

## **“BRETHREN DWELLING TOGETHER IN UNITY”**

(Discourse by R. H. Barber starting on page 177, 1916 Convention Report.)

Our text this morning, dear friends, is found in the 133rd Psalm, a text I feel sure we are all familiar with: “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.” We understand that the prophet here is telling us that Aaron as he stood there and was anointed with the holy anointing oil was a picture of the Church in the Gospel Age, that his head represented the Lord Jesus, and the various members of his body represented the Body of Christ. Just as Aaron was anointed by the oil running down on his body, just so the antitypical anointing, the Holy Spirit, the spirit of the truth, of love, of kindness, of mercy, the spirit of God came upon the Lord Jesus as the Head of the Church at Jordan, and ever since that that same spirit has been flowing down upon the various members of the Body. The expressions which we have used we understand are descriptive of this spirit. It is described as the spirit of patience, meekness, unity, love, kindness, mercy, etc.—God’s Holy Spirit, the antitypical anointing oil on the Church. Our text tells us that the Heavenly Father looking down upon the earth and seeing the Church anointed with this spirit, seeing the anointing oil flowing from the Head to the Church, and sees them controlled by the spirit, sees them dwelling together in unity, because the purpose of that spirit is to keep them in this condition where they will be at peace.

First let us notice one thought. As we go around the country we find in the various classes a little spirit of inharmony; hardly a class with half a dozen members but what there is a little friction. And why does the Bible set before us the thought of perfect harmony when there is so much inharmony? Ah! we understand that God could not set before us anything except the perfect standard, and so He has set this perfect standard for us in the Bible. And then as we think there is a great number of consecrated people on this earth and from that number He is finding 144,000 who will permit Him to lift them up to this desirable condition, we understand that the time when they can dwell together in perfect unity will be beyond the veil. The Heavenly Father could not use anybody beyond the veil except those who would let Him develop this perfect character in them. If we persist in wrangling, disputing, quarreling and devouring one another, persist in manifesting that unholy disposition or spirit, we could not be used by the Father in blessing all the families of the earth in the next age, because we would still have that spirit over there and we could not serve His purpose, because the purpose He has for us is that of blessing, not biting, devouring, wrangling, disputing, injuring, etc. And that is why we must perfect a character that is acceptable upon the earth.

Now notice a few texts: Eph. 4, beginning with verse 4: “He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers [what for?] for the perfecting of the saints.” Bringing them up to this condition where they will dwell

together in unity. “For the edifying of the Body of Christ till we all come—“You see, dear friends, this is a matter of growth, development, until we reach this point. “Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.” Then farther along: “Speaking the truth in love, may grow up unto him in all things, which is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” You see dear friends, it is a matter of growth, of development and consequently, the Heavenly Father sees the need of constantly pruning and chiseling and polishing us in order that He may develop us, bring us up to this point. God has begun this good work; God will finish the work. You and I can cooperate by full submission of our wills and by watching and keeping our bodies under and studying, so getting an accurate knowledge how to do the Father’s will on the earth.

Eph. 2:16-22: “That he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple”—the thought of growing again. What for? “In whom ye also are builded together for an habitation of God through the spirit”—God’s gentle, loving, kind, sympathetic, forgiving and forbearing spirit. God is fitting the Church for the abode of His spirit, the divine power or energy by which He will bless all the families of the earth. So we can see this is a gradual matter.

Eph. 4:29-32: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ’s sake forgave you.” You see this glorious standard set before us. And yet we find in the various ecclesias the spirit of condemnation, bitterness, envy, selfishness, jealousy, evil speaking and surmising. Dear friend, if these are here, we can see the necessity for developing them [comment—developing the brethren], or else the necessity for clipping such ones off from membership in the Body, and the Scriptures assure us certain ones will be cut off, those branches that bear not fruit. Other Scriptures show us some will be separated. You know in the culture of the vine some bear no fruit, called suckers, and must be cut off. And so the Heavenly Father is doing this work at present. We are in the condition where division is taking place. Oh, we remember the text: “Is Christ divided?” And also, “There should be no schism in the Body.” And we

wonder why they were there. Oh, dear friend, God is preparing the Body now for its place in the kingdom, and there are some faithful ones and upon them God is spending His energy chiefly. What is the cause of this lack of harmony? There is a wrong heart condition.

