

August 13

We are ambassadors for Christ. 2 Corinthians 5:20

IF we as Christians could keep this thought always prominent before our minds what a dignity it would add to our character! what a transforming power it would be! what an assistance to the new nature in its battle with the

low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the apostle....While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly Kingdom....And now, as appointees of our Kingdom, while still living in the world amongst

aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the apostle's words, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Z.'04-72 R3330:2

2 CORINTHIANS 5:20

CONTEXT

2Co 5:18-21 KJV "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (20) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. (21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him."

R5597 "These New Creatures, begotten of the Holy Spirit, are given a work to do. They are not only to have a work in the future as kings and priests, joint-heirs with Christ in the blessing of the world, but they have a work to do at the present time, a work for God. They are to be ambassadors for God. They are to be His representatives amongst men. They are to seek to tell the Message of God's Love to those who do not understand it. They are to tell the way of return to God to those who know not the way and to those who give evidence of a desire for reconciliation. They are thus ministers, or servants, of the way of reconciliation even in the present time. All those reconciled in the present time by faith and obedience are privileged thus to become members of the Bride class—joint-heirs with Christ in His Kingdom.

In the 20th verse it will be noticed that the word "you" is in italics, indicating that it is not in the original... It should be omitted. God is not beseeching the Church through the Church, or through each other, to be reconciled; for all of the Church are reconciled.

The Apostle is telling us that God through us is beseeching or urging mankind—all who have the hearing

ear—to be reconciled to Him, telling them that He is willing to be reconciled to them, and explaining the basis of this reconciliation; namely, that Christ took the sinner's place, that He personally knew no sin..."

R4542 on 2Co 5:21 "For he [God] hath made him [Jesus] to be sin [offering] for us [him], who knew no sin; that we might become God's righteousness in him."

ALIENS AND FOREIGNERS

E593-594 "While it is true that every citizen may, under the laws, be called upon to defend with sword and gun the laws and institutions under which he lives, nevertheless, in taking an active part in the elections, one assumes more particularly a moral obligation and responsibility for the results and general course of the government which he has thus assisted in making. Our preferable position, therefore--the position most honorable to the Lord, toward society and toward ourselves--would be that which the Scriptures indicate, the position of aliens. (Psa. 39:12; 1 Pet. 2:11) Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognize primarily; and we would prefer to be in the same position, so far as possible, for are not we "translated out of the kingdom of this world into the Kingdom of God's dear Son"--in its embryonic condition? Col. 1:13"

R1339 "GREAT CAUSE FOR THANKSGIVING "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath*

translated us into the kingdom of his dear Son." --Col. 1:12,13...

Thanks be to God for preparing our way before us in a land where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be the bride of Christ and joint-heirs of all things with his dear Son."

AMBASSADORS

R5670 "Our chief business is that of ambassadors for God--representatives of the Lord Jesus Christ--proclaimers of the Good Tidings of great joy which eventually shall be to all people. We are never to forget that we are to seek first, chiefly, the Kingdom of God and the righteousness which it stands for and inculcates.

This is to be our chief work, the chief aim of life for us. Everything else is to be secondary. We are to expect that the Lord will give us necessary wisdom and grace if we seek it, whereby we may serve Him with acceptance and still provide the things necessary... This would mean that we should watch and pray--asking the Lord's direction and then waiting to see which way His providences seem to direct our course. We should watch, also, against the wiles of the Adversary, who would seek to ensnare us in business or pleasure or whatever.

Our advice is that all of the Lord's people put the Kingdom and its interests first, in word, in thought, in deed--giving merely what time is absolutely necessary for the procurement of the things needful."

(1Co 4:1-2 KJV) "Let a man so account of us, as of the ministers of Christ, and

stewards of the mysteries of God. (2) Moreover it is required in stewards, that a man be found faithful."

