

GENERAL CONFERENCE  
**DAILY BULLETIN.**

LINCOLN, NEBRASKA, MARCH 5, 1897.

VOL. I. No. 16.

**The First Great Commandment**

**A.T.Jones**

life eternal. It means wisdom to solve every problem. It means strength for every trial—it means that Christ is all in all. God grant that this may be our portion. Amen.

### The First Great Commandment.

A. T. JONES.

(Tuesday Evening, March 2, 1897.)

You know that the Lord has said of this time and of the people who live at this time, that "here are they that keep the commandments of God and the faith of Jesus." You and I rightly profess to be that people, and we stand where we profess that it can be said of us by the Lord, to the universe, "Here are they that keep the commandments of God and the faith of Jesus." And it will be a fact, not merely because he says it, but he will say it because it is a fact.

That text applies fully to you and me who are here in this house; and the Lord wants it to become a fact now and remain a fact straight along, so that he can proclaim it to all the world and to all the universe continually: "Here are they that keep the commandments of God and the faith of Jesus."

That is what we are to study. We are to study in these lessons, to know whether we keep the commandments of God or not; so that the Lord can say of us, "Here are they that keep the commands of God and the faith of Jesus."

In keeping the commandments of God, assuredly the first one comes in, and that assuredly we are to keep. And here is his word: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Now, can the Lord say of you and me in respect to that commandment, Here are they that keep it?

Has the Lord all your heart, so that you have no heart for anything but him and that which is his?

Has the Lord all your soul, in a devoted love, so that there is no sentiment of your being that is not his?

Has the Lord all of your mind, so there is no thought of your mind, no working of your mind,

no part of your mind but that is his,—devoted to his service? For with the mind we serve the Lord our God. Not with some of it, not with a part of it, but with *all* of it. So that you have no mind to devote to, or put upon, anything that is not of God.

Is all your strength his, so that you have no strength to put anywhere but upon that which is God's, and to his service?

If all this is true of you, then it is truly said of you, "Here are they that keep the commandments."

"The second is like unto it, Thou shalt love thy neighbor as thyself." When the love of God is in our hearts, as in the first commandment, it will be easy enough to love our neighbors as ourselves.

As was brought out in Brother Kellogg's talk the other day, of that little boy in Chicago who went to a man, a perfect stranger, and said to him, "Do you know that you are the greatest sinner in the world?" And when the man in surprise asked how that could be, saying that he had never murdered anybody, had never committed any great crime, the little boy said to him, "The greatest commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Do you do that?" He answered, "No, I do not. I can't say that I do at all." "Well," said the little fellow, "that is the greatest of the commandments. You are breaking the greatest commandment; then you are the greatest sinner." The man admitted it, and was led to God and full salvation. That is straight enough: as this is the greatest commandment, he who breaks it is the greatest sinner. Is it you?

You and I are professing to keep the commandments of God, and the faith of Jesus. Are we breaking the first of all the commandments of God? If we are not keeping the greatest, the first, of all the commandments, we are breaking it. If we are breaking this one, we are not keeping the commandments; that is settled. You and I must decide now, and we must decide forever, whether we will serve the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.

It is written, "The kingdom of God is within you." The realm that is within us, is the realm of God; it was so when man was made, but the enemy usurped the place of God; and the Lord

set man free again to choose whether God shall have his own place in his own kingdom, or whether the usuper shall have the place of God in God's kingdom. The kingdom that is in you is the Lord's. It is for you to say whether the Lord shall rule there, or whether the enemy shall rule there. And if you do not choose that *the Lord shall rule there*, you *do choose* that the enemy shall rule there. It is altogether upon man's choice as to who shall rule.

Somebody must rule. Man was not made to rule himself, independent of God. He was made to be himself with God, and cannot be himself without God. The man was made to stand with God. God's kingdom was within him. God ruled within him. But he started out to have his own way by following Satan. But a man can have his own way only by following God. The kingdom of God is within you. We must choose that God shall take his own place in us, in his own kingdom in our hearts. He will take his place there, and he will rule there when he can have his own place in his own kingdom.

