and pointing out to them how they can best overcome their shortcomings. We should not make these points too strong, however; for most people do not appreciate their own weaknesses; and the stronger should bear with them in their difficulty as well as bear some of their blunders. If anyone sees his own weakness, it becomes a wonderful incentive to endeavor. Therefore, the mission of the stronger would be so to call the attention of others to their weaknesses as not to offend or stumble them. If their attention be called to these weaknesses in a wrong way they are liable to be stumbled; but if called in a wise way, they will be helped. This might be applied in all the ramifications of life. We should ever be on the alert to see and to overcome our own weaknesses, and to be glad to spend and be spent in the interest of the brethren, considering matters from their standpoint and lending them our assistance.

The Elders in the Church should be really elder brethren. In the family the elder brother is supposed to be next to the father, helping and assisting, and spending himself for the interests of the other members. And so in the Church. Those who are older in the Truth, who are more developed in the Truth, should encourage, assist, lift up and defend the younger. This we observe in the affairs of earthly life in every family. The elders are helpful in the family to give assistance to the younger, and at the loss of their own convenience, their own preferences; their own pleasures are to be yielded up in the interests of the younger of the family. The thought of the Apostle is that both strong and weak should be growing in grace, in knowledge and in love by exercising themselves in spiritual things.

"WE ARE NOT TO PLEASE OURSELVES"

The latter part of the text, "And not to please ourselves," carries with it the thought that, although we have made a consecration to the Lord, although we have turned our backs upon sin, nevertheless we have a tendency, a disposition to sin. The disposition of the New Creature, however, is not to sin, but to do that which is right and to build himself up in the "most holy faith." Yet in seeking to build himself up in that "most holy faith" he might allow something of self-interest to stand first in his mind. But while he should have self-interest prominent in his mind—his own upbuilding—he should remember that, having responsibility in being a member of Christ,

R3646 "In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1,2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do,

in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor [brother] *for his good, to edification*"--i.e., not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be

no schism in the body; because the members all have a mutual care and a mutual love one for another--a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others...

he should not wish merely to please himself, but should be willing to forego some of the right and proper things that he might serve others, and thus get a lesson in the Lord's providence. For instance, the more spiritually developed might choose to be off by themselves discussing the interests of the work. But the spirit of the Apostle's exhortation seems to be that they should look beyond their own preferences, seeking to arrange their own affairs so as to be most helpful to the brethren.

Amongst the different classes of the Lord's people, the classes of Bible students, there is a disposition among those who are more advanced to segregate themselves, to hold themselves aloof from the others. We have endeavored to throw our influence against this disposition. If there are some who have less knowledge let them have the opportunity to learn. If they should bring in good, hard questions, so much the better. We are not merely to please ourselves in respect to time and places of meetings. We might see that some would be desirous of having the meetings in places more difficult of access, but we are not to be selfish or self-seeking, but seek to please the majority of those whose interests are concerned. If this spirit were observed in classes, more progress would be made; and the Lord's people in general are learning this lesson.

The same thought applies to the servants of the Church. There is a disposition for the Elders to say, "We will meet together and discuss amongst ourselves different things." Now, this is not with bad intention. It might be wise to do so occasionally. But as a general thing, the Elders should meet with the Deacons and treat them with confidence, so that they also might be counted in the Lord's service: it is better for all to meet together, and in the majority of things to have the congregation informed about everything, rather than to keep secrets from the Church. Of course, there would be, at times, something not to be made public in a general way; but, as a rule, the Elders and the Deacons should seek to arrange their meetings so as to assist all the congregation who have time and ability, etc., that all will feel that there is no class separation.

Centuries ago the theory was started by the Catholic friends that the clergy are a separate class constituting the Church, and that the others are the children or infants of the Church. This theory was adopted afterwards by the Protestants. And so we see that the clergy set themselves off by themselves as a separate class. The fact that the Lord has set some in the Church as Elders does not make them separate. We are all one class. Thus, the Apostle says that the eye cannot say to the foot, "I have no need of thee." Every member is to be considered; and no one is to assume a position over others. If one has a higher office he is to use it for the others; if one has a lower office he is to use it for the general good. And so, the Church is to make herself ready until all come to the fulness of the Body of the Anointed, of which we are all members.

