

THE LORD'S JEWELS

(Discourse below by H. G. Jolly, from Convention Report, 1913. page 244)

“Then they that feared the LORD spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”—Malachi 3:16, 17.

After carefully examining Mal. 1:2, 6, 7; 2:17; 3:7, 8, 13, 14 to show that we are now living in the time referred to in the text, Brother Jolly spoke in part as follows:

The Lord refers to His Church as His jewels. The most precious of all God's creation is His New Creation, and therefore, when out of Egypt He brought forth a people to be his peculiar treasure, it is not surprising that He used the most precious jewels to picture how precious to Him would be the anti-typical people picked out for His name. These twelve precious stones, representing the 144,000, were given a place in the High Priest's breastplate, near to his heart. These same stones were brought from Egypt, which represented the world of sin. Just as the jeweler displays his gems to the best advantage, by placing them in front of a black background, so the Lord's jewels will shine out the brighter to His honor and glory, by reason of their dark background of sin. Seven prime qualities suggest themselves to our mind when we speak of jewels:

1. Jewels are *rare*. After all the search of ages, we now have only 100 *great* diamonds—a very small number when we think of the efforts put forth to discover them—so the Lord has searched for centuries for His 144,000. Many are called, but few are chosen. Few are willing to give up their handful of dirt. Only recently I heard of one who had received the call, and loved the truth, but held back. “He had married a wife.” Nor was it a live wife that was in the way—it was a DEAD one. He could not think of missing the opportunity of living with her in restored Paradise. He would rather live with his wife than to live with the Lord. Alas, something wrong! Poor man! He doesn't stop to think that all will become men in the resurrection. Where then will be his wife?

2. Jewels are *precious*. The Lord likens the Church to a pearl of great price. After the pearl, the ruby is far the most valuable in proportion to its size. Job speaks of wisdom as more precious than rubies. Diamonds are so precious that a single stone has been valued at half the daily expenses of the whole world. Thirty million dollars worth of diamonds are said to come from South Africa each year. But the Lord's jewels are more precious to Him than words can express. “Precious in the sight of the Lord is the death of His saints”—how much more, the saints themselves.

3. Jewels are *pure*. This, indeed, is the chief secret of their value; the degree of impurity in any stone is the measure of its depreciation. The initial act of their preparation is separation. So with the Lord's jewels. "Come out, and be ye separate! Take forth the precious from the vile," is the call of the Lord to His saints.

4. Jewels are *brilliant*. The only difference between a piece of coal and a diamond is the way each disposes of light. The coal received the light, sucks it up, and selfishly keeps it. It thus becomes black. The diamond, though of the same substance, received the light, but reflects it back from a hundred facets. To be one of the Lord's jewels, it is necessary to witness to the truth, to be brilliant, not mentally, but spiritually. Those who are in no way sharing in the Harvest will in no wise share in the Kingdom as joint heirs. We should also be careful to emit no light of our own, but rather to reflect His light. You can stumble over a bushel of gems in the dark and not see them, but take them into the sunlight and you will be blinded by their brilliance. Again, be careful what light you reflect. The aquamarine, a stone of inferior value, when placed under a gaslight beside the costly sapphire, will far outshine its rival; but placed under the searching glare of the sun, the sapphire shines forth in its oriental splendor of blue, while the cheaper stone has faded into comparative insignificance. The Lord's jewels will reflect only the true doctrines, thoughts, words and doings of the Master.

