

Ernest Penrose - Humility

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Let's put a little more dust to it. To his brother. So they can hear across the land Atlantic Into Berlin from the bottom of the heart let's sing it Sa I Brother Stein.

Oh, dear brethren. We're glad to present to you one of our. Not the newest speaker, but he's been serving for quite a while. We're glad to present to you our dear Brother Penrose. From Columbus, Ohio.

And a little advance information, as the pastor put it. Humility is one of the most beautiful adornments. Of the Christian character. So we got a little secret ahead of time. Brother Penrose told me.

His lesson is his lesson, or talk was on humility. Brother Peter.

Well, dear friend, it's very nice to be with you. Another year to have the privilege of fellowshiping and considering together. Some of the wonderful things we find in the Lord's Word.

As Brother Mallouk announced. We would like to consider together with you this morning. Some thoughts on humility or humbleness. I think we might be some. I sincerely hope so.

Derive a lesson from some thoughts upon that. We are rather concerned with it. Because I think that in some cases. We may have just a little wrong thought in connection with humility. That is, humility in action.

And having the wrong thought. Of course, it places us at times in rather a wrong position. Before the Lord and amongst the brethren. We have used as our verses for consideration. The words of the Apostle Peter.

And by the way, we have included in our set of verses. The. The one that Brother Wilson used this morning. But I don't think we're going to infringe upon his subject. At least not very much.

It is in first Peter five, the fifth, sixth and seventh verses, and we're only taking the latter part of the fifth verse. Where Peter urged that we be clothed with humility. For God resisteth the proud, and giveth grace to the humble.

Humble yourselves, therefore unto the mighty hand of God. That he may exalt you in due time. Casting all your care upon him. For he careth for you. In this particular chapter, we find that Peter is exhorting first the elders and their responsibility to the truth and to the brethren.

And then he further exhorts the brethren. In regards to their attitude and conduct toward the elders. Those who are the overseers of the flock, and then he adds. Yea, all of you be subject one to another.

And then continues our text. Be clothed with humility. For God resisteth the proud, and giveth grace to the humble. Humility.

We recognize to be one of the fruits or the graces of the Holy Spirit, one of the graces that is very essential to our full development and perfection as a new creature. Meekness and humility, we find, are very closely related to the, and perhaps at times confused one with the other. Yet they do

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indeed contain each a little different thought from the other. In meekness, we generally think of that as referring to one who is teachable, who was willing to learn, willing to receive instruction. For instance, Moses is spoken of as being the meekest man in all the earth he set before us as an example of meekness.

And in connection with him we think of his willingness, through his experiences, to be taught and guided and directed of the Lord, and yet we find that Moses could also be used as an example of humility, and by the one mistake that he made near the close of his life, his humility is made more outstanding because that one mistake cost him the privilege of leading the children of Israel into the Promised Land. Humility, on the contrary, as opposed to meekness, is generally thought of as, notice we say generally thought of as thinking lowly of oneself, as having no pride in oneself. That's the way we generally think, I'm sure, of humility isn't that right?

But it's wrong. That isn't quite the proper thought that we should have in connection with humility. Now, Webster defines the word humble as having a low estimate oneself, and that's the general conception of humility that we should, if we're humble, have a very low conception of ourselves. Now, crudence concordance tells us it defines the word as one that is not proud or assertive.

And then this thought is added, and this I think, tells us that there is something more to the word and to the quality in the Scriptures and to be found in one of God's consecrated children, something more than is contained in the general definition today. He adds this in the Scriptures the word does not have its modern sense of undue self depreciation. So that leads us into an avenue of thought in regards to it. What is its meaning? What is this quality in harmony with the Scriptures?

What is then true humility according to the Lord and His Word? And opposite to that, then, what might we consider to be false humility?

Perhaps the best way to achieve our goal is to consider some of the things, or to mention those things that are not true humility, in order that we might better appreciate just what the quality really is. So let me enumerate a few of these things. True humility is not having a low estimate of oneself. True humility is not going about in sackcloth and ashes, so to speak. True humility is not depriving oneself or ourselves of, or getting rid of the temporal blessings that God has given to us.

True humility is not being poor in this world's goods. True humility is not sitting down in the lowest room with the expectation of being called to the higher room later on, and true humility is not thinking of oneself as the chief of sinners. We can't claim that privilege because that's already been claimed by a very prominent member of the Church, and that was the Apostle Paul. You remember, in First Timothy 1:15, he said that he was the chief sinners.