Before we got the truth everyone of us were bad at heart, and I suppose the majority of us thought we were pretty nice fellows, too. The prophet tells us the heart is deceitful above all things and desperately wicked. But you know it very seldom deceives anybody but the owner. And so when we come to a knowledge of the truth we thought we were pretty nice. We were measuring ourselves with the world, with the Sunday School teacher or preacher or some other saintly character in the church. Then when the Lord brought us into this condition, his message of truth and the glorious character of our dear Redeemer and his purpose was to show up our heart condition, to let us see what kind of characters we were so we would cooperate with Him. How does He do it? His word is described as a mirror, and in it He gives us instructions and we search it and begin to see the beautiful character and example of the Lord Jesus, the wonderful requirements that the Heavenly Father has given us, and we see there the means by which we can attain to this standard, and then we can see our own impulses reflected and in this way God shows us our bad heart condition. You know the Bible pictures the heart as a fountain, and out of the same fountain came bitter water and sweet. That was the way once. And then we are told that out of the heart proceed murders, etc., and so the Lord has to undertake to regenerate the heart and not the flesh. Some dear friends have the thought that the work of regeneration now begun is a regeneration of the flesh. But it is of the heart. "Create within me a new heart; create a right spirit within me." God has undertaken to enthrone His spirit in the heart, and those who have His spirit and let Him work out the good pleasure of His will in the heart will gradually get rid of the spirit of Satan, and God will use every experience, trial, persecutions, rebuffs by the brethren of the truth, rebuffs by the world, and everything else to better our heart condition.

Sometimes we come into a class and somebody with a quick temper will let fly a sharp word at you. If we retaliate whose spirit is it, the spirit of the Lord or of Satan? If we retaliate and speak unkindly in any way we are not standing the test God sent to us for rectifying some wrong condition in our heart. Suppose we have a real desire to cooperate with God, and somebody says something like that, having that spirit of God you will think something like this: "I guess I needed that. The Lord sent that to me. I wonder if I really did it? I wonder if it was to rectify a wrong condition of heart in me?" In this way we will cooperate with the Lord and the spirit of the Lord is more and more enthroned in our heart. This is one of the ways of being filled with the Spirit. But supposing under the stress of the temptation, suppose we hurl back the unkind word. We said something rude, harsh, hypocritical. We said that to show up our heart condition. It is humiliating, isn't it? That is exactly what that experience came for—to humble you, to let you see there was something there in your heart you had not rooted out yet, and every single one who meant

his consecration will learn a lesson from that experience. They will go to that brother and apologize, and they will put up a fight against that bad spirit that was in their heart and strive to get it out, become emptied of Satan's spirit more and more, and more and more filled with the spirit of the Lord. And those who have this disposition are able to dwell together in unity. If everyone had that spirit how easy it would be to dwell together in unity. It is because some have not this disposition—some made a consecration retaining a measure of self-will, of self-conceit, a little stubbornness, a little lust of the flesh, a desire to gratify the flesh, and they are the ones that use the sharp words that prod, that keep the friction in the class all the time. They are the ones who unless rectified must be pruned off.

So you see, dear friends, that the Lord has regenerated these hearts, and every one of us needs regeneration. We didn't know how badly we needed it at first. I remind you of two more Bible incidents. You remember the disciples said: "Lord, wilt thou that we call down fire from Heaven and destroy them?" What did the Lord do? He gave them a picture of their own hearts. "You don't know what spirit you are of." They learned their lesson, and from that time on they never manifested that spirit again.