5. *Beauty*, too, is inseparable from the jewel. As Solomon "garnished the house with precious stones for beauty," so the Lord delights in the beauty of His fair one. Psalm 45:10 declares that the King greatly desires the beauty of those who incline their ear, forgetting their father's house. "The King's daughter is all glorious within." However detestable a certain brother or sister may seem to you, remember you are looking at the outward appearance, while God looketh on the heart. Let us not look at the background and pick flaws with it; henceforth know we no man after the flesh. And if the beauty of God, that ornament of peace ruling in the heart, the holy spirit, dwell in us, what need is there, beloved, for you to deck yourself with earth's trinkets, however beautiful? The sun need not adorn himself with the stars to enhance his glory, neither need the Lord's jewels tarnish the simplicity of their radiance with earthly gems. "Whose adorning, let it not be with gold, or pearls, or costly array, but (which becometh women professing godliness) *with good works.*"

6. Jewels are *durable*. Diamonds outlast dynasties; nothing can impair their lustre. Why did not the Lord choose the sparkling dewdrop or modest flower to picture His Bride? An, no! They would picture the goodness that passeth away. The Lord's true disciples must learn to endure. They shall endure forever. "The Lord preserveth all them that love Him." "Let us not grow weary in well-doing." The Lord's overcomers *faint not*.

7. The seventh quality of perfection in jewels is *usefulness*. They are used in boring rocks, cutting glass, setting pivots, and pointing watches. The Lord proposes to use His jewels not only to serve each other in this life, but to aid Him throughout all eternity.

That these seven qualities are possessed by the Lord's jewels is shown in our text: They are *rare* because when the majority are forsaking the Lord as shown in the previous verses, they feared the Lord, and thus proved *precious* in His sight. They "thought upon His name" and thus became *pure*. "They spake often one to another," thus *reflecting* His glory. They were *beautiful* to the Lord. Even their words were so attractive that God took notes on what they said in His "book of remembrance." Oh, dear ones, is your conversation always so pleasing to the Heavenly Father? Are you really glad that He is taking note of all you say? If not, it is high time for you to improve your conversation. The text shows that they are *durable*, for, "I will spare them;" and also *useful*, "As a man spareth his own son that *serveth* him."

Jewels cannot be transferred from the earthly matrix to the kingly crown without undergoing a great change; neither can the Lord's jewels be taken at the moment of consecration and given a final place in the glorified body. The perfection of the newly discovered diamond lies deeply hidden beneath the hard encircling crust. Much of earth's defilements still attach to them, and these spots and crusts must be removed ere the gem can shine forth in full beauty. After the finding comes the grinding; the lapidary's work of washing, cleaving, cutting and polishing begins.

Should a piece of the rock from which you were hewn still cling to you what will the Divine Lapidary do? A diamond could never be mounted thus, its beauty would be spoiled. With a stout blow of His hammer He will shatter the rock into pieces, saving the gem. Should the diamond cry out in despair? Ah, no! You may rest assured that every blow is against the flesh, and for your good. The Lapidary never hits the diamond. It is the clinging flesh, the lust of the eye, the pride of life, that must be loosened.

After the big bumps of pride and selfishness are knocked off the lapidary removes smaller pieces of rock with the chisel. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice." Still the diamond should not shrink, but rather rejoice that it is being prepared for the Royal Diadem.

We are not to think, however, that our Lapidary ignores our nature entirely. The best lapidary studies his gem very carefully before he cleaves and cuts. He notes its natural tendencies, and cleaves according to the delicate strata. So God does not use or fashion us all alike. All are not eyes in the body of Christ, neither are all feet. We just learned of a brother coming into the Truth who feared the Lord could not use him because he was a moving picture man. Imagine his joy when he was told that the Lord had a great work

now opening for men with just such a training and experience as his. The Lord can find useful jewels even among moving picture men.

The ancients never knew the possible brilliance of their gems, for they feared to reduce their size; they sacrificed brilliance to bulk. Modern polishers, however, with unsparing hand will cut away two thirds of the stone to gain perfection in the remaining third. Thus the great mogul was reduced to about one-third and the celebrated Pitt diamond from 410 to 136 carats, at a cost of two years' labor and nearly \$25,000. How much beauty and brilliance they gained in the lapidary's hand! What seemed sad loss proved glorious gain. So with the Lord's jewels. God adds by subtraction. We must lose many false ideas, foolish notions, angularities of character and aggregations of previous training before we can come to perfection.

