

October 6

Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them. Luke 9:55,56

SO with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to

R4558 "The followers of Jesus who would share with him in his Kingdom will need to be very merciful. As the kings and priests of the Millennial Kingdom they will have to deal with the poor, groaning creation, uplifting the willing and obedient out of their sinful and degraded death condition -- up to righteousness, perfection, eternal life. Only the merciful of heart could be properly entrusted with such a work."

R3981 "Blessed are the merciful," they are the kind to whom the heavenly Father will be pleased to extend his mercy and his favor. They are the only ones who will be in a proper attitude to receive the great blessing of the Kingdom -- others not having developed this character for mercy will be unfit for the exaltation whatever may be their portion.

R5644 "ALL THE SAINTS STRONG CHARACTERS

The Savior so loved to do right that He laid down His life for righteousness' sake. Thus it is to be with all who are under His banner, fighting a good fight. But there is a natural tendency to retaliation, especially in persons who have the disposition of conquerors -- the very class that God is now seeking. These are the ones who have the qualities of an overcomer. They have a strong individuality; they have a will. They are not supine; they are not merely placid. Those to whom Truth appeals are strong characters; and people of naturally strong character are inclined to carry out the Law of Moses--"an eye for an eye, and a tooth for a tooth"--in the cases of those who have done wrong...

Being strong characters, they wish to correct that which is wrong. That is a natural impulse and a good one. But we must remember that it is not the time now for us to judge and discipline the world. The Scriptures say, "Judge nothing before the time." We are therefore to await God's time...

When Christ's Kingdom is set up, The Christ will know how to make all due allowances for those who are weak. But we are instructed from the Scriptures that the Lord's people in the present time are not to judge the heart nor to be the avengers of justice. Neither are we to attempt to exact justice for ourselves; but we are to learn and to practice the principles of kindness, mercy and love. The Church are to live on a different plane, a higher plane, than any others, not rendering evil for evil, but, contrariwise, returning good for evil.

We are to bear in mind that we are ourselves imperfect. We are to learn, as disciples of Christ, the great lesson of compassion. We are to show mercy by and by, when exalted to positions of power, wherever conditions shall present themselves as needing mercy; and such conditions will abound; for all will be imperfect and weak until they can progress up out of their fallen state. So if we would be fitted for that responsible and honorable position of judges of the world, we

destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from Him mercy only in proportion as we shall exercise this grace toward others...The fault-finding disposition that is ready to accuse and condemn everybody, indicates a wrong

must develop the qualities of love, mercy, compassion, *now*. We must learn to be very pitiful with the brethren and with the world of mankind, but must take heed to ourselves. Remembering our personal responsibility to the Lord, we are to judge our own course, and see that we ever "follow that which is good," both among the brethren and with all men."

R5324 "The Apostle's argument [Rom 14:7-10] also is that, instead of judging, condemning, fellow-members of the consecrated Body, we should be full of sympathy for them. We should realize that we do not know thoroughly their trials, their difficulties, their environments, their heredities. This should make us very sympathetic towards all the brethren. Our keen sense of justice, our love of righteousness, our hatred of iniquity, should find its principal exercise in self-criticism, and in watchfulness not to do anything that would stumble a brother -- not to do anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires.

What a wonderful lesson is this in battling against self, rather than against enemies! How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others! How the Lord warned His people against such an attitude saying, "With what [soever kind of] judgment ye judge [a brother], ye shall be judged" [yourself of the Lord].--Matthew 7:2."

(Luk 9:55-56 KJV) "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. (56) For the Son of man is not come to destroy men's lives, but to save them..."

THE SONS OF THUNDER

CR495 "On one occasion they wished to bring down fire from heaven to destroy the people of a little Samaritan village, because the villagers had refused to sell bread to our Lord and The Twelve. But the Master reproved them, saying "Ye know not what manner of spirit ye are of;" that is, they had become His disciples, but had not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord's spirit.--Luke 9:51-56.

