

September 7

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17

THESE New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other's

spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure--whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each

other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away, and all things have become new. Z.'03-333 R3233:4

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KNOWING AFTER THE FLESH

"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

"Therefore if any man be in Christ he is a new creature; old things are passed away." 2 Cor. 5:16, 17

Would that all God's children could look at this matter as Bro. Paul here expresses it: Once you and I were alive after the flesh. Then we knew and criticized each other from a fleshly standpoint--"after the flesh," but now the conditions are changed, we have become *New Creatures* in Christ. This new creation, new will, new mind, is still connected with the fleshly body and is thereby in continual danger of being overruled and controlled by the fleshly desires, hence there is a continual warfare between the old and the new natures, and the work of the new is, to conquer and put to death the old nature --to "crucify the flesh."

It will at best be a slow and toilsome work to root up and destroy every vestige of our former selves, but from the time the work begins we should "reckon ourselves dead indeed...but alive toward God." And not only so but we should reckon *each other in Christ as dead* to the flesh. If we were to carry this out fully we should "henceforth know no man (in Christ) after the flesh," and how much sympathy and love this would develop one toward another. If I should see you, a brother in Christ, "overtaken in a fault," would I harshly condemn you? No; I should say to myself: Ah, that dear brother's enemy--his old nature--has overcome him, and instead of harsh condemnation, I would seek to restore such an one, remembering that it is not my brother of the *new creation* which has thus sinned, but that his enemy, the flesh, has for the time being, gained

the victory over him. And I should seek to "restore such an one," in loving sympathy, remembering myself lest "I also be tempted" and overcome of my enemy--my fleshly nature.

Would that we thus knew each other after the new nature and not after the flesh. It is thus our Father recognizes us--as new creatures in Christ and looks upon us as pure and spotless, covered by Christ's righteousness, "not imputing our iniquities unto us." He does not know us after the flesh, and oh how blessed it is for us that he does not. Let us thus look at each other and it will help us to "bear one another's burdens." And "ye that are strong (spiritually) can bear the infirmities of the weak." You can remember that your brother's spiritual nature may be weaker than yours and that he may have a stronger enemy to fight in the person of his fleshly nature than you have.

Let us recognize each other in all things as "members of the body of Christ," sons of God without rebuke, for "He that dwelleth in God sinneth not for his seed remaineth in him." 1 John 3:9. The only thing that would be counted as sin in such a one would be *willful sin*, and if your will consents to a sin, be sure you have not the mind of Christ and that you are not in him; you are yet in your sins. Remember then that, "If any man be in Christ, he is a *new creature*," and let us so regard one another.

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ARE WE ACTUAL OR RECKONED NEW CREATURES?

"If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new."--2 Corinthians 5:17.

OUR information on this subject of the New Creature comes from the Word of God. It is the Spirit of the Truth that bears the witness. "If any one be in Christ, he is a New Creation; the *old things* have passed away; behold! they have become new." [*Diaglott Translation.*] Apparently, then, if old things *have* passed away from us, and we *are* New Creatures in Christ, we are now receiving the blessings. There is nothing said about being *reckoned* New Creatures. The change is *actual, bona-fide*. When God accepts the human *will*, He does not hold the New Creature responsible for any of the deeds done *previous to consecration*. The whole account is a new one.

We are New Creatures in the sense that God has begotten us of the Holy Spirit. God has given us Heavenly promises instead of earthly promises. We are no longer striving to see whether we can attain a higher position in the world. We have new ambitions. Our aim is to live pleasing to God. And in every way this change of sentiment indicates a transformation of mind.

Transformation means to *form over again*, across, different, in an opposite way. So we have been changed by reason of this change of our *will*. God has made us the promise that, if we make this change, or transformation, He will no longer *count* sin to us, that we shall have *standing* henceforth no longer as sinners, but as holy ones. The world does not know that we are children of God. They do not realize how fully we have given up the earthly hopes and are seeking a different prize from that which the world seeks.

The fact that this change is merely in the *mind* and not in the *body* does not alter this matter at all. According to science, every seven years a complete change takes place in our bodies, the new matter coming on as the old matter sloughs off. But one is not a new *man* because his *body* has changed. If this were so, we would have had several changes by this time. So far as the mind is concerned, personality is not changed. If we had lost a hand, we would still be the same personality; or if we were to lose a hand and a foot, the

loss would not change our personality.

