

June 27

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

THE seal or mark of the New Creature is the possession of the Spirit of Christ. The

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

Love, sympathetic, for the world, prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men. Z. '96-212R2032:3

[The Manna Article is from R2032. It elaborates on an early view of the New Covenant and other related items. Brethren have requested that we do not send it out again because of its unusually confusing nature. See the below clarifications:]

NEW COVENANT CLARIFIED

Volume 6 Forward: "We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body--the antitype of Moses, who wrote: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first, when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne--the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah."

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race...

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."

TWO SEALINGS DIFFERENTIATED

1) Sealing of The New Covenant:

R5542 "Hear the Apostle's words: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one Bread, and one Body; for we are partakers of that one Bread."-- 1 Corinthians 10:16,17.

THE SEALING OF THE NEW COVENANT

Jesus spoke of the cup, the fruit of the vine, as representing the blood of the New Covenant. The Law Covenant was the Old Covenant, which failed to bring the blessings to the Jews, because they could not keep it. Hence, also, they were not qualified to bless the other nations of the earth. But God promised a New Covenant, a better one, which would be introduced by a new and higher, or superior, Mediator than Moses. That New Covenant, God declares, will accomplish what the old Law Covenant failed to accomplish; for the New Law Covenant will be inaugurated by Messiah, its

Mediator, at His Second Advent. His Kingdom, established in power and great glory, will rule, bless and instruct mankind, and will "take away the stony heart and will give a heart of flesh" to all who will respond to those blessed opportunities.

Jesus' death constituted the blood which seals, or makes efficacious, that New Covenant. But mark further: The Church is not to be blessed under that New Covenant of the Millennial Age, which will be inaugurated at the Second Coming of Jesus, at the establishment of His Kingdom. The Church is to be blessed in advance of that New Covenant. Indeed, their consecrated lives (blood), accepted by our Lord, are counted in as a part of His own sacrifice, which seals the New Covenant. Hence the New Covenant cannot be fully sealed until the entire Body of Christ, which is the Church, shall have shared with Him in the drinking of His Cup--in the sacrifice of earthly rights, privileges, life itself."

2) Sealing Of The Holy Spirit:

QB86 "The sealing, we understand, dear friends, is a work that begins with the Holy Spirit operating upon our hearts at the very time that we begin to do the will of God. The Apostle speaks of this sealing of the Holy Spirit. The sealing, you know, as it was done in olden times, was done with a seal--an instrument of hard metal or stone, usually a stone, impressing upon soft wax and giving a certain impress there that can be distinguished afterward. And so God, accepting us as His people, our hearts becoming very tender, and we as New Creatures giving ourselves fully to Him, has begun the work of impressing His character and likeness upon us, and we are in the process of being sealed with the Holy Spirit; and that sealing work has been going on, hasn't it? Yes, you know something about it. Yes, thank God you do!"

R5498 (From Harvest Truth Database V5.0 2008) ANOINTED--ESTABLISHED--SEALED

"Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."--2 Cor. 1:21,22.

THE APOSTLE is here addressing the Church at Corinth, recognizing that this congregation are co-laborers with him--accepted of God as members of Christ, the Anointed. Christ is the great One foretold prophetically as the antitypical Prophet, the antitypical Priest, the antitypical King, who is to bless the world by His work of healing, instructing, helping, uplifting. The Apostle says that the One who has brought us into the Body of the Anointed, and has set, or established us, is God. This implies that God does the calling of those who come to Him. It implies that there was a previous invitation --the Apostle says that no man taketh this honor to himself. Even Jesus could not have taken to Himself the honor of being a Priest and King; He could not say, I will be a Priest--I will be a King!

As God called Jesus to be the great Head over this Ecclesia, or Body, so through Jesus He has invited us to become its members. And as we conform to the terms and are made acceptable through

our great Advocate, we are then set in the Body--anointed. It is not a *happen-so*, but we are *set*. And we shall continue in this position unless, because of some unfaithfulness, we shall be blotted out and the crown appropriated to us be taken away.

He who *sets* us, *establishes* us, and has anointed us of the Holy Spirit, and thus made us members of this holy company, is *God*, the Heavenly Father. It is not the province of even our Redeemer to set us and anoint us. As the Apostle says, "God hath set every member in the Body as it hath pleased Him." All things are *of* the Father, and all things are *by* the Son; hence this anointing that we receive comes from the Father. Nevertheless, the Channel is the Lord Jesus. This Holy Spirit which the Father has given to Jesus, He has shed forth upon us. The Father *authorizes* it, the Son *sheds it forth*.

