

Behold the Lamb!

What it Means to be a Christian

Lesson 8: What Christians are to be to the World

Jesus told an amazing Story-Lesson to His disciples on the Mount of Olives, to show us all what our duty is to all around us and to encourage and inspire us as we work for Him in these last days. This was not long before He knew He was to die on the cross.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.” Matthew 25:31-46.

Here Jesus was using a parable-story to illustrate certain facts about the Judgment Day. In this story He was showing how important deeds of mercy and kindness are, even though we know it is not our good works that save us, still it is clear that no one will be saved who does not do any good works and show kindness to others as they would wish kindness to be shown to them. Why is this?

If a person claims to be a Christian and never cares or bothers trying to help others, it would certainly show that they were still ruled by selfishness and the Love of Jesus did not live in their hearts. Selfishness is the very root of sin and the terrible harm it has caused and so if that attitude is still in us, we could not be saved. No selfishness will be found in heaven or the new

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earth.

So in the end of time, when the nations are shown as gathered before Jesus, there will be only two classes, and their eternal destiny will be determined by what they have done or have not done for Him by caring for the poor and the suffering.

In that day Jesus does not show before men the great work He has done for them in giving His life for their redemption. He presents the faithful work they have done for Him. To those whom He sets upon His right hand He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave Me food: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

How surprised these faithful one are! How could they, down on earth, have done anything for Jesus, who is up in heaven? "When did we ever see You hungry, and fed You? or thirsty, and gave You drink? When were you a stranger, and we took You in? or naked, and we clothed You? When were You sick, or in prison, and we came unto You?"

Jesus smiles and answers their question; "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In His prophecy of coming events, Jesus had told His disciples that they were to be hated of all men, to be persecuted and afflicted. Many would be driven from their homes, and brought to poverty. Many would be in distress through disease and privation. Many would be cast into prison. To all who forsook friends or home for His sake, He had promised in this life a hundredfold. Now He pledged a special blessing to all who should minister to their brethren.

"In all who suffer for My name", said Jesus, "you are to recognize Me. As you would care for Me, so you are to minister to them. This is the proof that you are My disciples."

All who have been born into the heavenly family are in a special sense the brethren of our Lord, children of our Heavenly Father. The love of Christ binds together the members of His family, and wherever that love is shown, there the divine relationship is revealed. **"Everyone that loveth is born of God, and knoweth God." 1 John 4:7.**

Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives.

Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"! How glad will be the heart of Infinite Love as His

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followers look up with surprise and joy at His words of approval!

But Christ's love is not restricted to any one class. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves separate from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him.

The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not who they are now; it is not yet shown who shall overcome, and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

As you open your door to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures.

What about those on the left hand of Christ, who never 'felt like' bothering to help the poor and suffering around them? They did not realize they were neglecting Jesus in the person of the poor and the suffering. They were unaware of their guilt. Satan, had blinded them; they had not seen what they owed to their brethren. They had been self-absorbed, and cared not for others' needs.

To the rich, God has given wealth that they may relieve and comfort His suffering children; but too often they are indifferent to the wants of others. They feel themselves superior to their poor brethren. They do not put themselves in the poor man's place. They do not understand the temptations and struggles of the poor, and mercy dies out of their hard hearts. In costly dwellings and splendid churches, the rich shut themselves away from the poor; the means that God has given to bless the needy is spent in pampering pride and selfishness.

The poor are robbed daily of the education they should have concerning the tender mercies of God; for He has made ample provision that they should be comforted with the necessities of life. They are compelled to feel the poverty that narrows life, and are often tempted to become envious, jealous, and full of evil surmising. Those who themselves have not endured the pressure of want too often treat the poor in a contemptuous way, and make them feel that they are looked upon as beggars.

Jesus sees it all, and He says, "It was I who was hungry and thirsty. It was I who was a stranger. It was I who was sick. It was I who was in prison. While you were feasting at your bountifully spread table, I was famishing in the hovel or the empty street. While you were at ease in your luxurious home, I had not where to lay My head. While you crowded your wardrobe with rich clothing, I was destitute. While you pursued your pleasures, I languished in prison."

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"When you gave out the crust of bread to the starving poor, when you gave those worn-out flimsy garments to shield them from the biting frost, did you remember that you were giving to the Lord of glory? All the days of your life I was near you in the person of these afflicted ones, but you did not seek Me. You would not enter into fellowship with Me. I know you not."

Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps.

All may find something to do. Jesus said, "**The poor always ye have with you,**" **John 12:8**. No-one needs to feel that there is no place where they can labor for Him. Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are under the most solemn obligation to do for them.