Should we visit the diamond polishing factories in Amsterdam, the most famous place for polishing precious stones, the chief thing that we notice is that there are scarcely any diamonds to be seen. Our visions of flashing splendor suddenly vanish when we behold nothing but wheels, pulleys, cranks and bands. The diamond lies embedded in cement, out of sight, with but one facet exposed to the wheel. But the lapidary, as he studies his dial, knows just what is being done. To the thousandth part of an inch he knows how much is to be taken off, to the fraction of an hour the time it will occupy; not one unnecessary turn of the wheel, not one second's surplus friction, not one needless ounce of pressure will be given.

What fruit for thought! Are we not fearfully and wonderfully made? Is not the work of grace within the heart, in the secret parts, unseen by the looker-on? "We have this treasure in earthen vessels." Rest assured that the Divine Lapidary knows just what you need. He will not try you more than you are able to bear. Every trial will be at once removed as soon as it has had the desired effect. It is for us then to learn the lesson intended by each trial as quickly as possible. Should the stone instead of remaining steady upon the wheel, writhe and twist, it would become marred and perhaps become useless. Let us patiently endure, not murmuring and complaining, but rejoicing in tribulation, knowing that these trials are our servants, working in us the image of our Master. Bread would be spoiled if removed from the oven when only half baked—do you desire the Lord to deliver you from your trials before they have had the desired effect? We should not be surprised either if our hardest trials come from our own brethren in the Lord. Diamonds are polished best in diamond dust. But do not say that any of the Lord's jewels have been polishing you; it is only their *dust*, and the Lord is doing the polishing. We should never seek to polish each other. Let the Lord do the polishing. Never despise the instrument He chooses to use. Rather be grateful.

Precious stones are often purified in fire. The Oriental Cornelian and the Brazilian topaz change color in the burning; the black spots in the amethyst and the hyacinth can be

removed only by intense heat. I think perhaps there are many amethysts and hyacinths among the Lord's jewels, whose spots must be removed in fiery trials. Now don't look around and say: "There is Brother So and So, he has many spots; he *ought* to do this or that; and Sr. Jones *ought* to be more thoughtful." You have a little "*auto*" of your own to ride, and if you are not careful you will run into the ditch. If you don't stop running across your brother's track you will surely have a collision, and perhaps a wreck.

Jewels are not always under the fire or in the fire. Sometimes they are in honey. All jewels are made more brilliant when dipped into honey. Agates are thus cleansed and even dyed. The Lord's jewels, too, have their honey experiences. The pilgrim visits, conventions, seasons of prayer and communion, fellowship—all tend to cleanse and brighten the Lord's precious stones, thus preparing them more and more for the Kingdom.

After the polishing comes the appraising. The Lord will reckon with his stewards. What a variety of attainments there will be! No two characters will be exactly alike. Rigid uniformity is not required amongst the saints, they need not be like eggs in a basket—one shape, one size, one color. Jewels differ in size, purity, color, value, shape and formation, agreeing only in one thing—they are all jewels. We should not expect every brother and sister to think as we do on all points. This very failing lies at the bottom of many class disturbances. The ruby should not say to the emerald: "My but you are green!"

The chief test in appraising jewels is the test of purity. A diamond with no flaw in the cutting, no feather, no impurity, no defect of any kind, is said to be commercially pure.

It is a "first water" diamond. Only first water stones will be given a place amongst the 144,000. The largest diamond in the world, five times as large as any other, is the Braganza, which belonged to the king of Portugal. If it were of the first water it would be worth about \$15,000,000; it has been valued as high as \$250,000,000, but no opportunity has ever been given for a strict examination and it is probably very impure. It is not always those who loom up the biggest in the Truth that are the purest or most acceptable in God's sight. Some have even bragged of what wonderful things they have done for the Lord, how long they have had the Truth, how many they have brought into the Truth, how many years they have served as elder, etc. Like the great Braganza, these great Brags are proving themselves to be inferior, and if not careful they will be apt to be superseded in the final appraisal by some poor sister in an attic who serves God faithfully without murmuring, not seeking the praise of men. May we strive to be among those whom the Lord shall present to the Father *faultless*, without spot, wrinkle or any such thing. Isa. 62:3, 4.