R3673 "WHO IS SUFFICIENT FOR THESE THINGS?" *"For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God we speak in Christ."*--2 Cor. 2:15-17

This Ministry, which all the consecrated, as ambassadors for Christ, have received, is one of tremendous import. It greatly influences the final destiny of those to whom we preach this gospel of the Kingdom, the tendency being either to life or to death. The Apostle's language here is another of the solemn warnings of the inspired Word against the danger of the Second Death, and should awaken to a sense of their danger any who have been deluded into the idea that there is no such possibility, and are permitting the great Adversary thus to deceive them. There is an equal responsibility on the part both of those who undertake to preach the Gospel and of those who hear it. The truth is God's truth, and the responsibility of speaking as well as of hearing it is very great.

The Apostle's words show that many in his day, as in ours, failed to realize this responsibility, and, to answer their own selfish ends, corrupted the Word of God. To willfully or recklessly corrupt the Word of God--to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to under-rate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God--is indeed dangerous business, in which the faithful saints will never engage, but in which those who fall away from the faith are usually most active--deceiving and being deceived.

To be faithful ambassadors for Christ--faithful representatives of the truth and faithful proclaimers of it--requires great humility and simplicity

of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle here shows, is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results. What a comfort it is amidst all discouragements to know that under all circumstances the spirit of Christ in us is as sweet incense to God. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God...

Few, perhaps, clearly realize how serious a thing it is to be making character, and that every act and every thought leaves its impress upon the soul. Every right thought and act tends to establish the character in righteousness, while every wrong thought and act, and every self-deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed--when conscience is stifled, and when reason and Scripture are perverted to selfish ends, until the heart is deceived and the judgment is overcome--who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. (Heb. 6:4-6.) How can such "escape the condemnation of Gehenna"? for God will not permit any one to live whose will is confirmed in unrighteousness... In this view of the case, it is indeed a solemn thing to live, a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts and our actions, and ever to bear in mind our responsibility to God, both for ourselves and for others as ambassadors for Christ.

"And who is sufficient for these things?" Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with

him through his Word and in prayer; and constantly to watch and pray lest we enter into temptation.

Let all the consecrated endeavor more and more to realize their responsibility, both in the matter of their own character-building and also in that of building up others in the most holy faith and in the character which is the legitimate result of that faith. The issues of eternal life and eternal death are before us, and before those to whom we present this gospel; and therefore it behooves us carefully and prayerfully to present the pure truth of God in all sincerity and in the spirit of Christ before God, ever bearing in mind that it is a savor either of life unto life or of death unto death...

"Give strength, blest Savior,
in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach and love and live,
like thee."

R3346 "HE THAT HEARETH YOU HEARETH ME " -- LUKE 10:1-16...

As the seventy elders appointed by Moses, and their successors, the Sanhedrin, were the elders of Israel, so in a general way these seventy whom the Lord sent forth in the end of the Jewish age represented all the leaders or elders amongst his people today... In a general way all of the people are fully commissioned in the same sense or degree to speak officially or as the mouthpieces of his body.

"AMBASSADORS FOR CHRIST"

The last verse of the lesson is most impressive, most encouraging, most stimulating. The Lord would have us know that when sent out with his message and under his direction we fully represent him, so that he that heareth us heareth him. What a wonderful honor is thus conferred upon the most humble of the Lord's mouthpieces, "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me." If as the Lord's people we could always have this thought with us, it would certainly be a blessing to us in two ways:

(1) It would prompt us to feel the dignity of the smallest service rendered to the Lord's cause. It would banish fear of man and all feelings of weakness and trepidation. Recognizing ourselves as the Lord's representatives we would be

courageous to go anywhere, to do any service called for in his commission and providential leading.

(2) This thought would bring to us such a sense of our responsibility that all the affairs of the present life would seem trivial and insignificant in comparison to the one great thing that we do--our heavenly mission and commis-

sion. We would be more dignified in manner, more earnest in our service as well as less careful of what man might say of us. Our whole concern would be that we might please him who hath chosen us to be soldiers in his Royal Legion, to be ambassadors and heralds of the Kingdom and of its terms and conditions."

(1Th 2:4-6 KJV) "We were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. (5) For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: (6) Nor of men sought we glory..."

R3329 (From Harvest Truth Database V5.0 2006)

"DO ALL IN THE NAME OF THE LORD JESUS"

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."--Col. 3:17.