Christ's rule of life, by which every one of us must stand or fall in the judgment, is, "**Whatsoever ye would that men should do to you, do ye even so to them.**" **Matthew 7:12**.

The Saviour has given His precious life in order to establish a church capable of caring for sorrowful, tempted souls. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, the neighborhood, the church, and even in "the regions beyond," whose results shall be as far-reaching as eternity.

It is because this work is neglected that so many young people never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, "Thy sins be forgiven thee," they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good.

Those who minister to others will be ministered unto by the Chief Shepherd. They themselves will drink of the living water, and will be satisfied. They will not be longing for exciting amusements, or for some change in their lives. The great topic of interest will be, how to save the souls that are ready to perish. Social contact will be profitable. The love of the Redeemer will draw hearts together in unity.

When we realize that we are workers together with God, His promises will not be spoken with indifference. They will burn in our hearts, and kindle upon our lips. To Moses, when called to minister to an ignorant, undisciplined, and rebellious people, God gave the promise, "**My presence shall go with thee, and I will give thee rest.**" **Exodus 33:14**. And He said, "**Certainly I will be with thee.**" **Exodus 3:12**. This promise is to all who labor in Christ's stead for His afflicted and suffering ones.

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Love to man is the earthward expression of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, **"Love one another, as I have loved you."** **John 15:12**; when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; we will feel at home there, for we have heaven in our hearts already.

Who is my Neighbor?

Jesus gave us two great commandments that cover all the Ten Commandments, here they are:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." **Matthew 22:37-40.**

The second commandment is given in other words as well, that we call the 'Golden Rule'.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." **Matthew 7:12.**

But in Jesus' day, and certainly today as well, to excuse themselves from duty, people liked to argue about 'Who is My Neighbor?' So Jesus told a story to answer this question clearly forever. This was not a parable, but actually a true happening and some of those listening to Him that day knew about it, some were even part of it.

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." **Luke 10:30-37.**

Among the Jews the question, "Who is my neighbor?" caused endless dispute. They had no doubt the heathen and the Samaritans were strangers and enemies. But among the people of their own nation and among the different classes of society, Who should the priest, the rabbi, the elder, regard as neighbor?

They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the "unclean" as neighbors?

This question Jesus answered in the story of the 'Good Samaritan'. He showed that our

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neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God.

Jesus refused to be drawn into the argument about "Who is my neighbour?" He answered the question by relating an incident, the memory of which was fresh in the minds of His hearers. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested with robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay there, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood; but he left him without rendering any assistance. He "passed by on the other side."

Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way so that he would not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too "passed by on the other side."

Imagine who the poor wounded man must have felt; he was lying there helpless, he could feel his life slowly fading away. Then he hears footsteps approaching, perhaps hope sprang up in his heart, maybe someone would help him? But no, the footsteps hasten away. A second time footsteps approached, they lingered a minute, but again they went away. By the time the Samaritan came the poor dying man must have given up all hope of rescue.

But the Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man.

"When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The priest and the Levite both professed to be godly, but the Samaritan showed that he was truly converted. It was no easier for him to do the work than for the priest and the Levite, but in spirit and works he proved himself to be in harmony with God.

In giving this lesson, Christ presented the principles of the law in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners could find no opportunity to object. The lawyer found in the lesson nothing that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike enough to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among the

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thieves?" he answered, "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

The great difference between the Jews and the Samaritans was a difference in religious belief, a question as to what true worship was. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the hatred between the Jews and the Samaritans that to the Samaritan woman in John 4, it seemed a strange thing for Christ to ask her for a drink. **"How is it," she said, "that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."** John 4:9.

When the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone Him, they could find no better words by which to express their hatred than, **"Say we not well that Thou art a Samaritan, and hast a devil?"** John 8:48. Yet the priest and Levite neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen.

The Samaritan had fulfilled the command, "Thou shalt love thy neighbour as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he had treated the wounded man as his brother.

This Samaritan represents Christ. Our Saviour manifested for us a love that the love of man can never equal. When we were bruised and dying, He had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in His holy, happy home, where He was beloved by all the heavenly host. He beheld our sore need, He undertook our case, and identified His interests with those of humanity. He died to save His enemies. He prayed for His murderers.

Pointing to His own example, He says to His followers, **"These things I command you, that ye love one another".** John 15:17; **"As I have loved you, that ye also love one another."** John 13:34.