You know with reference to God's kingdom on earth that it shall be from sea to sea, and from the river to the ends of the earth. The kingdom of God, this kingdom that is to come when the Lord comes, you know is to cover every inch, every particle, of ground that there is in this world. Now the kingdom of God is within you. Does that kingdom inside of you where God rules—does his rule cover every bit of space, every particle of ground in your heart? Does it? That is the question, and these questions are for us in more ways than one.

I am simply reading the commandment, and calling your attention to what the commandment says. And this in order that you and I may have our minds and hearts open always to the question, Is it true of us, "Here are they that keep the commandments of God and the faith of Jesus" with all the heart, soul, mind, and strength?

What your mind is resting upon, what it is studying upon, what it is working at—is God in that thing? Is it for the glory of God? The research that you are making, the studies that you are following, the whole thought of your mind—is it that the image of God may be impressed there? Is it to find God more largely in the mind? Is it to glorify him more? Is he the first and the all in all, in your intellectual efforts. Do you love him, serve him with all the mind?

And with all thy strength. The field that you are plowing, are you plowing it for God? The plane that you are shoving, to make smooth a board, are you doing that for God, so that whatever you receive is God's and not your own at all? Is your strength so entirely devoted to God that you are working in the cause of God wherever you put your hand?

It has been a prevalent idea that a person needs to cease working at his trade, or whatever he is employed at in manual labor, before he can be a worker in the cause. Many say, "I want to get out of what I am at. I wish I could see out. I wish I could get out of this shop. I would like to be a worker in the cause." If you are not a worker in the cause where you are, you will not be a worker in the cause when you get where you want to be. If you are not a worker in the cause as you are plowing the field, you would not be a worker in the cause if you were trying to preach in the pulpit. If you are a blacksmith, and at the anvil day by day—if you are not a worker in the cause as thoroughly, as heartily, as whole-heartedly, as I am in the pulpit, then you would not be a worker in the cause if you should be distributing tracts somewhere.

There is an example set before us of what mankind may be; and of what every believer in Jesus is to be. The Son of God came to this world to show you and me just what it is to keep the commandments, and just how it is done. And he worked at a trade about six times as long as he preached. Beginning at the age of twelve, when he could begin to work with Joseph at the carpenter's trade, when he could do considerable,—as a twelve-year-old boy can do a great many things assisting a carpenter. Beginning therefore at the age of twelve, he was baptized and began preaching at about thirty years of age; that makes eighteen years. These years he was working at the carpenter's trade. From the age of thirty to thirty-three and a half, he spent in the public ministry, preaching. So you see it was nearly six times as long that he worked at the carpenter's trade as he did at preaching.

Now was he just as much the Son of God those eighteen years that he worked at the carpenter's trade, as he was the three and a half years when he was engaged in preaching?—You know that he was. Was he my Saviour and your Saviour when he was there sawing a board, and making a bench and putting legs in it,—was he just as much my

Saviour and your Saviour then, as when he was upon the cross?—You know he was. “For we are saved by his life.”

Do not forget that it was at the close of these eighteen years, when he came to be baptized, and was baptized, at the beginning of his ministry, and at the close of his carpentry,—it was then that God said, “This is my beloved Son, in whom I am well pleased.” Was he not, then, just as much a *worker in the cause* those eighteen years, as he was the latter three and a half years?—You know he was. Then if you are a carpenter, and a professed believer in Jesus Christ, can you not be a follower of him? *Are you not to be his follower and a worker in the cause just there, as really as though you were in the pulpit?* I do not say that you are obliged to remain always a carpenter. He did not. I do not say you will be obliged always to remain a blacksmith or a farmer; but I do say and insist that while you *are* a carpenter, while you *are* a blacksmith, while you *are* a farmer, you are to be a *worker in the cause* as truly as you shall ever be, wherever you may be.