Principles may never be abandoned for any consideration; but *liberties* and *personal rights* may be ignored in the interest of others frequently and to Divine pleasing. The Apostle Paul was ready to go to any length in defense of principle (*Gal. 2:5-11*), but in the sacrifice of earthly rights and privileges and liberties for the sake of Christ and the Church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the Church.

"How wise are God's commands;

How sure His precepts are!"

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 whoso-

ever 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."

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THE SPIRIT OF HELPFULNESS

"Let every one of us please his neighbor for his good to edification."—Romans 15:2

THE Apostle Paul does not say in our text, Let the *younger* ones please their neighbor, nor does he say, Let the *older* ones please their neighbor; but he says, "*Let every one of us please his neighbor.*" All of the Lord's people should have such an interest in one another and in the Lord's cause, and should have so much of the spirit of the Master, that they would seek rather to sacrifice themselves than to gratify self, especially at the expense of others.

If we have the spirit of the Master, we shall find various ways in which we will sacrifice self without waiting for specific directions. The Law of Love will incite us to act contrary to our own natural preferences, if by so doing we shall help one another in the good way.

In his letter to the Corinthian Church the Apostle illustrates this principle by a practical application re the Greek custom of offering their meat in their temples. After having been thus offered to the idols, the meat was considered to be especially sacred. Thus nearly all of the meat available was offered to idols, so that whenever one wished to have meat he could find none that had not been thus offered.

Those who had come out of idolatry into Christianity, knew that the worship of idols was wrong; for they had learned that there is only the one true God. They also knew that the meat itself had not been hurt by being offered to idols; for an idol is *nothing*. But they should have been willing to deny themselves meat rather than to injure the conscience of a weak brother who still thought that the meat thus offered was sacred, or who thought that it was contaminated. The Apostle declares that he would abstain altogether from eating meat rather than risk stumbling a brother who could not take the broader, truer view. To stumble such a one, might be to throw him out of the right way entirely.

RESPONSIBILITY FOR OUR INFLUENCE

The Apostle did not say that it is not *right* to eat meat; but that he was willing to *forego* his rights and privileges in order to edify another. These others of whom he spoke had not come to appreciate fully the fact that meat offered to idols had not been hurt thereby. To set meat before a piece of stone would not injure it; and so to set it before an idol would not hurt it. But St. Paul could better afford to give up eating meat altogether than to stumble a brother.

The *principle* is obvious. We should, if necessary, be willing to deny ourselves some of our privileges if this course would be of any assistance to a brother and would avoid stumbling him. Some of the Lord's people have very sensitive consciences, others are less sensitive. The longer one has been in the School of Christ and the more ability he has, the more easily should he discern what would be pleasing to the Lord. As a Christian, he would not want to do anything to offend the Lord, even if he were to go without meat for the remainder of his life.

But if he could take the position that his own conscience would approve of a certain course, then the question would be, Would he allow his intelligence, his poise of mind, to work injury to a brother? Would he wish to stumble a brother, to make him weak, to lead him to violate his conscience? Or would he wish to lose all his influence for good over his brother? The Apostle answers this suggestion in the negative; he says, When ye sin so against the brethren, and wound their weak consciences, ye *sin against Christ*. "Wherefore, if *meat* make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8:1-13.

RE SUNDAY OBSERVANCE

Applying the above principle—our responsibility for our influence—to Sunday observance, we are not to feel a bondage, as the Jews did on their Sabbath day. But we should avoid driving tacks or making any unnecessary noises. We should avoid singing or playing on an instrument anything that would not generally be recognized as in keeping with things sacred. We should avoid what would be con-

sidered by others as not observing the Sabbath. We should do this for the sake of our influence. To our understanding every day is a part of the great Sabbath into which we have entered—*rest in Christ*. We have a greater liberty. But we are not to use this liberty to the injury of others.