But he had in mind when he made that statement, of course, the course that he had been pursuing prior to his conversion, when he was guilty of persecuting the church, and to Paul, and as we recognized the facts of the matter, that was a grievous sin against God and against his people. So on the basis of that, he said that he was indeed the chief sinners. True humility is not the ridding of ourselves of our wealth or our riches, if we be fortunate enough to have any. True humility is not going about in plain clothing.

And last of all, true humility is not the wearing of a long and sad face. We might do all of these things and yet not have, in the real sense of the meaning of the word, real humility before God.

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The graces of the Spirit, the fruits of the Spirit, we recognize to be qualities of God's character, do we recognize not. Thus humility would be a quality of God's character. It was a quality of our Lord's character. It must, in our development of character, become a quality of our character as a new creature, and yet none of these things that we have just mentioned that are not true humility, none of these things do we find in God's case.

None of these things can we apply to him, and neither, when we come to consider them, can we apply to our Lord Jesus. So then reason must tell us that true humility is something much deeper than that.

Humility, like love, is best explained by illustration and action, rather than than by a definition of a few words. You know, it is told, and it is demonstrated by the Apostle Paul, that love cannot be defined. That is, the love that we are striving to develop, and Paul didn't endeavor to define it, but he did show us its outworkings, how it was evidenced in First Corinthians 13, when he enumerated all of the various elements of perfect love, and so it is with humility it's hard to define, and yet it is best shown by illustration and by demonstration.

Now we notice that Cruden's defined humble, we pointed out a moment ago as being not proud or assertive, and so that tells us that this quality of humility, true humility, contains no false pride. In other words, we are not to be guilty of taking pride in our accomplishments. We are not to boast of or take pride in the things that we do in the Lord's service, and that, of course, calls to mind a lesson, a parable that our Lord gave us along this.

And that's the parable of the two men going into the temple to pray, the publican and the Pharisee. It's found our account, at least is found in Luke 18:10-14, and our Lord gave us this parable. He said that two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed thus.

And perhaps in most of your Bibles, if you're following me, you have the next two words scratched out as being spurious. Prayed with himself. But when we stop to analyze the prayer that this Pharisee offered, perhaps those words should properly be there, because perhaps that's as far as his prayer went, just with himself. But at any rate, the Pharisee stood and prayed thus with himself or God. I thank thee that I am not, as other men are, extortioners, unjust adulterers, or even as this.

I fast twice in the week, and I give tithes of all that I possess, and then the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. In our Lord's lesson, in the parable, I tell you this man, that is the publican, went down to his house, justified rather than the other. For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Now, the Pharisee was a good example of pride and oblasting, of being proud in what he could do, his own accomplishments, and how loyal he was to God.

And that he paid his tithe and fasted in observance with the law, and so on. But on the other hand, the publican was an example of humbleness. But what was the evidence there of his humility? Was it the admission that he was a sinner? On the surface it might seem so, but it wasn't.

It was a part of it. But the real Evidence of his humility. There was the fact that he was dependent upon God for his forgiveness. That he recognized God to be a gracious and merciful God, and he called upon God, recognizing him in that capacity to be merciful unto him.

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There was the secret of his humility there, with the evidence of true humility. First, he recognized that he was a sinner, and then, more importantly, he recognized his dependence upon God, his humbleness before God. That he was nothing before God and could be nothing without God's forgiving grace and mercy.

We have no problem in finding sinners today. You can go amongst the worldly and you'll find millions that will admit they're sinners, and most of them will take pride in the fact.

But is that an evidence of their humility, their humbleness? No. You see, the secret of it was that here was a man who recognized the condition he was in and recognized his dependence upon God for mercy and for forgiveness. He looked to his God for forgiveness of the condition that he was in. God be merciful to me.

There was the secret of humility in his case.

Too often we find those who, perhaps without realizing it, take a great deal of pride in their low estimates of themselves, and they take pride in their sackcloth and ashes attitude, and perhaps in that they begin to do like the Pharisee of the parable, to say, look how humble I am. Now, they may not say this in so many words, but certain actions can point it out. Look how humble I am, how much I do for the Lord, how much of a help I am to the brethren, and yet I haven't any ability or talent.