Thus Jesus has shown to every one of us, what it is to be a Christian, and what our life is to be, at whatever our minds, our hearts, or our hands may be employed. He loved God with all his heart, all his soul, all his mind, and all his strength, when he was a carpenter. When he sawed boards, when he made tables, when he made doors and set them up, it was to the glory of God. God was all in all to him. When a man came to him as a carpenter, seeing him only as a carpenter; not seeing him the Saviour of the world as such,—when a man came to him only as a carpenter, and sat down with him and said, “I want a table made. Will you make it for me?” and he answered, “What kind of a table do you want?” and the man described it to him, and Jesus said, “Yes, I will make it for you;” when Jesus had made the table and carried it on his back to the man’s house, and took it into the man’s house, and set it down there for the man to use—in all that transaction Jesus was altogether God’s. God was in all his actions. In every joint that he made in that table there were no cracks, none were covered up with dust, nothing was covered up, it was an honest table. It was throughout such a table as God could approve.

And when he made the bargain to make the table, he made such a bargain as was honest, such a one as God could look upon and say, That is an honest

bargain. He did not ask the man to pay more than was justly due for such a piece of work as that. The man asked him, “Will you make such and such a table?” “I will.” “What will you charge for it?—what will it cost?” He would calculate upon it, and he would say to the man, “The lumber will cost so much, and it will take such a length of time to make it, and my work is worth so much. Do you not think so? Do you not think my work for the length of time it will take, will be worth so much?” And the man would say, “Yes, I do. I think it is worth all that. That is honest. That is a clear bargain.” And when he took the table on his back and took it over there and set it down, the man paid him what the bargain called for, and God could look down on that whole transaction and say, “That is honest. That is all that any one can do.”

Is that the kind of a carpenter you are? You profess to be a Christian. Is that the kind of a workman you are, whatever you are doing?

Do you love God with all your heart, all your soul, all your mind, and all your strength? Whatever you do, or are called to do; whatever business you transact with your neighbor, be he heathen or Christian; is it done in such a manner that God can look at it and say, “That is good enough for the kingdom of God;” because all your heart, all your soul, all your mind, all your strength, is in it to the glory of God.

Are we keepers of the commandments, or not? That is the question. And it is time that we find this out so thoroughly that the Lord can certify in the message that he speaks, “Here are they that keep the commandments of God.”

Now, you can see that this commandment covers the whole ground of everything, and that we cannot touch a single thought in the whole realm of thought that does not come into this text with which we have started. So, then, we must look at everything in our thinking, we must look at everything that our mind is called to, in the light of that scripture, the first of all the commandments.

Everything that we are called to put our hand to, we are to look at it in the light of that greatest of all the commandments. Is it a thing that in the fear of God I can enter with all my heart, and soul, and mind, and strength? If it is not, then do I want to touch it?—No. If it is such a thing that I cannot enter upon with all my heart, mind, soul, and strength, and with God, what

then have I to do with it? If God cannot go with me, then I am breaking the commandments. I am not devoting everything to him. All my strength is nothing if it is engaged in something that he cannot enter, or cannot touch or approve of, or that he cannot accept.

I know that this is straight, but it is Christianity. It is Christianity, and you and I must not be content with one-sixteenth part of anything short of exactly that. We must not allow ourselves to be content for even the shadow of a moment, with anything in this world, less than that everything we enter into, we shall do it with God with us, and then enter into it with all the heart, and all the soul, and all the mind, and all the strength. And I tell you when we come to that, all of us, if all in this house will surrender to him right now, and will hold fast there, we can't imagine what power of God will be manifested in the world.

The great difficulty from the beginning has been that men would not allow God the place in their hearts that belongs to him. God started man that way, and he turned away to everything else, and shut out God entirely. God set him free from that darkness, set him free to choose, and called him to choose, whether he would love God with all the heart, all the soul, all the mind, and all the strength. He was set free to choose to let God have his place again; but so many chose that the Lord should not have his own place, that the flood swept them off the face of the earth.

Then the Lord started the race again. And the only thing that he asked of each was that he should love the Lord God with all the heart, and with all the soul, and with all the mind, and with all the strength, and his neighbor as himself. That is all he asked of the eight who went into the ark, and who came out of it. If the first man had loved God with all his heart, and with all his soul, and with all his mind, and with all his strength, no sin could ever have entered.