Our personality would not change in this event, because the personality is the mind, the ego. And so when the ego, the mind, is changed, that New Creature is distinctly separated from the other. The fact that it does not yet have a spirit body does not matter. The New Creature is the New Creature, only now he is the New Creature under adverse conditions; whereas by and by he will be the New Creature who has entered into that condition which God has promised--the Divine nature and everlasting joy--and in which he will abide forever.

OUR STANDING FROM GOD'S VIEWPOINT

We are now spirit beings in human bodies. The Apostle says, "If ye then be risen with Christ, seek those things which are above." It is not the *body* that is risen, but the New Creature. It was not the New Creature that *died*, but the old creature. It is not the life of the *old* creature that "is hid with Christ in God" (Colossians 3:3), but the life of the New Creature. The Apostle declares, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." He says also that we are not only to reckon ourselves *dead*, but to reckon ourselves as though we had been *raised from* the dead. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!"--Romans 6:11.

The body is not the New Creature, but it *belongs* to the New Creature. It is the *servant* of the New Creature. The New Creature is the only one that God recognizes at all; for He knows us not after the flesh. And we should live in the Spirit, and view ourselves and all of our affairs from this standpoint. We should "walk not after the flesh, but after the Spirit." (Romans 8:4.) Our viewpoint should be this: As New Creatures, we merely *inhabit* these bodies for awhile.

These bodies are our slaves and we are to use them as our slaves. The environment is unfavorable for the New Creature at the present time. But it is the New Creature that God is looking at. "If any man be in Christ, he is a New Creation; the old things have

passed away; behold, they have *become new*." If he now fails to make good his consecration, fails to be an overcomer, he will have no resurrection; for all his *earthly* rights have been abrogated.

"Ye are not in the flesh, but in the Spirit." We do, as New Creatures, have the fleshly bodies. But the flesh is not *we*; that is, not our kind, not our nature. It is only as the New Creature that we can inherit the Promise. Jesus was put to death in the flesh; that is to say, He sacrificed the flesh--He gave up His claim on the flesh at His consecration. And it was on the basis of His giving up His rights that the Father begat Him to the new nature. Therefore He said, My will is to do My Father's will. The Cup that My Father hath poured for Me, I will drink!--John 18:11.

Jesus would not stand for His earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. In the type, the high priest slew the bullock, which represented the Man Jesus. Our Lord gave up His life completely--His human life. The High Priest was another person. He went inside and ministered in the Holy while His human nature was sacrificed upon the altar, and His body burned outside the camp, but in sight of the camp.

DIFFERENCE BETWEEN SOUL AND NEW CREATURE

Every New Creature is a soul. The word *soul* is used in the Scriptures, in a very broad manner indeed, as signifying *any* sentient being, any being that has sensibility, intelligence. A fish has intelligence; therefore the Bible describes a fish as *being* a soul (See Genesis 1:20, margin). A dog, a cow, a horse, is each a soul. An angel is a soul, or being. God is a soul, or being--the Bible says so. The Scriptures say that "If any man draw back, My soul shall have no pleasure in him" (Hebrews 10:38) --this means *God's* soul.

This broad use of the word, therefore, in connection with any kind of sentient being, assures us that as New Creatures all of us are souls--intelligent beings. We might be understood to be double souls in the sense that we were human souls to begin with, but that God has through Christ made a special arrangement for us whereby we are begotten again to be New Creatures. This begetting is of the mind; and only in this way are we New Creatures now.

This New Creature is not yet perfected. This new soul has not yet reached that condition which God intends that it shall have. The Apostle tells us that we have this treasure of the new mind in the old body--the earthen vessel. The new mind must do the Father's will, irrespective of the will of the body, or of the friends of the body, and what they might desire it to do. The new mind is to do God's will under all circumstances.

A spirit-begotten child of God may speak of himself as already possessing eternal life, which he does possess by faith. But the New Creature, the new soul, is not yet completed. God's promise is that when this new soul shall have been completed, we shall have a body like Christ. We shall be like Him. We shall see Him as He is and share His glory. We shall be souls on the Divine plane, whereas

formerly we were souls on the human plane; now we are reckoned as in the transitional state.

DUAL SOULS--NOT DUAL MINDS

When we speak of being dual *souls*, we do not mean that we are dual-*minded*; for that would be a reprehensible condition. We are *single-minded*. Our duality consists in the fact that we have the mind of one nature and the body of another. A perfect soul results from the union of life-principle with an organism. It is thus with a fish, a dog, a horse. There is an organism, and there is vitality, a spark of life, before there can be a soul. The Lord's people were human souls, or had the powers common to all mankind, to begin with. Then they were begotten again. And the new will, the new mind, has at present an organism not adapted to its needs.

