

## May 16

...*Thou shalt be called by a new name, ... thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isaiah 62:2,3*

LET us never forget that we are a "pe-

R3970 "In his earnestness to have the divine blessing Jacob laid personal hold upon the angel, urging a blessing--feeling that it was a matter of imperative need... "They wrestled until the breaking of the day"--the angel apparently endeavoring to avoid giving him the blessing, and Jacob determined so much the more that the blessing was necessary and that he must have it. It was then that the angel touched Jacob's thigh, wrested the sinew. But in spite of all Jacob held on and got the blessing with the break of day...

It was God's good pleasure to give the blessing. He had already intimated this; but that the blessing might be valuable to Jacob it was withheld for a time until he would more and more feel his need of it and cry out and struggle to obtain it, that when obtained it might be the more highly esteemed, and effect thereby the greater influence upon his heart and faith and future course. And it is so with our prayers... It cannot be amiss for us to watch and pray with patience and continuance for this holy Spirit--that we might obtain this great blessing, the character-likeness of our Lord.

### "THE TRIAL OF YOUR FAITH"

We have found that it was often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord develops more and more our faith, our love, our trust, our hope in him. He would have us learn well our lesson, that without him we can do nothing, but that with his blessing and favor all things are ours, because we are Christ's and Christ is God's. Let us, then, in all the important junctures of life, be sure that we are seeking chiefly the divine will, as expressed in the divine promise, the Oath-Bound Covenant: let us seek it patiently, earnestly, persistently --let us wrestle

### R5113 "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

culiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvel-

with the Lord that thereby we may be made the stronger, that when the proper and advantageous experiences have been enjoyed the blessing will come--at the proper moment to do us the most good and in the manner that would be most helpful...

### THE NEW NAME--A PRINCE WITH GOD

As a part of the blessing granted by the angel in the name of the Lord, Jacob's name was changed to Israel, explained to signify that he was a prince with God, or had great power with God, as exemplified by the fact that he had secured this blessing by the demonstration of great faith and loyalty and zeal. This name, Israel, is the one by which all his followers prefer to be known--they are Israelites. As the Gospel Church is termed in the Scriptures Spiritual Israel, and as the head of the Church is Christ, we see another parallel or foreshadowing by Jacob of Jesus--of Jesus' struggle and our Lord's ignominy in the garden. It was because our Lord overcame, because he exercised faith and obedience, that he indeed is the great Prince of the Lord, appointed the great Prince and Savior for the people...

As there were tests upon our Redeemer, so there must be tests upon all of his people, his followers, his Gospel Church. Many of the people of Natural Israel stumbled because of lack of faith--not holding on to the divine promise they were overcome by the spirit of the world, the spirit of selfishness, etc. Similarly today, in this harvest time of the Gospel age, we find the indications to be that many more have been called than will be chosen--than will be worthy of acceptance as footstep-followers of the Redeemer, the true Israel, the Spiritual Prince with God. As Jesus was the prevailing

king, 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."

R5863 "When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

ous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us. Z '03-164R3199:2

Prince with God, so all of those whom he accepts as members of his body, his Church, must also have the same spirit and be, in the language of the Scriptures, "overcomers."

### THE CHURCH'S NEW NAME...

The changing of Jacob's name reminds us of other similar changes: for instance, amongst our Lord's disciples Simon was renamed Peter, and again Saul of Tarsus was renamed Paul, and this gradually led to the custom prevalent throughout Christendom of giving to every convert a new name, a Christian name, and this principle was eventually applied to children of believers and ultimately to all children.

But God proposes a new name for his people--his Church--the Bride, the Lamb's wife. As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his body come under his new name, and are recognized of the Lord and may be recognized of each other as members of the Christ (Rev. 3:12); and again, the Lord, prophetically speaking of Christ, says, "This is the name whereby he shall be called, The Righteousness of Jehovah," (Jer. 23:6); and again, speaking of the Bride of Christ, we read, "This is the name by which she shall be called, The Righteousness of Jehovah." (Jer. 33:16.) The name of the Bridegroom is given to his Bride--"They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) And those who will get this new name, we may be sure, will all be called upon to demonstrate that they will be overcomers. They must all pass approval before the Lord for their faith and their persistency in holding to him and his gracious promise--the Oath-Bound Covenant."

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This Bride of Jehovah's Son is to reign with Him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's Wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of Divine grace?...

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the Bride:..."I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you always." "And if I go away, I will come again, and receive you unto Myself, that where I am, there ye may be also [and He *has* come, He is even now present, and will soon receive us unto Himself forevermore]." "Ye have not chosen Me, but I have chosen

you." "Be thou faithful unto death, and I will give thee a crown of life." "To Him that overcometh will I grant to sit with Me in My Throne."--Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21.

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance

may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in His beauty." What wondrous treasures do we thus find laid up in Heaven for us, because we have

left the world and all its delusive fancies...

What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

"Let us touch lightly the things  
of this earth,  
Esteeming them only  
of trifling worth,"

R4913 (From Harvest Truth Database V5.0)

### "THE ROYAL DIADEM"

*"Thou shalt be called by a new name;...thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."--Isa. 62:2,3.*

IN ONE PLACE the Prophet Jeremiah declares, "This is the name whereby *He* shall be called, Jehovah our Righteousness." In another place he says, "*She* shall be called, Jehovah our Righteousness [or, the Righteousness of Jehovah]." And so the Apostle declares, "That we might be made the *Righteousness of God* through Him." --Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The *typical* Zion is the Jewish nation; and the *antitypical* Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church on the spirit plane will, naturally, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory,...a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a *beautiful ornament in the Divine hand*, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem beautiful, *when properly tested by the great Master-Workman*, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the *individual* will or *will not* be *fully submissive* to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel Age have been the polishing processes; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began.