After he had sinned, and the Lord had released him from that thralldom, if Adam and all his children had loved God with all the heart, soul, might, mind, and strength, what would have been the condition of the world?—They would have been keeping the commandments of God, and the faith of Jesus, and righteousness would have covered the earth as the waters cover the sea. Is it impossible that that thing can be fulfilled in man under the bondage of the curse, under the bondage of sinful flesh? Can God so deliver the

sinner from the power of sin in the flesh that he can love God with all the heart, soul, might, mind, and strength?—Yes. Sin could not have cursed the earth, as it is, even with men under the bondage of the flesh which is sinful, if they had believed in God, and kept the commandments of God, and the faith of Jesus. That is the truth, for that is Christianity. So, then, you see that all the Lord ever wants in us, all he ever wanted in man since Adam sinned, was and is, that he should keep the commandments of God, and the faith of Jesus. And the first of all the commandments is, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

In Rom. 1:21, it tells that at the beginning "they knew God." Look at this: man in the starting out of his career knew God. Adam knew God to begin with, but did not retain this knowledge. When Adam sinned and was again started, he knew God. When the race again started after the flood, it knew God to begin with; so that mankind have departed from God all the time. The world was so sinful, is so sinful, and will be so sinful, because it knew God and rejects him, and not because it knew not God. So that the world is not in wickedness because of darkness; the world is in darkness because of wickedness.

The world began with light; and that darkness has come in, is because of the choice of men; "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Now notice; what first?—They knew God; but they did not glorify him as God; they did not give him the place in them that belongs to him. They did not glorify God,—did not reveal him to man, did not make him manifest on the earth; for Jesus said, I have glorified thee on the earth, and he was God manifest in the flesh. These men who knew God, would not allow God to be manifest in the flesh. They were not thankful. Then they became vain in their imaginations; then their foolish heart were darkened; then in their darkness they professed to be wise. That wisdom was foolishness, and then they made images.

Thus you see that the image that is set be-

fore men's eyes, in his idolatry, is only the outward manifestation of idolatry, the outward representation of it. The idolatry is already away down in the heart, and has been working several steps of the way out. Think of it. Where does idolatry begin?—In the heart. Where in this course does idolatry begin?—When they knew God, they glorified him not as God; right there they all begin. Then where is there any middle ground between the knowledge of God, and idolatry?

Think carefully now. They knew God, and, "This is eternal life, that they might know thee." The knowledge of God is eternal life; that is settled. They did know God; they had eternal life in the knowledge of God. That is written. But they went into idolatry. How many steps from the knowledge of God did they take to get into idolatry?—Only one. Then, how many steps from loving God with all the heart, might, mind, and strength, need to be taken to reach idolatry?—Just one. Then if I do not love God with all my heart, and all my soul, and all my mind, and all my strength, what am I?—An idolater.

It may be I have no graven image before me. These people did not in the beginning. But they did have an image, a conception, formed *in the mind*, and when they made their graven image, it was simply a representation to stand before the eyes, of what they already had in the mind. The first man who made an image had a conception of that in his mind before he made it. The first man who made an image had the conception that it should be his god, and that conception was there before he made the image out of wood or stone. Then that image of stone, that he set before his eyes, was only the outward form which he made to represent to him in that shape what the god was that he already had in his mind. Then did he not have a god before he made that graven image?—Yes. Where was it?—In his heart.

They became vain in their imaginations. Whose imaginations?—Their own. Here is that man who is imagining something; he makes an image of his imagining, and sets it before his eyes outside of him. Imagining is simply mental *image*-ing. And the image in stone is but the tangible form of the *image*-ing in the heart. Where was the image first made?—In his mind; in his own *imagining*, in his own thinking. But who was there when he had separated from God?—None

but Satan and himself? Then, whence can his thoughts come?—From himself and Satan only.

So then, you see plainly enough that idolatry is in the heart; the conception, the image, is already there before the image can appear outside. Though his god be the sun, moon, or stars, this conception, his idea, his imagining, is there before he puts it into outward form in the sun, moon, and stars.

All that appears in idolatry is simply the reflection of what is in the heart. And God must be in the heart, with all the heart, all the soul, all the mind, and all the strength, or else idolatry is there. There is no middle ground.

