

May 3

Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:14

THOSE who have real and sincere faith in God are willing to take Him at His

word: and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth

and error. We ought to *know* what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?" Z.'03-167 R3200:5

GREAT TRUTHS

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream...

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

R3199 (From Harvest Truth Database V5.0 2006)

THE ROYAL PRIESTHOOD

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

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

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

⁽¹⁾Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own *natural* preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom.

This is what is meant by the presenting of our bodies living sacrifices in the divine service. ⁽²⁾To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the *one thing* to which we have

solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the *one thing* we ought to be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness;" but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Tim. 2:15,16; 1 Tim. 1:3,4.

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

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the truth and to help others to stand, there would indeed be no time left for disputings on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in the management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of divine healing. All this is work which can and will be effectually accomplished in "the Times of Restitution," now in the near future; and, besides, there are others interested in these works (and we are glad of it and bid them Godspeed), while we recognize and seek to accomplish the work set before us in the divine plan. And if, indeed, we have no consecrated time for these things which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none

* Sinaitic MS. omits *spiritual* before sacrifices.

⁽¹⁾ ½ May 2 Manna, 2 Tim. 3:12

⁽²⁾ ½ May 2 Manna

whatever for giving heed to false doctrines such as so-called Christian Science and the various no-ransom or Evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out; viz., by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them.--Eph. 5:11.

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

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

"All for Jesus, all for Jesus--
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days and all my hours?"

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

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

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

stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the Law, *blameless*. But what things were gain to me, those I counted loss for Christ."

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

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

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

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. ⁽⁴⁾Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10.) We ought to *know* what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?"

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

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

⁽³⁾ Apr. 30 Manna, 1Pet. 2:9

⁽⁴⁾ May 3 Manna, Heb 5:14

R5688 "DEVELOPMENT AS NEW CREATURES IN CHRIST" *"Strong meat belongeth to them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* --Hebrews 5:14.

THE Apostle here seems to have in mind some who are babes in Christ, some who have immature conceptions of God and His Plan, who lack spiritual development, contrasting them with others who are more developed, who have become men in Christ Jesus—who are "of full age," as St. Paul expresses it, mature in Christian attainment. "Strong meat" belongs to these. The Apostle has given a reproof to some who, considering the length of time they have been in Christ, should have been strong in the faith, in doctrine, in spiritual life, and should be qualified to teach others. Yet still they were children, needing others to teach them again the first principles of the doctrine of Christ, needing still to be fed on milk, even yet not able to assimilate "strong meat."

Beginners who have not long known Christ, who are new in respect to the truths of God's Plan, are not to be choked with strong meat. These may be fed upon the simpler truths, which they can assimilate. They need "the sincere milk of the Word, that they may grow thereby." Some of the Lord's people, who have been longer in the way, in talking with the newly consecrated unwisely begin to tell them the truths regarding immortality, trinity, etc., before they are able to digest them. These are giving strong meat to babes, and are liable to drive them away from the table of the Lord, giving them spiritual dyspepsia, so that they are unable longer to eat even of the simpler food furnished by the Lord.

For those who are only beginners in the good way, there is plenty of food in God's Word of the more easily digestible sort; food which should be helpful to New Creatures in Christ who are just beginning to walk in the narrow path. We are not to understand, however, that they are to continue for quite a period of time to live exclusively on milk. As they begin to grow and develop on a milk diet, they may be given somewhat stronger food, until after a time they will be able to digest the strongest features of the Truth, and to draw nourishment from them. Some develop and are able to digest the strong meat much more rapidly than others. Those who have not been falsely taught regarding Scriptural doctrines, who have not been steeped for many years in the errors brought into the Church during the Dark Ages, are often much more ready and able to grasp the truth on these subjects than are those who have been long under the blind influence of error along these lines.