Did you ever have some brother or sister say to you: "My dear brother, I don't think that is the spirit of the Lord?" If you did, and if you were in the right frame of mind, you would say: "I thank you for that statement, and I will watch and see that I am not troubled that way again." But if the spirit of the adversary and a desire to condemn were there, and you would say something like this: "It is none of your business; the Lord didn't appoint you to judge me," the Lord cannot fit you for a place in the kingdom. We notice, too, in the case of the disciples how the Lord showed up their heart condition. The Lord uses the method of constantly exposing your heart condition, and if you meant it you are glad to have it, and if not you are angry and bitter. You remember Peter. He seemed to be a remarkable character in a good many ways, but he had one fault. What was it? Bombast—boastfulness. He thought he was so courageous and strong. And so the Lord said: "Everyone of you will forsake me before a great while." Peter said: "Everyone may forsake you, but I won't." Peter thought he was superior to the others, and so he boasted. Poor Peter didn't know that that boastfulness was a weakness, an infirmity, a manifestation of a wrong spirit. And so his heart was deceiving him. The Lord said: "Before the cock crow thou shalt deny me thrice." Satan is going to sift you and right where you think you are strongest, you are the weakest. Peter, you are vulnerable on that point. You think you are invulnerable. Peter, you mean it, but I am going to show it up in such a way that will take all that conceit out of you. But let us look further and see that Peter did have a kind of courage. Peter took courage, and with that courage, yet a devilish kind, he drew a sword, and I believe if the Master would have given him permission, he would have fought that whole crowd until he was dead. But when he was before the high priest along came a little girl and Peter did not have any courage then. And you remember when he denied the Master the third time he looked and the Master was

looking into his eyes. “Oh,” Peter said, “just see what kind of a fellow I am. I can see myself now.” What did Peter do? He was right at heart. Peter needed to have that experience to show what kind of a fellow he was. And so he went and wept bitterly. And you remember our Lord was taken away and Peter had no chance to ask him to forgive him. And then afterward the Lord said: “Go tell my disciples and Peter.” He knew Peter would hesitate without a special invitation. And you remember how in Galilee they were out fishing and the Lord punished Peter. How? In a beautiful way. When they drew the net ashore he said: “Peter lovest thou me more than these?” And our Lord used that word “*agape*”—the highest kind of love. Peter replied: “Lord thou knowest I love thee— [*phileo*].” The Lord said again, “Peter, lovest thou me more than these”—again using “*agape*” and Peter replied that he loved (*phileo*) him. Then the Lord said: “Peter are you sure you love me with ‘*phileo*’ love?” Peter remembered his past experience and broke into tears and said: “Thou knowest I love [*phileo*] thee.” Peter was thankful for that lesson and He profited by it.

If the Lord gives us some humiliating experience, what is it for? To bring us into that condition where we will not have these works of the flesh any more. Look at Judas. He had a money-loving spirit. I imagine he had the spirit to make a break where if he could make a few pennies and the law not get hold of him he would do it. Noticing his sharp business ways, the disciples made him treasurer, and denied themselves their money and gave it to him so they could have some means when necessary, and we notice he was brought under the beautiful character of our Lord to correct this disposition. Don’t think because Judas was a thief he was worse than usual. Other things are worse than that. But Jesus’ teachings did not rectify his heart. On the contrary, he began to take out money from the things they had denied themselves of, and we can imagine he took some out at first with the thought he would replace it and perhaps he did. Later, having stultified his conscience, he took it out until finally he took all the money that was there. He was a thief. The money-loving disposition having seared his conscience, the time would come when someone would offer to give him thirty pieces of silver to deny his Master and his conscience didn’t bother him. If we stultify our conscience we will go from bad to worse. And then what occurred? You remember he met with the disciples on the passover night. I believe the Lord gave Judas the last chance there. He said that someone will betray me. They all said: “Is it I?” When he came to Judas, if he had said: “It is I; I ask for forgiveness,” he would have gotten it. What did he do? He told a lie. He said: “Lord is it I?” And he knew it was he. Peter saw his mistake and rectified it, but Judas did not. When the Lord showed up Judas’ heart condition the devil entered into him. What did he do? He went out and got a band and went into the garden and kissed Jesus repeatedly! He was a thief, a liar and a hypocrite. Then what did he do? He committed suicide. Was there anything good about Judas?

We can see, therefore, that some desire to have their own way and they are not cooperating with the Lord, and they go from bad to worse. They drift away until their

weaknesses harden their conscience. That is the work that is going on now. There is that class that is making trouble and confusion and friction in the Body of Christ this side of the veil. I tell you it is a serious thing to think about.

