

August 30

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among ten thousand, the one altogether lovely," but it should also be true to a considerable extent that all those who are intimately associated with the members of the body of Christ in the present life--before He is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the

Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus, should see their largeness of heart, their moral heights--should discern in them the spirit of a sound mind. Z'03-206R3218:6

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"YE ARE THE LIGHT OF THE WORLD"

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."--Matt. 5:16.

WE NOTICE that our Lord's statement in this text draws a particularly sharp line of demarcation between the Church and the world. He is not *their* Father, but *our* Father; it is not *their* light, but *our* light. The Lord was addressing the Apostles in particular and all the "overcomers" of that time. But He gives us elsewhere to understand that we who believe the testimony of the Apostles are counted in as the *same class*, so that these words are applicable to us also today. This statement implies that the class which the Lord acknowledges as His disciples have some special light that marks them out as light-bearers. This light that has come to us is the illumination referred to by the Apostle Paul in other places. This illumination that we have received is the light of the Holy Spirit.

One does not receive this light when he says, "I will lie no more; I will cheat no more; I will blaspheme no more." If anyone were in a state of alienation from God it would be very proper for him to turn from these sins. But turning from sin would not make one a child of God. We know a great mistake is generally made in the world by thinking thus. There is *only one* way of coming into this relationship of sons, and that is the way that the Scriptures set forth--faith in our Lord Jesus Christ, full confidence in the Divine arrangement of which He is the Center, a faith which *works*, a faith which would lead us to the point of full consecration--*baptism into His will*. It is the strait gate and narrow way.

THE LIGHT IS THE HOLY SPIRIT

No one is in the family of the Lord at the present time unless this person has entered through the *strait gate* into the *narrow way*. Such begin to be marked by the Holy Spirit, which illuminates their hearts and minds, giving them a clearer light on things in harmony with righteousness. This illumination, this light which is in us, the Lord says we should be careful lest we lose it. If that light should go out, we would be in greater darkness than we were before.

In another place it is written, "Quench not the Spirit." (I Thess. 5:19). It could be extinguished entirely. We are, therefore, to keep it as an evidence that we are children of God. And if this light be in us we should not keep it secret, not put it under a bushel. We should not say, "We know not the Man"--we know not Jesus. For if any one is ashamed of Him, He will withdraw the light from such a one. One who is ashamed of Him and His cause is ashamed of everything that is right. Such have no right to be in the Church; for the Church are to be the Body of Christ and joint-heirs in the Kingdom of glory and in the work of judging and uplifting mankind.

So, then, we must not be ashamed and hide our light from the masses of men. We have a new illumination. We are to set our light upon a candlestick that all within the house--our own family, our own household, our neighbors--may see it burning; that they may all know that we have a light upon the character and Plan of God; that we see the difference between sin and righteousness, justice and injustice.

OUR LIVES SHOULD CONFORM TO OUR PROFESSION

Whoever holds up a light must of necessity confess the light he is holding. Of some our Lord said that they confess with their mouths, but deny in their lives. We are to let our light so shine that it will bring honor to the Father's name. This means that our whole lives are to be in conformity with the professions we are making, so that others will see and say, "Well, that man believes what he preaches. It is good that such a person lives in our neighborhood." They may not always prefer us for companions, for wherever the children of the light go, it has a reproofing influence.

Let us not be surprised, then, if when our neighbors have a reception and entertainment they say, "We will omit their names, for

we shall have some wine and some good times, and we do not want them in." We are not to expect the world to love us. We are not to marvel if it goes to the other extreme. Yet not all of the world will hate us. Some will criticize and find fault; others will notice a consistency and say, "It looks to me as though this is genuine."

We are living epistles, "known and read of all men." (2 Cor. 3:2.) The light is conspicuous because the darkness is general. We are not to consider this text as being in conflict with that which says we are not to let our left hand know what our right hand does, nor do our good deeds to be seen of men. There is a difference between doing our good deeds to be seen of our neighbors, and in doing them to be seen of our Father. The person who is doing his good deeds to be seen of men will be noticed by people in general, who will say, "Well, I do not believe that he means half he says. He is a hypocrite."

But the person who is living to glorify the Father will not do good to win applause for himself. Whatever he does in the way of charities, or in visiting the sick, etc., he will prefer to do it in an unostentatious manner, making as little show about his good deeds as possible. Consequently, the result will be beneficial to himself and to the person to whom he ministers, for he does these things for the glory of God.