The priest and the Levite had been for worship to the temple whose service was appointed by God Himself. To participate in that service was a great and exalted privilege, and the priest and Levite felt that having been thus honored, it was beneath them to minister to an unknown sufferer by the wayside. Thus they neglected the special opportunity which God had offered them as His agents to bless a fellow being.

Many today are making a similar mistake. They separate their duties into two distinct classes. The one class is made up of great things, to be controlled by the law of God; the other class is made up of so-called little things, in which the command, "Thou shalt love thy neighbor as thyself," is ignored. This sphere of work is left to whim, subject to inclination or impulse. Thus the character is marred, and the religion of Christ misrepresented.

Some think it lowering their dignity to minister to suffering humanity. They look with contempt upon those who have fallen into Satan's snares and sin has made them physical and moral wrecks. Others neglect the poor because they are working in the cause of Christ, seeking to build up some worthy enterprise. Feeling that they are doing a great work, they cannot stop to

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notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is acceptable because they are, as they think, advancing the cause of Christ.

Many allow a brother or a neighbor to struggle unaided under adverse circumstances. Because they profess to be Christians he may be led to think that in their cold selfishness they are representing Christ. Because the Lord's professed servants are not co-operating with Him, the love of God, which should flow forth from them, is in great degree cut off from their fellow men. A large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God. He is robbed of the glory due to His holy name. He is robbed of the souls for whom Christ died, souls whom He longs to bring into His kingdom to dwell in His presence through endless ages.

Divine truth has little influence upon the world, when it should have much influence through our practice. Profession of religion abounds, but means little. We may claim to be followers of Christ, we may claim to believe every truth in the word of God; but this will do our neighbor no good unless our belief is carried into our daily life. Our profession may be as high as heaven, but it will save neither ourselves nor our fellow men unless we are real Christians. A right example will do more to help the world than all our profession.

No selfish practices can serve the cause of Christ. He cares about the oppressed and the poor. In the hearts of His professed followers there is need of the tender sympathy of Christ; a deeper love for those whom He has so valued as to give His own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, will never meet His approval.

Gospel religion is Christ in the life--a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never have this spirit by trying to love others. We need the love of Christ in the heart. When self is merged in Christ, love springs forth naturally.

We show complete Christian character when the impulse to help and bless others springs constantly from within. When the sunshine of heaven fills the heart, it will be revealed in the countenance.

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be shown in our life.

We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

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Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit.

In the depths of heathenism, men who have no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The **"Light which lighteth every man that cometh into the world."** **John 1:9**, is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

No difference on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by this deceptions. It places them within reach of the throne of God, which is encircled by the rainbow of promise.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." **Galatians 3:26-28.**

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." **Ephesians 2:13.**

Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God.

We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. Christ says, **"Freely ye have received, freely give."** **Matthew 10:8.**

All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect. They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They have been bought with a price, and they are as precious in His sight as we are. They are members of God's great household, and Christians, as His stewards, are responsible for them. "Their souls," He says, "will I require at thine hand."

Sin is the greatest of all evils, and it is our job to pity and help the sinner. But not all can be reached in the same way. There are many who hide their soul hunger. These would be greatly helped by a tender word or a kind remembrance. There are others who are in the greatest need, yet they know it not. They do not realize the terrible destitution of the soul.

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Multitudes are so sunken in sin that they have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. Many of these can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unselfish love, it will be easier for them to believe in the love of Christ.

There are many who err, and feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was Jesus' hand to the sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love.

Thy brother, sick in spirit, needs you, as you have needed a brother's love. He needs the experience of one who has been as weak as he, who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his bitter need. Never should we pass by one suffering soul without seeking to share with him the comfort that we are comforted of God.

It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of Jesus' almighty hand that will hold him up, of an infinite humanity in Christ that pities him.

It is not enough for him to believe in law and force, things that have no pity, and never hear the cry for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind upon the thought of a divine Presence ever beside him, ever looking upon him with pitying love. Tell him to think of a Father's heart that grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, **"Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." Isaiah 27:5.**

In this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by all who do God's service in ministering to their fellow men. And you have the co-operation of Christ Himself. He is the Restorer, and as you work under His supervision, you will see great results.

Upon your faithfulness in this work, not only the well-being of others but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with Himself, that we may be one with Him as He is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness and develop in us His character of compassion, tenderness, and love. By accepting this work of ministry we place ourselves in His school, to be fitted for the courts of God. By rejecting it, we reject His instruction, and choose eternal separation from His presence.

By co-operating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. Angels in heaven will welcome those who on earth have lived "not to be ministered unto, but to minister." Matthew 20:28. We shall learn, to our eternal joy, all that is wrapped up in the question, "Who is my neighbor?"