

June 16

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12:11

IT is under such discipline that the soul

(Heb 12:11-13) "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (12) Wherefore lift up the hands which hang down, and the feeble knees; (13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

"Chastening" Strong's G3809 "*tutorage*, that is, *education* or *training*; by implication disciplinary *correction*: - chastening, chastisement, instruction, nurture."

PERSECUTION ALLOWED FOR TRAINING & TESTING

R5395 "No persecution for the present seemeth joyous, but grievous." (Heb. 12:11.) But if we know that we are suffering for righteousness' sake, then we know the Spirit of God rests upon us. It is those who know that they suffer for Christ's sake, and who take it gladly because it is the will of God, that may rejoice, because the persecution is working out in them blessed effects...

"THE LORD YOUR GOD DOTH PROVE YOU"

...There is a particular reason why God should permit persecution to come upon His consecrated ones. "The Lord your God doth prove you," test you. Why? What is He proving? We profess to be His loyal children. We profess to be laying down all that we have. And now "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 8:2; 13:3.

How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the Kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the Kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place."

CHASTISEMENTS FOR CORRECTION

(Pro 3:11-12 KJV) "My son, despise not the chastening of the LORD; neither be weary of his correction: (12) For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth."

R2613 "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art

is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So

rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." --Heb. 12:4-13."

R2007 "Probably every son, except the one perfect one, our Lord Jesus, has at times needed and received rebukes... It is well that we should learn to recognize these rebukes and to wisely apply their lessons..."

While some, humble minded, do not readily recognize any sufferings as endured for the Lord's sake, and need to be encouraged along this line, others who do little and suffer little from any cause, imagine themselves martyrs for the truth. Let us avoid both extremes and think of ourselves soberly, underestimating rather than overestimating our little services and sacrifices.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the afflictions as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that he never permits them except for a wise purpose.

Of the rebuking afflictions Paul wrote to the church at Corinth. (1Cor. 11:21, 22, 27, 29, 30-34.) After recounting how careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ, to be broken with him and share his cup of suffering for the truth's sake, he says: "*For this cause* many are weak and sickly among you, and many sleep." This may refer to spiritual lethargy and sickness only; but not improbably also to the physical.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34), saying, "If we would judge ourselves we should not be judged [by the Lord]." If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected, [in order] that we should not be condemned with the world."

R5482 "The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time, or the one chastised will lose his place in the Body."

EXPERIENCES NEEDED TO ASSIST CHARACTER FLAWS & LEARN TO RELY ON HIM

R2007 "Of the second class of sickness and afflictions are poverty, constitutional weaknesses, etc., which, like Paul's sore eyes, the Heavenly Father sees will be really advantageous to us. For he doubtless often sees better than we how weak we are, and how a little adversity is necessary, as ballast, to

dear are they to Him that in every affliction He is near with His grace to sustain and His presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest. Z. '96-44 R1944:4

keep our poorly balanced little vessels from capsizing. These weaknesses God sees best to leave us under, but assures us, through Paul, of "grace sufficient" to counterbalance such weaknesses. A realization of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care."

INSTRUCTED, TESTED, MADE PERFECT THROUGH HARD EXPERIENCES

R5482 "We are told that every son receiveth chastisement. (Heb. 12:6-11.) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which He proved His thorough loyalty and worthiness of exaltation. And so the chastisements that come to His followers are to fit them for future service and to demonstrate their worthiness of being counted in as members of His Body."

(Heb 5:8-9 KJV) "Though he were a Son, yet learned he obedience by the things which he suffered; (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;"

R5472 "The sufferings of Jesus, the Apostle points out, came not to Him because He was a sinner, but because He was a Son and because as a Son the Heavenly Father would prove, test, His loyalty unto death, even the death of the cross..."

He was made perfect as a New Creature of the Divine order, or nature, by the things which He suffered."

E120-121 "*Though He Were a Son Yet Learned He Obedience by the Things Which He Suffered and Being Made Perfect He Became the Author of Everlasting Salvation Unto All Them that Obey Him.*"—Heb. 5:8-10

The inspired Apostle thus explains that our Lord, already undefiled, perfect, already a "Son," already fully obedient to the Father under favorable conditions, *learned* what it meant to be obedient under most adverse conditions, and being thus tested and proved worthy of perfection on the highest plane of being, the divine nature..."