After the disciples received the begetting of the Holy Spirit at Pentecost, they would not have even thought of doing such a thing; for then they received the Heavenly illumination and could discern that the spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost these disciples were zealous Jews, courageous in defense of what they thought right as against wrong."

(Joh 3:17 KJV) "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

condition of heart--one which all the Lord's people should be on guard against...Mercy, goodness, love, are the elements of character which He desires to see in the spiritual Israelites, and without which we cannot long continue to be His children. Z.'04-43 R3316:4,6

R4540 "WHAT MANNER OF SPIRIT ARE YE OF?"

Eighteen centuries ago when the Samaritans refused to sell bread for our Lord's company, the Apostle James and John in their loving zeal for the Master, said, "Lord, Wilt thou that we command fire from heaven" to destroy these men and their city? But Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. The Son of man came not to destroy men's lives, but to save them."--Luke 9:54-56.

These words are to be the guide of all the Lord's followers to-day, as well as before. We are not to render evil for evil, nor slander for slander, but, contrariwise, are to speak kindly, lovingly, generously, of those who, as foretold, will say all manner of evil against us falsely for Christ's sake--because we are his servants and representatives. And the more prominent our position, the more virulent will be their attacks. If we can remember that they are deluded and that the attacks are really from the Adversary, it will help us to feel kindly, sympathetically toward them, instead of maliciously and hatefully."

R2877 "FINALLY, BE ALL OF ONE MIND." "*Finally, be all of one mind [harmonious--in accord], having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.*"--1Pet 3:8,9.

HARMONY does not mean alike-ness. Rather it signifies unity with diversity; and this is the meaning of the Greek word translated "of one mind" in our text. The Lord's will respecting his people does not contemplate exact sameness, wholly ignoring individual characteristics and peculiarities; on the contrary, a diversity with harmony is more desirable than a sameness; as, for instance, it is the harmonious union of the seven colors that constitutes the beauty of the rainbow. So also in music: one strikes a chord on the piano or the organ and the result is harmony, oneness, union--the variety of the notes gives a melody which could not be obtained from any one of them, or from a sameness of equal volume. This is the thought the Apostle's words give us in respect to God's people; they are of various natural temperaments and dispositions and peculiarities, and the divine alchemy by which the human is transmuted into the spiritual, the old mind into the new mind, does not wholly destroy, and is not intended to destroy, the elements of character and disposition; but is intended to take from each one its dross and imperfection and discordancy, and thus to permit all eventually to unite in and develop into a harmonious whole.

The Lord does not expect, however, that this condition of complete harmony,

will be attained by his people the instant of their consecration. On the contrary, as the Apostle indicates in our text, this attainment of harmony is the result, the glorious consummation,—rather than the beginning of the work of grace in the Lord's people: he says, "*finally*," not primarily, we are to be all of one mind—harmonious. It requires long years, generally, in the school of Christ, for his disciples to so grow in grace and in knowledge and in love,—ere they reach the glorious condition expressed in our text, even "*finally*."

The Apostle Paul intimates that we are to continue so to grow in grace and in knowledge, and in love, as to attain in heart, in will, the stature of a perfect man in Christ. The "babe" in Christ has not the stature of a "man," and requires first the milk of the Word, and subsequently the "strong meat," that it may grow thereby, and finally attain to the ideal condition represented in our text,—a condition of harmony with the Lord and with each other, which indicates that the work of grace has well progressed—that the mark of perfect love has been well attained in the heart, even though it be not possible still to fully express it in every word and act of life.

The Apostle Paul describes this transformation of life, this growth, saying, "Be ye transformed by the renewing of your mind;" but while it requires only a short time to give this instruction, and does not require long to agree to follow the instruction, it does require patient perseverance in well-doing to comply with the instructions;—to fully attain to the transformed conditions even in our hearts—so that we *will* aright, however difficult it may be for us to always *do* right. And here arises a difficulty: many do not clearly see just what are the requirements, and hence go through life in a maze, in perplexity, in doubt, in fear, lacking the rest and peace and blessing which should come from a proper understanding and a consistent endeavor.