We call attention to a few texts. In looking into the matter we found there were thirty Scripture texts telling of tests and siftings and divisions of this kind in the early Church, and then we found twenty-six texts telling of divisions and separations down here in the harvest of this Gospel age. There may be more. I found that many. Some of those texts have several verses. There were the same reasons back there as here. Some were doctrinal. Some because of selfishness in the heart. Some from one thing, some from another. We see the need for division and separation. Let us get this thought that the Lord is using the method of a series of constant exposures of the heart condition. We go to the class somewhere. First some little question comes up, some question that is not thought of beforehand, and someone says something unkind to another. What did the Lord permit it for? To show something in the recesses of your heart that had not been purged out. The work that the Lord is doing is the purging out of the old leaven. One is rightly exercised by these little experiences and another is not. Why? He has that self-will. He has not fully consecrated himself to the Lord. So these experiences work favorably to some, helping them to get rid of their old infirmities and wrong spirit and helping them to get a right spirit in their heart.

1 Tim. 4:1, 2: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith." They couldn't depart from the faith unless they had it. This means those that had the faith. "Giving heed to seducing spirits and doctrines of devils." Now notice: "Speaking lies in hypocrisy." If one has had the truth can he get to the point where he speaks lies in hypocrisy? You and I have had the experience of knowing some who have associated with us in the truth and gradually drifted away, and I know they have told lies and knew they were lies. I cannot judge the heart, but we cannot close our eyes to facts, and when we know they are facts that is what they are. If we try to make ourselves believe that they know it is not a lie, and if we try to make ourselves believe it is not a lie, we are practicing Christian Science, that is all. We must say that is a fact. What made them speak those lies? Listen: "Having their conscience seared with a hot iron." Violating their conscience, violating it again and again until conscience ceases to serve its purpose and becomes seared. That is why some in the classes are wrangling and disputing and saying unkind things and come back tomorrow night and do the same thing, and you never heard them make an apology before the class or any individual. Why is it? They have gotten to the point where they are seared and are not striving to overcome. I want you to make a clear distinction between such characters and some who have weaknesses of the flesh and a wretched temper. They come into the class and say something unkind and then go home and have a battle all night long. The new creature says to the flesh: "You must rectify that wrong." The flesh says: "Oh don't do it. Everyone will laugh at you." The new creature says: "You must rectify it." And that brother gets up the next

morning and goes to that party and makes an apology. Then gets down on his knees and asks the Lord's forgiveness. One is overtaken in a fault. One character endeavors to overcome and the other doesn't care. He is in the flesh for one purpose and that is to gratify his own desires, and gratify s-e-l-f; not fully consecrated. Sometimes we wonder if they were ever consecrated at all. Their determination is to do their own will. Now, dear friends, you see the reason for cutting off such. That is what the Lord is doing. He is regenerating the heart and it takes all these trials to do it.

Eph. 4:18, 19: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness." They have gotten to the point where they are past feeling. That is the point where they don't apologize. That is the point where they get up and call people fools and liars. And I know in one class where a man got up and used his fists and knocked another brother down, and he was an elder in that class and persisted in remaining an elder. He got to the point where he was past feeling. And then there are other texts.

Turn to the book of Jude, for instance. We find a great deal in the book of Jude beginning with the 8th verse—speaking of a class associated with us in our classes, dear friends. We hear sometimes that it takes two to make a quarrel, but I have noticed that in a class, one can make twelve or fifteen quarrel and they can't stop it. "Likewise, also these filthy dreamers defile the flesh, despise dominion." You know I think the thought in that phrase is this: God has made certain little rules of order and discipline in the class. He has told us to elect elders, for instance. The elder serves as the representative of the Lord Jesus. He is the chairman to maintain discipline, parliamentary discipline, etc. And when we held up our hands that is what we assented to. It is a reasonable or moderate degree of restraint of license (not of liberty). We will see this elder strives to maintain order. He is having a Berean lesson. He asks what is the thought of one, and another brother over here says, "I will give my thought." He is one of those fellows making confusion, wrangling in a class. "Despising dominion." The elder says: "Wait, brother, I will give you an opportunity." "I want it now." He is determined to have his own way. Then the elder might say: "We won't let you talk yet." And then he gets up and says: "We have a pope for an elder." And then afterwards he talks to the class and has got two or three sympathizing with him, and that elder tries to have discipline. He comes up for election. He has got four or five against him, and he feels he can't serve because there are some against him. I know of a class where there are no elders at all because four or five would vote against those they don't want every time.