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection--the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to

have His will done; and beyond the veil we shall have such a large sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept the Father's decree and to prefer it to anything they could have devised.

So the Church in the hand of *God* is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, *gloriously reflecting to all eternity the workmanship of our God*. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"--God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only *a part* of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the *exceeding riches of His grace* in His kindness toward us through Christ Jesus."--Eph. 2:7.

All who are in Christ, all who are in the "elect" Body of Christ--to these God will show His *exceeding* grace. His grace and favor will be *showered* upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "*peculiar people*," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

(Mal 3:16-17 KJV) "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. {17} And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

R2404 "JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated, if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity...

When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are in comparison to the world very scarce--a "little flock"...

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places... The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses

them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God--the divine character,--justice, wisdom, love.

As the diamond, in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10)...

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent *character*, and we are to remember that character belongs to the individual, and not to God. Each of us must have his own character, and only in proportion as each has character, can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact

with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness towards righteousness* in the individual; and unless there be such willingness toward God and righteousness, there is none of the jewel quality which the Lord is *now* seeking. It is those whose wills are formed, crystallized, set, determined, for righteousness, that the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes

us.--Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut. . .

The Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,--the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. . .

We can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) joyfully: knowing that these things are but working out their "far more exceeding and eternal weight of glory."--2 Cor. 4:17.<sup>5</sup>

R3199 (From Harvest Truth Database V5.0)

## THE ROYAL PRIESTHOOD

*"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light....Ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices\* acceptable to God by Jesus Christ."--1 Pet. 2:9,3-5.*

AT no time in the Church's history has our great Adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a "little flock," "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing you are called and are privileged to do as prospective members of that Royal Priesthood. <sup>(1)</sup>Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us.

Such <sup>(2)</sup>opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own *natural* preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom.

This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the *one thing* to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other founda-

tions than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the *one thing* we ought to be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness;" but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Tim. 2:15,16; 1 Tim. 1:3,4.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as divine truth? and how fully capable am I, therefore, of handling the sword of the spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer--a "Thus saith the Lord"--for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is indeed the work of a lifetime; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the truth.

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the truth and to help others to stand, there would indeed be no time left for disputings on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in the management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of divine healing. All this is work which can and will be effectually accomplished in "the Times of Restitution," now in the near future; and, besides, there are others interested in these works (and we are glad of it and bid them Godspeed), while we recognize and seek to accomplish the work set before us in the divine plan. And if, indeed, we have no consecrated time for these things which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none whatever for giving heed to false doctrines such as so-called Christian Science and the various no-ransom or Evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out; viz., by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellow-

\*Sinaitic MS. omits *spiritual* before sacrifices.

<sup>(1)</sup> May 16 Manna, Isa. 62:2-3

<sup>(2)</sup> May 2 Manna, 2 Tim. 3:12

ship with the unfruitful works of darkness, but rather to reprove them.--Eph. 5:11.

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the *one thing*--the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. <sup>(3)</sup>The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves. What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence? --a workman indeed that need not be ashamed? Can I truly affirm that I am

<sup>(4)</sup>"All for Jesus, all for Jesus--  
All my being's ransomed powers;  
All my thoughts, and words, and doings,  
All my days and all my hours"?

If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into his marvelous light. And to this end I cultivate and use what talents I possess as a wise steward of my heavenly Master.

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master has directed us, saying, "Go ye and teach all nations [for the gospel is no longer confined to the Jewish nation], baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all things"--concerning our (questionable) Anglo-Israelitish origin? No.--All things concerning the shape of the earth? No.--All the vain philosophies of men who have erred from the truth, and all the subtle sophistries by which they make void the word of God? No.--"*Observe all things whatsoever I have commanded you.*"--Matt. 28:19,20.

This is just what the apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the truth. Paul paid no attention to his fleshly genealogy, because he recognized himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the Law. His only ambition was to be found "in Christ, not having on his own righteousness, which is of the Law, but that which is through the faith of Christ--the righteousness which is of God by faith." (Phil. 3:9.) He says (*verses 3-7*), "We [new creatures in Christ] are the [real] circumcision, which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh [or the fleshly relationships], though indeed I have had confidence also in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I had more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the Law, *blameless.*

<sup>(3)</sup> Apr. 30 Manna, 1 Pet. 2:9

<sup>(4)</sup> Hymn 8

But what things were gain to me, those I counted loss for Christ."

Hear him again in his zeal for this *one thing* to which he had devoted his life: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and him crucified. [I *riveted* your attention on this *one thing!* I kept this *one thing* continually before you.] And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God."-- 1 Cor. 2:1-5.

Paul was a plain uncompromising teacher. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be *established* in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians today a great lack of established faith on any point of doctrine. They say, "I think," "I hope," or "Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows which is right? I'm sure I cannot say; but, nevertheless, I have *great faith* and charity (?). I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them."

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of <sup>(5)</sup>those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 *John 10*.) We ought to *know* what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?"

Again says the Apostle (1 Cor. 2:6-10), "However, we speak wisdom among them that are perfect [developed; we are not to cast our pearls before swine]; yet not the wisdom of this world, nor of the princes [the popular leaders and teachers] of this world, that come to naught. But we speak the wisdom of God, which was hidden in a mystery, which God ordained before the world unto our glory; which none of the princes of this world knew....Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit [or mind of God in us, is so anxious to know his truth, that it] searcheth all things; yea, the deep things of God."

The princes of this world do know something of astronomy and geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the divine plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the age to come. Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions, ...for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this gospel to the meek who are ready to hear it. (Isa. 61:1.) Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future.

<sup>(5)</sup> May 3 Manna, Heb. 5:14