In the resurrection the New Creature will have an organism fully adapted to its requirements. But now it is a soul that is neither perfect in the flesh nor perfect on the spirit plane. And since the nature goes properly with the mind, the will, therefore the flesh is counted as being that of the New Creature, and the New Creature is held responsible for this flesh.

The Apostle suggests to us that not only our old minds, or wills, are dead, and that we reckon also our bodies dead, but that we go further, and reckon our bodies quickened, or made alive, from their dead and sin-disposed condition, that they may be fully our servants as New Creatures, that they may serve our purposes--"quickened by the Spirit of God that dwelleth in you." That is to say, so long as the indwelling power of the Holy Spirit is ruling in our hearts and minds, it controls and energizes the physical body.

THE SECRET OF SELF-CONTROL

God deals with us as New Creatures from the time we are begotten of the Holy Spirit. He has no dealings with the flesh. The flesh is under condemnation. God dealt with the flesh of Father Adam, condemning it to destruction. Then He provided a way in Christ by which the race may be rescued from destruction. The Church's relationship to God is purely as New Creatures. From the time, then, that we become New Creatures, accepted of God, He takes these mortal bodies of ours, which are consecrated to His service, as a part of the New Creature. So if we suffer, it is the New Creature that suffers. And in this sense God takes cognizance of our flesh from the time of our consecration. "Precious in the sight of the Lord is the death of His saints."

Because our human bodies are vehicles for His service, God takes note of them. In proportion as we become strong in the Spirit of the Lord, we have the power to make the mortal body do what the new mind wills. But we are weak in ourselves. We cannot properly control our mortal bodies. God, therefore, gives us of His Truth. And the more we receive of the Truth, of the Spirit, the more fully sanctified we should be, the more fully in harmony with the Father's will, and the greater control we should have of our mortal bodies.

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A REMARKABLE FRIENDSHIP

--1 SAMUEL 20:12-23.--AUGUST 23.--

Golden Text:--"There is a friend that sticketh closer than a brother."--Prov. 18:24.

HISTORY relates many instances of intense friendships between great men in ancient times, but it tells us of none surpassing the friendship between Jonathan and David, referred to in this lesson. Jonathan's love for David, evidently thoroughly reciprocated by the latter, shines out not only as a friendship that was unselfish, but as one that was apparently injurious to Jonathan's interests--though not really so.

As the son of King Saul, Jonathan was the recognized heir to the throne of Israel, and was at this time about thirty-five years of age. David, the country youth of about twenty-one years of age, had suddenly sprung into prominence before the nation, had been appointed a captain of a thousand men, and was just recently married to Saul's daughter. Saul himself viewed David as a rival in the affections of the people, and everything foreboded that some day he would be Saul's successor. From the standpoint of fallen manhood, therefore, Jonathan had every reason to consider David an opponent and rival, and the envy and jealousy of the fallen nature might be expected to breed in Jonathan's heart hatred and enmity instead of friendship and love. These circumstances constitute the remarkable friendship between these two young men one of the most wonderful on the pages of history.

We read of how Jonathan's soul was knit unto the soul of David--their affections, confidences and loves were interwoven. Jonathan giving to David certain parts of his own apparel when the latter

came to live at the court of Saul, was merely an outward manifestation of the other precious sentiments which prompted this and other manifestations of affection--all of which, dignifying David and promoting his honor, were derogatory to the natural interests of Jonathan, who, as the heir apparent, might not improperly have aspired to the maintenance of his own place of honor at the court. Small minds are apt to make the mistake of supposing that the crushing down of others is essential to their own honor and exaltation; but it was because Jonathan was not thus small-minded, but noble-hearted, that his character has been beloved by all who have known it from then until now.

There is a reason for everything, and there must have been a reason for this love between these two noble souls. We are to love and esteem whatsoever things are just, true, pure, noble, honorable, says the Apostle, which implies that the love of the reverse of these would be improper. True, there is a difference between loving principles of righteousness and goodness and loving individuals, but what we wish to notice is that the love for individuals should be based upon their possession of noble and love-worthy characters. Neither of these men could have loved the other had he been bad, ignoble; for only the mean can love the mean, and only the perverse can love the perverse.