Many people think that any kind of labor is a violation of the Fourth Commandment. From our viewpoint we know that the Sabbath of the Jew was typical; and we see what the antitype is. We are enjoying the antitype of that Sabbath. But while we might have liberty to work on Sunday, our so doing might stumble our neighbor. We would not be violating any *principle* in not observing Sunday; but for the sake of not stumbling our neighbor, we are glad to rest from our work and to give ourselves to the study of God's Word.

Christian people generally do not observe Sunday in the way they *think* they *should* observe it. The conception of many is that they should observe it as rigidly as the Jewish Law set forth; and that neither the ox nor the ass, the automobile, the street cars nor the steam cars should be used. Indeed, they would not think it right to go any great distance on the Sabbath.

As a matter of fact, the nominal church of today are not living up to *their own* conceptions of God's Law. As we get opportunity, we would like to assist these people to get a truer meaning of the Sabbath, that their consciences be not hurt, but be free from *uneasiness*. Sunday should be a day that is quiet and reverential in every way, and devoted specially to the service of God—a day in which business is restricted, and as far as possible eliminated. But the interests of the Lord's work forbid our always refraining from the use of steam cars, street cars, etc., on Sunday.

Remembering that the word *Sabbath* signifies *rest*, as the Apostle used it (*Heb. 4:9, margin*), we can see that the Church of Christ keeps the Sabbath, or rest, *every day*, and recognizes God's arrangement in connection with this matter. Those who keep every seventh day as a Sabbath, but who fail to enter into and keep the *rest of faith*, are not keeping the true Sabbath, but keeping another, so far as the Church is concerned.

The Sabbath arrangement was for the *Jews*. We have the better arrangement under our Covenant. We enter into rest, our Sabbath, every day; and we are hoping soon to enter into the still Greater Sabbath. In that Sabbath, the Millennium, we shall have not only rest of *heart*, but also perfection; and we shall then not be beset by the trials and difficulties of life. During His ministry Jesus chose the Sabbath day in which to perform miracles, heal the sick, that He might show forth the kind of works which He will perform during the Great Sabbath Day, the seventh-thousand-year day—the Millennium.

HELPING, NOT HINDERING, OUR NEIGHBORS

We can apply this principle in a general way. We can apply it to our conversation with Christian people. There is a way of taunting people on their ignorance, etc. This is not love; for love does not delight to expose another's weaknesses. The more careful we become in our words and our actions, the more polite we shall be, the more helpful.

"Politeness is to do and say

The kindest thing in the kindest way."

One may be polite for the sake of policy or for the sake of principle. Our pleasing of our neighbors should be for their edification. We should be glad to do all that we can for their assistance, their edification, their uplift, their upbuilding. If we can speak a pleasant word, a kind word, it would be for upbuilding; and we should speak it, instead of speaking an unkind word.

In our desire for the upbuilding of others we are to have in mind primarily the upbuilding of the Lord's people in spiritual things. As the Apostle says, we are "to provoke one another." We know that there are different ways of provoking others, and St. Paul

shows us the right way. What the Apostle had in mind was the reverse of provoking to anger, hatred and strife. Some of the dear brethren who are evidently very sincere have not caught the spirit of the Truth on this subject; and wherever they go, they are apt to stir up the evil mind of others, instead of stirring up their good mind and provoking to love and good works.

We are to please our neighbors so far as it would be for their good, and according to right principles. But to upbuild one in injus-

tice would not be right. We should not think it right to let our neighbor's chickens run all over our garden; and we think that he would thus be more edified by our firm stand for right. But we must not tell him how to manage his chickens. We must do our best to keep his chickens off our place; but we would make a mistake if we were to go in and order our neighbor's chickens, house and children. To do so would be busybodying. We shall have enough to do to look after the weaknesses of our own family.

IMPORTANT NEW COVENANT CLARIFICATIONS

When considering R2118, keep these clarifications & the 6th Vol. foreword in mind:

CHURCH NOT UNDER THE NEW COVENANT

Fii "Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new

covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice."

NEW COVENANT WILL BE WITH ISRAEL (Jer. 31:31-32)

R4321 "As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New

Covenant. (Ezek. 16:60,61.) "He that hath an ear to hear, let him hear." [Isa 56:6-7]

CHURCH HAS AN ADVOCATE

NOT A MEDIATOR (1Jn. 2:1)

SM720 "Our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party; and this is not the case with the Church. We are not rebels."