HOW THE WORLD CAN GLORIFY GOD

The latter part of the text says, "and glorify your Father which is in heaven." It was not the Master's expectation that the little light which the disciples would let shine would have a convincing effect upon the world, and that they would all fall down and bow before the Father. Even if the whole world knew about the narrow way, only a few would be willing to undertake to walk in it. Therefore the Lord hides these things from the world, and reveals these secret things respecting the great "high calling" to the meek, to the humble, to those to whom the knowledge would be most advantageous.

How do the world, then, glorify the Father which is in heaven? How would men glorify our Father? We answer that there is a difference between vicious, worldly people and well-meaning worldly people. We are inclined to believe that the majority of mankind, who are in alienation from God and who have no ear to hear the message of the "narrow way," have, nevertheless, an appreciation of righteousness. And if without too much cost they could be righteous, just, generous and all that would be noble, as represented in perfect humanity, they would like to be so. Many of the world have an appreciation of nobility in others. They would like to have it themselves. The difficulty is that the cost of righteousness is more than they are willing to pay.

This class say, "We approve the righteous way, but at the present time it is too difficult. To walk in it would mean the blighting of all our hopes and prospects. We would have to consider whether we could make such transactions as would bring us prosperity. These things are too difficult now. If there was just as much reward to do right as to do wrong, we would prefer it. We honor God. We honor the principles of righteousness. We see some of the principles of righteousness exemplified in these peculiar people. They are of God. We appreciate these things. Indeed, it is the ideal life. They glorify God. Evidently God is a righteous God; and we hope He will not do too much harm to us. But we cannot let go of the things of this world. Perhaps we may become saints before we die. Who knows?" So they have the idea that they will be neither too saintly, nor too bad!

ST. PAUL'S LIGHT SHONE BEFORE RULERS

The influence of light is christianizing, civilizing, uplifting and

produces a regard for right, an appreciation of right and wrong, a respect for God. But we are not to think that the building of cathedrals, etc., has had an enlightening influence in the world, nor that the members of these institutions have the light. They admit, themselves, that they are not saints. Only a small number in the world have been saints.

But this minority has had an influence all down through these eighteen hundred years--and it is having an influence today. Look at Jesus and the Apostles! See how the light from their lives and conduct has had an enlightening influence upon the world in leading men to honor our Father! Every one of the Body of Christ all down the Gospel Age has had light, has had influence to some extent and has had something to do with scattering the darkness and inculcating reverence for the Heavenly Father.

We see an illustration of this in the Apostle Paul, who was suffering for righteousness' sake. He was before the Roman Governor; and as St. Paul reasoned of righteousness, temperance and the coming judgment, or retribution, Felix trembled. He apprehended; he was convinced. He said, "Here is a man who is living in harmony with these principles of righteousness. The life of this man Paul shows what right is, and that my life is wrong. And if the Lord is to reward right-doing and punish wrong-doing, this Paul will get good things from God. But what shall I get?" So he trembled.

There is a natural dread in mankind because they know that they deserve punishment. The Scriptures tell us that there will be a righteous recompense of reward. St. Paul's words were a great blessing to Felix, for that light which was shining out of Paul's life and words led Felix to see his wrong condition. He might have thought, "It will be altogether right for God to give me some punishment for my sins."

Again, as the Apostle was reasoning before Agrippa and Festus, Agrippa said, "Almost thou persuadest me to be a Christian." St. Paul said, "I would to God that, not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." (Acts 26:28,29.) Having the thought pass before his mind, however, did not make Agrippa a saint. But he had heard the things which led him to appreciate his own fallen condition. He saw that St. Paul was suffering for right-doing and

that he was suffering for wrong-doing. He saw that God is a God of justice.

GOSPEL AGE THE CHURCH'S DAY OF VISITATION— THE MILLENNIUM THE WORLD'S

Another Scripture somewhat along the same line reads, "Having your conversation honest among the Gentiles that...they may glorify God in the day of visitation." (I Pet. 2:12.) This shows us a distinction between the day of their visitation and the day of our visitation. This Gospel Age, the present life, has become the day of our visitation, when in the Divine favor it is the time of forgiveness of our sins and of our being brought into relationship with the Father.