No doubt all have been struck with the fact that those who manifest the deepest interest in the divine plan are not always the most smooth and most agreeable people in the world: frequently they are so combative as to be continually distressing both themselves and their friends by their unwisdom or their disposition to wrangling and contention. The very quality which the Apostle mentions in this text as like-mindedness or harmony is peculiarly lacking, naturally, in the disposition of the majority of those who become deeply interested in present truth. And some have been inclined hastily to condemn the doctrines and to say, This is not the peaceable spirit of Christ. Where the spirit of Christ is there should be love and harmony. So says the Apostle: "*Finally*, be ye all of one mind." And this should be borne in mind as being the final result of discipline and instruction in the school of Christ; by our attainment of this disposition to harmony (while at the same time loyal and courageous for the truth), we may safely gauge our growth in grace, knowledge and love.

We want to suggest an explanation as to why it is that so many of the Lord's people are combatively disposed. A wrangling and contentious disposition is the result of large combativeness — misdirected — unwisely exercised. Combativeness itself is not a bad quality. On the contrary, it is a

good quality,—a quality actually indispensable to the attainment of the prize set before us in the Gospel. Those who lack combativeness, lack backbone; lack the ability to walk an upright life, under present conditions; they are like a boat on the river which has neither oars nor wheel nor screw-propeller. They can do nothing but float with the current, for they lack the apparatus necessary to stem it. There are many goody-goody people who lack firmness, lack character, lack combativeness, and who could not think of anything else than floating with the popular current; and these frequently are mistaken for "saints" when they are nothing of the kind. They are not even of the kind of material that the Lord takes to make "saints" out of. They are unfit for his purposes under the present call of this Gospel age; for all who are called now to be of the elect Church are called to be "overcomers;" called to be victors; called to stem the popular tide; called to fight a good fight of faith and obedience; and such as are totally lacking in firmness, in combativeness, in character, cannot possibly comply with these conditions, and are not in the race.

So then, if any of those who have grasped the truth, and who have been grasped and drawn by the truth to consecration to the Lord, have at times felt the perversity of their natural dispositions—their combativeness, contentiousness and wrangling disposition, and felt discouraged on this account, let them thank God and take courage. Let them realize that this very disposition constitutes one qualification for enlistment and service under the Captain of our salvation;—although such a service will mean the bringing of this contrary disposition into accord with the spirit of love, which, in the end, will mean that the wrangling disposition will be subdued, and the combativeness be properly turned to good account in another direction.

But while taking all the encouragement we can from the thought that the Lord is wishing and is seeking and calling out a fighting class of "conquerors," who could not be conquerors unless there were something to conquer, and who could not conquer unless they possessed something of the conquering or combative disposition, let us nevertheless, promptly take ourselves in hand.... Instead of fighting against the brethren, we are to love them, and to fight for them, even as we are to fight for the Lord and for the truth. We are to remember, too, that our combativeness is not to be exercised against our friends, our neighbors, or the world in general. No; all of these have plenty to contend against without having our opposition. On the contrary, they need our sympathy, they need our help, they need our encouragement, they need whatever we can render them in the way of uplift.

FIGHTING THE GOOD FIGHT OF FAITH—1 TIM. 6:12

...All those who have had any experience in the matter, and who have learned how and where to direct their combative energies, find that there is full scope for the exercise of every particle of combativeness he possesses. (1) In himself, continually; as the Apostle expressed it, "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). O, how much of energy and how much persistency in fighting the good fight

of faith, and of loyalty to the Lord, is needed in the conquering of self—"bringing every thought [and so far as possible, every word and act] into captivity to the obedience of Christ" (2 Cor. 10:5). Plenty of room here for combativeness; plenty of room for all the contention and wrangling we want;—contention with sin and self-will, wrangling with the will of the flesh and opposing it at every step—mortifying it, killing its affections and desires. No wonder the Apostle speaks of these present experiences as a fight; no wonder he tells us that we must be prepared to endure hardness as a good soldier of the Lord Jesus Christ.