SEALED IN THE MASTER'S LIKENESS

And God "hath also sealed us." It is not only important that we be begotten of the Holy Spirit, and set in the Body, but it is another

precious thought that we are to be *sealed*, or *impressed*; we are to receive a stamp. As we would set a seal into wax to mould the wax into its likeness, so with us who are desirous of knowing and doing God's will; we are impressed by His Holy Spirit into the image of our dear Master; and the channel through which we are sealed is the Truth.

So those who are sealed by the Holy Spirit have a considerable measure of appreciation of the Truth. All the promises come through God's Word; it is a power that is now at work, so that all of God's people in all parts of the world are being impressed through the

promises of God. God works in us to will and to do His good pleasure. This sealing is of the Father, because it is through His promises; it is under the direction and care of the Head of the Church, our Lord Jesus, that He may in due time present us blameless and unreprouvable before the Father.

"If I in **Thy likeness**, O Lord, may awake,
And shine a **pure image of Thee**,
Then I shall be satisfied when I can break
The fetters of flesh and **be free**."

(2 Cor 1:20-22 KJV) "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. {21} Now he which stablisheth us with you in Christ, and hath anointed us, is God; {22} Who hath also sealed us, and given the earnest of the Spirit in our hearts."

E246-248 "The Seal of the Spirit

"In whom [Christ] ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also, after that ye believed, ye were *sealed* with the holy Spirit of the promise, which is the earnest of our inheritance." Eph. 1:13,14

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

It is in the first of these senses that the Lord's people are said to be "sealed with the holy Spirit of the promise." The Apostle does not say, as some seem to suppose, that we were sealed *by* the holy Spirit as a person, the so-called third person of a trinity of coequal Gods: he declares that we were sealed *with* the holy Spirit of the promise; quite a different thought, as all will perceive. The holy Spirit is from the Father: he does the sealing through Christ *with* the holy Spirit, which itself is the seal. This is attested by the Apostle (Acts 2:33), and is in full accord with the record respecting our Lord Jesus, who was the first of the house of sons to be thus sealed. We read, "Him hath God the Father *sealed*"--with the holy Spirit. John 6:27

The expression "Spirit of the promise," like other terms used in reference to the holy influence of God, as the "Spirit of ho-

liness," "the Spirit of Truth," is descriptive: it shows that there is a connection between this sealing and the *promise* which God has given us. It is an advanced evidence or attestation of God's covenant with the "sealed" one, that "the exceeding great and precious promises" of the "things which God hath in reservation for them that love him [supremely]" are true; and that he shall inherit those promised blessings after he has endured faithfully the *tests* of his love and devotion which God will apply.

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

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

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

hearts." 2 Cor. 1:21,22

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

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

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

R5113 (From Harvest Truth Database V5.0 2006)

THE WHITE STONE GIVEN THE OVERCOMERS

"To him that overcometh will I give...a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."--Rev. 2:17.

IN ANCIENT TIMES the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a *white stone*. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement

indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognized merely as a class--the Bride class--but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers, who may be said to receive the mark of identification--the antitypical white stone--*now*, in this life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the *final* reward of the Church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the Holy Spirit will be given in the Resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and He to us forever.

CHRISTIAN GROWTH

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."--Rom. 8:11.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we will understand how to cultivate and to secure the desirable end--maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, and that in a haphazard way, and only goaded to effort by sheer necessity, cannot expect the fruitful fields, abundant harvests and well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and brought knowledge, carefully gleaned, together with enterprise and energy to his assistance in the work.

Take for example a tree. If you know nothing about its cultivation, do not realize the necessity for it, and simply plant it and let it alone, its strength, instead of producing fruit, will generally go to making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continue to stand, it will only be a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence, and worthy only of having the ax laid to its root. Had it been pruned and trimmed, and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less true are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper diligent cultivation, the character will grow and develop, in accordance with fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spiritual plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. And the faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spiritual condition our present reckoned condition stands related as embryonic. And of course, the disposition and character of the embryo new creature will be the disposition of the perfected new creature when born in the resurrection.

The Apostle in the above text affirms, that if we really have the spirit of God in us--unless we quench or put it away from us--it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness, and fruitful in Christian graces and activities. And again he adds, "If any man have not the spirit of God he is none of his," and that, "As many as are led by the spirit of God, they are the sons of God."--Rom. 8:9,14.

It is our business, therefore, to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be heirs of God and joint-heirs with Christ.

The Apostle Peter tells us how to proceed in this matter of cultivating Christian character, intimating that we cannot do it all in a day, or in a few days, but that it must be a gradual daily life-work, a process of addition--adding virtue to virtue and grace to grace, day by day and hour by hour, saying:--

"Giving all diligence, and to your faith virtue, and to virtue knowledge, and to knowledge temperateness, and to temperateness patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." And then he adds, "If ye do these things, ye shall never fall."--2 Pet. 1:5-7-10.