Not only will the Lord find some inferior jewels in the appraisal, but some false jewels will also be found. Indeed there are some very good imitations. It is said that about 300 false jewels have crept into the French crown since the Revolution, despite the utmost

vigilance. One false jewel was found even among the Lord's own Apostles. Many false ones are today amongst the Lord's people; but it is not ours to determine. "The Lord knoweth them that are His." Let us carefully examine ourselves. If you blow your breath upon a real diamond and a glass imitation, you will notice the moisture will cling to the glass longer than to the diamond. Do the things of earth cling to you, or are you holding yourself separate?

Then comes the final setting. In this Royal Diadem of the Universe, our Lord is the great center stone, about which are gathered twelve great apostolic stones, heading twelve clusters of 12,000 each. Even on this side of the veil we have a tentative setting. The Lord hath set the members in the body as it hath pleased Him. Natural gems do not kick when placed in a diadem; each is contented with the place given it. Neither will the Lord's jewels find fault with the Lord's wisdom in setting them. Big ones will be content to sit beside little ones, black ones beside white ones. The topaz will not grow more yellow with jealousy because it is not a diamond, neither will the garnet become more red with rage because it is not a ruby. "I have learned in whatsoever state I am, therewith to be content."

Few of us perhaps, dear friends, will be assigned a final place in that glorious diadem, with our blessed Master—only the called, chosen and faithful. Oh, let us take earnest heed to our ways! No effort is too great, no circumstance is too small. "This one thing I do." "And He showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; for the glory of God did lighten it, and the Lamb is the light thereof."

"Gathering the Lord's Jewels"

We have noticed how the Lord's jewels are being prepared for the kingdom; we will now devote special attention to the gathering of the Lord's jewels, using as our text the latter part of Mal. 3:17, "And I will spare them as a man spareth his own son that serveth him." As shown in the Scriptures, the Lord's jewels will be accounted worthy to escape the trouble coming upon the world, and they will also be spared the thousand-year test or trial of the Judgment Day.

Our text speaks of the *son that serveth*. Our dear Brother Sullivan, has just told us of the wise son that gathered in summer, contrasting him with the foolish son that sleepeth in harvest, thus causing shame (Prov. 10:4, 5). But what are we to gather and how? "Gather my saints together unto me;" the Lord is making up His jewels, you can join in the search. Seven qualities of character stand out prominently in those who would be jewel seekers:

1. We must smash all our idols. We cannot serve God and mammon. Mahmoud, the conqueror of India, was known as the idol-smasher. When he came to Sumnat he found there a gigantic and most beautiful image, towering 15 feet high. The inhabitants offered an enormous ransom if he would spare their god. But Mahmoud proudly replied that he would be known as the image-breaker and not as the image-seller, and raising his mace he struck the idol a heavy blow, as the sign for his soldiers to finish its destruction. Soon there rolled out before the astonished iconoclast three bushels of rubies, emeralds and diamonds. Our reward for every idol we smash is far greater in comparison. He who holds tightly to his money, time, reputation, or what not, will eventually lose all, but whosoever gives up father, mother, home or anything pertaining to this life will gain even this side the veil an hundred-fold, and in the world to come eternal life, yes, even more. When it was discovered that Kimberly, South Africa, could boast of a newly discovered diamond, and that the diamond had been found in the wall of a mud hut, the town vanished in a few hours. Every native was tearing down his hut and washing away the mud in his search for precious stones. Are we willing to use up our mud huts, our earthen vessels, in this the search of all ages, the search of the Lord's jewels?