In fact, after the flood, when men first left the true God and went away and had gods of their own—they allowed these gods to occupy the place of God to them, thus showing that when they knew God they recognized him as their only ruler. When I love God with all my heart, with all my soul, with all my mind, and with all my strength, who alone will be my God?—God. Who will be my only authority?—God. Who alone will have authority over me?—God. Is he capable of exercising right authority?—Yes. Is he capable of keeping man straight?—Yes. When a man loves God with all his heart, soul, mind, and strength, he does not need any other law or authority to keep him straight in the world. Who is his governor?—God. And is God able to govern when we love him supremely?—Yes. But, when man leaves God, and goes into idolatry, is he capable of governing himself?—No.

Now after the flood, while they yet knew God, they recognized him as their only King and Governor. They had no other ruler. When they first departed from God, and put other gods in his place,—I mean at the beginning, when they went away from God, and put other gods in God's place—they allowed those other gods to occupy the place of rulers. They professed that these gods were their rulers. They had no kings; men did not yet profess to set themselves up as rulers. Men professed that the gods were the kings; and the men who were in authority were only the representatives of the gods, while the gods were the real kings.

The evidence of this you will find in "Empires of the Bible," page 50. Here are the first records that were found in Babylonia, where the race started, and where the confusion of tongues took place—where the race forgot God. I read:—

To Ninridu, his King, for the preservation of Idadu, Viceroy of Ridu, the servant, the delight of Ninridu.

Here the ruler, Idadu, in writing an inscription to his god, professed that he was simply the viceroy of his god. He did not claim to be a king. Thus you see that the god was this man's king. The god was held to be the king of the people, and this man who was in authority, was only the god's viceroy, or lieutenant.

This shows that the knowledge of God as the rightful Ruler, was so recent that no man had the courage yet to set himself up for king. Do you see that? Think carefully. When God was the only ruler, he was, of course, their only king; but when they turned away from him and took other gods, their knowledge of the true God was so recent, his relationship was so recent in their knowledge, that when they put other gods in the place of God, and set up these false gods as their king—a man in authority amongst men had not the courage to take the title of king; but chose to be known as the viceroy of the god who was to be the real king. I repeat it. The knowledge of the true God as the only King was so recent in the minds of these men that no man had yet the courage to take the title of king. Their recollection of God as the only King and Ruler was still so clear that it was too much like an attempt to dethrone God, for any man to take the title of king.

I will read another inscription from this same land, from the same time:—

“To Ninip the King, his King,  
Gudea Viceroy of Zirgulla, his house built.”  
“To Nana the Lady, Lady splendid,  
His Lady, Gudea, Viceroy of Zirgulla . . . raised.”  
—*Empires of the Bible*, p. 50.

Here is a man who built a house in honor of his god. This man says he is viceroy of this god, who is king. This man Gudea does not profess to be king. He is in authority, but he does not profess to be king. Who is the king?—His god. That shows to you again that the knowledge of the true God as the only King was so recent in their minds, they had not gone so entirely away from God and from the idea of God as only King and Ruler, as to be willing to set aside the idea of God's kingship, and allow a man to take the title of king.

*A. H. Ballenger.*—The man in place of authority, then, claimed to be the viceroy of his god, and not a king?

Yes. There were no kings yet. We are not speaking of man as king. There were no kings

yet amongst men. There were men in places of authority. A man was ruling over others. He had power, but he did not call himself king. He was not known as king, and would not yet allow himself to take the title of king. Why?—Because he had not yet got so far away from the idea of the true God, as sole rightful King, as to be brave enough, as to have wicked courage enough, to set aside all idea of any godship as king, and set himself up for king.

These are the earliest records that have been found in that land. You can see that they are amongst the very earliest. They are records from the time before men took the title of king at all, and when they had the idea of the true God as being King.