"And speak evil of dignities." Now, when you elect an elder you conferred a sort of an honor upon him. It is an honor to be an elder. It is an honor to have the truth. It is an honor to serve the class in any sense, as secretary, or treasurer, or upon any committee. But we will use this word and apply it to an elder. There is a dignity. By your votes you

gave him an honor to serve you. This brother that called him a pope was speaking evil of dignities. Oh, sometimes they speak so of Bro. Russell. They say he is a pope, that he has the power of a pope, doing so and so, and tells us what to do. There are some friends of that kind associated with the classes at the present time.

“But these speak evil of those things which they know not.” They think they know better than the rest of us. Sometimes you say to them: “You are the only ones in the class that think that way.” And they say: “Oh, well, there will only be a little flock in the kingdom.” And they will twist every argument to make it fit themselves.

“Woe unto them, for they have gone in the way of Cain!” What does that mean? Murder. How does it mean murder? They hate their brother. They hate that brother in the chair and they will go out and slander him to his back. They will engage in every scheme that corrupt politicians would engage in. Yes, even buy votes. How? They will go to someone and say: “I will support you, but you vote against that brother.” And so you will find some friends in the class who will look around and see how so and so votes and then their hands will go up. I tell you, their votes have been bought. There are some things, some political matters that would apply to the truth friends. We have “standpatters” among the truth friends. We have “liberals” and “progressives.” And then we have “floaters.” A “floater” is one that will sell his vote.

“They have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” Now, the next verse tells us that these friends are in our classes. “These are spots in your feasts of charity”—your little love feasts, the study feasts we have together, feasts of charity and love designed to build each other up in the glorious holy love and perfect that which is lacking in our characters, and here are some spots in them. “When they feast with you feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit.” That is what they came to the class for. They didn’t come to feed the rest. They came to have their own way. A vote is to be taken to have a public meeting next Sunday. The majority think it is well to have a meeting. They say: “We can scatter the tracts, and if only a few come out and we can see just one interested that is worth all our work and inconvenience and everything else.” Another says: “I don’t think we had better have it. It is up in that old room, and it is so hot to scatter the tracts and get to the hall.” What are they considering? Their own flesh. They are not considering the Lord, not considering their brethren out of Babylon or in Babylon. Isn’t there any possibility of helping one over there? Never stop to ask that question at all. No sir. It is not comfortable or convenient. We will take the vote. Say there are twenty in the class. 18 vote for the meeting and the other two vote against it. The two say: “We will not help or cooperate, or help pay expenses, or scatter the tracts.” They are feasting with us, gratifying themselves. Everything must be bent to the one purpose of making everything comfortable to them and gratifying every whim and desire they have. They are “feeding themselves without

fear; clouds they are without water.” They have lost all the truth they had. “Carried about on winds; trees whose fruit withereth.” Trees could not wither unless there is some fruit on them. They started out with some fruit, but it is withered. “Without fruit twice dead plucked up by the roots.” A class of people who have gratified the flesh and gone to the extent where their conscience is seared with a hot iron, and possibly also under the sentence of the second death. “Enoch also prophesied of these ... murmurers.” They are murmurers against everything the class does. “Complainers.” They complain against the weather, against the scattering of the tracts, things are not right, etc. “Walking after their own lusts.” Gratifying the flesh. “Speaking great swelling words, having men’s persons in admiration because of advantage.” Oh, looking up to someone in the class, some ambitious brother. “He likes us! He is our friend!” One sister said to me once, speaking of a certain brother: “He is on our side.” I said, “Oh you have sides in this class?” “Yes.” “You have sides?” “Yes sir.” “Well, I am not on your side. There is only one side I am on and that is the Lord’s side. If you have a side I am not on your side. If you have a side it is wrong.” That very spirit was condemned by Paul. “Is Christ divided?”