WHETHER he realizes it or not, each one who professes to be a Christian speaks and acts *in the name* of the Lord Jesus. The thought of our text therefore must be that we should endeavor to keep this fact continually before our minds, to the intent that our actions and words may properly represent our Lord and honor the name which he has permitted us to bear. Imagine a maiden from the lower strata of society married to a prince of royal blood. We can imagine a true wife under such circumstances extremely careful of her every word and action, seeking to have these as nearly as possible comport with her new station in life--her new relationship. We can well imagine that from the moment of her espousal the thought of her husband's high position and of her responsibility as his helpmate and family representative, would lead her to guard particularly her every action and word. From the time that she assumes his name, or acknowledges that she is espoused to him, whatever she does or says must of necessity be either to the credit or the discredit of his name. Elsewhere the Apostle wrote respecting the Lord's people, likening them to a "chaste virgin espoused to one husband, which is Christ;" hence this picture very accurately represents our present responsibilities to the great name which our heavenly Bridegroom has granted us permission to use as his espoused. What an honor to be his representatives in the world! and what a responsibility to bear his name!

Another scriptural illustration well represents the manner in which our words and conduct--good or bad--are all done in the name of the Lord Jesus from the time we formally confess him. The Apostle's words are, we are "ambassadors for Christ," "who also hath made us able ministers of the New Covenant." (2 Cor. 3:6; 5:20.) The United States appoints ambassadors or ministers of state to foreign countries. These are all supposed to be persons of good, reputable character before they are chosen, but we can well suppose that the most honorable and discreet amongst them, after realizing the dignity of such an appointment, would feel doubly impressed with the responsibility of his position. Previously he acted in his own name, and because of his own self-respect and personal love of justice, truth, honor, etc., he was careful of his words and conduct; but now he has not only the same personal responsibility but, additionally, an appreciation of the fact that the nation he represents will be either honored or dishonored by his course. If he were careful about his language and conduct before, his carefulness would be increased many fold. And then, because of his official position as the representative of a great nation, his words and actions would be more critically weighed than previously by those who know

him to be the American ambassador; and we may be sure that morning, noon and night a realization of his position as representative of a great nation would be with him, prompting him to prudence. He would realize as never before that, whatsoever he said or did, all would be either to the credit or discredit of the nation whose general character and policy he represents-- in whose name he speaks and acts.

If it is an honorable matter to represent one great civilized nation of earth before another, how much more honorable it is to represent the heavenly Kingdom and its King of kings and Lord of lords before the "children of this world." ^{1}If we as Christians could keep this thought always prominent before our minds what a dignity it would add to our character! what a transforming power it would be! what an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the Apostle. "Ye are not of this world, even as I am not of this world," says our Master, Jesus. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly Kingdom,--set free through the merits of "him who loved us and bought us with his precious blood." And now as the appointees of our Kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the Apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Another scriptural figure represents us as the "members of the body of Christ" under our Lord Jesus as our Head. "As he was so are we in this world." When Jesus was here in the flesh he suffered, the just for the unjust, that he might bring men to God. Since his exaltation according to the divine plan such of the redeemed ones as now enjoy the hearing ear and understanding heart, and as are in full sympathy with the Lord's great plan, are called to be joint-heirs with him in his Kingdom--to be changed from human nature to spirit nature in a resurrection like that which highly exalted our great Head. But all such are called upon to demonstrate their loyalty to the Lord by walking in his footsteps. Because of their ignorance, superinduced by the great Adversary, the world hated our Master, opposed him, said all manner of evil against him falsely; and he requires that those whom he shall ultimately recognize as members of the glorious Kingdom class shall now attest their loyalty by being so faithful to him,

^{1} Aug. 13 Manna, 2 Cor. 5:20

and to the principles of righteousness for which he suffered, that they will draw upon themselves more or less of the same opposition of the world which he endured.

As his was a most honorable position as the ambassador and representative of the Father, so ours is the same, for he counts us as members of his body, his flesh and his bones. But he forewarns us not to expect worldly appreciation of the high standards of his teaching, but contrarywise, in proportion as we are faithful unto him and the heavenly Kingdom of light--in proportion as we let our light so shine that men may see our good works and glorify our Father in heaven--we will, nevertheless, draw against ourselves the opposing forces of darkness. Our Lord explains this, saying, that the darkness and those who are of the darkness hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives of it.

