

November 20

If ye do these things, ye shall never fall. 2 Peter 1:10

THE contingency is not in the doing of these things *perfectly*, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily

shortcomings; but if, *added* to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the *extent of our ability*, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample

robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and pursue that "holiness without which no man shall see the Lord."

CR152 "The doing is important because God is going to look to see how much we do--not merely how much we profess..."

The amount of doing God expects from you and from me is each according to his respective ability. Now that suits us all. God expects you to make a full consecration of your heart, and he expects you to do all in your power--let me emphasize the word *do*--do all in your power... What the Lord will require of us is, "Have we done what we could?"

E239 "Each step of knowledge brings a corresponding step of duty and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge..."

R1859 "For if ye do these things, ye shall never fall."

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh. The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;--if we give way to self-gratification, love of ease, pleasure, a little indulgence of any of the old dispositions of envy, malice, pride, vain-glory, vaunting of self, headiness, highmindedness, wrath, strife, or any such thing--even a little, Oh, how great is the

peril to which we are exposed!

Beloved, let us war a good warfare against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves, to purify and beautify our own characters. Thus shall we be the more fully prepared to strive faithfully and steadily against the foes without -- to war a good warfare to the end."

CR152-153 "CONQUERORS..."*"If ye do these things ye shall never fail, but an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."*...

"The Lord your God doth prove you whether ye love the Lord your God." Those who know about such matters tell us that plants that have no storms would take very little root, and that really the shaking of the plant in the wind helps to make it root down more deeply. I am not skilled in that line to speak of the matter myself, but I do know that in the Christian experience it is true that only those who have passed through trials and difficulties, much tribulation, will be ready for the kingdom. So then are you getting ready for the kingdom? Do you expect tribulation? How are you standing it now? If your tribulation has not yet come, do not forget that it must come; it is not merely the tribulation class that will pass through tribulation but the saints who get

into the kingdom will suffer tribulations. The main difference between those who will get into the kingdom class through much tribulation, and those who will come up on the plane of the great company and through great tribulation, will be the way in which they have received the tribulation--how it comes to them. The little class is to have the tribulation because of their loyalty to the truth, because of their courage, because of their faithfulness in praising him, and lifting high the royal banner, and in showing forth the praises of him who called them out of darkness into his marvelous light.

As the Apostle says of that class, they will take their tribulation joyfully, glad to suffer tribulation, rejoicing in tribulation, and in everything giving thanks; and the great tribulation class that will pass through tribulation, washing their robes, are those who will have avoided the taking of the tribulation, and will have avoided the standing up for the truth for fear of the death, for fear of the shame, for fear of the contempt of those around them. Therefore, theirs will not be tribulation in joy but tribulation in sorrow. Let us, then, be of those who have the tribulation joyfully, counting it all joy that we might be accounted worthy to suffer for the name of Christ. As the apostle says, "The spirit of glory and the spirit of God shall rest on you." We should have that testimony that we are God's children, that we are following in the footsteps of him who set us the example that we should walk in his steps.

Now, if ye do these things, ye shall never fail. God is not going to have in his kingdom class any who have not meekness, gentleness, patience, long-suffering, brotherly kindness, love -- and how short a time there apparently is in which we have to prepare for this!"

R2154 (From Harvest Truth Database V5.0)

IF YE DO THESE THINGS

"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11.

THIS statement of the Apostle Peter is suggestive of several important thoughts: (1) It indicates the possibility to the class addressed of "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the prize of the high calling of the overcoming saints of the Gospel age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God proposes in the ages to come to show the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Eph. 2:7.) Nevertheless, such is the case: "unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" --through the worldly desires, "the lust of the flesh, the lust of the eyes, and the pride of life."--2 Pet. 1:4; 1 John 2:16.

