

March 27

I pray for them...that they all may be one... that they may be made perfect in one...that the world may know that Thou hast...loved them, as Thou hast loved Me. John 17:9,20-23

IN amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father--a son who

R3553 "Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son--a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father--they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and

gloriously reflected His likeness; but it has not been so with us; we were sinners and had nothing worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in His sight who is able to read the heart. And, as He sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weak-

abide in him by doing his will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one--in spirit and in truth."

R5728 "A LETTER OF DEEP INTEREST

I have something to read to you. It is a translation of a letter. It was written in Hungarian, to a Slav brother in the United States, and was forwarded to us. A portion of the letter follows:

"A Hungarian soldier, injured on the battlefield, was returned home wounded. He was there met by some of our brethren, and later was led to diligent and earnest study of the Scriptures, and finally made his consecration to the Lord. This he symbolized last January, at the hands of our dear Brother Szabo. A few days later he was obliged to return to the front and to the trench, in Galicia. A cannon shot burned the cap from his head; earth caved in upon him. He was dug out by his comrades, and again sent to the hospital. This brought the dear brother into our midst again, but for a short time only. Presently he had to return to the firing line again.

"This time they came within 800 feet of the Russian line, and they received the command, 'A bayonet charge!' The Hungarian brother was at the end of the left wing. He sought only to protect himself from the enemy, hence endeavored merely to knock the bayonet from the hand of the Russian with whom he was confronted. Just then he ob-

nesses and disabilities of our imperfect flesh, and with painful, yet determined effort to do His will, and humbly trusting in the provisions which He has made for our redemption from the fall, God recognizes in us that which is worthy of His love. Z.'03-79R3161:6

served that the Russian was endeavoring to do likewise; and instead of using his opportunity to pierce his opponent, the Russian let his bayonet fall to the ground; he was weeping. Our brother then looked at his 'enemy' closer--and he recognized a 'Cross and Crown' pin on his coat! The Russian, too, was a brother in the Lord! The Hungarian brother also wore a 'Cross and Crown' emblem--on his cap.

"The two brethren quickly clasped hands and stepped aside. Their joy was overflowing, that our Heavenly Father had permitted them to meet even on the field of the enemy! They could not understand one another's speech, but by signs they conversed, taking out their Bibles--and the Russian had the SCRIPTURE STUDIES in his pocket with a song book, all bound in one volume, and a photo of Brother Russell. The Brother then took the bayonet of the Russian brother, and gave him over as a prisoner of war; and he still remains as such in Hungary, while the Hungarian brother has now been sent to the hospital for the third time..."

This letter shows the love of the brethren even on the field of battle, and in the enemy's land, with carnal weapons. It made no difference that one was a Hungarian and the other a Russian!

How different in the nominal Churches! In this war Presbyterians and Methodists, Anglicans, Romanists and others, all fight."

R5358 (From Harvest Truth Database V5.0 2006)

CHARACTER-LIKENESS TO THE LORD

"I pray for them...that they may be one,...that they may be made perfect in one,...that the world may know that Thou hast...loved them as Thou hast loved Me."--John 17:9,20-23.

THESE WORDS, we remember, were uttered by our Lord on the night of His betrayal, supposedly while on the way from the "upper room" where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve Apostles, or rather the eleven, by this time; for in conjunction He says, "I have lost none of them, save the son of perdition." But the context shows that His prayer includes His faithful followers all the way down the Age. He says, "Neither pray I for these alone, but for all those who shall believe on Me through their word." He prayed that His followers might be one, even as He and His Father were one--the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the Church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not My will, but Thine be done." He thus came into full oneness, harmony with the Father--with the Father's will, the Father's Plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind --before He would become the world's Savior and the Mediator of the New Covenant--was the election of the Church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the Church have a oneness of purpose, a oneness

of will with His will. And we can see that this could be obtained only in the one way--by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

TWO CAUSES OF DISSENSION

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this He calls New Creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of His family. He is choosing such as worship Him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel Age. This work of selecting has been in progress for nearly nineteen centuries. And this company will be a Little Flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross--as nothing, with

all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them *one*.

