

September 29

Every one that is proud in heart is an abomination to the Lord. Proverbs 16:5

ONE of the severe ordeals of the New Creature is the conquering of the love of the spirit of worldliness under the leadership of pride. Worldly pride challenges faith in God and obedience to Him, and only those who

R1885 "No present attainments can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for, in full view of the pattern, our shortcomings are ever manifest. And if in pride of heart we do lose sight of them ourselves, they only become the more manifest to others. Only in the realization of a continual growth into the likeness of Christ should the Christian find satisfaction."

PE125 "'Do you have that pain whenever

are of good courage and full of confidence in the Lord can overcome this giant. It is necessary, too, that the victory should be made complete--that pride should be thoroughly humiliated, killed, so that it can never rise up again to destroy us. It is an individual battle, and the only proper armament against this giant is a stone from the

you make a mistake?' 'Yes, whenever I make a mistake.' 'Are you sure? Is it whenever you make a mistake, or when you only happen to make mistakes that other people know about?' 'Why, I haven't any pain when nobody knows about it.' 'Then pride is your trouble.'"

PE209-210 "The man who has pride in his heart is not free. He is in bondage of the worst kind... If called upon to pray he is not free to think of things that would be best to say, not free to utter his heart's feelings... Pride makes one think too much about the

R3230 (From Harvest Truth Database V5.0) OUR SUFFICIENCY IS OF GOD

--1 SAMUEL 17:38-49.--AUGUST 9.--

Golden Text:--"If God be for us who can be against us?"--Rom. 8:31.

THE Philistines occupied a considerable portion of the seacoast fronting the land of Canaan at the time the Israelites took possession, and their rights seem to have been respected by the Israelites, for even when the land was divided by lot, before it was subdued, the portion occupied by the Philistines was not included in that recognized as given by God to the Israelites. Indeed we remember that the Lord used this powerful nation as his rod in chastening the chosen people when the unfaithfulness of the latter required it on more than one occasion. Thus in the time of Samson the Philistines were the masters of Israel, Samson being used of the Lord as one of his agents in the removal of their yoke--although the work begun by Samson was not completed until the days of Samuel, the prophet.--1 Sam. 14.

Our lesson shows us another invasion of Israel's borders by the Philistines, Saul at this time being king, though David had already been privately anointed but not publicly proclaimed as his successor. The Philistine hosts had advanced a considerable distance into the territory of the Israelites, and had reached the more mountainous country, where Saul gathered the army of Israel to meet them. A valley lay between the two hosts, and in the center of this valley there was a ditch about ten feet deep, cut through the rock by a mountain stream. The place was favorable for a battle of the kind usually fought at that day. Neither army seemed to be anxious to attempt to cross the steep banks of the brook in the face of its opponent, for under such conditions the attacking party would be considerably disadvantaged. Besides, the Philistines-- knowing that Israel's king stood head and shoulders above his fellow-Israelites--had pitted against him a giant Philistine, Goliath, still taller, about ten feet high and probably stout in proportion, as indicated by the weight of his armor, spear and sword. The challenge set forth that the disputes between the two nations, of many years' standing, should be settled, not by a general battle, but by a duel between the Philistine giant and the most competent Israelite who could be found to come against him--who undoubtedly would have been Saul, the king.

For forty days this challenge was made every morning, and the king of Israel and his chief mighty men practically confessed that they feared the giant and would not respond to his challenge. It was at this juncture that David, a young man of about twenty-one, was sent by his father to his brethren in the army of Israel to see how they fared, to take them some delicacies from home, and to bring back word respecting the prosperity of the Lord's hosts. The infidel is prone to twit the Lord's people upon the statement of Scripture that David was a man after God's own heart--referring to some of his weaknesses and shortcomings; but in this lesson we see clearly the feature of David's character which God so highly esteemed, and which he has always esteemed in everyone to the extent that he possesses and manifests it. This quality which God esteemed in David was his faith--the same quality that he esteemed in Abraham and in all the faithful of the past. Of all who had "this testimony that they pleased God," it is written that by faith they did thus and so, "and it was counted unto them for righteousness." --Gal. 3:6.

David's faith in the Lord being great, he was surprised to learn

brook, the message of the Lord, showing us what is pleasing and acceptable in His sight, and assuring us that he that humbleth himself shall be exalted and he that exalteth himself shall be abased. As the poet has expressed it:--

"Where boasting ends, true dignity begins." Z.'03-329R3231:1

congregation and to little about the Lord...