No one can have these blessings now except he can exercise faith; otherwise he does not have his day of visitation now. "We who believe" and "enter into rest" are having our "day of visitation." God has come to us now, and has adopted us into His family. And His Plan is that if it so be that we are willing to suffer with our Lord, we shall also reign with Him in glory. This is our visitation day of honor.

Will the remainder of mankind have a day of visitation and honor? Most assuredly so; they will have opportunity to avail themselves of the redeeming work of our Savior. If their ears are not open now to hear and their eyes to see, the day will come when this will be so; if not now, in the blessed opportunity we have, then it will come by and by. But if we have our day of visitation and neglect these things; if after having put our "hand to the plow" and having received of the good Word of God, we look back; and "if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of the Lord.--Heb. 10:26,27.

But those who do not share in this "day of visitation" will have an opportunity of coming into harmony with God later. If they cannot be reached by the gentle methods mentioned and the visitation by which God is calling out the special class now, they will have an opportunity in the next Age, when judgment will be laid to the line and righteousness to the plummet; when all the righteous recompense of reward will be brought to bear, to give each one according to his course.

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THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."--Matt. 5:16.

GOD'S WORD is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the Truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the Truth go out to others--that they should not cast their pearls before swine. Hence it does not mean to let all the light of Truth shine upon the world. The world would not be able to receive all the Truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the Truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the Dark Ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he

let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the Scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved. They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of Truth are the church elders, ministers, Sunday school superintendents. The brighter light of the Truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that

the whole work was not in vain-- that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the Body of Christ in the present life--before he is proclaimed King of the whole world--

should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus--should see in them the spirit of a sound mind.

(Poems Of Dawn Page 40)

THE COST OF DISCIPLESHIP

LUKE 9:23.

WOULD ye be My disciples? Consider again:
Can ye follow My footsteps through trial and pain?
Can ye throw away pleasure, and glory, and fame,
And live but to honor My cause and My name?

Can ye turn from the glitter of fashion and mirth,
And dwell like a pilgrim and stranger on earth,
Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless?

Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches, nor answer again?
Can ye pray that repentance to life may be theirs
Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can ye arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet Me, whate'er the cost be,
Though ye come on the waves of a storm-crested sea?

When I call, can ye turn and in gladness "come out"
From the home of your childhood, the friends of your heart?
With naught but My promise on which to rely,
Afar from their love--can ye lie down and die?

Yea, we'll take up the cross and in faith follow Thee
And bear Thy reproach, Thy disciples to be.
Blest Saviour, for courage, to Thee we will fly;
Of grace Thou hast promised abundant supply.

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CHOOSING A KING

--1 SAM. 10:17-27.--JULY 12.--

Golden Text:--"The Lord is our king; he will save us."--Isa. 33:22.

ALTHOUGH the people of Israel were self-willed in the matter of desiring a king like the nations about them, it is to their credit that they desired the Lord, through his prophet Samuel, to make the selection of the one who should fill the office. Undoubtedly, however, men of the various tribes were ambitious for the office. To suppose otherwise would be to disregard our knowledge of and experience with human nature. If the petty offices of ward and town politics are eagerly sought and almost fought for at the primaries and polls today, what wire pulling might we not expect if it were determined that a king should be chosen? We fear that a contrast between the people of Christendom and the Israelites on this subject would result unfavorably to the former. In all the countries constituting "Christendom" how few there are who, when choosing their officers, give any consideration whatever to the Lord's choice for the position! Even when we think of the choice of ministers in the denominations of the Church nominal, we find the contrast rather unfavorable; for the choice of a bishop or minister is indeed, apparently, very rarely referred to the Lord exclusively, with the desire to have his will and his choice, and none other, selected.

Guided by the Lord, Saul, a young man from an influential family, of the tribe of Benjamin, was anointed to be king. He was brought to the prophet for the anointing by a peculiar train of circumstances. His father owned a valuable herd of asses which strayed away, and Saul, after seeking them in vain, appealed to the prophet for assistance in locating them, and thus he showed his confidence in God, and in Samuel as his prophet. Nothing is recorded respecting the young man's interest in religious matters up to this time; but he is mentioned favorably as a "goodly" young man. After his anointing he kept the matter secret with becoming modesty, waiting for the Lord's plan to develop more fully and to bring him ultimately into prominence before the nation. It is quite probable that this secretiveness was at the instigation of Samuel.