2. Like our Master we should seek not to be ministered unto, but to minister. Let him that would be the greatest among you, seek to serve. Princess Eugenie of Sweden, seeing the need of a hospital for the poor of Stockholm and the impossibility of getting money to build one, nobly gave up her own beautiful jewels to procure the necessary funds. Some time afterward she visited the hospital and when she saw the many who had been rescued as the result of her sacrifice she explained, "Here are my jewels back again." We too, may cast our bread upon the waters, knowing that in due time it will bear fruit, and that we shall receive wages.

3. Personal effort is necessary. The command to us was not "Give," but "Go." We must all have some share in the harvest work be it ever so meager. If we can not colporteur, we may volunteer, or write a cheering word, or smile to others. Surely all can find some opportunity to expend personal effort. Even in our giving we can have an opportunity for personal effort in earnestly entreating the Father to bless our gift to His service. We should always be on the alert, however, for an opportunity to seek the Lord's jewels personally. Neither should we grow discouraged if we do not find any. The pearl diver may dive eight times before he gets an oyster. If he gets 25 in a day he makes a good average; he may toil a month and earn less than \$20. So don't get discouraged. You may find many oysters before you discover a pearl. We should sow and water, leaving the increase in the Lord's hands. He is not holding us accountable for the increase. He takes into account our personal efforts, regardless of how many jewels we find.

4. Humility is an essential quality. The Lord resisteth the proud, but giveth grace to the humble. We should not think of any jewel we may find as ours. Not so. It has ever been the custom for the King to claim all great jewels found by his subjects for his own. Any

jewel we may find belongs to our Master. “La Peregrina,” the world’s greatest pearl was pronounced beyond all valuation. The oyster from which it came was discovered by a Negro boy, but the shell was so small that the fishermen were inclined to throw it into the sea without examination. Imagine their surprise when the lad presented the costly pearl. So God hath chosen the weak and despised, the humble, to confound the mighty.

5. Prayer is necessary to the Lord’s truth seekers. He who goes forth in his own strength is sure to fail. A European in South Africa, noticing that the natives found more diamonds than the white men, asked a Kaffir the reason. “Ah!” said he, “we black fellows get down on our knees; you white men don’t like the dirt.” The only way you can find the Lord’s diamonds is on your knees. Never should we scatter tracts or distribute books without first asking His blessing to attend.

6. Trust in Him whom you serve. If we lose faith in Him, our own hands will waver and our work suffer. One of the largest known pearls is the Youssoupoff. It was brought from India by Gongibus, of Calais, and sold to Philip IV of Spain for \$80,000. When asked by the king, how he felt safe in investing all his fortune in a single stone, the merchant replied, “Because I knew there was a king of Spain to buy it.” With our faith established in our King of Glory, whatever the sacrifice is we can endure, “as seeing Him who is invisible.”

7. Joy is also one of the essential qualities. A despondent reaper gathers little grain. Even though the sowing has been in tears we shall doubtless come rejoicing bringing our sheaves with us. Now is the most joyful time of the age. What a glorious harvest! What wonderful privileges are ours! What a wonderful song we have to sing, and how it fills our hearts with joy to sing it. Other hearts rejoice, too. “As he that taketh away a garment in cold weather [causeth the one affected to *leap* and *jump* rather lively to keep warm], and as vinegar upon nitre [causeth it to effervesce, to leap and bound], so is he that singeth songs to an heavy heart”—he causeth that heart to *leap* for joy. (Prov. 25:20). Let us in joy continue to sing the gladdening song of the harvest.

Having properly equipped ourselves for the search, the next question is: Where are the Lord’s jewels to be found? “Show me the jewels and I’ll find them right away.” But were we to have the jewels pointed out to us we would miss the training to be derived from our search. Indeed our own development is the Lord’s chief object in allowing us to aid Him in this great work. He has given us a general idea, however. We are to harvest in the field and the field is the world. From amongst the “children of wrath” He is selecting His jewels. It is His work of grace that transforms them into beautiful gems. He, however, works upon a natural basis. Natural gems are built upon several natural bases, and we find that these have their corresponding bases in the case of the Lord’s jewels.

