

“SACRIFICES WELL PLEASING TO GOD”

(Discourse by J. D. Wright, 1913 Convention Report, starting page 259.)

“To do good, and to communicate, forget not; for with such sacrifices God is well pleased.” Hebrews 13:16

My one motive and desire here, dear brethren, is to do good to all. And if I shall be able to do nothing more than to direct your attention afresh to this principle of Truth, so that you may receive as great blessing from its consideration as has come to my heart from doing so, I shall think my labor has not been in vain. You have all doubtless been endeavoring to do good, all your lifetime—your Christian lifetime—but I wonder if you have not sometimes forgotten the principle involved in this text—*“To do good”* as a fixed rule of action.

Some very dear brethren, upon receiving a knowledge of the Truth, find themselves in possession of so much knowledge of God’s Word, and of ability to state it so much more clearly and accurately than even the average preacher can do, that they feel themselves strongly equipped, and go about like the man with a big stick on one shoulder, and a chip on the other, looking for trouble. This they are sure to find if they maintain a good and honest heart. When their troubles come they will learn wisdom. They have, for the time, forgotten the true motive, to be always kept in view—*“To do good.”*

It does not always require much effort nor much, if any, thought to do good. A story is told of a sleeping babe that was carried by its mother into a street car, where a number of people going home after their day’s work in the shop, the office, the store, or whatever. Irritability seemed to be in the atmosphere. Everybody looked cross. No one seemed to notice the baby. The conductor came in to collect fares when something occurred to make the first man snap him up. The conductor snapped back. The snappy mood seemed to be contagious, nearly everyone in the car seemed to be in the same unhappy condition. The fares were all collected when the babe awakened. Delighted with the sight of so many people all once, it seemed anxious to make the acquaintance of all. Waving both little arms with pleasure, and cooing as if to attract the attention of all in the car, the little one’s face was all aglow. The smile of the innocent little one was as a healing serum injected into all in the car, and all began to smile as they watched the smile of the unconscious instigator of the change in their feelings. That little smile had done all good.

Some years ago a colporteur was going along the street of a Southern city, passing many people, none of whom he knew, nor did he notice any particularly. One man, however, seemed to notice him, and the colporteur gave him a friendly nod and a kindly southern “How d’ye,” and passed on his way, forgetting the incident. Some time later while canvassing along the same street he tried to interest a man in the books. He had not

proceeded far in his canvass, when the man interrupted him, saying that it would be useless for him to think of buying books, as he had then a hard time to make a living for his family. “But,” said the man, “I want to tell you that you are the first man who has done me a great deal of good for a long while. It was not really anything you said in particular, nor anything you particularly did. But, when I passed you on the street the other day, I was all discouraged. I was out of work and knew not where I should be able to find employment. I was feeling and thinking that nobody cared for me. But as you passed you had a bright smile and a pleasant salutation for me. I tell you, it did me a lot of good. I surely would buy your books if I could.”

Again, some of us have imagined that we could do no good at all unless we can present the entire Plan of the Ages. Whereas if we can make *one point* clear it may be the very point which has troubled the one to whom is speaking, and is, perhaps as much as that one could receive at that time. Just a few words with proper conduct will often go further toward giving one the Truth than a lecture of an hour or more. “*Dey say dere vill be no goats,*” settled the question of universal salvation, in the mind of a sister at the Washington convention some years ago, when a certain phase of universal salvation was troubling a number of the Lord’s people. The dear old German brother was referring to the Parable of the Sheep and Goats, pointing out that our *Lord Himself* showed their separation, while the Universalists claim that there will be *no goats*.

Let us seek, dear brethren, to make doing as much good as possible the moving principle in all we think, in all we say, in all we do. Do we engage in the Pilgrim work, colporteur service or are we engaged as volunteers, etc.? Let us not forget that we are there to do as much good as we can. Some one has rhythmically said: “Do all the good you can, By all the means you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can.” This is sound advice and the suggestion will be helpful to many. Let us remember that it is the Holy Word which exhorts, “To do good, and to communicate, forget not; for with such sacrifices God is well pleased.”

“Such Sacrifices”

Let us now for a few minutes consider this expression in relation to certain Tabernacle types. In the Tabernacle set up in the Wilderness of Zin—In the Tabernacle building there were two compartments—the *Holy* and the *Most Holy*. The arrangements therein were shadows of certain “better things” in connection with the *true*—the antitypical Tabernacle—“Whose house (dwelling, Tabernacle) are we”—the Church.

The *Holy* represented the present holy condition of the true, consecrated Church. Everything that the High Priest did on going into the Holy, represented what our Lord as our Forerunner accomplished while He was in the flesh. As the priest passed under the first vail, he typified our Lord’s consecration to do the Father’s will. As the priest would

naturally turn his attention to the *Golden Candlestick*, to burnish and trim it, so as to be assured of sufficient light, so the first thing Jesus, “the High Priest of our profession” did was to go into the wilderness to study the Word, which was “a lamp to His feet, and a light to His path.”

Again, as the priest must eat of the “shew bread”—unleavened cakes—which were placed upon the “table of shew bread” that he might gain strength for his service, so our Lord feasted upon the Father’s Word which was typified by the bread. He was refreshed and strengthened day by day by the spiritual things—“the deep things of God.” “Thy Words were found and I did eat them.”

Then as the High Priest took his two hands full of powdered incense, placing the censer with coals of fire on the golden altar and sprinkled the incense thereon, that a smoke might arise and pass beyond into the Divine presence, as represented in the Shekinah glory, so our Lord Jesus, our High Priest, had something to do while in the flesh which corresponded to this part of the work of the typical High Priest. (1) The *two hands* full of powdered incense, represented our Lord’s full capacity and ability to do this—a perfect man. (2) The fire upon the altar represented the fiery trials through which He passed as He faithfully performed all that was required in the carrying out of the Father’s will for Him. (3) The sprinkling of the incense upon the fire would represent our Lord’s faithful work for His Father, as “He went about doing good,” despite His bitter and relentless persecutions—even unto death! (4) The rising smoke was the testimony to the faithfulness of the High Priest, and was a type of the acceptableness of the sacrifice of Jesus.

We Must Follow Jesus’ Steps

“He left us an example that we should follow in His steps.” We must consecrate as He did. We must trim our lamps—study the Word—as He did. We must feast upon the Word—“the Bread of Life,” as He did. Then last, but by no means least, we must take our two hands full of the antitypical incense. It will not be the measure of a *perfect* man’s or woman’s ability in our case, but it will be the best service that the *reckonedly* perfect man or woman can perform.

Big business is done by big men getting their hands full and keeping busy. “Whatsoever thy hand findeth to do, do it with all thy might,” seems to explain it all. We have an excellent example on this point in our dear Brother Russell. He surely has his two hands full. Yes, and even enough to fill the hands of several hundred others. The biggest business of all.

As, therefore, we take our two hands full of service, as pilgrims, colporteurs, volunteers, newspaper representatives, elders, deacons and class extension workers and other

workers in connection with the greatest cause on earth, let us keep a lookout for the fire and the smoke. If the incense is sprinkled in the right place, the fire will burn, and the smoke will rise. This will be an acceptable service to God, provided the motive in it shall be *to do good*. “To do good and to communicate, forget not, for with such sacrifice God is well pleased.”