These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as his sons and heirs; as joint-heirs with his only begotten Son, the heir of all things: they shall be with him where he is and behold his glory; and they shall put off this mortality, and, like him, who is "the express image of the Father's person," they shall be

clothed with immortality. So shall they be forever with the Lord, and see him as he is; for they shall be like him. Having overcome the world, they shall sit with him in his Kingdom, even as he overcame and sat down with the Father in his Kingdom.--Rev. 3:21.

"Fear not, little flock," says the prospective Bridegroom of the Church, "for it is your Father's *good pleasure* to give you the Kingdom." "for the Father himself loveth you, because ye have loved me and have believed that I came out from God." Nor will he give the Kingdom to his beloved grudgingly; for Peter says, "an entrance shall be ministered unto you *abundantly*:" there will be a glorious welcome, a joyous greeting and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross, the heroes who nobly fought the good fight of faith--who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

All this abundance of grace and glory is the possible inheritance of even the weakest saint who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any

man attempts to do this in his own strength, he must surely fail; for the *fiery trial* that is to try *every one* will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure, will so fortify and equip those who depend upon his grace, that, with the Psalmist, they can say, "It is God that girdeth me with strength....By thee I have run through a troop, and by my God have I leaped over a wall;" and with Paul, "I can do all things through Christ, who strengtheneth me."--Psa. 18:32,29; Phil. 4:13.

(1) Let us not fear, then, to lay hold upon the exceeding great and precious promises when we are so fully assured that he who has begun the good work in us will finish it, if we let him. (Phil. 1:6.) "This is the victory that overcometh the world, even your faith"--not faith in ourselves; for we can have no confidence in the flesh. The poor, weak and faltering flesh does not warrant us in reposing confidence in its ability for the great responsibilities of soldiers of the cross. We must draw our supplies of wisdom and strength from above: they are not within us except as implanted there by the spirit of God.

(2) We next notice that while Peter's words encouragingly indicate the possibility of the glorious inheritance to all who are called, there is also the implied possibility of failure to enter into it. There is an "if," a *contingency*, upon which the scales of divine judgment as to our worthiness or unworthiness of the inheritance must turn. And it is in view of this contingency that Paul urges all the called ones to great sobriety of mind and carefulness of conduct, saying, "Let him that thinketh he standeth take heed lest he fall;" and again, "Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." It is not enough, therefore, that we have *consecrated* ourselves to God as living sacrifices; that we have *covenanted* to follow in the footsteps of Jesus; for the consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."--Eccl. 5:4,5. See also Deut. 23:21-23; Prov. 20:25; Heb. 10:38,39; Psa. 15; Luke 9:62; John 15:6; Acts 5:4,5.

(3) Our attention is next drawn to what is implied in this expressed contingency--"If ye *do these things*." What things?--The reference is to the things mentioned in the *preceding verses*; viz., that with all diligence we add to our faith fortitude; and to fortitude knowledge; and to knowledge self-control, and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

It is important to observe here that while all of these virtues are imperative requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon, a foundation of faith--"Giving all diligence *add to your faith*," --your "precious faith," as described in *verse 1*. This faith is our abiding confidence in the divine plan of salvation, which centers in the redemption accomplished through the precious blood of Christ, who freely gave himself a ransom for all. No righteousness of our own without this foundation of faith can avail anything to commend us to God. All our works of righteousness must be built upon this faith.

But is not faith in Christ sufficient unto salvation without the subsequent *doing* of any thing? To this the Scriptures plainly answer that a faith that Christ will save us in our sins--while we still love sin and do the works of sin--is a misplaced faith; for Christ never proposed to save us *in* our sins, but *from* our sins; and God is faithful and just to forgive sins and to cleanse from all unrighteousness those who come unto him by Christ,--through faith in his shed blood (sacrificed life) as the propitiation or satisfaction for our sins, and in his cleansing power. "He that saith, I know him [Christ, as my Lord and Savior], and keepeth not his commandments [to *do* the works of righteousness, and to bring forth the fruits of repentance of sins], *is a liar*," says the Apostle John, "and *the truth is not in him*." (1 John 2:4.) Therefore the Apostle Paul also exhorts believers, saying, "Beloved, *work out* your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."--Phil. 2:12,13.