FRICION MINIMIZED WITH MATURITY

The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the Body becomes more efficacious. But the thought that our Lord here expresses is rather that of *completeness*. He is referring to the end of the Age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord will Himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the Kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the Adversary, to the end, will be joint-heirs with Christ, sharers in His Kingdom, executors of the Divine Program for the blessing of the world of mankind.

AN ASTOUNDING STATEMENT

At the *Epiphania*, or bright shining, of the Lord's manifestation, God will have completed His present work of directing the Church, and the world will be informed that they are under a different Dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in His last prayer

R3160 (From Harvest Truth Database V5.0 2006)

THE ONENESS OF THE DIVINE FAMILY

"I pray for them...which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."--Jno. 17:9,10.

THERE is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one--I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."-- *Verses 20-23*.

^{1}As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus himself said, "Of that day and hour knoweth no man; no, not

with His disciples, that the Father loves the Church as He loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, "They will always be inferior to Me. They will never have the glory that I shall have."

On the contrary, the Lord Jesus knows that the Heavenly Father will exercise His Love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be *loyal to the core*. They must have demonstrated that they loved righteousness and hated iniquity. We read, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Hebrews 1:9.) So He was anointed to be the Head of the Church class. But the Church class are declared in this Scripture to be His associates--not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the Church as He loved Jesus. We understand that the Church will be on the same *plane* with her Lord Jesus. Nevertheless, we are to keep in mind that God "made Him to be Head over all--God blessed forever!" The Church will never be on an equality of position with Christ.

This is very wonderful to us, that our Heavenly Father should love us as He loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the "more than conqueror" class--loyal as the Lord Jesus was loyal--the Father will love as He loved the Lord Jesus, and will glorify them with His Son.

"When thou passest through the waters,
I will be with thee!
Sure and sweet and all-sufficient
Shall His presence be.
All God's billows *overflowed Him*
In th' great Atoning Day;
Now He only *leads thee through them*--
With thee all the way."

the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to *grow* in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of undertaking this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but, step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written--"By his knowledge shall my righteous servant justify many." --Isa. 53:11.

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully--at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully--first, because he recognized in him the inher-

^{1} Aug. 24 Manna, John 17:11

ent principles of righteousness and truth and filial loyalty which he himself had given him; and, as the course of time and experience developed and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithfulness thousands of years before he even began the work of redemption. He even declared all the special features of the work, by the mouth of his holy prophets at various intervals for four thousand years before he began the work. And still he declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I *delight* to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character; and though his faith may have been temporarily tested by the permission of evil, his knowledge of God's character and resources, and of the depth of his wisdom did not permit him to doubt, but held him still in loving trust in his infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual experience, "My God, my God, why hast thou forsaken me?"

Now, mark the oneness of love manifested. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him; but delighted to take him into his confidence in so far as his wisdom and prudence dictated--*i.e.*, as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son;" and the Son said, "I *delight* to do thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering--of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son--an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are mine." (John 16:15.) And the Apostle says, God hath appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."--Heb. 1:1,2; Eph. 1:20,21.

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.--Heb. 1:2,3; Matt. 28:18.

In the work of creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father is greater than I;" and again, "I can of mine own self do nothing;"

"the Father that dwelleth in me, he doeth the works."--John 5:30; 14:10,28.