(2) As soon as the victory over self has been gained, and as soon as the new mind has put a garrison in every quarter of the conquered body, to guard it from rising in insurrection, to hold it in subjection to the King of kings and Lord of lords—forthwith all the remaining energies that can be spared from self-control will find ample opportunity for usefulness in battling for the Lord, battling for the brethren, battling for the truth, battling against error, battling against all the wiles of the devil, "for we are not ignorant of his devices," as the Apostle declares.

(3) As the eyes of our understanding get opened, wider and wider, we see the great conflict that is progressing throughout the world between righteousness and sin, between our Lord and the god of this world and his blinded representatives, who ignorantly think that they are doing God service and are often found fighting against the truth and against the true soldiers of the Cross, their brethren, even as in the case of Paul. We remember how he, as Saul of Tarsus, persecuted the Church, mistakenly misusing his combativeness in a wrong way. We remember how the Lord called to him in the way, "Saul, Saul, why persecutest thou me?"—Why are you fighting against God, opposing the truth and his cause? In Paul's case we see how that as soon as the eyes of his understanding were opened he became a most valiant soldier of the cross, hesitating not to lay down his life in the service of the Lord and the brethren, who once he had ignorantly opposed.

It was the same combativeness which made Paul a violent persecutor that subsequently made him the most valiant of the apostles in the defence of the truth. And so it was also with others of the apostles. Those who had the largest amount of combativeness naturally, when it was turned into the proper channels, became thereby the strongest and most valiant for the truth. Peter, for instance, full of combativeness, and at first seriously impeded by it, ready in defence of the Lord to smite off the ear of the high priest's servant, was very valiant subsequently in the use of his talents to the Lord's praise. James and John, two others specially favored and recognized of the Lord, and specially used in the service of the truth, were of combative dispositions, so much so that they were known as the "sons of thunder;" and it was these two who were so incensed at the Samaritans who refused to receive our Lord into their city, and who were so full of love and zeal for the Master that they inquired, "Lord, wilt thou that we call down fire from heaven to consume these men and their city?" They had the combativeness, they had the courage, they had the zeal; but they had not yet learned

how to direct it, and so the Master intimated, when he said, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them." By and by, when they were anointed with the holy spirit at Pentecost, and had learned gradually what spirit they were of (what spirit the Master was of, and what spirit they must be of as his disciples), they understood better how their combativeness and zeal were to be used. And hence we find them loyal soldiers of the cross, shunning not danger, enduring hardness as good soldiers of the Lord Jesus, even unto death.

It was this natural combativeness consecrated to God, and rightly directed through the spirit, that led Peter and one of the others, when threatened, and charged straitly by the Sanhedrin that they should preach no more in the name of Jesus, to courageously withstand this *illegal* restraint upon their liberties and rights as Jews, under the Law, and to be obedient to the voice of the heavenly call, and to declare, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). The Lord knew whom he was choosing for his apostles, and we see clearly that weak, vacillating, nerveless men would not have served the cause as did these whom Jesus chose. And it is but reasonable that we conclude that the Lord similarly throughout this age, is seeking for and choosing strong characters, those who dare to do right; who

dare to incur the frown of the world and its slights and sneers, its scoffs and its jeers, its persecution because of fidelity to the Lord and to the brethren. This is overcoming;—and to whatever extent any realize that they are deficient in these qualities let them cultivate this combativeness in this proper direction—to combat weakness, combat sin, combat subserviency to those things which are contrary to the Lord and his Word...