We see, then, that when the prophets spoke "beforehand of the sufferings of Christ and the glory that should follow," those sufferings included not only the tribulations upon the Head, Christ Jesus, but those also to be endured by all the members of his body before the ushering in of the Kingdom glories--before the change of all the members of the body to the spiritual nature--before their shining forth as the sun in the Millennial Kingdom glory, for the blessing of all the families of the earth with the true light and opportunity for return to harmony with God.

As ambassadors, therefore--as representatives of the Lord Jesus, members of his body, bearers of his name--we are not to expect under present conditions that our embassy will be highly esteemed among men; rather we should "marvel not if the world hate us, for we know that it hated him before it hated us." (John 15:18; I John 3:13.) But we are also to remember that an ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and that such ambassadors would endeavor to be all the more careful as respects their every word and action.

This subject may be viewed from still another standpoint. With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own name--for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the Kingdom, whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name--to the glory of him who did so much for them. Their sentiment of heart is well expressed in the Apostle's words: "We thus judge, that since one died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us"--"doing all things in the name of the Lord Jesus."

Another erroneous custom amongst those who have named the name of Christ is that of ignoring his name in fa-

vor of some sectarian name. Such as are thus misled consecrate themselves, devote their lives, talents, etc., and spend these talents and opportunities in seeking to glorify the names of human institutions. One does all *in the name* of Methodism; another *in the name* of Presbyterianism; another *in the name* of Lutheranism; another *in the name* of Roman Catholicism, etc. This is all a mistake. None of these names were ever authorized by the Lord; and who can confidently depend upon it that even the best of works done in these names and for the upbuilding of these institutions, which the Lord and his apostles neither instituted nor authorized, will be accounted of the Lord as just the same as though his admonition through the Apostle had been heeded,--"Do all things in the name of the Lord Jesus"?

Another view of the subject is this: many are unauthorizedly using the name of the Lord Jesus in combination with the name of some earthly institution. Mark the words:--"Unto the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and casteth my words behind thee?" The wicked here are not the worldly wicked, but those who have a form of godliness and deny the power thereof--those who draw nigh unto the Lord with their lips while their hearts are far from him. These covenant-breakers are the wicked of this text. These the Lord reproves, telling them that they have no right to take his name--to attempt to speak in his name and call themselves Christians, to advertise themselves before the world as his representatives and ambassadors, when as a matter of fact he disowns them.

If a sharply dividing line were drawn in the Church, which would place on the one side the sincere believers in the precious blood, begotten of the holy Spirit, and thus recognized of God as his ambassadors,--and on the other side of the line all those who are merely nominal Christians and without either ability or authority to act as representatives of the heavenly Kingdom, what a small number it would leave on the Lord's side amenable to the Apostle's words in our text and ready to be influenced by the presentation of them we are here making! There are some who are anxious to get the worldly to sing the song of Zion, to get the worldly to name the name of Christ in religious profession: but we are not of these. We are anxious to recognize as brethren in the Lord all who hold "the faith once delivered to the saints"--faith in the Lord and in the salvation which he is yet to bring to us at his revelation--and who on the strength of such faith have presented their bodies living sacrifices to God, and are therefore commissioned of the Lord to be his representatives and to bear his name; but we would be glad indeed to see all others than these discard the precious name which they misrepresent.

Would it seem like a great falling away? We answer that it would affect only the "tare" class, and that all the true "wheat" would be much better off separate from the "tares." It is only the holy class the Lord recognizes as his, anyway. The great mass of professors have neither part nor lot in his present grace. The sooner we learn that at the present time the Lord is choosing out of the world a peculiar people, zealous for *his name* and delighting to do his will, and that the hope of all others lies in the Millennial Kingdom, with its chastisements and corrections of righteousness and uplifting influences, the greater will be the benefit to ourselves who are

seeking to make our calling and election sure to a place in that Kingdom.