If some other brother presents a view different from our former view, we would not be free to find out what view is correct if we have pride... No matter how much stronger his arguments are, they will not avail with us. Then, dear friends, we want to be free to know what is best and to do what is right, and free to say what will be most profitable and to seek to cultivate that spirit which will set us free, which will enable us to be of so much more benefit to the people of God."

when he came to the army that the Philistine had been boasting himself for forty days against Israel and Israel's God, and that no one of his nation had possessed sufficient faith in God to accept the challenge. He at once proposed that he would accept it himself and asked to be taken to the king that he might be thus commissioned. Those who mentioned him to the king spoke of him as a "mighty, valiant man," yet when Saul looked upon him he perceived that he was but a youth and was physically no match for the giant. However, he was the only champion who had arisen, and he was full of confidence in his own success as an instrument in the Lord's hands for delivering Israel from the boastful heathen. Saul finally consented, and proposed to loan Israel's champion his own armor; but, unused to such accoutrements, David found when he had donned them that he could not feel properly at home in them. It would require considerable time to learn how to use such armor and implements advantageously and without discomfort, and he decided to go in his usual garb as a shepherd, armed only with his shepherd's club and sling and the scrip or leather bag in which to carry the stones which he selected from the bed of the brook as he passed.

Goliath could scarcely believe his own eyes when he saw that the ruddy youth who approached him had come out to do him battle with a club, for he probably did not notice the sling. He felt indignant and inquired whether he--the great, the mighty, the strong, the well-armed --was regarded as a dog to be attacked by a club; and, cursing David by his gods, he declared that he would make short work of him, and that the fowls should have his flesh.

David's retort shows clearly that he appreciated the situation in all its bearings. He was aware that his opponent was armed with sword and spear and javelin, but, as he states the matter, he was approaching the conflict strong in the strength that God supplies--strong in his faith in the Lord as the decider of battles, as the one who would be able to give him the victory and deliver his people from all their enemies. David noted, and counted well upon the fact, that the issue was not between the two armies, not between two men, but between the God of Israel and the false gods of the Philistines. Faith in God had doubtless been increasing amongst all the Israelites within the twenty years preceding this event. They were gradually coming to learn that, having been punished for their sins and idolatries and having returned unto the Lord, his favor was now with them because of his people, but David seems to have had confidence in God in more than an ordinary degree. Doubtless his own anointing to be Saul's successor in the kingdom gave him assurance that it was God's will that the kingdom of Israel was to be continued, and that God's favor was to be with them still as a nation, notwithstanding the transgressions of the divine commandment by Saul, noted in a previous lesson.

The Jews have a tradition that it was while Goliath threw back his head in laughter at his stripling opponent that David's sling-stone struck him in the temple. The helmets of that time were not nearly so complete as those used extensively in the middle ages, and apparently the neck and a portion of the head were generally exposed, so that David's stone might have struck the vital spot of the forehead

even though Goliath's head had not been thrown back in laughter. Neither was David's marksmanship so extraordinary as to be considered wholly miraculous. We have the Scriptural record that many in the tribe of David could throw such sling-stones to a hair's breadth. (Judges 20:16.) Xenophon mentions the expertness of certain Persian slingers, and Livy speaks of slingers so expert that they could send a stone from a distance through an ordinary wreath or chaplet, and could not only strike their enemies in the face, but in whatever part of the face they chose.

We cannot call this little incident a type, but we may properly see in it a figure and a lesson respecting spiritual things applicable to all who belong to the anti-typical David--Beloved--the Christ. Goliath fitly pictures the great Adversary, Satan, and all who are on his side of any controversy, seeking to bring the Lord's consecrated people into bondage either to errors or sins. Satan, as the prince of this world, found no one either willing or able to dispute his supremacy of power until our Lord Jesus, the antitypical David (Beloved), became the champion of God and the truth and such as love righteousness. As David risked his life for the deliverance of his people Israel, so our Lord Jesus not only risked, but sacrificed, his life for the deliverance of antitypical Israel; as David, after being anointed, encountered the lion, so Jesus, after he had been anointed by the holy Spirit at Jordan, was led of the Spirit into the wilderness and endured a great fight with the Adversary. He conquered him with the Word of God, answering each of Satan's propositions for his overthrow with the words, "It is written." The Apostle explains,-- For this purpose Christ was manifested, that he might destroy the bondage of death and "him that hath the power of death, that is the devil"-- eventually delivering all the people of God.-- Heb. 2:14.