Thus our Lord Jesus demonstrated before the Father, before angels, and before us, his "brethren," his fidelity to the Father and to the principles of the Father's government. Thus he magnified the Father's law and made it honorable: demonstrating that it was not too exacting, that it was not beyond the ability of a perfect being, even under the most adverse conditions. We, his followers, may well rejoice with all of God's obedient and intelligent creation, saying, "Worthy the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing." Rev. 5:12

And as our Lord glorified is the Captain of our Salvation, it implies that all who would be soldiers of the cross, followers of this Captain and joint-heirs with him in the Kingdom, must likewise be *made per-*

fect as "new creatures" through trial and suffering. And as the sufferings through which the Captain was made perfect as a new creature were the things which he endured through the opposition of the world, the flesh and devil, and through the submission of his own will to the Father's will, so with us: our sufferings are not the ordinary sufferings of pain, such as the "groaning creation" shares, and which we share to some extent, as members of the world. The sufferings which count in the development of the "new creature" are those *voluntary* and *willing* endurances on account of the Lord and the Lord's Word and the Lord's people..."

R2007 "Paul said referring to injuries endured in the service of the truth, "I bear about in my body *the marks* of the Lord Jesus." These he had received, not in money-seeking or fame-seeking, nor in self-indulgence, nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints, against error amongst Jewish friends, and against philosophies and sciences falsely so called. He endured his wounds and tribulations in telling the glad tidings of the gospel of Christ of which he was not ashamed, and holding up the cross of Christ—to the Jews a stumbling block and to the Greeks foolishness, but to us who believe the power of God and the wisdom of God.

All the "overcomers," all the faithful in Christ Jesus, are likely to have some such scars as proofs of their faithful endurance. There is no escape in this war. It is war to the death with all as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth, if they shall be worthy to share Christ's glory.)"

R4107 "Our Lord himself, according to the Scriptures, "learned obedience by the things which he suffered," and was thereby prepared for his exaltation, his glorification, which he received when he had finished the work which the Father gave him to do..."

E121 "We are to walk in his footsteps, realizing his watch care, and availing ourselves at the throne of the heavenly grace of his helps by the way; and trusting his promise that all things shall work together for good to us, and that he will not suffer us to be tempted above that we are able... Thus are his "brethren" also now on trial and now being *made perfect* as new creatures in Christ—"made meet for the inheritance of the saints in light." Col. 1:12"

VARIOUS LEARNING EXPERIENCES

R5147 "THE PHILOSOPHY OF OUR DAILY EXPERIENCES "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb. 12:7

ALL CHASTENINGS are *testings*, but all chastenings are not necessarily *punish-*

ments. We should judge of the purpose of our experiences by self-examination, that we may ascertain whether in our conduct there has been something out of harmony with the Father's will. In every case our experience is a test of our loyalty of heart—as to our willingness to learn the lessons which the Lord is seeking to teach us and our recognition of the source from which they come.

The trials and difficulties of the consecrated child of God are not to be esteemed as the results of Divine carelessness or indifference in regard to his interests, but rather as the outworkings of Divine providence in his behalf. Those who can see the matter from this viewpoint are thus enabled to learn some of life's most helpful lessons, and are thereby prepared for the glorious future which God has arranged for those who faithfully carry out their Covenant of sacrifice.

Ordinarily the word chastisement is used to signify correction for wrongdoing. But in the Bible, it is especially used to convey the thought of discipline or instruction in righteousness. Sometimes we use it in this way in the ordinary affairs of life. If we *sin*, we receive punishment indeed. But those who are trying to do right are continually receiving discipline of the Lord. There is a purpose in this training, or chastisement. The Church is learning how to build character pleasing in the Father's sight, to be well qualified for particular service; and discipline is the means employed for that instruction.

If a man were about to train a dog for the circus, he would first choose the right kind of animal for that special service. He would not think of selecting any chance poodle that might come to hand, but would find a dog that was capable of being taught. In carrying out his course of instruction, he might find it necessary to chastise the dog in order to teach him some trick. This would not mean that the animal was bad, surly or vicious, but that there was no other way by which he could learn. An animal that was being fitted to guard the house would not need the same training that was necessary for the dog that was to perform in public. The watch-dog must know how to guard property; but the animal that is to jump through hoops, etc., must be trained carefully by those who have in mind his future career.

So with the Church. They need practical lessons in character-development of a very high order, and consequently they are receiving experimental knowledge such as no other creatures in the universe receive. Because they are trying to live righteously, trying to please the Heavenly Father, they are being chastened for instruction, that they may be fully conformed to the Divine will, that they may lay aside their own preferences, that they may not do their own will, but that of the Lord.