In due time Samuel sent word to the Elders of Israel to meet him at Mizpeh (watch-tower), and upon their arrival the matters of this lesson followed. Samuel rehearsed to them the Lord's favor as it had been with them during the previous centuries, beginning with their miraculous deliverance from Egypt. He impressed upon them the fact that all of the Lord's care over them had been for their good; that no king could have done them better service than their great King; and that no government could have been more to their happiness than that they had enjoyed and which they were now rejecting in their request for a king, which petition the Lord had

determined to grant. In harmony with this they had assembled--not all the people, but representatives from all the tribes and from the various families of each tribe. Ignoring the anointing of Saul already accomplished, Samuel proceeded to cast lots, that the people might thus know that the choice to be made was the Lord's choice and not Samuel's. It was the custom at that time to have the High Priest's ephod in use on such occasions, and a pocket in the ephod was made the receptacle for slips of paper, or sometimes for the precious stones representing the different tribes and families. First, a choice was made amongst the tribes to determine in which one would be found the man whom the Lord had chosen to become their king. Doubtless the princes of the tribe of Ephraim remembered the good promises prophetically given by Jacob respecting them, and probably thought that the Lord's choice would fall upon their tribe. The princes of Manasseh may also have remembered the good promises respecting their tribe, and may not have been without hope respecting the lot. The men of Judah, unquestionably, would call to mind the promise that a lawgiver should come from Judah, and would have strong hopes respecting the result of the lot. But when the lot was cast, when the hand pulled forth from the ephod pocket the stone representing the tribe of Benjamin, the matter was decided, and in general the people bowed to the Lord's decision. Next, the leading families, or clans, of the tribe of Benjamin were representatively placed in the ephod, and the hand drew forth as the Lord's choice the name representing the family of Matri; and again, the various members of the family of Matri were representatively placed in the ephod bag, and the hand drew forth the name of Saul, the son of Kish. Thus was publicly demonstrated the Lord's choice, which the prophet and Saul himself already knew. We can imagine the stir and commotion to find the man thus chosen to be the king, respecting whom but few of the people seemed to have the slightest knowledge. They sought him everywhere, but could not find him, and again the inspired oracle was sought to indicate whether he would be found, and where. The Lord's answer was that he had hidden himself amongst the stuff-- the baggage which, as was the custom, was probably piled up, surrounding the camp as a barricade. Saul evidently had full confidence in the Lord's foreknowledge and that the lots drawn would confirm the prophet's declaration to him and his anointing. The modesty which led him to hide and, to some extent, to shrink from the honor to be conferred, is very gratifying to all right-minded people. Would that we could see more of this modesty amongst the chief ones of this world and also amongst the

chief ones of nominal spiritual Israel! We should each mark the beauty of such humble-mindedness, and seek to cultivate the same quality in our own hearts and lives--however different this may make us from the majority of the world.

When Saul stood amongst the people he was head and shoulders above them, probably seven feet tall. His natural qualities would thus appeal strongly to the people of his time, who even in picturing their rulers represented them as many times larger than the average man. Then Samuel introduced him, saying, "See ye him whom the Lord hath chosen, that there is none like him among all the people?" and the responsive shout of the people was, "God save the king!" or literally, Lord, let the king live--the usual greeting to their kings.

We are reminded of the fact that God is now about to establish a Kingdom in the world and is choosing a King. The Millennial kingdom might not be necessary in the form in which it will be introduced, were the people in the right attitude of heart to desire and to obey the divine will; but they prefer to have the laws of righteousness *enforced* rather than voluntarily to submit themselves to the Lord. In due time they shall have a king, Immanuel--like Saul in some respects, but very unlike him in others. The Lord is now selecting this King Immanuel. He is passing by the great tribes, the prominent people, and choosing the little and the humble--not many great, not many wise, not many learned has God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (1 Cor. 1:26-28.) The selection is going on in the sight of all the people. They will be witnesses, when all the steps of the election of God have been taken, that the choice is the Lord's without peradventure; and yet the Lord foreknew his choice in advance of this public selection. He foreknew Jesus as the Head of the Church, the Head of the great King; he anointed him in advance "with the oil of gladness above his fellows," to be King; yet, so far as the people in general are concerned, they know not the Lord's anointed--the matter is kept secret for a time. The members of the body of Christ must all be like the Head. As the Apostle declares, God has predestinated that every one who shall become a member of that body shall be "conformed to the image of his Son." (Rom. 8:29.) By and by, when the outward election is complete, when the world shall come properly to feel its need for a great King, search will be made to find the Lord's Anointed, and he will be found at his second advent. "The desire of all nations shall come"; the Christ of God will be the desired one of all nations. (The name Saul, singularly enough, signifies Desired.) As the men of Israel gave a shout when they recognized Saul's stateliness, so the world of mankind will shout for joy when they shall realize the presence of the Christ of God, the great King, their deliverer from Satan, from misrule, from every enemy--the Lord who "must reign till he hath put all enemies under his feet--the last enemy that shall be destroyed is death." ⁽¹⁾ Not only shall it be true that the Lord's Anointed One shall be head and shoulders above all others, "the chiefest amongst ten thousand, the one altogether lovely," but it should also be true to a considerable extent that all those who are intimately associated with the members of the body of Christ in the present life--before he is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus, should see their largeness of heart, their moral heights--should discern in them the spirit of a sound mind.