SYSTEMATIC STUDY NECESSARY

Those who are of humble, teachable mind, seeking a "thus saith the Lord" for all they accept, not trying to uphold any theories of their own, but to follow only the Lord, can generally, by taking the STUDIES IN THE SCRIPTURES and their Bible, and taking up the Plan step by step, in a systematic, orderly manner, as it is presented, proving every statement by the sure Word of God, see the truth regarding these fundamental doctrines with little difficulty. In this way they gain a comprehensive view of the whole Plan of God, and can see how its various features fit and dovetail into one

another; this would be impossible if they heard first only a portion of the Plan, disassociated from the rest.

For this reason it is well to urge the newly interested one to read and prove for himself, and not endeavor to explain too much through conversation."

PERSONAL STUDY REQUIRED

1Th 5:21 KJV "Prove all things; hold fast that which is good."

B171 "Bear in mind that all these things have been *hidden* by the Lord, in such manner that they could not be understood or appreciated until the due time had come, and then only by his earnest, faithful children, who esteem truth as more precious than rubies, and who are willing to seek it as men search for silver. Truth, like silver, must be not only mined, but also refined, separated from dross, before its value can be appreciated. The things here stated in few words will be proved point by point; and while many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the real truth-seeker. He must, so far as possible, make every point, argument and proof his own, direct from God's Word, by tracing all the connections and thus convincing himself of the truthfulness of the account presented."

R5800 "Every feature of Present Truth sent by God as "meat in due season" for His saints is promptly *counterfeited* to "deceive if possible the Very Elect."...

We have now come to the time when every child of God needs all the panoply of Truth--the armor of God. He who has not on the "whole armor of God" is sure to fall into error in this "evil day," this "hour of temptation, which has come upon the whole world, to try them that dwell on the earth." And "judgment must begin at the House of God." Who shall be able to stand? None except those who are "building themselves up in the most holy faith" with the precious promises and vital doctrines of the Word of God."

HOW TO GAIN MORE FROM ECCLESIA STUDIES

Pilgrim Echoes pp445-451 "The book of Revelation speaks about the blowing of the seventh trumpet. It says: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants, the prophets."... We find there were other messages in the past. It seems Martin Luther saw wonderful truths, and he proclaimed those truths, and he seemingly blew one of the seven trumpets... Dear friends, we are down at the time when the seventh trumpet is sounding as the Scriptures declared the mystery of God was to be finished in connection with the sounding of the seventh trumpet.

Now, dear friends, we thus see how the Lord's word points us to the very things appearing today. The Lord's word points us to the very books that have brought us such a precious message. We have had people say to us, do you think Brother Russell is inspired in pointing out these things in these

books? No, dear friends, we merely say the time has come when God's people needed more light than they ever needed before, and just as God used certain instrumentalities before, the Lord has seen fit to make use of that brother, and we rejoice in the privilege of helping in the circulation of these paper boats; these books that have brought a blessing to us.

Now, dear friends, we have all gotten a blessing out of these books, but we want to get a greater blessing... We find a great many classes highly appreciative of their Berean study, some classes giving up preaching service altogether... A couple of classes I was at recently, they have very able brethren, and yet they have found so much benefit from Berean method of study that at very most they couldn't spare more than one service a month as a preaching service. We find that one reason a great many do not get greater benefit from Berean method of study is because they do not know how to go about it as they should. I believe they want to get a blessing, but it is difficult for them always to know just how, and so it is the "how" we are going to speak about this afternoon. I thought we would speak about it specially this afternoon because the brethren don't have as much difficulty along this line as the sisters do.

Now in the first place, we want to say that the value and the benefit of Berean study depends entirely upon the amount of study you give to it. And if we only give it an hour or a few minutes to our Berean questions we can feel quite confident we are not going to get the help from them that we ought. I was at a place some time ago where a brother said to me: "Brother Barton, we will announce our meetings for tomorrow, I haven't decided what kind we will have." He said, if we have a Berean lesson, we want to know it so we can look up the lesson. I said, "is it possible, brother, that that is the kind of a class you have got? If they knew they were to have it tomorrow morning, would they spend a quarter of an hour or a half hour in looking it up?" I said, "brother, you can't have the kind of a Berean lesson that you ought to have if that is your method." Now, friends, we ought to have two whole days in studying the lesson. It would be better to have three days. If you have your Berean lesson on Tuesday you ought to spend all day Monday and Tuesday studying the lesson.