What was there in David's character that attracted Jonathan's love? Undoubtedly it was his nobility, his courage, his honesty, his

faithfulness to the king and to the nation, and, above all, his trust in God, his reliance on him. What was there in Jonathan which drew forth the responsive love of David? There were many of the same qualities: Jonathan was also courageous and had already demonstrated this; he was sincere, honest, humble-minded, generous, faithful to a friend, and above all faithful to his God.--1 Sam. 14:1-15,27-30,43; 23:16-18.

While these two men had certain natural qualities of heart which commended each to the other's love, the great bond of union was the faith and devotion of each to God. Some one has said that those who would be the best friends need a third object in which both are interested, and that then, like the radii of a circle, the nearer they come to this center the nearer they approach to one another. So with these men: their loyalty to God and to the principles of truth and righteousness exemplified in God, was the strong bond of their friendship which hindered the diversity of their earthly interests from alienating their affections.

This same principle is exemplified in all true, unselfish love: there must be something mutually attractive to draw and to hold the interest and love of each to the other. The breaking of vows of love and friendship or the breaking of marriage vows implies that one or other had a selfish love and not a pure love, which the Lord's Word inculcates and which is so nobly illustrated in this lesson. Selfish love may indeed admire that which is brilliant, that which is good, that which is noble, that which is generous; but not being equally noble and generous, it will be sure at some time to be assaulted with the temptation to abandon the friendship where it believes it could better serve its own interests. Jonathan's love was not of this selfish kind, consequently it was unchangeable--indeed, grew the firmer and the stronger in proportion as it triumphed over the propositions of any selfish suggestions. In this respect it well represents the love of our Lord Jesus for his people. As Jonathan loved David at the cost of his own position, our Lord Jesus left the glory which he had with the Father that he might become the Redeemer of his people, to whom he declares, "Ye are my friends if ye do whatsoever I command you."

"One there is above all others
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end."

Our lesson introduces these two friends at a time when the life of David was in danger. Our preceding lesson showed that Saul was disposed to do violence to David. The threatening action mentioned in that lesson was repeated several times, and finally the javelin was thrown at his musician David, but the latter escaped it. It was in view of this hostile feeling that these friends decided that it would be unwise for David to again appear at court unless King Saul manifested some change of mind toward him. The coming feast would be an important one; Jonathan and others of the household would be present, but it was not considered prudent that David should hazard his life by attending, and it was arranged that Jonathan should make his excuses to the king and should subsequently let David know the king's attitude of mind, so that if necessary he should flee out of the country. Jonathan found Saul full of bitterness of heart toward David, so much so that he was angered at his son for making excuses for him and threw his javelin at him as an evidence of his displeasure, though probably not with the intention of killing him. Jonathan resented the indignities and wrong of his father, and at once communicated the matter to David by the prearranged signal related in this lesson. However, the two friends could not part without a personal interview, in which they kissed each other, and wept, and bound each other in promises, and called upon God to witness the sincerity of their devotion to each other. Jonathan was evidently fully convinced that David was the Lord's choice for a king to succeed Saul, and, being full of faith and devotion to God, he had not the slightest thought of opposing the divine arrangement. Quite probably, too, in their confidences, David had already told Jonathan of his anointing, assuring him, however, that he would not consider this anointing a proper excuse or ground for any interference with King Saul; that on the contrary, as the Lord had sought him and anointed him, the Lord himself was able in his own due time and in his own way to instal him in authority and power without his stretching forth his hand to do injury to one who already had been anointed of the Lord to this office of king.

We have already noticed that friendship implies like qualities of mind and of heart. The generous love the generous, the noble love the noble, the honest love the honest, the meek love the meek, etc.; but now we call attention to the fact that amongst the Lord's people are not many great, wise or noble--naturally speaking --and that God

loves and accepts as his covenant people, friends, children, chiefly those who are not noble by nature. We notice also a love and friendship amongst the Lord's consecrated people stronger and deeper than any earthly tie or relationship--notwithstanding the fact that amongst the Lord's people are "not many great or noble," but chiefly the poor of this world, rich in faith. How comes this seeming contradiction of a general rule of friendship? We reply that God's love toward us as sinners was not that of friendship but of compassion, and similarly the love of his people for sinners is not that of friendship but of compassion, sympathy, the desire to help them out of their degradation. Not until after we had ceased to be sinners, through acceptance of Christ, were we privileged to become the friends of God and to realize him as our friend. Not until we had ceased to be sinners, and had been accepted in the Beloved, would we become the friends of others similarly transformed, and begin to grow in this quality of friendship--love for one another as brethren, partakers of the holy Spirit.