R2118 (From Harvest Truth Database V5.0)

CHRISTIAN LIBERTY AND SELF-RESTRAINT

--March 21.--1 Cor. 9:19-27.--

"Every man that striveth for the mastery is temperate in all things."--1 Cor. 9:25.

DOUBTLESS it was in great measure because of his breadth of learning, as well as the result of his deep consecration, and hence his nearness to the Lord and fellowship in the divine plan, that the Apostle Paul was enabled to grasp the conditions of the ^(*)New Covenant and the Gospel dispensation more quickly than did the other apostles. Although the Apostle Peter took as broad a view as others of the original twelve, and although in addition the Lord gave him the vision to indicate that the Gentiles were no longer to be considered unclean by the Jews, and sent him direct to preach the Gospel to Cornelius, the first Gentile convert, and although he witnessed the gifts of the holy spirit communicated to him, yet the Apostle Paul seems to have grasped the whole situation much more comprehensively than did even Peter; so that when Peter was confused on this subject, and stumbling, Paul was both able and willing to help him to clearer views. (Gal. 2:14.) It was Paul who first saw "that the righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit"; and that amongst those who have come under the new order of things there is no distinction of Jews and Gentiles, male and female, bond or free, because they are all *one* in Christ Jesus. It was Paul who recognized the fact that those who had accepted Christ were entirely free from the Law of Moses; that to them Moses was dead and they were married to another, even Christ, and were under his law;--the law of the spirit of life in Christ Jesus which made Israelites free from the law of sin and death.--Rom. 7:4,6.

(19:23) But though realizing his liberties in Christ, his freedom from all bondage, as of holy days, new moons, sabbaths, meats, etc. (Col. 2:16; Rom. 14:5), the Apostle was not anxious to use his liberty except as between the Lord and himself, and such of the brethren as could appreciate the matter. Those who were weak and bounden by laws and ceremonies and human traditions received from the elders, found in the Apostle one who did not seek to triumph over them by boasting of his liberty and their bondage. On the contrary, if they were in bondage to the Law he waived for the time his own liberties that he might thereby through sympathy and patience help them to the same liberty which he enjoyed at heart. And so we find him advising and urging others. He said:--

You find yourselves free from the law and those restraints which are upon your brethren, the Jews, you now say they are no longer bondages to you. You are thus greatly relieved: nevertheless, use not your liberties for an occasion of the flesh. You may know that an idol is nothing, and that meat offered to an idol (the custom amongst Gentiles) is not thereby injured, and you may feel perfectly free to eat that meat; but if a brother is with you who does not yet realize this freedom and see matters from this loftier standpoint, do not put a barrier between your heart and his by using your liberties, but rather for his sake avoid the use of that liberty that you may have the greater influence with him and bring him to appreciate the still greater liberties which are ours through Christ.

The blessings of the Kingdom of God are not merely these liberties to eat what we please without condemnation, and to be without restraint from fast days, new moons and sabbaths! No, no; the

liberties which we have as the incipient Kingdom of God are far better than these, though they include these. The more important things are the freedom from sin, the communion and fellowship with the Lord, and the prospect of a glorious inheritance in the future. Righteousness, peace, joy in the holy spirit, these are the fruits of our new relationship to Christ which are to be specially enjoyed, and in comparison to which our liberty to eat and not to eat what we please and to observe such holy days as we may please are insignificant. --Rom. 14:17-20.

This is the Apostle's meaning in this lesson. He did not mean that he dissembled or deceived or pretended to be a Jew, etc., but that having and realizing his liberties, he did not always choose to exercise his liberties in Christ if he found better opportunities for usefulness by simply neglecting to claim or use liberty. ⁽¹⁾Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others, frequently and to divine pleasing; the Apostle was ready to go any length in defense of principle, and could not be budged an inch (Gal. 2:5,11); but in the sacrifice of his earthly rights and privileges and liberties for the sake of Christ and his Church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the Church, as shown in this lesson.