You might say, "how can I do that? I have my duties to perform." Well now, friends, we want to show you how to study your Berean lesson without neglecting your work. Let me show you how to do it. We will take for instance, the Berean lesson for this week. If you don't want to cut them out you ought to take a writing paper tablet and write all the questions on that writing paper tablet. Then in case of sisters if you do your work, and in your kitchen a good deal, you take that paper and take a pin and stick it up where it will be conspicuous and you can see it all the time, where it will impress your mind. If it is hanging up there before your eyes all the time you can't forget about it. If you find yourself inclined to overlook it, then take a piece of black card board that will make it more conspicuous still, so it will stand out more in the kitchen than anything else. Now Monday morning when that sister goes into the kitchen to get breakfast

she ought to begin her Berean study. She reads the first question. The Sister thinks over that as she gets breakfast ready; she doesn't read the comment yet. Before you have read the comment made by Brother Russell think of it and get it as clearly in mind as you possibly can. Of course, you can't think all the time about that, but you will find that question being there before you, it will cause you to settle these other matters as quickly as possible.

I believe we are so extravagant with our thoughts. We would not begin to throw our dollars away as we do our thoughts, and yet our thoughts are worth more than our dollars are worth. We want to economize our thoughts. I realize now that sometimes I would think over it again, and I ought to settle it in about three minutes. A sister might think, I wonder what we will have for dinner today; I believe we will have beef today. Now sister knows that settles it, but she goes back and thinks over it again. She knows all the time it is going to end up in beef, but she goes back and thinks over it. She ought to be able to settle it in about three minutes. She ought to get to that Berean lesson and thus redeem the time. You will find that your mind won't be on it all the time, and don't worry if it doesn't. Don't make our minds stay on it till we think we are going to go crazy, but try as far as possible to give thought to the question. Now then, when breakfast is over, you will have a chance to think over the second question. When breakfast dishes are washed and you may go into the room and get a broom to sweep you think of the next question, and in getting dinner you think of the next question, and thus you see you go over all those questions that day. Of course you have not got as much satisfaction out of it as you might, but try to get all the Scriptures on it that you can, what Scriptures indicates this or that.

Now the same way with brothers. The brother ought also to have those questions written out, and if for instance he is engaged in some kind of work, and he can have them in his pocket, he can pull them out and look over the questions. Possibly about 9 o'clock he hasn't much to do, and reads the next question and thinks over it, and at lunch time again, and you see he hasn't taken any time from his ordinary employment to do that. They have made their ordinary duties an occasion for edification or instruction in spiritual matters. You see, we have just as much time for study as in the other way--that is, going to ourselves, and setting down and taking the book. This time isn't taken from anything else. It is time that would have been wasted anyway. Now there is another advantage in that; you will find that the longer you follow this method the easier it will become, and the more it will help you during the day, the more our minds are on spiritual things, and the closer we will be living to the Lord. Not only that, but we will be better enabled to bear our trials. That is the reason friends at conventions can bear their trials so easy. Their minds are on spiritual things. You will find that they will have the effect of developing your ability of concentrating your thoughts, and it will help you in learning how to reason on Bible subjects also. Now, Monday night that brother or sister has an opportunity to read the

comments. They have not read them, but have been thinking all the time.

Now, Monday night that brother or sister gets the volume and they have a half hour to themselves. That sister reads the question then she reads the comment. Now having wrestled with it during the day you will get more good out of the comment. Just as at school. If a child is given a problem, if the teacher does it for the child, it doesn't do the child any good, but if on the other hand, the child wrestles with it and struggles with it, if then the teacher does it for him, he will see it then. And that is just the way with us. We will find that having struggled with these questions during the day, we will see the depths of the comment. You will see points in it that otherwise we would have overlooked, and we will get so much benefit from it. It will be so much of a blessing to us. You will remember it better too. Well, that sister, after thinking over that comment, she goes to the next question, and she thinks over her ideas on that, and she goes on and reads it. The brother likewise. Now Tuesday morning that brother and sister begins all over again. That sister goes into her kitchen. She reads the first question like she did the morning before, but now she can get more good out of it. Now she can go into it so much more deeply than she otherwise could. She can think of it more thoroughly. She tries to answer the difficult points in that question; then she goes to the next question. Probably Monday she did not find much benefit in her study, but Tuesday it becomes profitable. She gets into the deep meat as it were. She was paring the apple on Monday; now she eats the apple; she enjoys it; now when there is a class when brothers and sisters have studied like that, think what a meeting it will be when they get together. You couldn't keep people away from that kind of a meeting.