The basis of some gems is *flint*. The amethyst, jasper and onyx are almost wholly composed of this material. The silica of the hard flinty rock is taken, God's wonderful power of crystallization changing it into these beautiful gems. But this cannot compare with His wonderful work of grace in those who "made their hearts as an adamant stone, lest they should hear the law." Broken by the Word of God, which is as a hammer that breaketh a rock in pieces, fused by that same Word which is as a fire and transformed by the Spirit of God, the heart comes forth contrite and tender. Such characters now "set their face like flint and do not fear." "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." "Where is boasting then? It is excluded." Look unto the stiff-necked, flinty-hearted evil doers of the world and be humbled, for such were some of you before God's grace transformed you.

The opal, too, that beautiful reflector of all the brilliant colors of the rainbow, is only flint and water. The agate is composed of particles of flinty sand deposited on the decaying branch of a tree, which in past ages fell into the mire. Atom by atom the woody fiber perished, and atom by atom the flint took its place—now gray, now yellow, now black—till at last we have the beautiful agate, with the knots, the rings and the wavy lines of the wood still visible. Thus perishing men, sunken in sin, are transformed. The old lines of character are still there, the identity is preserved, though the nature is changed from earthly to spiritual.

Other gems are formed from *clay*. The ruby, sapphire, oriental emerald and topaz, and other oriental gems are corundums, that is, they have their basis in clay. When we compare the common clay which we tread under foot with the dazzling ruby in the royal crown we cannot refrain from exclaiming, "What hath God wrought!" But when we see the Lord's beautiful jewels transformed from the miry clay of sin, words fail to express the praise we long to utter. Those whose characters have never been crystallized, who have never taken a definite stand for anything, can by Divine grace be made strong characters as New Creatures. "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and *established* my goings." "Now, O Lord, Thou art our Father, we are the clay and Thou our Potter; and we are all the work of Thy hand."

Diamonds are formed from carbon, not fallen wood, as in the agate, but wood that has actually been burnt. Yet from this the power of God fashions the clearest and hardest gem. In His New Creation God uses not only flinty and pliable, undecided characters, but He can also use one whose heart has been burned in sin. Some of the Lord's jewels have been known to come from the penitentiary, the murderer's den or the bar room; not that any of the Lord's jewels are murderers or drunkards, but the Lord's wonderful power can make a gem from this poor material. No flesh can boast in His sight. To Him be all the glory!

Man could never effect such a change. With flint from steel he can strike fire; with clay he fashions vessels and bricks; with carbon he can display brilliant electric lights; but no man can change flint into jasper or clay into topaz. And man can educate, elevate, and civilize his fellow man, but he cannot transform him into a New Creature. "This is the Lord's doing; it is marvelous in our eyes!" While we cannot turn carbon into diamond, we can by intense heat turn diamond into carbon. Let us be careful that we hurt not any of the Lord's little ones. "Woe to him by whom the offense cometh. "

The pearl differs from other gems in its origin. For centuries it was supposed that the pearl was a raindrop which had fallen into an oyster and straightway congealed. Others thought the pearls were formed from dew-drops which oysters drank in. A third idea was that pearls are formed from angels' tears, wept over those who were enduring special sorrows. But instead of having a celestial origin, mud, sand or weed is the beginning of the pearl. The water washes the particle into an oyster's shell and the oyster, to escape the irritation which it causes, covers it with a film of pearly substance, and again another, until, like a bulb with many films, it is completely encysted. Thus earth's most valued jewel is built upon sufferings endured in avoiding evils! So, many of the Lord's jewels are found among those who have fought sin all their life and endured much suffering as a result. Many of the Lord's jewels were beautiful characters to start with and were eagerly serving within the ranks of the Sunday School, the W. C. T. U. or the Salvation Army.