Such experiences are not for mankind in general. Such experiences were not given to Adam. He was required to live merely in harmony with his environment and to be obedient to the Heavenly Father. Such experiences are not for the angels. They are required merely to live righteously, to avoid sin and to use their bodies in harmony with the Divine purposes of their creation. They occupy such positions as are natural to them. Therefore the angels have never required chastisements.

SUFFERING DEVELOPS CHARACTER OF A HIGH ORDER

With those, however, who are to be associated with the Redeemer and ultimately to be exalted to the Divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. What was true of Christ is also true of the Church, which is His Body, and which He purchased with His own precious blood. (Col. 1:24; Acts 20:28.) We are called to follow in His footsteps; hence every son whom the Father receives is chastised.—Heb. 12:6,7.

Every child of God will need chastening. If we wander from the paths of righteousness, we are chastened to bring us back; but even if we did not wander, we should still need chastisement, that we might learn obedience. Our Lord Himself learned obedience by the things which He suffered. (Heb. 5:8.) Of St. Paul the Lord said, "I will show him how great things he must suffer for My name's sake." (Acts 9:16.) The Apostle was put through disciplinary experiences because he was a favored child of God.

We revert to our illustration of the dog under training for a special purpose. The dog must yield himself submissively to his teacher. Another dog that was watching the process by which the one was being trained might think that he was suffering unnecessary hardship, and might feel that if it were himself, he would assert his rights and not suffer so much. But in the end the trained animal would prove to be the more valuable, for the one that had escaped the suffering would remain only a commonplace dog.

So it is with the Church. There are people who say of us, "Those who endeavor to do God's will suffer more than do those who do not try; we do not care to undertake any such experience." These people may succeed in having fewer trials in the present life, but they will have blessings of a lower order in the world to come, when the faithful Church will be glorified with her Lord and Head.

These experiences with trouble are the very tests of character necessary for our development. The reason why some of the consecrated will get into the Great Company is that they have not had enough determination—enough strength of character. In the time of trouble, such will either develop that strength by faithfulness under severe trial or they will go into the Second Death.

The Great Company class are loyal in heart or they would not be in that class. But they are willing to *compromise*; and because of this willingness to do so, they weaken their character. In order to be *overcomers* they must develop this element of character at any cost.

Let us be thankful that we are of those who appreciate the privilege of being trained in the School of Christ—of suffering with Him now and of reigning with Him by and by. In this school we are learning valuable lessons of experience. Here we receive chastisements, many of which are not punishments for sins, but preparation for the work of the next Age. Let us remember that unless we are willing to learn these lessons and to endure hardness, we shall not be prepared to enter into the eternal glory.—2Tim. 2:3; 1Pet. 5:10.

All things are ours; for we are Christ's and Christ is God's, and God called Christ to these glorious experiences. (1 Cor. 3:21-

23) Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. We must see something of "the glory that shall follow" (1 Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time."

R1779 "As Job said (chap. 2:10), so may all of God's people say under affliction: Shall we receive blessings of the Lord's hand and refuse chastisements and painful experiences if he sees best to *permit* them? Shall we not rather trust the Lord and patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and that whatever he permits must be for our good if we are rightly exercised under it?—Heb. 12:5-11."

R1053 "ESTABLISHED, STRENGTH-

ENED, SETTLED "*The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*"--1 Pet. 5:10.

The above words were penned by the Apostle Peter who after years of experience in the Master's service and under his discipline, through much tribulation, had evidently reached the blessed experience of one established, strengthened and settled in the faith and in the practice of the principles of the gospel. Peter had much to suffer and endure in his continuous effort to overcome. In common with all our Lord's disciples he had much to endure from without, in the way of reproach, and sometimes of persecution, for the truth's sake. But he had probably much more to contend against from within, his disposition being naturally impulsive and wavering and difficult to bring

under restraint even when the truth was clear to his mind and when his affections were fastened upon the Lord.

It should be, and is the aim of every truly consecrated saint to reach this desirable standpoint of strength and settled establishment in the faith, but it cannot be reached at a single leap. It is gained by a gradual steady growth under the discipline of suffering--as the apostle says, "after ye have suffered a while." "Now," as Paul remarks (Heb. 12:11,12), "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Wherefore" with him we would add, "Lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way."

R1943 (From Harvest Truth Database V5.0)

GOLD TRIED IN THE FIRE

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."--Rev. 3:18.