There is a class in North Carolina; the class there was away out in the country and lived miles apart. Not only so, but they are poor; poor farms too, and they generally have poor teams; most of them drive mules, and yet those friends have three and four meetings a week, and in bad times three meetings a week. There are twenty-five in that class. They have an average attendance of twenty in those meetings, notwithstanding the bad roads. You see, dear friends, it must be a wonderful blessing to get to meetings like that. But we can understand that when the friends have studied their lessons, there is such a benefit, such a blessing.

Now we want to imagine you have come to meeting; the time for class has arrived. Now it is not the thing for everyone to open their books, and be ready to look over the comment. Whenever I see a class do that, I have got the measure of the class right there. But I think when we come to the class, after song and prayer service, and be ready for the lesson, and the leader gives the question, then that question ought to be discussed, and the comment should be the last thing.

Not only should the friends seek to take part, but they should bring in all the Scriptures they can. Never pass one single point by without having two Scriptures in support of that point. And then furthermore, not only should all the friends try to take part, but even the friends that would feel

that they haven't much ability should do the best they can. If you see wherein they are lacking in ability, we might be able to do them good. I was speaking Sunday night of an experience I had. I believe the most helpful discourse I ever gave was one of the poorest discourses I ever gave. Another pilgrim brother had an appointment not far away and he came over to hear me. He said to me, "Brother Barton, I believe I should give up the pilgrim service. It seems to me that I am not fitted for the pilgrim service. I am thinking of sending in my resignation." I tried to encourage him, but it didn't seem to have any effect. So he said, Anyhow he was glad to be there that night and hear a good talk. The time for the discourse came and if ever I gave a poor discourse it was that night. I couldn't get my thoughts together, and from every standpoint it seemed to be a total failure. And when the discourse was over and we were singing the closing song, I thought and wondered why the Lord has given me this experience to night, and now I see the reason. If I had given a helpful good clear logical talk tonight that brother would have gone away more discouraged than ever, and I thought to myself, I believe he will think he can do as good as that himself. You see, friends, it really encouraged him.

That is the way in the class. If you can speak ably do your best, and if you have something to say, say it, and it may be, dear friends, that there will be in the class those who will say, I see sister so and so there taking part, and I know I can do as well as she; and you may encourage a great many others. Having studied your lesson, having gone over it in the way we have suggested, it means when you have your Berean lesson these things will stick in your minds. You will not forget them so easy. Having studied your lesson, you will see points, if you didn't study your lesson, you will miss. Having studied your lesson, you will see the force of these points. I often realize that sometimes a brother will make a remark and the other friends didn't seem to appreciate it. I remember hearing a brother make a remark that when he made it, it didn't seem that it would help any one; it was made in such a blunt manner, but it seems to me it was one of the most helpful things I have ever heard. It impressed me so that I made a discourse of it. The friends said, my that has helped me so, but they couldn't say it when that brother made the very same point in his remarks.

One of the results of studying your lesson is, when you study your lesson, and then a brother makes a few points, you will get the force of it. It may be some other brother hasn't studied his lesson and he won't see anything in that. Now this will mean too, that when you first try the method we have suggested, it won't prove quite as helpful as you wish. You will find, for instance, it won't work so smoothly, but dear friends, don't be discouraged, but persevere, and you will find how wonderful and thoroughly this method will prove helpful to you. You will be getting such a blessing in preparing for it and then if anything should happen that you couldn't get to the meeting, you will have had your lesson anyhow, even though you have missed the privilege and advantage of hearing the comments of the other friends."