David's conquest in some respects illustrates battles which all of the Lord's people must engage in. Goliath and the hosts supporting him may well illustrate to our minds various foes of God and truth and righteousness which challenge us and all of the Lord's people.

(1) The hosts of doubt and scepticism are today led about by the great giant of unbelief, whose size, armor, sword and spear are over all the hosts of nominal Christendom--all except the David class--the body of Christ. This giant is the evolution theory, and his armor-bearer is higher criticism. The records and promises of Israel's God are disdained, and the David class who stand forth in their defense are treated with contempt and their pebbles from the brook of truth disregarded. But science, falsely so called, though it boasts itself today and creates so great an impression that few would think of opposing it, will, nevertheless, meet its Waterloo. It shall fall before the Lord's anointed--David, "Beloved"--and its own sword of truth shall eventually complete its destruction in the morning of the new dispensation: at the same time all the hosts of error shall flee, and many of the people of God, aside from the elect body of Christ, shall be blessed by these deliverances.

(2) Goliath may properly represent pride, backed by a host of worldliness. ⁽¹⁾One of the severe ordeals of the New Creature is the conquering of the love of the spirit of worldliness under the leader-

⁽¹⁾ Sep. 29 Manna, Pro. 16:5

R1885 "In full view of the pattern, our shortcomings are ever manifest... No doubt it was the considering of himself as not having attained perfection, and as still subject to frailty, that led the Apostle to seek the Lord's grace, that kept him always in a humble attitude of mind and that gave him compassion for the weaknesses and failings of others. It is those who become high-minded and self-sufficient that strain to pull out the mote from their brother's eye and forget the beam in their own."

PE199-213 "Pride will cheat us out of so many blessings... At this convention some brother might give in his testimony some helpful thoughts, but if your heart is filled with pride you will not get any blessings... You will criticize the poor language, or this or that thing, and you will have lost the blessing. The brother, on the other hand, that has the spirit of humility, can overlook such things and he will get a blessing..."

Pride takes offense at little slights, etc... Humility feels different, and knows how to overlook that...

Pride will cause us to lose so many opportunities for service... Pride makes us look for big opportunities, so that we overlook the opportunities that humility would think valuable... We should thankfully grasp any opportunity that comes to us according to the wisdom that God has granted to us...

We all have weaknesses and we know that they are continually manifesting themselves, and, dear friends, if we have the spirit of humility we will recognize them and fight the more strenuously against them. But on the other hand, if we have the spirit of pride, we will not recognize that we have any weakness, and will be blind to our danger...

There is nothing more calculated to lead us toward Second Death than pride... It will be so with all who follow Satan's footsteps. The man or woman who cultivates pride is tying a noose with which to hang their self."

R4928 "In lowliness of mind let each esteem other better than themselves."--Phil. 2:3...

If, therefore, we look at our own imper-

ship of pride. Worldly pride challenges faith in God and obedience to him, and only those who are of good courage and full of confidence in the Lord can overcome this giant. It is necessary, too, that the victory should be made complete --that pride should be thoroughly humiliated, killed, so that it can never rise up again to destroy us. It is an individual battle, and the only proper armament against this giant is a stone from the brook, the message of the Lord, showing us what is pleasing and acceptable in his sight, and assuring us that he that humbleth himself shall be exalted and he that exalteth himself shall be abased. As the poet has expressed it:--

"Where boasting ends, true dignity begins."

(3) Another giant which will sometimes challenge the people of God is fear, distrust. ⁽²⁾Mighty, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord through previous experiences, and to trust him even where they cannot trace him. The giant of fear and despair must be met with the pebble from the brook, "It is written." The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination.