One of the ten commandments given to the Jews forbade their taking the name of the Lord *in vain*; and ⁽²⁾although this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us. The spirit of that commandment applied to us would not relate to profane swearing, cursing, etc., but rather to a misappropriation of the Lord's name. ⁽³⁾We have taken the name of Christ as our name. We are counted as members of the body of Christ. The holy name of the Head belongs to all the members of the body. The honored name of the Bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves:--"I must see to it that I have not taken the Lord's name in *vain*,--that I appreciate the honor, dignity and responsibility of my position as his representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed."

Nothing in this should be understood to mean that our Lord expects from us absolute perfection. He merely expects us to do *all in our power* to glorify him "in our bodies and our spirits which are his." Nor are we to consider the Apostle to mean that whatsoever things we do, in word or in deed, are all to be done in the name of the Lord Jesus--with the hope

⁽²⁾ ½ Nov. 8 Manna, Ex. 20:7

⁽³⁾ ½ Nov. 8 Manna

AMBASSADORS

R3330 "We as representatives and ambassadors should feel...the weighty responsibilities, and ever keep in memory the Apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord..."

R2343 "YE SERVE THE LORD CHRIST"

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."—Col. 3:23,24

We are servants of the Lord and therefore his representatives. So then, if we find that we are in the place in which Providence has placed us, we are to serve in that place or position faithfully, perseveringly, interestedly, as tho we were laboring for the Lord, and not for men: whereas if we considered ourselves as merely laboring for men, we might labor hard and faithfully for the good, and slightly for the unkind and forward...

The effect of such advice is good: first, upon the world, and secondly, upon ourselves. Worldly people are

that by thus doing things well we shall obtain salvation. The thought is really the reverse of this. Those whom the Apostle is addressing are the "saints at Colosse," and the words are applicable today only to a similar class--"saints." Only the "saints" are authorized to take the Lord's name and act as his ambassadors and representatives. And this honorable position came to them because their sins had already been forgiven by the grace of God--through faith in the precious blood; and because on the strength of this forgiveness of sins they had been called to membership in the body of Christ which is the Church;--and because they had accepted this invitation and presented their bodies living sacrifices to the Lord.

Having thus properly, legally, officially taken the name of Jesus upon us, and having been acknowledged by having had his Spirit shed abroad in our hearts, and having been promised in addition the completion of this work of grace at the close of this age, we seek to speak and to act to his name and to his glory, not in hope of obtaining forgiveness of sins, but because we have obtained divine favor and because we appreciate the same and love him who first loved us. This loving devotion to him whose name we bear must with all "saints" be the power of God, working in us to will and do his good pleasure;--to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us,--that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and to his glory.

keen to appreciate good service, altho they may not always acknowledge it or properly reward it: and the Apostle's instructions here, if diligently followed, would soon have the effect of making Christians the most desirable servants in any and every field of usefulness, because their work would be more faithfully and more carefully performed, and hence more satisfactory in its results. The effect of this would be that Christian intelligence and skill would be appreciated and sought; and under the operation of the general rule, being appreciated, they would be advanced to positions of more and more responsibility, where their carefulness might be the more valuable to their employers. Thus, the name of Christ would come to be respected amongst the most intelligent people, and the inquiry would naturally be, What is there about these Christians, or about their teaching and doctrines, that makes them more capable and efficient as servants?

The answer would be, This is the spirit and result of their law of Love: they are not only forbidden to do injury to anyone, even their enemies, but they are enjoined to be faithful to everyone,

and to do good even to their enemies. They are instructed to labor daily, not merely for the praise and approval of their earthly masters, but especially for the praise and approval of their heavenly Master. And then, if the inquiry came, Why should they do so? the answer would be, These Christians are not expecting earthly rewards but heavenly rewards: they are content to be "pilgrims and strangers" in this present time, and servants, if Providence so orders for them, and to learn lessons in patience, submission and love, anticipating that the time is coming when they shall be highly exalted,--when their present efforts to please their Master, by faithfulness in humble positions, shall be exchanged for a most glorious service,--when they shall be united with their Master in the great work of ruling and instructing the world of mankind, during the Millennial age...

And what is true as respects those who are engaged in serving masters literally is true also of the entire household of faith... Each one is to share in serving, and to esteem it a special privilege to "serve one another."

Nothing could be much more contrary to the spirit of the world, than this.