IN OUR study of the typical tabernacle, which was a shadow of good things to come, we have seen that everything inside the tabernacle was made of gold. The boards of which the tabernacle was constructed were overlaid with gold. The furniture also was of gold. There stood the golden candlestick, the golden table, the golden altar of incense, the golden ark of the testimony and the golden cherubim. Gold was also prominent in the typically glorious robes of the high priest. The fringe upon the upper robe was of golden bells and pomegranates; the texture of the ephod was interwoven with golden threads, and it was fastened on the shoulders with golden clasps; and upon his head was the golden crown, upon which was inscribed, "Holiness to the Lord."

All this was in striking contrast with the metals used elsewhere about the structure, its typical significance here being that all within "the Holy," which represented the present condition of truly consecrated believers, and within the "Most Holy," which represented the glorious condition of the Church triumphant, pertains to the divine nature, gold being a symbol of divinity. All who are privileged to enter the antitypical Holy and Most Holy are also to be, as Peter tells us, "partakers of the divine nature." (2 Pet. 1:4.) They are members of the body of the great High priest whose divine nature was symbolized in the gold of the typical high priest's typically glorious garments.

It is in harmony with this same symbolic meaning of gold, that the Revelator says of the heavenly city, the New Jerusalem, "And the city was pure gold [a divine institution], ...and the street of the city was pure gold [all its highways are of divine appointment]." (Rev. 21:18,21.) And the Psalmist, referring to the privileged class who, when glorified, shall constitute that heavenly city, government or kingdom of God--the members of the body or bride of Christ, partakers of the divine nature,--says, "Upon thy right hand did stand the queen, in gold of Ophir. ...Her clothing is of wrought gold."--Psa. 45:9,13.

It is to the same apt symbolism that our Lord also refers in addressing his people in our text,--"I counsel thee to buy of me gold tried in the fire." These words, be it remembered, are not addressed to the world, but to the Lord's people, justified and consecrated. (Rev. 1:1; 3:14.) This call is an exhortation to them to faithfully fulfil their covenant, to submit themselves fully and unreservedly to the discipline of the Lord, which is necessary for their perfecting in holiness, and for making them ready to reign with him as his bride and joint-heir in the glory of the divine Kingdom.

Not until we lay hold by faith upon the *exceeding great and precious* promises--of joint-heirship with Christ in his coming Kingdom and glory--which promises lead us to fulfil their conditions of consecration and self-sacrifice even unto death, is there any of the "gold" of the "divine nature" in us. This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have, to Christ. Previous to our justification by faith in Christ we had nothing to sacrifice, all that we had being under condemnation; but, being justified, we may present our bodies living sacrifices, holy, acceptable to God, and our reasonable service. Thus the treasure of the new, divine nature, the gold, is given us. Thus we "buy" the gold.

But we have this treasure in the earthen vessels, and there is consequently much of alloy mixed with it. Hence the necessity that the gold be cast into the crucible for refining. And if we would purchase the "gold tried in the fire," it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. Wherefore Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) And Paul reminds us of the counsel of wisdom (Prov. 3:11,12; Heb. 12:5-8),--"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth."

Peter also reminds us that the trial of our faith is much more precious than that of gold that perisheth, and that the end sought through such trial is that we may be "found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:7.) It would be idle for any of the Lord's consecrated people to hope to be made meet for the glorious inheritance of the saints without the refining processes of fiery trial; for Paul tells us that "the fire shall try *every man's work*, of what sort it is." "If ye receive not chastisement [discipline, fiery trial], whereof all are partakers, then are ye bastards, and not sons." (1 Cor. 3:13; Heb. 12:6-8.) And through the Prophet Isaiah the Lord tells his spiritual Israel, as well as his typical fleshly Israel, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin." (Isa. 1:25.) The Prophet Malachi, making special reference to the last days of this age, the days of the Lord's presence, and the great refining work to be accomplished then, says, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver."--Mal. 3:2,3.

Fiery trials are therefore to be expected by all of the Lord's people, especially in this day of the Lord. As surely as we are sons of God we shall have them; and when they come we should promptly recognize their mission to us and see that we are exercised by them unto godliness, sobriety and deep and fervent piety. "Now no chastening [discipline] for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."-- Heb. 12:11.

It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master's presence was most sensibly realized, and the blessed lessons of faith and trust and of the Lord's tender, personal love were sealed upon the hearts of the disciples. ^[1]It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the

[1] June 16 Manna, Heb. 12:11

old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to him that in every affliction he is near with his grace to sustain and his presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest.

Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, "I counsel thee to buy of me gold tried in the fire," it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire!" How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. "Wherefore, think it not strange:" let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of ⁽²⁾the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage, or worldly policy, or personal friendship, or earthly loves--of husband, or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end--even unto death.

Those who do so, reflect the Master's image. Like him they are loyal to God, loyal to the principles of truth and righteousness, brave, obedient, faithful. These are the overcomers. They overcome by faith; for without a strong reliant faith they could not thus endure hardness as good soldiers, and pursue to the end a course which is continually against the current of the old human nature. Faith buckles on the armor of God and goes forth to the battle with firm and steady tread, quickened by the inspiring melody,--

"Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

⁽²⁾ June 17 Manna, Mal. 3:2-3

R1943-1945 "I counsel thee to buy of me gold tried in the fire..." Let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar....

If we would purchase the "gold *tried in the fire*," it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold... "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth..."

In every trial he watches to see what influences control our actions, whether they be influences of

present advantage, or
worldly policy, or
personal friendship, or
earthly loves--of
husband, or
wife, or
children, or
houses, or
lands, or whether they be
honor among men, or
love of ease, or
love of peace at any cost; or

whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end--even unto death."

R2480:2:4 "The overcomers must all be proven to be such as would sacrifice every other thing for the Lord; such as would sacrifice the

The Christian course of self-sacrifice cannot be one of ease and continuous smooth-sailing and peace. There may be a calm now and then, but storms and battles are the rule; and he who courts ease and peace at the expense of the principles of truth and righteousness, or who is so indifferent to the value of those principles as not to study to discern them in order to defend them, is not a faithful, overcoming soldier of the cross. "Ne'er think the victory won, nor once at ease sit down; Thine arduous work will not be done till thou hast gained thy crown."

Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." "If any man come to me, and hate not *[i.e., and love me not more than*]* his father and mother and wife and children and brethren and sisters; yea, and his own life also, he cannot be my disciple...Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple...He that hath ears to hear, let him hear."--Matt. 10:34-38; Luke 14:26,33,35.

Oh, how necessary is the hearing of faith to the victory of faith--to that victory which makes every other love subservient to the love of God, which makes every other interest bend to the interests of his great work, and which cheerfully sacrifices every other interest to the interests which center in Christ and in his coming Kingdom. The ear of faith must be attuned to the melodies of divine truth if the soul would catch its blessed inspiration; and the eye of faith must discern the symmetry of truth and the beauty of holiness, if the soul would be filled with a burning zeal for God--for his truth and his righteousness.

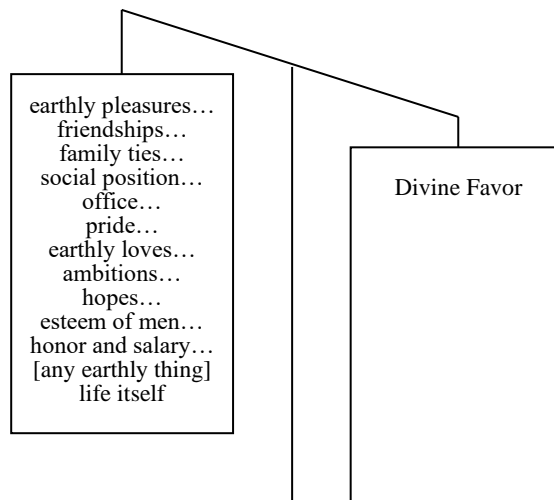
But let the soul be thus inspired with deep and abiding love for the melody of truth and the beauty of holiness, and filled with a holy zeal for God, then everything else takes a secondary place, and we have the victory by faith in every encounter with the enemy. The soul thus stayed upon God can always trustfully sing,--

"If on a quiet sea toward home I calmly sail,
With grateful heart, O God, to thee, I'll own the favoring gale.
But should the surges rise, and rest delay to come,
Blest be the tempest, kind the storm, which drives me nearer home."

* See EMPHATIC DIAGLOTT--foot note.

love and fellowship and approval, if necessary, of every other being, in order to retain the love and favor of the Lord."

R2850 "BALANCING EARTHLY GOOD WITH DIVINE FAVOR" "Because thy loving kindness is better than life, my lips shall praise thee."--Psa. 63:3...



The new creature is willing rather to cut it off [Matt 5:29-30], if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene between him and the divine loving-favor which he has learned so to enjoy that he considers it better than all the rest of life."