In a word there are two planes of friendship--a natural plane, on which men of like natural qualities would be drawn together; and a spiritual plane, on which those unlike in natural qualities, but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

⁽¹⁾These New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure--whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however, that a parent must have exactly the same love for other children as for his own;--he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are told, *especially* loved some of his disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but "making a difference"--according to natural obligations and spiritual development.-- Jude 22.

As there are nominal Christians and real Christians, so there is a nominal love as well as a real love amongst those who profess the name of Christ, and it should be more and more the aim of the Lord's true people to cultivate his spirit, his character, his disposition, his love, his friendship; and that they may be able to cultivate these he has caused the Apostle to present to our attention a most graphic description of the love which is from above. This description is given in 1 Cor. 13. It must be enjoyed to some extent by all who are New Creatures, for if any man have not the Spirit of Christ he is none of his; but it will be increasingly enjoyed and appreciatively understood in proportion as the Lord's people each become stronger in the Lord --copies of God's dear Son--like him who is the friend above all others.

One writer says, "The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served....The self-centered cannot keep friends even when he makes them."

Another remarks, "Behold, what gross errors and extreme absurdities many do commit for want of a friend to tell him of them."

"True criticism does not consist, as so many critics seem to think, in depreciating but in appreciation. More lives are spoiled by undue harshness than by undue gentleness."

"The centered love of any one person tends toward universal good-will, the love of all. The candle not only shines on him who lights it, but on all within reach of its rays."

"Every power for good in true friendship is a power for evil in the false.

"Was it friend or foe that spread these lies!
Nay, who but infants question in such wise?
'Twas one of my most intimate enemies."

⁽¹⁾ Sept. 7 Manna, 2 Cor. 5:17

PE417-429 "HOW WE CAN SUCCESSFULLY PERFORM THE PART OF A BROTHER

Our text is found in Hebrews 10:24,25: "Consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching..."

You have a work, not only to get ready yourself, but you have also a work to help the fellow members of that prospective bride class to get ready. The question is, "How can we do our part as brothers and sisters in the Body of Christ; how can we fulfill the obligations that God has very properly placed upon us as joint-heirs with the Redeemer in these wonderful prospects?" We are going to mention several different things that will be beneficial in seeking to make our calling and election sure, as brethren of our dear Redeemer.

The first thought expressed in our text is "consider one another." We realize that we could not be a brother if we did not have brethren, and if we have brethren we must perform the part of a brother toward them. This means that we must give consideration to them; we must have a very deep, heartfelt interest in their affairs – in their spiritual welfare...

Dear friends, you and I will have to lay aside the selfish feelings. We must not only think of *my* part in the plan, but we must think of *our* part in the plan, we must think of *our* place in the kingdom, we must think of *our* position in the Body. I remember some time ago getting down on my knees in prayer, and when I finished with that prayer the thought came to my mind, "What a selfish prayer you have just offered. You have asked God to bless you, and you did not say anything of your brethren; you asked the Lord to help you to understand His Word better, but you did not ask Him to help your brethren to understand it better; you asked God to give you opportunities for service, but you did not ask Him to give them such opportunities; you told Him that you were longing for that great consummation beyond the veil, but you did not tell Him that they were longing for that consummation." I went down on my knees again and asked God to forgive me for that selfish prayer, and I prayed over again. Instead of *I* and *my*, I put *we* and *our*...

I do not believe that it is enough to have this spirit when we are together at a convention. We must consider one another in connection with all of the unpleasant experiences of life; we must consider one another in connection with the trials, difficulties and besetments of life. If some brother has offended you; if some brother seems to be in the wrong, you must consider him also as suggested by the Master in the words of Matthew 18:15-17. He tells us there that if a brother offends against us we should go and speak to the brother alone. If we cannot come to a settlement we may go again and take one or two other brothers with us. If we still accomplish nothing, and the matter seems to be of sufficient importance, it may be brought before the church.

The Lord did not lay this down as a rule that must be followed. He did not mean, in other words, that if a brother has

done something that is offensive you must follow that course. No; in the great majority of cases it would be a better plan to just pass the matter by. If we have a faultfinding spirit, and feel that we must follow this course every time a brother does something that is offensive to us, we might be running to the brethren much of the time, and we would keep the church continually disturbed. Every few weeks we would have a meeting of the Ecclesia to consider our difficulties with a brother. The more of the spirit of the Lord we have, the less occasion will we find to have recourse to that method. The thought is, rather use this method than to use some wrong method. Rather than go around criticizing a brother, and having evil thoughts about him, if it is of such great importance that the matter must be dealt with in some way, then the Lord says, I will tell you what to do. First, go to see that brother. But when you go to see that brother, consider him; consider one another to provoke unto love and good works.