This is a very strong assurance--that if we do these things we are *sure* to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed, and then it must continue to grow and develop. Look at them again, They are--

Faith,	Patience,
Virtue,	Godliness,
Knowledge,	Brotherly kindness,
Temperateness,	Charity--Love.

Now for a little self-examination: Let each ask himself, (1) Have I the faith to which the Apostle here refers?--not faith in every thing or every person, but faith in God--in his plan of redemption through the vicarious or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This to the child of God consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is true to his covenant, which to wilfully violate would be equivalent to swearing falsely. How we need to invoke the divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring from day to day to gain a more thorough and complete knowledge of God, of the great plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution, and of his will concerning *me* in the particular relationships and conditions in which I now stand--irrespective of my own will and disposition in any matter?

(4) Am I temperate--moderate in all things?--in eating, and drinking, and dressing, and home-arrangements, and conduct, and thoughts, and words, and deeds, and looks? "Let your moderation [temperateness] be known unto all men," says the apostle. Let men see, by our thoughtful, not rash and hasty but careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and harrow may break up the subsoil of the heart, meekly submitting to the discipline in every case?

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the divine model? If a parent, or one in any position of authority, am I using that authority as God uses his?--not for selfish purposes, to make a boast of it, or to in any way oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial,--with patience, dignity and grace, and not with boastful imperiousness which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loyal and loving obedience furnished in the example of our dear Lord? His delight was and is to do the Father's will at any cost to himself. As a man under the kingdoms--authorities--of this world, and as a youth under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51), yet all of this earthly authority was exercised by his personal inferiors, though they were his legal superiors. How beautifully we will be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness--God-likeness, whether we be princes or peasants, masters or servants.

(7) Does brotherly kindness characterize all my actions? does it make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly kindness deal patiently, and helpfully so far as wisdom in view of the correction of those faults, may dictate? and that, even at the expense of self-interest, if neces-

sary and prudent?

And if, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it, and that I will no longer foster my old dispositions, but plunge into activity in the service of God with those who should have my co-operation in service, instead of my burden?

(8) Have I charity--love unfeigned-- for the unrighteous and unlovely, as well as for the good and the beautiful?--a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, and helps, and comforts, and cheers, and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, *chiefly* for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely, and in harmony with the divine plan, for the accomplishment of the same end--thus manifesting and cultivating the disposition which must be found in every member of that glorious company which shall constitute the King's cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we will not be considered worthy of that honor and office then.

And just as in the cultivation of vegetation, watchfulness, and the necessary precautions to prevent blight and decay and to guard against the intrusions of evil powers and influences calculated to sap its life, pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness. By resisting the devil he will flee from us, and by patient continuance in well doing, an increasing measure of development will result.

"If these things be in you and abound," says Peter--That is, if you have them in some measure, and keep on cultivating them, so that they abound more and more and rule in you, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will *do* the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and has *forgotten* that he was purged from his old sins."

"Wherefore, brethren, *give diligence* to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall *never fall*." Being justified fully by faith in the

sacrifice of Christ for your redemption, and thus sanctified (set apart from the world and devoted to the service of God) by the truth, your final selection to that position of glory, honor and service, to which you are called, shall be *sure*. And "so, an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.... Moreover I will endeavor that you may be able after my decease to have these things always in remembrance." This he did, and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the apostle Paul, addressing the same class, shows that neglect to develop and cultivate the Christian character involves not only the loss of the chief favor of our high-calling, but eventually of all favor, if wilfully and continually neglected. He wrote: "If ye [ye who have solemnly covenanted to sacrifice your *very life* in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use nor place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will not only appear in the development of the Christian graces of character, but also in increasing activities. We must not wait for our spiritual and immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature our *mortal* bodies will be active in the service of God's truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. And thus we shall be living epistles known and read of all about us.

[PE 521]

THINGS WORTH STRIVING FOR

The PATIENT PERSEVERANCE which cannot discourage
nor discouragement defeat.

The IMPARTIALITY which delights as much in the great
work another has done as if he had done it himself

The SPIRIT which finds more ready excuse for your brother
than for yourself.

The RIGHTEOUSNESS which would rather right a wrong
than to conceal your share in it.

The CHARITY which always looks for some good intention
even where a slight or an injury was seemingly intended.

The LOYALTY which even your stumblings and failures
cannot dishearten.

The LOWLINESS which will sorrow when your enemy fails
and rejoice when you are humbled.

The WISDOM which knows when to speak and when to KEEP SILENT

The ZEAL which can never do enough and yet seeks no credit,
and encourages no compliments.

The FORGIVENESS which not only pardons in word but proves
its sincerity by never referring to the matter again.

The HUMILITY which would choose the meaner and more undesirable part of
service, to leave the nobler and more honorable part for another brother

The CHRISTIANITY which is as careful how we live in our homes
as how we act before the Brethren.