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time.” Mockers! Now notice: “Who shall walk after their own ungodly lusts.” Following their own inclinations, their own desires; everything that is made, they vote and decide what they shall do by their own personal preferences and desires and never consider the rest of the friends in any way. And if they speak sharply and injure anybody’s feelings a little they never apologize. They do not think it is necessary. Why? Because they have not the spirit of the Lord and don’t see the necessity, don’t see the necessity of keeping our hearts humble and submissive to the Father’s will.

“These are they who separate themselves.” Oh, almost automatically they separate themselves from the friends. They keep up that fight and dispute until finally the class straightens up and has a little more backbone, and they will say: “Well, if we can’t have our way we will get out.” And the class got a blessing in that way. Some put up with these things. Some tell me of the conditions that exist, and I say: “It is your own fault. If you follow the way the Lord has laid down you won’t have these conditions. You are letting some friends interfere with the Lord’s arrangement. Now take your stand.” “Oh, that person will be an enemy of mine!” “Never mind, you will have a blessing.” We had an experience in my own class that way. Finally when we came to take our stand that class had a blessing and have had it ever since—by getting rid of those who separate themselves.

Now another thought: In showing up these heart conditions the Lord sometimes wishes to show them up to the rest of the class. I have no doubt but the rest of the disciples thought Judas was as fine as the rest of them, but the Lord knew. The Lord wanted to show up Judas to himself first and then to the rest of those disciples. So they could say: “We see

what kind of a fellow Judas is now.” Sometimes we think a brother is fine. I remember an instance—a brother that brought me into the truth. I have heard some say: “That brother will never desert the truth.” Outwardly he was a fine brother and his humility was his chief characteristic. But the Lord knew he wasn’t so humble. What did He do? He sent out a little vow. When it came along he said: “Brother Barber, what do you think of that vow?” I said: “It is beautiful.” He said: “I don’t need that vow.” I saw something I had never seen before. I said: “Dear brother, do you mean to say that you don’t need to scrutinize your thoughts day by day.” “I don’t need it.” He went right out of the truth and it took the vow to do it. In outward appearances he was humble, but down deep in his heart was that feeling of superiority. “That vow is all right for some but I don’t need it.” And so the Lord had no use for him. And so the Lord uses various means for separating the members. And the rest of us could see that brother’s real heart condition, that heart condition that God was looking at. Outwardly and in his dealing with mankind he was the same good, noble man. A grander moral man on this earth never lived than that brother was.

1 John 2:19: “They went out from us.” Why? Because “they were not of us.” Oh, but we thought they were of us, didn’t we? Then the text continues: “For if they had been of us, they would doubtless have continued with us.” That word “doubtless” is very strong in the Greek—“without doubt.” Anyone who belongs to the Lord’s consecrated church are not separated. I will tell you how to look at this matter. If friction in the class comes and causes confusion, some might say: “Oh, I get more good by staying at home.” My dear brother or sister, do you think there is anybody in the class consecrated to the Lord? “Oh yes.” Well, you stay with them. “Yes, but somebody else is causing trouble.” Never mind, that trouble will help fit you for the kingdom. Come along and support and encourage those who are truly consecrated. You know, I think those that stay at home and sit before the fire soon go out of the truth. “If they had been of us, they would doubtless have continued with us.” Now notice the rest of it: “But they went out, that they might be made manifest that they were not all of us.” We thought they were of us. The Lord wanted to manifest that they were not of us. And so he cut them off and sent them out of the light into the darkness. The Lord does this work of separation and division. Now this text says God is making manifest that some are not of us.

I want to call your attention in conclusion to another text, 1 Cor. 11:19: “For there must be also heresies among you, that they which are approved may be made manifest among you.” Oh, the Lord always manifests those that are approved and those not of us. He does it by separating some from us, and then the others that love the truth and the brethren will get together and support each other. It is manifest that they are approved, is it not? Because they are developing that right character and manifesting that right spirit. Day by day they are being filled with that spirit more and more. They are doing all they can to encourage those that need encouragement, and studying and doing all they can by word

and counsel and by example and conduct, and this class is approved of the Heavenly Father.