(4) Another giant which assaults the Lord's people, but which in the present time can be overcome only by the David class, the body of Christ, is the giant of sectarian influence. How strong, how majestic, how well-armed, how influential is this great giant, whose powers are exercised in a large measure in intimidating the Lord's true children, so that all their lifetime they are subject to bondage and fail to attain the liberty with which Christ makes free indeed! To meet this giant and to resist him successfully and to gain the victory over him, thoroughly armed as he is with the haughty voice, and large and strongly organized and equipped with worldly power and influences and boycotting opportunities, requires great grace, such grace as is to be found only in the little flock, the overcomers, the body of Christ--the David class, the "Beloved." ⁽³⁾Thus armed only with the Word of God, and trusting in his rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, "Thou comest to me with a sword and with a spear and a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied."

Let us all remember the meekness and humility of David, note that his conduct was utterly devoid of boastfulness, and that we are to copy this. Like him our confidence is to be in the Lord, and not in ourselves.

By whom was David taught to aim the dreadful blow,
When he Goliath fought, and laid the Gittite low?
No sword or spear the stripling took,
But chose a pebble from the brook.
'Twas Israel's God and King who sent him to the fight,
Who gave him strength to sling, and skill to aim aright.
Ye feeble saints, your strength endures
Because young David's God is yours.
--Cowper.

⁽²⁾ ½ Sep. 4 Manna, 1 John 4:18

⁽³⁾ ½ Sep. 4 Manna

fections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race."

R5842 "WHAT IS EMBODIED IN TRUE HUMILITY... *"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves."* -- *Philippians 2:3, Diaglott.*

Lowliness of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities...

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much perseverance as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously

of all those whom God has brought into His family. "Love beareth all things,... endureth all things..."

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a *gift*. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we *lacked* it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If, on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of

those who receive the Holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to His will, in that same proportion we become balanced in mind...

If we would make any true progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the Truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase...

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person

himself. One might talk a great deal about submission to the will of God, and yet be only *nominally* submitting while he is really doing his own will. We are to watch, therefore, that we are *carrying out* the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessings. God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that He had perfect powers. But no matter what His own ideas were, He submitted Himself to the Father, and said, "Not My will, but Thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

R5000 (From Harvest Truth Database V5.0)

BEWARE OF PRIDE IN THE HEART

"Every one that is proud in heart is an abomination to the Lord."--Prov. 16:5.

PRIDE IS VERY DECEITFUL and frequently cloaks or covers itself with humility. Because of our own imperfections it is well for us not to become *judges* of others, but merely limit our judgment to the outward manifestations. The Lord says, "By their *fruits* ye shall know them." (Matt. 7:20.) We are to judge the outward conduct, but we cannot go beyond and say what is of the *heart*. Errors of judgment are not an abomination to the Lord. He may look upon mistakes with sympathetic eyes. People are not responsible for those qualities which have come down to them by inheritance. Without judging individuals we may see certain conduct sometimes which may seem to be pride, yet is not pride.

We have seen people who have a great lack of self-esteem, a great lack of vanity, but who may have large approbateness. They do not think so much of themselves as they wish others to think of them. They say, "If people knew me as I know myself, I would simply be a cypher in the world." There is a certain amount of truth in this. People with small self-esteem are often taken to be proud, when it is really not the case. In trying to look as though they were somebody they will carry themselves as though they thought they were everybody. Such persons are simply laboring in an unfavorable condition in which they were born. We cannot think that the Lord would abominate them. They are very often little to themselves and very humble with the Lord. Yet they try to make themselves appear in as favorable a manner as possible. We must admit that there is a propriety in this to a certain extent. It is wise for them to try to overcome their weaknesses of nature. They should try to think soberly of themselves (that is, to be of sound mind), and they should try not to overdo matters. They must act with meekness, as well as feel and think meekly.

There is another class who have a large amount of self-esteem, yet who think, "I do not wish others to know that I have this high opinion of myself, therefore I will cloak it. I will endeavor to speak very humbly. The Scriptures say that we should be humble, therefore when I speak of anything I will try to speak from this standpoint." Such people very frequently get a gloss of humility of an *outward kind*. Some people really think that this course is right. If they are sincere in their conduct, we cannot suppose that the Lord would abhor them.

Our thought, then, is that in this text "The proud in heart" are the haughty-minded--those who feel haughty toward others and are not sympathetic, who think of themselves more highly than they ought to think, who despise others. The heart of such a one is not that which God could love or that anyone could love; *it is an abomination in the Lord's sight*.