The spirit of the world is to make other people your servants, and as for you, avoid serving anybody as much as possible. The spirit of Christ, on the contrary, is a *spirit of service*, and not a spirit of mastery, browbeating, domineering, force, compulsion: it leads those who possess it to seek opportunities for service—to "do good unto all men as we have opportunity, *especially* to the household of faith;" and to the contrary it leads those under its influence to be very generous and to ask or require only reasonable service from others.

The foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world's lines of thought and conduct; namely, that the greatest one in the Church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the Church was the great Head of the Church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master's footsteps, and with humility of heart be ready and seek to lay down their lives for the brethren. (1 John 3:16.) Nor does this mean simply formal service; it means an actual service. Our Lord's sacrifice, we see, was not merely a form or a show of interest and of love: it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one another, in word, in profession, in title (as for instance, the word "minister" signifies servant); but we are to serve one another as we are to love one another, "in deed and in truth."—1 John 3:18.

Looking about us for opportunity of service we find our Lord's instruction through the Apostle, that we should seek to do good to all men according to our ability and opportunity, but especially to the household of faith. As we look first to the household of faith to see what service we can render, we find in this household ...some whom we

would find it a pleasure to serve; while others, because of more perverse natural conditions, we find less congenial, even repellant; and these we feel less disposed to serve. But this is because of a wrong view of the subject... The Master informs us that the slightest service done to the least of his brethren is accepted as done to himself...

We are to seek the most needy members of the body of Christ, that we may be most helpful to them. The Lord will attend to the poor heathen world in due time... The first work is, as we have seen from the Scriptures, the preparation of the body of Christ; and it is to this end that we are to "edify *one another*, building up *one another* in the most holy faith."

Another thought respecting service is that the true service of the Lord and his truth may be a small, humble and comparatively insignificant service, or a larger and more prominent service. And of course, if two opportunities for service offer, which were otherwise alike, we should choose and use the larger and the more important of the two opportunities. But we are to guard ourselves against seeking for large opportunities for service, and overlooking or intentionally passing by smaller opportunities. We believe this is a common error amongst those who seek to serve the Lord Christ. They desire to do some great thing for him; they would be overjoyed with the privilege of addressing thousands of intelligent and interested hearers. They fain would sway nations to the Lord's standard. Some would be willing to use smaller opportunities, and to address a hundred or fifty or even less, yet perhaps would think it not worth while to use the little opportunities of everyday life in speaking to one or two or three, or a dozen or a score, in a day, or of handing a tract, or of loaning a book, or of circulating tracts in the railway train, or upon the street corner. These services they would esteem too insignificant to render to the Master; they feel that they must do some great thing.

This is a serious mistake, and any who find such a disposition in their

hearts should at once analyze their sentiments carefully, to ascertain whether or not they have the desire to serve the Lord, or whether theirs is a desire for self-glorification,—a desire to be identified with something great, prominent and distinguished... The person who is earnest and zealous to serve the Lord, so willing and so anxious for the opportunity that he will do what his hand finds to do with his might, that is a true servant; that servant shows his love for the Master,—shows that his is not a love of self and of self-advancement. Such servants, the Lord sees, can be trusted with a more important service, and consequently, when a more important service is to be attended to, usually the Lord selects one who has been faithful in a few things, to give charge over larger things...

In thus requiring that all who would be followers of him shall be servants, not merely in name, but in deed and in truth and in spirit, our Lord lays down a rule which tends to keep out of his real flock the selfish and ambitious wolves. Yet the danger remains that, if the Lord's flock as a whole in any place loses the real conception of their call, that it is a call to service, the self-seeking disposition is apt to spread as a contagion from one to another of the entire company, until, instead of being servants one of the other, they may become a group of self-seekers; each seeking his own welfare and honor and position, and each neglecting the fact that the chief business of life is to render service to others. And each one who gets into this attitude of self-seeking himself is thereby to a large degree blinded to the proper principles that should govern. And a group of Christians in such a condition might, and very probably would, select as their principal one or leader a person of self-seeking disposition, a lord over God's heritage, instead of a servant of the flock...

"Whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the *reward*. For ye serve the Lord Christ."