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"--even at this cost to me. (John 12:27,28.) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see him delivering up the Kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all. (1 Cor. 15:24,28.) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character-- his justice, his wisdom, his love and his power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also *our* privilege to come into this same blessed oneness with God. What! we inquire--the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God-- of purpose, of confidence, of sympathy, of love, of honor and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become coworkers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our heavenly Father also similarly manifests his confidence in us--in the loyalty of our hearts toward him and in the sincerity of our consecration to him--even though he recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs. (Psa. 103:13,14.) And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hireling servants, but merely submitting to us the general principles which should govern us. Thus, for instance, he gives us his plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat *in due season*; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each--seed-sowing in the spring, and reaping in the harvest time; etc., etc. Thus with general directions he sends us forth--not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to "*study*" to show ourselves workmen approved, and to *consider* and *think*, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, his confidence in us increases and we are entrusted with more and more of his goods and given a corresponding sense of our heavenly Father's approval. And the mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercises toward our Lord Jesus. The statement seems

almost startling; but yet, hearken to our Lord's prayer--"I pray for them ...that they may be one...that they may be made perfect in one...that the world may know that thou hast...loved them *as thou hast loved me.*" (John 17:20-23.)^[2] In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be *joint-heirs* with his Son, and partakers of his glory; and even as all things are his, they are also said to be ours.--Rom. 8:17; 1 Cor.

^[2] Mar. 27 Manna, John 17:20-23

R4995 "It seems that the causes of friction are increasing rather than diminishing. It is proper, therefore, that we should note the source of the difficulty and thus be enabled to ward off the danger and to be peacemakers amongst the brethren. "Ye that are strong ought to bear the infirmities of the weak." (Rom. 15:1'.) If this standard be the measure, there are not so many strong as we might have hoped; therefore, it behooves each of us to become strong and helpful to the weak brethren in the Church.

One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten New Creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal Church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the Truth. This statement might seem strange at first, but becomes more apparent as we examine. In the nominal Church religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to sit quietly and then to return home. Pleasant things are noticed, as, for instance, the sunshine, the flowers, the bonnets. Thus the day passes. But with those more enlightened there is a greater activity of mind, of thought. We, too, love the flowers, and all things provided for us by our Heavenly Father. We discuss these--and there is much opportunity for discussion; for as no two persons look exactly alike, so no two persons think exactly alike.

Some of the Lord's people boast that they do their own thinking. But the wisest course is for us to do our own believing. Some subjects are matters of inference and not of knowledge. We are taught of God. He tells us thus and so in His Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing

3:21-23.

While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for himself, but the rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world--the glory of his mighty creative works, with all the other evidences of his Father's love.--John 17:22-24.

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (*verse 21*)-- "That they all may be one; as thou, Father, art in me and I in thee" [thy spirit or disposition and purposes and aim being common to us all]. Hence, he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

we do should be kept in restraint and in harmony with the Divine statement. And when we remember that while we are philosophizing each other one is philosophizing also, we see where comes in the doctrinal difficulty.

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest.

Each brother has a right to his own opinion. We have no right to make our own views tests. The things that are tests are the things given us in the Scriptures; as, for instance, it is a test with us and as to our standing with the brethren that we should believe that Jesus Christ is the Anointed One and the Savior of the world; that we are to be joint-heirs with Him and share in His inheritance; that we are bought with a price; that we are to have share with our Lord in the sufferings of this present time and in the glories to follow.

Such plain Scriptural statements are to be the ground of our belief, and not any fanciful interpretations put on them by some others. Some see the more general outlines; some see the details and fail to see the general outline. While those who possess the different casts of mind are to be neither blamed nor praised, yet they must grasp the thought that we are to be willing to suffer for the Truth--in our loyalty to God, to the brethren and to the Truth

in general.

THE TRUTH ATTRACTS STRONG CHARACTERS

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character..

We must, therefore, have patience with each other. There is one text in the New Testament which declares, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14'.) The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them..

Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels--the more they come together, the more they get awakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the Holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction."

F236:2 "A tree is thoroughly organized and unified from tips to roots, yet the branches are not held on by patent fastenings or cords or screws or printed rules and laws; and so with the body of Christ. If properly adjusted and harmonized and united on the lines which the Lord has laid down, there will be no necessity for cords, splints or screws to hold the various members together --no need for laws and creeds and human spectacular appliances to bring them together or hold them together. The one Spirit is the bond of union, and as long as the spirit of life remains, a unity, a oneness of the body must remain also, and this will be a strong or a weak union, according as the Spirit of the Lord abounds."