Judging then, from the natural analogy we would expect to find the Lord's jewels coming from all walks of life, and so it is. The Lord tells us to sow beside all waters (peoples). Often those whom we least expect to accept the Truth are the very ones who are earnestly seeking it. Let us remember, too, the dignity of our harvest work. Should you ask a diamond seeker what he is doing he would not reply that he was playing in the sand or washing mud around in a basin. No. He would gladly tell you that he is searching for diamonds and be joyful over the importance of his work. Neither should the colporteur or the volunteer think of himself as a book agent or a circular distributor. We are not merely selling books, we are seeking jewels; we are co-workers with the Highest, ambassadors of the Heavenly King. What a privilege is ours! How can we get discouraged when we keep this in view!

Our harvest work does not cease with any individual as soon as we have found the jewel. Day by day we are privileged to serve the Lord's jewels till they enter into their place in the diadem. The body is thus edified by that which every joint supplieth. Nor should we be surprised if all do not develop alike. While we should all seek to become well developed in all points, still each character will possess its predominant graces. There will be much variety amongst the Lord's jewels. The character from which faith shines as the preeminent quality may be likened to the deep, velvety sapphire, "that stone like solid heaven in its blueness." The enthusiastic one, full-blooded in aggressive eagerness,

is like the blushing ruby, while he who prefers to quietly enjoy the rapture of intimate communion with the Father, seems more like the golden jasper. The well-rounded character shining forth in modest purity reminds us of the gentle pearl; those who love especially the philosophy of the ransom, are pictured in the mottled blood-stone. Others with a special spiritual insight, the seers of the church, are akin to the most costly chrysoberyl or cat's eye, with its beautiful moving line of light, while the diamond is the apt emblem of all who have clear and definite views of the Truth. Those who are ever fresh and constant in the Lord's service are represented in the emerald with its soft, clear green; the royal magnificence of exalted Christian character is represented in the purple amethyst. The beautiful opal, possessing the colors of all the other gems shining forth in an incredible mixture, may well portray the quality of love supreme, the all-including love, the chief of the graces. With the onyx for simplicity and the agate for solidity, together with scores of other gems representing predominant graces, we need not think to mold any of the Lord's jewels after our own private likes or dislikes. You need not hope to find any exactly like yourself in all points, nor should you pick flaws if they differ in unimportant details.

Gathering the Lord's jewels implies work, not only among strangers and among the members of the body, but also among backsliders. "Oh," says one, "I could take delight in helping Brother So and So until he stopped coming to our meetings; since then I have lost interest in him. Furthermore, he took issue with me on a certain point, and since then I feel better out of his presence." Then there is something wrong with you. First get yourself right at the Throne of Grace and then seek to help your brother. He is more precious to the Lord than one in whose heart the Lord's grace has not operated. You would quickly pull your ox or ass out of the mud; how about your brother? You would quickly stoop to pick up a jewel you might see in the mud; how about one of the Lord's jewels? Backsliders are jewels in the mud. They do not cease to be jewels, but they cease to shine to the Lord's glory. A jewel covered with mud loses its brilliance for a time. Quickly seek to regain it, washing it with water by the Word. "I will heal their backsliding, I will love them freely."

Above all, don't forget yourself, lest preaching to others you become a castaway. You are one of the Lord's jewels, too, and your chief care should be to prepare your own character to reflect His glory. "Oh," says one, "if I could only have a larger share in the harvest work!" Brother, if you succeed in harvesting yourself you will be accomplishing one-one hundred and four-four thousandth part of this great work. Just think of it! That is a large share to have in so great a work. I often wonder whether I will be able to accomplish that much. The Lord's work of making up His jewels is nearing completion. Many have already passed to their reward, and now waiting for us. Are you ready for your final setting? Are you pressing into the kingdom, or are you slowly losing out, growing weary going to sleep? O, dear ones, let us lose no time, spare no effort, take no

chance, till we meet our dear Lord who is able to keep us from falling, and then to present us faultless before the presence of His glory with exceeding joy.