An illustration of such a proper ignoring of liberties without abandonment of principle is found in connection with Sunday observance. To our understanding Sunday, the first day of the week, is in no sense of the word the Sabbath Day that was commanded to the Jews,--which was the seventh day. The Christian is not commanded by the Bible to keep any particular day, in any particular manner different from other days; but by his covenant with God he is to keep *every day holy unto the Lord*. He has no more right to do wrong on one day than on another. His *rest* in Christ under the ^(*)New Covenant is not the physical rest of the Jew under the Law Covenant. It is higher: it is a *rest of faith* that brings joy and refreshment; not only physical, but mental and spiritual.

This rest is not merely for one day in the week; the true Christian is to rest in Christ, and have joy and peace in believing every day. Instead, therefore, of having a seventh day rest in each week the Christian has seven days of rest in each week--a rest and a peace which the world can neither give nor take away.

Not by divine appointment but of their own volition the early Church began to keep as a day of special gathering together the first day of the week, as a Memorial of our Lord's resurrection from the dead, and the new life and new joy which began with that day. For a time they continued to observe also the seventh day, until they learned through the apostles' instructions that they were dead to the Jewish law and had become "new creatures" in Christ under the law of the spirit of life,--which has but one commandment and that an all comprehensive one,--Love.

The majority of Christians to-day seem to have drifted away in part from the liberties and appreciations of the ^(*)New Covenant and to be attempting to mix the Jewish Covenant with the Christian

(*) Important: See clarification on New Covenant before this article.

[1] May 19 Manna, Rom. 15:1

(*) Important: See clarification on New Covenant before this article.

Covenant, the Jewish law of ten commandments with the Christian law of one commandment--love. Accordingly Sunday, the first day of the week, is by many regarded as the Sabbath day of the Jews; and they mentally attach to it all the requirements of the Jewish law, and yet they continually feel a heart-condemnation in respect to it, as did the Jews, because they rarely or never live up to the requirements of the Law for that day. The law demanded that no work of any kind should be done by parents, children, servants or cattle; and as exemplifying the rigor of that law there is a record in the Scriptures that a man was stoned to death because he gathered sticks for a fire on the Sabbath day. By reason of this false conception that the first day is the Sabbath day or that somehow or other (they know not how or when or where) the authorities and ordinances respecting the Jewish Sabbath Day were transferred to Sunday, the first day, many are continually under condemnation to conscience—a consciousness of sin.

With some of those who learn the truth on this subject there is a combative disposition which leads them to wish to display their *liberties* by doing on the first day of the week that which their fellow Christians regard as improper--sinful. Such a combative spirit is a sign that the spirit of Christ is not dwelling richly within--that more knowledge has reached the individual than he has been able to wisely use. It indicates that such have need to grow in grace, in love, proportionately as they grow in knowledge.

The Apostle's declaration, in the lesson before us, is an illustration of the right spirit concerning every such question. If our neighbors meet in worship on the first day of the week, because they believe it to be the command of God, our liberty can be just as fully exercised meeting on the same day; not from a sense of obligation, not under law, but in the full enjoyment of the liberty wherewith Christ makes free. Indeed, we can enjoy the day very much more when we realize it as a liberty and privilege rather than as a duty and command. Yet there are trifling liberties which we should yield; for instance, our neighbor, thinking that he is under the Jewish law, might consider the driving of a tack to be a violation of the day of rest. We who know that we are not under the law but under grace, realize that no sin would be committed in driving a tack; but nevertheless we can well and properly set aside our liberties in that matter and conform and cooperate in the maintenance of the peace and quiet of the day. Indeed, we realize that the mistake of our friends is in many respects a blessing and a mercy to us. For if many appreciated the matter as we do, as a liberty and privilege and not as a law of God, quite probably a majority would pay no respect whatever to the day, and very soon it might be as other days. We are very glad, therefore, that a day for rest and quiet and study and meditation on holy things is set aside by the laws of the land in which we live. But even if we saw no reason whatever for observing the day, the fact of its legal secular appointment is a sufficient ground for abstinence from earthly labors. But on the contrary we see the wisdom of having a day for special fellowship in spiritual things and the day adopted by early Christians is eminently proper. The opening day of a new week symbolizes our *new rest*, *new hopes* and *new life*--all of which spring from the resurrection of our Lord.