THE BLESSED INHERITANCE FOR WHICH WE ARE BEING PREPARED

We were called to be the Royal Priesthood, under Jesus, the Royal High Priest of our profession. We are instructed in the Scriptures that this royal priesthood is to be God's agency during the Millennial age for bringing blessing to the world of mankind, and "hereunto we were called" that we might be fitted for this priesthood. The Apostle tells us that in the preparation of our Lord Jesus and his testing as to fitness for the position of high priest, it was necessary that he should be tempted, tried, and caused to suffer, in order that he might be a merciful and faithful high priest when the time should come to exercise the authority and power of his office. Similarly it is necessary that all who would be of this Royal Priesthood should have such experiences now as would develop in them also these principles of truth, righteousness—such experiences as would lead them to love righteousness and to hate iniquity—such experiences in battling with self and in gain-

ing control (at least so far as the mind, the will is concerned), as would constitute them victors and develop in them these graces of the spirit mentioned by the Apostle, brotherly kindness, pitifulness, compassion. All these qualities will be requisite in dealing with the world during the Millennial age. They will be merciful and faithful high priests, *because* they will know how to sympathize with the poor world in its fallen condition, and how to make allowances for them in their various efforts toward regaining the standard of perfection then to be established through restitution processes.

We will be kings as well as priests then. As kings, we will be endowed with power to control the world. This will be a further proper use of combativeness; but we are not fitted and prepared to so control the world in the present time; and therefore the Lord directs his people to wait, and long for, and pray for his Kingdom to come, and his will to be done;—to be enforced with heavenly power and authority. These "very elect" kings and priests will be fully qualified to exercise their power in moderation, for then they will have the new bodies in perfect accord with the new minds;—the new minds which are now being developed, disciplined and brought to that standard of perfect love, which is full of pity, compassion, brotherly kindness and harmony. How necessary, dear brethren, that we learn these lessons, if we would be prepared to be used in the glorious service of the Kingdom so shortly to be established."

R3315 (From Harvest Truth Database V5.0)

THE SABBATH WAS MADE FOR MAN

--MATT. 12:1-13.--FEBRUARY 21--

Golden Text:--"It is lawful to do well on the Sabbath days."

FOR A TIME our Lord's ministries were attractive. The "common people heard him gladly," and "wondered at the gracious words that proceeded out of his mouth." But by and by the scribes and Pharisees, the prominent people, socially and religiously, of that time and country, began to feel envious of him. Our Lord's conduct and teachings were in sharp contrast with their own, which were largely tinged with hypocrisy. The more popular the Lord became with the people the more envious were those who considered themselves the religious, the intelligent, the God-respecting Jews. They despised others, calling them publicans and sinners. They evidently realized that although the promises were made to their nation as a whole, yet when the time would come for the establishment of the Kingdom only the true Israelites would be accepted as participants in it. They flattered themselves that they would be this favored class and correspondingly held aloof from the "common people."

There is a considerable similarity between the classes of scribes and Pharisees in our Lord's day and the so-called orthodox Christians of our day. In some denominations particularly there is evidenced this same spirit of despising others outside the favored cults. We are not meaning to say that there were no good Pharisees, nor are we meaning to say that there are no good people amongst those professing "orthodox" views today. Quite the contrary: but we do claim that orthodox and social and financial lines do distinctly mark and separate the people. We hold that the Lord is no respecter of wealth or of men's persons, but that he looketh at the heart, and that the pure in heart and the sincere in consecration are acceptable to him regardless of color or social or other standing amongst men. We see at the present time that the Truth is gleaned in every quarter--gathering some from amongst the wealthy and intelligent, some from amongst the outwardly pious and strict, some from amongst the poor, and some "publicans and sinners."

NOT MANY GREAT, WISE OR SELF-RIGHTEOUS

It is noteworthy that quite a good many WATCH TOWER subscribers are prisoners in penal institutions. These men became cul-

prits under the traditions of men taught by the scribe and Pharisee classes of today, who have since found the Lord precious to their souls, and his Truth sanctifying to their heads and hearts. Reports received from the Columbus, Ohio, penitentiary from a Brother who is serving a life sentence there for crimes committed before his eyes were opened to the Present Truth, tells of the work done in that prison during the past year. Over one hundred and fifty copies of Volume I. DAWN (and some of succeeding volumes) have been in circulation in the prison, besides thousands of tracts and sample WATCH TOWERS. We have now thirteen regular WATCH TOWER subscribers in the institution. Four public meetings were held during the year, besides numerous private conferences on the precious Gospel of God's dear Son.