It is possible to go to a brother inconsiderately, and provoke him to anger. The wrong way would be to go to him and say, "See here, brother, you have tried me greatly; I am almost inclined to drop you altogether, but I remember that the Lord says if a brother offends us we are to go and speak to him. I am following this rule. This has got to stop; it cannot go further. If you do not recognize that you are wrong, and correct the course that you are following, I will have to see that this is dealt with in some other way." One would almost think it was the Emperor of Germany delivering an ultimatum to the Czar of Russia. Then he wonders why he has no influence with that brother. Then he goes to the brother with two or three other brothers. When the matter comes before them he says, "Now I am following the Lord's advice in this; I went to him and asked him to acknowledge his fault, but he would not listen to me; he just turned away from me. I have followed the method which the Scriptures authorize, and the time has come to do something." He has not been following the method the Lord suggested at all.

He should have gone to the brother more in this spirit: He might say, "Now, Brother Smith, I have come to have a little talk with you. Brother, it seems to me that brotherly love should mean so much to us. I love you, as I love all of the Lord's people, but some little things have come between us lately; haven't you noticed it? It does not seem that we are as cordial as we used to be. I may be to blame partly for this. You know when anything comes up each one can see where the other is to blame. In my mind I can see where you might be to blame, and doubtless you can see where I am to blame. Cannot we settle this matter? I believe it would be to the spiritual benefit of each of us. Cannot we bury this matter; can't we love one another as brethren?" This is the way to gain a brother. That is the spirit in which to approach one with whom we have differences. The first thing is, we must be considerate. Consider one another, that we may provoke unto love and good works. Entice the brother in the direction that would be good for him, and that would enable him to be faithful to others of God's people around him.

The second essential, if we would

properly perform the part of a brother, is that we must constantly look to the Lord for help; we must look to Him for assistance; we must look to Him for advice. We must continually be in that attitude in which we are afraid of ourselves; in which we are suspicious of ourselves. You know that there has never yet been a difficulty between brethren but what each one thought he was right. If you would listen to one brother he could tell you many different reasons for thinking he was right; if you listened to the other he would tell you as many reasons why the other brother was wrong, and he himself was right. Knowing this to be so we should be constantly suspicious of ourselves, we should constantly examine ourselves

If we are listening to a discourse we should be thinking, "I wonder how I can live on a higher plane as a result of listening to this lesson?" On the contrary, if we find that we can apply all sorts of points to the friends; if when the brother makes a good point we say, "I hope Sister So-and-So is here; I hope she takes this to herself." Then something else is said, and we think, "Why, you would almost think that he is aiming that at Brother So-and-So. I hope he will feel real humble after that. I hope we will have no more trouble with him in the class" – if you are in this attitude, examine yourself. We need to look into our own hearts. If we do this there will not be time or inclination to apply these things to those around us...

If we begin to criticize, it will possibly be a set-back. I think, perhaps, this is one of the directions in which the brethren who are married have trials which some of the single ones do not have. I have often imagined that the husband and wife would take the liberty of telling one another what is in their mind more than others. Of course, they might be a real help in holding one another back from offering criticisms of others. But if time after time they pass little criticisms of brothers and sisters the liberty increases. The husband says, "Did you hear what Sister So-and-So said?" "Yes, and I heard Brother So-and-So say thus and so; I never can have any confidence in him again." Thus they encourage one another, and soon they cannot meet Brother So-and-So on the street with the same sweet spirit as formerly.

While you and I are not at liberty to criticize others, we must expect more or less of criticism from others, and when it comes we must be ready to show the spirit that the Master did. He did not return railing for railing, reviling for reviling, or anything of that nature. We must have the spirit of overlooking if a brother or sister criticizes us, and think they did not mean it as bad as it sounded. Some time ago I made a statement in conversation with a sister. I saw that I had offended her, and I did not know what to make of it. I turned it over in my mind, and wondered what made the sister take it that way. I finally found that one could take two meanings from what I had said, and she had taken the opposite meaning from what I had in mind. We must make allowances, for even the best of us do not always say things just as we wish they had been said. Therefore, if someone says something critical or unkind, take it for granted that they do not mean it as bad as it sounded."