⁽¹⁾It was God that provided for us the redemption that is in Christ Jesus, and it is God that has drawn us unto himself and that has promised us all needed grace to walk in the paths of righteousness; and more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling, -- with great *carefulness* -- we endeavor to work out our salvation, it is our privilege always to realize the promised grace to help in every time of need, and to be confident that our best *efforts* toward righteous-

ness are acceptable to God when presented through the merit of the righteousness of Christ, imputed to us by faith.

Having this foundation, then, and "having escaped the corruption that is in the world through lust" -- through the desires of the flesh--and having by faith laid hold also on the "exceeding great and precious promises" of being made partakers of the divine nature and joint-heirs with Christ of his Kingdom and glory, and being anxious to make our "calling and election sure," let us consider these *additions* to our faith, which, if possessed and continuously cultivated, are the assurance that we shall never fall, and that an abundant entrance into the Kingdom shall be granted to us.

The first addition (*virtue*) is *fortitude* or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow men,--scrupulous honesty, justice and truth being the only standard. The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth *in his heart*. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not [*i.e.*, who will not violate a contract found to be unfavorable to him]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15.) Such a one is a virtuous man, a man of fortified or strong character.

The second addition is *knowledge*--the knowledge of God and of his righteous will concerning us (revealed through his Word, by the holy spirit). Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is therefore important that we give all diligence to the study of the divine oracles that we may be fortified in faith and works accordingly.

The third addition, *self-control*, is one of the most important elements of good character. He that ruleth his own spirit is greater than he that taketh a city, is the counsel of the wise man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. "Let your moderation be known unto all men."

The fourth addition is *patience*. Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is the unripe, hard, sour, bitter fruit. Time, as well as pruning and fertilizing and cultivating and shower and sunshine, is necessary to the ripe and luscious fruitage that delights the taste. So it is also with the fruitage of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in his great universal government, but also in the hearts and minds of his intelligent creatures. God is operating all things according to his own will along the lines of the fixed principles of his wise and righteous laws--physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, hasty, sour, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work," wait God's time: "Rest in the Lord, and wait patiently for him." Wait the Lord's time and way and the indications of his will in every case, both with regard to ourselves and others and "they that put their trust in him shall never be confounded."

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak, -- patience with the poor, blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fellowship with "the unfruitful works of darkness" and sin, is the perversion of this grace; for these, wherever found, should be promptly and sharply reprov'd and rebuked according to their *evil intent*; with patience, nevertheless, toward the repentant prodigals, and always with meekness.

It is noticeable that the Lord seems to forewarn his people of great need of patience in the "harvest" or end of this age: patience toward fellow men and patience, in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present evil world." The poor world, lacking faith, fortitude, knowledge of the divine plan and patience will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to his people is,--"Ye have need of patience."

⁽¹⁾ Dec. 17 Manna, Phil. 2:12-13

The fifth addition is *godliness*, godlikeness, piety, --that devout, controlling reverence for God which yields a hearty, cheerful, loving conformity to his will --fervency of spirit in serving the Lord. This is a later development and vital element in the Christian character. Piety, godliness, springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord, in meditation upon his precepts and promises, and in secret communion with God in prayer and praise. Loving, cheerful activity must result from such an inner life; for out of the abundance of the heart the mouth speaketh, and the whole being is quickened to new life. Only those who have a living faith in God, and who are fortifying their characters against evil and growing in knowledge and self-control and patience are prepared to appreciate the grandeur of the divine character; and only such are really energized by a desire for Godlikeness.

The sixth addition is *brotherly kindness*, which of necessity grows out of godliness. As God-like-ness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and beneficence, and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith -- "the brethren."