"THERE WAS A DIVISION OF THE PEOPLE CONCERNING HIM"

Thenceforth, during our Lord's ministry, the scribes and Pharisees and doctors of the law continually opposed him. And it is noteworthy that it was their attacks upon him that brought forth some of the most precious truths of our Lord's ministry. As some one has said on this subject, "The flint of opposition struck out divine fire that has never ceased to burn. It was like the cannon ball from the enemy at Sebastopol, which opened a spring of cold water for the besieged garrison." And thus it is still: those who today make an attack upon the Truth only cause its beauties and harmonies to be the more clearly discerned by those whose eyes of understanding are opened and whose hearts are in a proper attitude to appreciate the Truth. Thus our Lord's ministry and the ministry of all his faithful people since has been in the nature of a testing. The light shined in the darkness and the darkness opposed it and comprehended it not, but was nevertheless reprovved by it.

Our lesson tells us some of this opposition. Pharisees who were unjust in their dealings in daily life, and who our Lord declared were ready to devour widows' houses, by taking advantage of circumstances to buy them in cheaply at forced sale, etc., and who he declared made long prayers in public for show, that they might be

thought religious--these same people were great sticklers for the Sabbath day, and being amongst the Lord's most violent opposers they found fault with his more reasonable interpretation of the Sabbath law. Our Lord's conduct and language respecting the Sabbath show that he dealt with the matter from the standpoint of principle rather than of technicalities.

GOD'S LAWS ARE MEANT FOR BLESSINGS

The Sabbath was made for man--was made for the benefit of mankind, for men's physical, mental and moral rest and recuperation and strengthening. The Pharisees viewed the day as though God specially desired to have the Sabbath day observed, and had created man for that particular purpose. Evidently they were in error, and our Lord had the proper conception of the Law and fulfilled it accurately.

As the disciples with the Lord walked through the field of grain, feeling hungry, they rubbed some of the kernels in their hands to separate the chaff, and blowing the latter away they ate the grain. Under the strict divisions which the Pharisees had framed this would be counted as threshing and winnowing the grain, and would be forbidden as violating the day of sacred rest. Our Lord defended the disciples against the charge, and in proof pointed out to these Pharisees how David, when pursued by King Saul, had procured for the priest the unleavened cakes on the Sabbath day, and that this was a clear violation of the Law, which forbade any other than the priest to eat that bread. Our Lord wished his hearers to see that the emergencies of the case justified the deviation from the rule. It was a case of necessity--it was to preserve life.

Another illustration he gave was that of the priests serving in the temple every Sabbath day, and how the Law specifically provided for the labor which they would perform, and hence that such labor could not be considered a profanation of the Sabbath. He then called attention to the fact that these disciples who were with him and serving him were doing still more consecrated work than the priests and Levites in the temple, because he--the representative of the Father--was greater than the temple; hence anything made necessary in the service of the Master should not be considered a violation of the Sabbath Law.

Turning the matter upon the accusers our Lord declared that they did not understand the principles underlying the divine arrangement, else they would not have been seeking an accusation against persons who were innocent. He would have them see that the whole difficulty lay in their own hearts. They had evil thoughts and wished to find fault and had erred, whereas if their hearts had been in the proper condition they would have been full of feelings of mercy and compassion.

THE SPIRIT OF GOD'S REQUIREMENT IS MERCY

⁽¹⁾This fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart--one which all the Lord's people should be on guard against. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for, as our Lord explains, God desires mercy rather than slaughter; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

This was the offense which our Lord charged against two of his noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food, because the Lord did not stop with them and perform miracles amongst them, as he was doing amongst the Jews, the disciples, James and John, were indignant, and said to the Lord, "Wilt thou that we command fire to come down from heaven and destroy these men and their city?" but Jesus answered, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." ⁽²⁾So with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from him mercy only in proportion as we shall exercise this grace toward others.