So you see God has a great work of sifting going on, and He is manifesting those who have His spirit and those who have it not. I have visited classes where there have been divisions which the class has come through, and they say: "Brother Barber, we have some of the finest meetings and we are studying together and being built up, and so on." Oh, but look out, the Lord will send another division sometime. We want to endeavor to keep the unity of the spirit in the bonds of peace.

What lessons do we get? Watchfulness. The Bible says we must watch. "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5) Unless you be without the proof. If you and I are going to prove, examine ourselves to see whether we are in the faith, we would go to the proof to see if we were putting on the spirit of the truth, and if we had the spirit of the Lord we could prove it. Prove yourselves. "Know ye not your own selves that Jesus Christ is in you unless you be without the proof?" If without the proof you can't prove it in any sense or to any degree. And the Lord tells us through the apostle to watch and pray. These are lessons we ought to take. Let us study to show ourselves approved of God. When preparing or studying that lesson, let us prepare it with the thought of not only learning something for myself but for giving out to others, and when you go to the class, say, I will give my thought when asked, and when asked I will say my thought is so and so, and I will not slap somebody in the face and say, my thought is not so and so. Just say, the best thing for me to do is just to do my part in the class, and if others do not want to do things as I see, I will say, I am the only black sheep in this class and I will say, I will cooperate with the rest of them. That is the way to rebuke. The spirit of the Lord coming up from our heart will impress its lesson on others; thus we will be endeavoring to keep the unity of the spirit in the bonds of peace.

So, friends, there are a great many other ways. When we come to the class let us come on time. Oh, let us adopt that rule. Be there promptly on time and not come in after the meeting has begun. What principle is involved? One is the principle of injustice to the rest of the friends. If you come in late after meeting has begun, if they are only singing, you distract their attention and you interfere with them. And if you come in and sit down and say to someone: "What is the number?" you interfere with their worship. Would you do that with the Lord? If the Lord was sitting there would you say to him: "What is the number please?" No. And yet he says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." So then, let us come on time. Let us study the lesson and participate in the song service. In this way we are "rebuking, exhorting and endeavoring to keep the unity of the spirit in the bonds of peace." We are being made an example unto all men in patience, in charity, in hope, in purity, in conduct, in word, and

in everything else you can possibly think of. So the Lord is using us in this way. And we are showing that we have his spirit and that God is purifying the fountain, and that the old fountain that was sending forth bitter waters is now sending forth sweet waters. When God has purified this fountain, the 144,000, he will bring them to the kingdom, and there will be that being typified by Aaron from the head to the feet, fully anointed, and doing the one work the Father has fitted them to perform. May the Lord show us our privileges of helping and fitting each other for a place in the kingdom. May the Lord bless us.

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### TILL HE COME

Because Paul, referring to the Lord's Supper, says that we do thus "show forth the Lord's death till he come,"—some regard that as a limitation. Consider, however, that in the Jewish age the typical lamb was slain and eaten every year, until our Lord, the true or antitypical lamb, came. But when John the Baptist introduced our Lord as present, and said, "Behold the Lamb of God," the killing and eating of the typical lamb did not at once cease to be proper; for our Lord himself observed it up to the same night in which he was betrayed. So now, our Lord, the true Lamb of God, gave us the bread and wine as emblems of his flesh and blood, given for us—for our passing over or sparing. And we are to commemorate his death with these emblems until he comes, and until the last member of his body shall have been passed over—into the fullness of salvation, with him and like him. Then the symbol shall cease, the antitype having fully come in our being thus passed over. Until this grand consummation of our hopes, it is proper for us to show it forth by commemorating his broken body and shed blood by which it shall be secured.

An excellent article—APPLYING TRUTH TO ONE'S SELF (Reprint page 1627)

Another one is entitled—NOTHING TOO GOOD FOR GOD'S SERVICE (Page 3148)

"You grow up the day you have your first real laugh—at yourself." (Quote from a famous actress)

"Remorse begets reform." Cowper.