But here is a record a little earlier than that, which speaks of the confusion of tongues at the tower of Babel. On the fourth page of “*Empires of the Bible*” you have the Bible account of the confusion of tongues. This is the account that the people wrote amongst whom the confusion of tongues occurred. In the Bible you have the Lord's record of it. In this inscription on the bricks that were buried in the ruins of Babylon and have been discovered, you have *their* account of it. You can set it alongside of the account in the Bible, in the eleventh chapter of Genesis, and you will see the two things exactly alike. Here is what they said about it:—

“ . . . Babylon corruptly to sin went and small and great mingled on the mound.

Their work all day they founded,  
to their stronghold in the night  
entirely an end he made.

In his anger also the secret counsel he poured out  
to scatter abroad, his face he set  
he gave a command to make strange their speech.

Violently they fronted against him.  
He saw them; and to the earth descended,  
When a stop he did not make.

Violently they wept for Babylon—  
very much they wept.

This is one of the earliest accounts there is. These others are next to it. But these others show that there was a time when there was no king yet amongst men; that the man in authority would not take the title of king; that his god was his king; and the idea of the true God being king was so recent that he was not courageous enough to say that he was king. As yet it was usurping too much authority in the face of his idea of the true God.

That was before Nimrod. Nimrod was the first man who had the courage to take the title of king in the face of the idea that God was king. So I read on page fifty of "Empires of the Bible:"—

Nimrod was this bold man. The name that he bears signifies rebellion, supercilious contempt, and, according to Gesenius, is equivalent to the extremely impious rebel. And "he began to be a mighty one in the earth." Or, as another translation gives it, he "was the first mighty one in the earth."

Nimrod was the first man who ever took to himself the title of king; the first one to hold kingly authority and openly wear the title of king. And his name signifies exactly what that thing meant amongst the people over whom he set himself.

Now, not my statement, but the statement of an authority upon this subject, says this:—

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—Society; now there was a nation, a political community—the State. The political and social history of the world henceforth are distinct, if not divergent.—*Empires of the Bible*, p. 51.

What, then, was the origin of the State?

### The Work of God.

J. H. KELLOGG, M.D.

(Tuesday Forenoon, March 2, 1897.)

I HAVE often met with our students at the Battle Creek Sanitarium, and training-school there, and very frequently some of our young people come to me, and say, Doctor, I am very anxious to get into the work. Sometimes I meet students in the College, and ask them what their plans are. Well, they say, after they get through school they expect to get out somewhere in the work. Their ambition is this. I sometimes receive letters from people far away, at distant churches, or from isolated members, speaking of their anxiety for getting into the work.

It seems to me that we have a wrong idea of

what the work of God is. It is not simply something away off in Africa; it is not something down in South America, or something in China or Japan; the work of God is to help everybody that needs to be helped; to relieve everybody that is suffering, sick, or distressed. To help everybody that is in trouble—that is the work of God; to help clothe every man that is naked, to feed every man that is hungry, to give water to every one that is thirsty, to sympathize with every one that is distressed. The work of God and the work of Christ on earth, and the work of his followers is to help everybody in trouble. Now we have, sometimes, ourselves been in trouble, and we have wondered why somebody else did not come and help us out. I suppose we have all been in trouble, and have been much perplexed some of us, because we could not get somebody to get us out of trouble. The Lord is always ready to get us out of trouble. I will read from the one hundred and seventh Psalm. Let us begin at the eighth verse:—

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Now let us see some of the specific reasons why we ought to praise the Lord.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

That is a good reason for praising the Lord. The Lord feeds everybody that is hungry, he satisfies everybody that is longing. I remember that a lady came into my office a short time ago, and said, "Doctor, I feel so miserable. Nobody understands me." I said, "Well, I know how to sympathize with you. Nobody understands me. I have thought for a long time that a great many people misunderstand me, and I have discovered that I do not understand myself. I say, there is nobody in the world that understands me." Well, that idea seemed to help her. Now, the Lord understands us; he understands all about us, and we can go to him at any time and pour out our troubles, and he is always ready to sympathize with us. If this is the Spirit of the Lord toward us, why should we not have that spirit toward other people? Why should we all the time be asking for some one to sympathize with and help us, when all the time we are neglecting to do that very thing to other people. We need educating. We think that the work of the Lord is something away off, and forget that the work of the Lord is at our own doors, with our next-door neighbor.