LOVELESS CRITICISM PERVERTS THE MIND

As illustrating this tendency to fault-finding and how it grows upon one, a story is told of a young lady who once expressed to Hogarth, the great satirist, a wish to learn to draw caricatures. Hogarth replied, "Alas, it is not a faculty to be envied. Take my advice and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted, and have never the satisfaction to behold the human face divine." So it is with those who unsympathetically practice fault-finding and criticising others' faults; they become so proficient in the matter that they never see good qualities, but merely the deficiencies. Their own happiness is thus injured, as well as the happiness of others. It is well that we should be able to note defects--that we should not be blind to them entirely; but we may here well apply our year-text, and remember that we ourselves are most profited in noticing in others whatsoever things are true, whatsoever things are just, whatsoever things are reputable, whatsoever things are pure, whatsoever things are lovely, rather than by noticing and thinking upon their defects and ignoble qualities.

"THE SON OF MAN IS LORD OF THE SABBATH"

We do not understand this to mean that our Lord claimed authority to set aside the Sabbath day, which God had appointed to the Jews in the Law--in the ten commandments. We do understand it to mean that as the Father's representative, as the great Teacher, he was competent to expound what constituted the proper observance of the Sabbath. To as many as received him his word on the subject would constitute the highest law--the highest interpretation of the divine law, far exceeding any dignity, rules and regulations of the Jewish Talmud or system of law interpretations and definitions. To his followers his words still constitute the highest law, and by his grace we are able to comprehend the meaning of his statement that the entire ten commandments are comprehended in the one word, Love--love for God supremely and love for our fellow-man.

This talk about the Sabbath and our Lord's defense of his disciples doubtless occurred while they were on the way to the synagogue. It was a part of the Pharisaic interpretation of matters that no food should be eaten by any true Jew until after he had gone to the synagogue and worshipped. This probably accounts for the disciples being hungry and eating of the ripe grain *en route*.

In the synagogue was a man with a withered hand, and the Jews wishing to find ground for an accusation against the Lord before the congregation, the latter was asked the question whether or not it would be lawful to heal on the Sabbath day. Since our Lord's healing was not done by manual labor, but merely by the word of his mouth, the captiousness of his adversaries is most evident. Their hearts were wicked, even while they were apparently arguing for a more strict observance of the divine law. Let us learn from this that the heavenly Father is not pleased to see us even defend what we believe to be right in a captious and unjust attitude of mind. ⁽³⁾Mercy, goodness, love, are the elements of character which he desires to see in the spiritual Israelites, and without which we cannot long continue to be his children.

Our Lord soon answered the query and showed the weakness of his opponents. They knew well enough that nothing in the Mosaic Law could be construed by them to interfere with pulling an ox or an ass out of a pit on the Sabbath, even though it might require considerable exercise, --a good deal of labor for several persons. How foolish then for them to find fault with our Lord, who by one word could rebuke the disease and help one of their brethren of the seed of Abraham. After thus rebuking them and explaining that it was lawful to do good on the Sabbath day, our Lord healed the cripple.

We have no space here to enter into a discussion of present-day Sabbath observance--to point out the distinction between the seventh-day Sabbath, which was given by the Lord to the Jewish nation and to it only, and the Christian privilege which we enjoy at the present time, of worshipping and praising the Lord and studying his Word and being free from business cares and responsibilities on the first day of the week. This subject, however, is treated quite at length in MILLENNIAL DAWN, Vol. VI., which we trust will soon be in the hands of all the interested readers of this journal.

⁽¹⁾ 1/3 Oct. 6 Manna

⁽²⁾ 1/3 Oct. 6 Manna, Lu 9:56

⁽³⁾ 1/3 Oct. 6 Manna