We advise those who are seeking to walk in the "narrow way" to follow the Apostle's counsel and example closely, and while realizing themselves free in Christ to make themselves servants unto all--

(Pro 14:12 KJV) "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

R2274 "When a man is deluded, he verily thinks he is right. He claims to be honest in his convictions, and he is so. "There is a way that *seemeth right* unto a man; but the end thereof [where the subject of delusion is of vital interest] are the ways of death."

R3596 "Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures."

R2735 "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.

(1Co 8:9 KJV) "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."

(1Co 8:12 KJV) "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

R4831 "COULD OUR EXAMPLE LEAD ANOTHER INTO THE SECOND DEATH ... We answer that if one should be influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. It might be a small matter to begin with, but shortly it would lead off into sin. We should so guard our actions and our words that others would be made stronger..."

--"doing good unto all men as we have opportunity, especially to the household of faith."

The Apostle was not moved to this abrogation of his own liberties from any selfish motives, but by his love of the gospel and his desire to supply to others its blessed healing balm, which had come to his own spirit. Wherever the spirit of Christ is, this spirit is received; and if developed it will manifest itself sooner or later by this disposition of self-negation in the interest of other--especially in spiritual interests and affairs.

(24-27) The Apostle would have us see that while we are granted liberties in Christ, nevertheless the essence of Christian teaching is to deny ourselves the use of those very liberties. As slaves of sin we were set free in order that we might become the *voluntary* bond-servants of righteousness--serving with self-sacrifice "even unto death." The Jews, as a house of servants under Moses, were bound as servants by rigorous laws, the meaning and object of which were not even explained to them. But the house of sons, of which Christ is the Head, is left free from any law, except the one--to love God with every power of being and our neighbor as ourself. But this very liberty, which is granted to us on the one hand, is the greater trial on the other hand. It leaves with us each the responsibility of proving our love to God and to his cause and to his people, and our sympathy for the world, by the extent to which we are willing to abandon our liberties for these--as their servants.

The Apostle illustrates this by the Olympic games of his day, prominent amongst which was foot-racing. Racers were set free to run, so we as Christians are set free from the law that we may run our race and win the great prize; but he that complies with certain recognized conditions, and "so runs," shall be crowned an overcomer.

Consecrated Christians have entered the lists, to run the great race for the prize of our high calling in Christ Jesus--the prize of joint-heirship with him in the kingdom of glory, to be established at his second coming. We start on our race course not aimlessly, not hopelessly, not simply for the sake of denying ourselves, not to do penance for sins, nor simply for the sake of developing character; but the Lord has graciously arranged the matter so that we will have a grand and noble incentive to self-denial. The prize at the end of the race is his "Well done, good and faithful servant;" and to the faithful little flock "the crown of life" and the glory of the Kingdom. Therefore we are not running uncertainly, doubtfully, not knowing what the prize will be, for we are instructed by the Lord's own words.

The Apostle points out in this connection that if we hope to be overcomers and approved of the Lord we must be moderate, temperate, self-denying in all things. This he emphasizes in verse twenty-seven. It is not only necessary that our whole being should be consecrated to the Lord at the beginning of the race, but it continues necessary all along the way, that it shall be continually subject to the new mind, the mind of Christ, which is to dwell in us richly and abound. Otherwise, if we allow the old, fallen nature to rise up and hinder the new mind, the mind of Christ in us--if we permit the will of the flesh thus to come into control again, we may count the race as ignominiously terminated and ourselves as "castaways;" because the mind of the flesh leads to death, but the mind of the new spirit of life in Christ, by which we are begotten through the Word of truth, leads to life everlasting, and through faithfulness to eternal glory.

R3020 "The voice of conscience must be obeyed: it is at our peril that it is violated--no matter how erroneous and superstitious may be its standards. Let conscience be educated; but let its ignorance never be violated. Every violation of conscience is so much of character destruction. All need to remember this in respect to their own consciences as well as in dealing with others..."

R3145 "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... Let us...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."