The record is that a band of Israelites, a bodyguard, at once attached themselves to Saul--men "whose hearts God had touched." They were touched with the realization that the Lord had made this choice, and with the desire to be in accord with the Lord and to support the divine will as it concerned the chosen one, and to cooperate therewith. This is a proper lesson to all of the Lord's people now. ⁽²⁾ It is because we see Jesus to be the Father's choice

that we unite ourselves to him; because we see the Father's character manifested in him that we leave all to follow him. Similarly, if we lend our aid, our support to any human being in connection with the divine plan and service, it should be simply upon this ground--not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with a realization of the leader being of his appointment. Thus our loyalty will always be to God and not to men. Nevertheless, we shall find ourselves co-laboring in a manner most useful and most helpful in the Lord's service; coworkers with God and coworkers with all who are his servants under his appointments. So, doubtless, it will be in the future when the great King complete has taken the reins of government; the best of mankind will flock to him, anxious to know and to do his will and to be in full accord with him as the representative of the heavenly Father and his Kingdom.

The expression "Sons of Belial" signifies children of the Devil, or wicked persons--persons out of harmony with God and not submissive to his arrangements and selections. There are also such in the present time, who are speaking evil directly or indirectly of such members of the body of Christ as they have contact with; being out of sympathy with the Lord they are out of sympathy with all of his arrangements. Their influence either in the nominal church or out of it is, therefore, against the true interests of the Lord's cause. There will be such in the Millennial age when the Kingdom shall have been established, and of these the Lord speaks in the parable, "Those who would not have me to reign over them." Again they are mentioned by the Apostle (Acts 3:23) saying, "It shall come to pass that the soul who will not obey that prophet shall be cut off from amongst the people." However, we may be sure that they will not be cut off until they have had a full exhibition of the divine power and mercy;--only such as resist after all these opportunities and privileges will be counted worthy of the Second Death.

Very shortly after Saul's appointment to the kingdom he had opportunity to show his ability in delivering the people, for a neighboring king advanced upon Israel with a considerable army. Saul gathered his troops from the various tribes, to the number of 330,000 men, and totally routed Nahash and his army of the Ammonites. This victory cemented the hearts of the people of Israel to their king, and they in their loyalty demanded the execution of the sons of Belial who had spoken against him; but the nobility of King Saul is shown in his refusal to accede to this suggestion, and his saying, "There shall not a man be put to death today." So when the power of the glorious King of the Millennial age shall be manifested in the routing of the enemies of righteousness, the general sentiment of the world toward him will be loyalty, and then he will have an opportunity of showing his mercy and forbearance toward those who during the darkness of the present time have spoken evil of him and sought to oppose his Kingdom. The declaration shall then go forth that none shall die the Second Death on account of Adamic weaknesses, blindness and insubordination; --that none shall die the Second Death except as the result of personal and wilful sin after having been brought to a knowledge of the truth.

Our Golden Text is one the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar," but the Lord's people, the Israelites indeed, will feel the reverse of this,--that "the Lord is our king." In harmony with his command, we will honor earthly kings and obey earthly laws in every particular in which they do not conflict with the divine law; but, nevertheless, above earthly kings, our esteem, homage and obedience must be to him whom the Lord hath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if we confess him he will also confess us before the Father and the holy angels--he will save *us* and ultimately through *us* as his Church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit.-- Gal. 3:29.

⁽¹⁾ Aug. 30 Manna, Mat 5:16

⁽²⁾ Sept. 1 Manna, Acts 9:15