WHY PRIDE IS AN ABOMINABLE TRAIT

An abomination is that which is extremely displeasing --that which is repulsive--that which a person should not wish to entertain--should not harbor--must reprove. There *must be some reason* why God declares Himself thus in opposition to pride. We perceive that no one really has anything whereof to be proud. As the Apostle suggests in one place (I Cor. 4:7), "What hast thou that thou didst not

receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" What have we that we have not received of the Lord? If whatever we have received is a gift, where is our right to be proud of it? Evidently, such would be a very wrong condition of mind to be in--to be proud of things not our own, not of ourselves, but a gift.

There is, therefore, no reason for any to be proud; but there is every reason to be thankful to the Great Giver of all good. And that which is true of us is true also of the angels. Hence, there is nothing in all the Universe for any of God's creatures to be proud of. Whatever conditions they are in are not of themselves. God seems to have arranged the conditions for humility, so that there could be *no ground* for pride.

Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Sin and selfishness, therefore, are in opposition to the Divine Character and the Divine Plan--totally in opposition to it. It is, therefore, the right and proper thing that God should have the proud in detestation. Not having used His blessings aright, they could not have His favor. Whether they be proud of mental attainments, proud of physical strength, proud of wealth or ancestry, or proud that their "ancestors were monkeys," matters not. It is all pride, and an abomination to the Lord.

THE MOST DETESTABLE FORM OF PRIDE

But evidently the most detestable form of pride is *pride in the Church*--as though we had made the Plan and could boast in it! We do, indeed, see that anyone making the Plan might justly feel proud of it. But when we remember that none of us made the Plan, but that we are privileged to see it, we should be filled the more with humility, and should try day by day to better glorify His Name for the blessings which He has provided for the whole world.

We cannot suppose that any kind of pride would be more detestable in God's sight than pride of the Truth. If anyone should continue in such a course, manifestly it would lead him out of the light. We see this principle illustrated well in the case of Satan. Noble, grand, he allowed pride to enter his heart and said, "I will ascend above the others; I will have an *empire of my own*." And this pride made him the opponent of God. (Isa. 14:12-17.) He is known in the Scriptures as the Adversary, Satan, the Devil.

All those who have the spirit of pride fail to recognize that "every good and perfect gift cometh down from the Father of Lights." (Jas. 1:17.) Every such one, therefore, has the spirit of the Adversary instead of the Spirit of God. If it be allowed to grow and bring forth fruit, it will lead eventually to the Second Death. It is appalling to see the nature of the temptations that come to God's people! But we are not to judge their hearts, to determine whether it is a pride of heart or not; for it may be merely a deception for a time. And even though they may miss the "high calling," they may get a place in the "great company." And when we see that the conduct is not at all in accord with what we should expect in those blessed with the Truth, it should make us all search our own hearts to see to what extent *we have the same traits of pride*.

Perhaps this quality of pride is nowhere more manifested than in some of those who have been in the Truth for quite a while. Sometimes it is on the part of the sisters. Sometimes they are very proud of what they know and very domineering in their manner, seeming to think that they know it all. Sometimes it is on the part of the brethren, in whom a spirit of pride appears. They have been placed as Elders. They see that they themselves are right and others are wrong. Sometimes this leads to an attempt to override the liberties of the congregation and to hold power in their own hands.

"BE NOT MANY TEACHERS"

It may not always be our privilege to mention such a matter. Such things may be matters that belong to a class. But, as one Pilgrim brother remarked some time ago, "Brother Russell, I sometimes think that, when we get beyond the veil, we shall be astonished to find how few of those who have exercised positions of prominence in the Church will be amongst the elect." It behooves us all who are associated in the Lord's work to watch ourselves closely, that if we find the slightest tendency in this direction of pride we may stamp it out as we would some contagious disease, knowing what the effects are upon others. We should be sympathetic with those who are beset, but not with the difficulty. We are reminded of

R5185 "There is a disposition on the part of many to be rather boastful on account of the Truth, as though we had originated the Truth. How foolish this is! We have made no truth. We have merely gotten rid of some of the errors that formerly blinded our eyes. *The Truth is God's*. He has allowed us to see out of the darkness of ignorance and superstition into the Truth of His Plan. If a man who had seen a beautiful picture should then boast as though he had painted it, we would say, "Foolish man! You did not *make* that picture. You merely *looked at it*. You have nothing to boast of concerning it."