The seventh addition is charity, *love*,--the bond of perfectness which unites all the other graces, and as a name stands for them all.

Love to God alone is not the full manifestation of this grace;

nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man: "If a man say, I love God," says the Apostle John, "and hateth his brother, *he is a liar*, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) And Jesus said, "By this shall all men know that ye are my disciples, *if ye have love one to another*."--John 13:35.

It is the abounding of these graces of character *added* to our faith in Christ as our Redeemer and Savior that insures the soul against the possibility of falling: "If ye do these things, *ye shall never fall*." ^[2] The contingency is not in the doing of these things *perfectly*, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, *added* to our faith in the imputed righteousness of Christ, we have cultivated all these graces *to the extent of our ability*, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord."-- Heb. 12:14.

[2] Nov. 20 Manna, 2 Pet. 1:10

R4808 (From Harvest Truth Database V5.0)

SPIRITUAL GROWTH

"If ye do these things, ye shall never fall."--2 Peter 1:10.

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 shall 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, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless lumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the axe 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 rigid 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 according to 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 spirit 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. 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 spirit condition our present reckoned condition stands related as embryonic; for the character and disposition of the embryo New Creature will be the disposition of the perfected New Creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us--unless we quench it 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. Again he adds, "If any man have not the Spirit of Christ he

is none of his," and "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 Jesus Christ."

THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we cannot do it all in a day, nor 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. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]." 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: 1. Faith. 5. Patience. 2. Virtue [fortitude]. 6. Godliness. 3. Knowledge. 7. Brotherly kindness. 4. Temperance [self-control]. 8. Charity [love].

"A THUS, SAITH THE LORD," SHOULD BE THE END OF ALL CONTROVERSY

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. It is *fortitude*, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth *in his heart*. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not [who will not violate a contract found to be unfavorable to himself]. He that putteth not out his money to usury [tak-

ing unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15:2-5.) Such a one is a virtuous man, a man of fortified or strong character. How we need to invoke Divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring day by day to gain a more thorough and complete *knowledge* of God, of the 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*? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the holy Spirit? Neglect of this Divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the Divine standard. It is, therefore, important that we give *all diligence* to the study of the Divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I *temperate*, moderate, exercising *self-control* in all things--in eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control *himself*. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in Divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), 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 the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting *cheerfully* under the mighty hand of God, in his work of preparing me for a place in his Kingdom soon to be established? The Greek word from which patience is here translated means *cheerful endurance*.

(6) Am I carefully observing and endeavoring to *pattern my character* and course of action *after the Divine model*? If a parent, or 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 in any way to 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 loving obedience furnished us in the example of our dear Lord? His delight was 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, even though they were his legal superiors. How beautifully we shall 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 cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly-kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent?

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 will plunge into activity in the service of God with those who should have my co-operation in service, instead of being a burden to them?

(8) Have I *charity* (*love unfeigned*) for the unrighteous and unlovely, as well as for the good and beautiful--a love which is ever

ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, 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 will constitute the King's Cabinet in the incoming Age? If this disposition is not begun, cultivated and developed *here*, we shall not be considered worthy of that office *there*.

Just as in a well-kept orchard pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness, so must we be watchful and take necessary precautions to prevent blight and decay of character, and to guard against the intrusion of evil powers and influences calculated to sap the life of the New Creature. 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 the Apostle 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 be neither barren [idle] 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 hath *forgotten* that he was purged from his old sins."

LET US GIVE ALL DILIGENCE IN THESE MATTERS

"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 sanctification (setting apart from the world and devotion to the service of God) by the Truth, your final selection to that position of glory, honor and immortality, to which you are called, shall be *sure*. For "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 so 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 Peter 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 wilful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the High Calling, but, eventually, of all favor. 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 or 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 appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our 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. Thus we shall be living epistles, known and read of all about us--an honor to him who called us out of darkness into his marvelous light.