We did not make any part of God's Plan of the Ages. If we had attempted to do so, we would have made a failure of it. Our attitude of mind, then, should be, "Come, we will show you what God has arranged, what God has pictured." Thus we would glorify God...

Our proper course, therefore, is to make it plain at the very beginning that we are of the right spirit — the meek, humble spirit of the Master. God is permitting us to see things in His Word, concerning which it is His due time to turn on the light. The picture was there all along, but the clouds and darkness made it so dim that we were not able to discern its beauties. Now the light is being turned on, and, as the poet has expressed it,

"Wonderful things in the Bible we see."

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon Him..."

SM387:1 "WHAT HAVE WE THAT WE HAVE NOT RECEIVED?" Do we not see it to be true, as the Apostle expressed it, that everything that we possess—every quality of character and of its development—has come to us from the Lord; that we ourselves originated nothing whatever of which we could boast or of which we could be proud?"

R4502 "My brethren, be not many masters (teachers), knowing that we (teachers) shall receive the greater condemnation (judgment, or trial)..."

Encouraged by the laudatory words of the brethren, the tendency is for them to feel that they are somebodies, and to attribute the success of their efforts to natural ability, talent, etc., rather than to the wonderful power and beauty of the Truth...

The plan is not our own, but all of its

the Apostle's words, "Be not many teachers, knowing that we shall receive the greater condemnation." Those who have seen the Truth clearly and have some talents and opportunities will have the severer trial on that account.

Recently we have heard of some trials in the Class Extension work. The opportunities of Class Extension have resulted, in some cases, not advantageously. Some of great self-esteem have felt that they should be in the work, determining that they would tell the Class what to do. Some good brethren may have done this; some noble men may have done it. But in doing it, they were not acting wisely, we believe.

As we said at first, it is not well for us to judge the heart. Everyone is privileged to preach as he may have opportunity. He may go forth entirely at his own expense and opportunity. He may preach all that he can. Good men have done so. There is nothing in the Scriptures to prohibit it. But to try to coerce a Class—trying to recognize the Class in some sense and to ignore that Class in another sense—is not the right thing. If the Class is supposed to express the Divine will, the individuals should acquiesce in what the Class decides.

lengths and breadths and heights and depths are of God...

A proper allegiance to the Lord should lead us to hide ourselves, that all the glory and honor might go to the great Author of the Plan of Salvation... With these thoughts impressed upon our minds, the greater the service permitted us, the greater should be our humility and our realization of unworthiness to be the mouthpieces of the great Lord of Glory...

The Church has been responsible in a considerable measure for the stumbling of those whom it has recognized as Elder-brothers and teachers. While they should not think evil, surmise evil, surmise pride, or surmise arrogance, they should be so wakeful to their own duties and responsibilities toward these brethren that they would not *unduly* flatter them, nor *unduly* encourage them, nor *stimulate* them to manufacture new light.

On the contrary, all who are spiritual should be helpful to those elder-brothers; should compliment them on their loyalty to the Lord, and to the old, old story, rather than commend them for fanciful fictions, or encourage them further along such lines."

DANGER OF SPIRITUAL PRIDE

R5955 "Any disposition to boast of the matter should lead you to a careful scrutiny of thought -- of the motives lying behind...activities in the Lord's service."

(Mat 6:1-2 KJV) "When thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. (3) But when thou doest alms, let not thy left hand know what thy right hand doeth: (4) That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

R5956 "One of the most serious things in this connection is that those who have spiritual pride very rarely are aware of it."

R3150 "The Apostle declares that if he should give all of his goods to feed the poor—keeping nothing back—and yet do this without proper love as the mainspring to the conduct, it would profit him nothing..."

We understand the Apostle to make this strong statement of the case in order to show us that our almsgiving, our sacrifices,

our knowledge, our teaching, are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them... It implies that other motives are active in us, tending to neutralize in the Lord's esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences, and earnestly seek to be whole-hearted, full of love;—that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc."

R3542 "It is difficult for us to gage our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation... The human heart is exceedingly deceitful-- that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death. He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds--all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings--especially beyond our service for the Lord and for the brethren."

R1159 Bonar's Dream: "Love of God and love of our fellow-men are the only elements of real zeal in the above analysis. All the other parts are detestable dross in God's sight... Let each servant who desires to stand approved of God, examine *his own* heart, analyze *his own* zeal, *his own* motives