Now, on the surface, that seems like a very frank declaration of humility, doesn't it? But yet we detect the pride that is there. We detect this inward pride in the fact that they can do so much and in the fact that they are seemingly so, so humble. You know, I remember about 18, 19, 20 years ago, there was a young man who became interested in the truth. He was quite well known in this area.

As we came to know this young man better, we began to sense in him this very fault, a pride in his fault, humbleness, and in many ways, in many devious ways, he would let you know how humble he was, and finally it suddenly dawned on a good many of us that that individual was proud of the fact that he was humble. That wasn't and couldn't be true humility before the Lord. So when we find this situation, or we could be guilty of it ourselves, it's not an evidence of real humility it's really an evidence of pride and a misunderstanding of what humility is.

Humility, true humility, does not need to be boasted of or to have one's attention called to, is readily recognized and appreciated in others by those who endeavoring to develop the same quality of character, and I think we do appreciate it when we see the true humility in our brethren, when we can evidence that and witness it, we come to appreciate it, we recognize it.

To say that we haven't any talent or talents to use in the Lord's service, and you know, we've often heard that expression, oh, I haven't anything I can do in the Lord's service. I haven't any talent or ability, and you know, without thinking, we are actually in such a statement putting to shame one of the most important parables that the Lord and lessons that the Lord gave us, and that was the parable of the talents.

For he indicated in that parable that all of those who become his servants would have at least one talent or ability they could use in the Lord's service, and so what is that talent or ability? Is it a one talent? Is it a two, a three, or a five talent? Well, some have five, some have three, but most of us, perhaps only the one.

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It's for us to discover what that one thing is that we can do in the Lord's service. It may not be much, but there's something or the Lord wouldn't have called us. There's something that we can do in the Lord's service.

We may not have known when the Lord called us and may not have found out for some time what that talent or ability might be until the Lord gave us certain experiences and guided us in such a way that that talent or ability was manifested and gave us the privileges and opportunities of developing it and using it for the good of the brethren, the good of the truth, and in the service of the Lord.

Many of the brethren today who are serving as elders and as a result of that are serving from the platform, most of them, if not all of them, when they first came to an understanding of the truth and made their consecration to God and began meeting with the class I'm using as an example one say in my own position, who was not raised in the truth and so on, had no desire, no thought of, and probably thought they had no ability or talent or couldn't do anything in the way of serving the Lord as far as fulfilling the capacity of an elder or even of a deacon, perhaps. But yet as time went on, it was evidenced through the Lord's providences and his overruling and his blessing. That such a one and such a one had certain abilities, and they were developed and finally made use of in the Lord's service. Now, we're not, of course, saying that one should take pride in that, because that is something the Lord has developed that he might carry out, as the Apostle Paul said in writing to the church in the Ephesian church, that he would place certain members in the body as best pleased him for the good and edification of all the body, and so he said he gave some pastors, some elders, some teachers, and some apostles and some evangelists and so on.

But most of those, if not all, had no idea when they began their walk in the narrow way and in the service of the Lord that there would be found these abilities and these talents in them.

By way of example, we might use. We like to keep our examples on a sort of a simple basis. We might use the example of a little sister who exclaims, oh, I can't witness. I'm frightened to death to witness to anybody. When anyone starts to talk to me.

And the way seems to be open, I just can't lead it into the truth, and perhaps the next day she meets a neighbor and she gives a wonderful witness. She has an ability, a talent along that line, and yet for her to continue to say, I haven't any ability, any talent is not quite in harmony with the arrangement, is it? No.

In her experience, God provided an opportunity for her to realize and to use a talent that she had and ability, and no doubt as she would go on, she would be given additional privileges of witnessing and so on, and she would come to recognize that this was something she could do in the Lord's service. But now supposing she begins to say, well, I'm very good at this witnessing. I can just talk to anyone and tell them all about the Lord's plan.

And any question they ask, I have an answer for it. What would be her next experience? Probably the next time she had a chance to witness, she would, as we use the expression, fall flat on her face. She wouldn't be able to offer anything by way of explanation. Why?

Because there was that element of pride creeping in, and the Lord was giving her an experience that would teach her that she was dependent upon the Lord. This ability that she was exercising was not her own, except as the Lord gave her grace and strength to perform it and to do it, and so we can apply that in the much larger scale to all of our activity, remembering that it is only by God's

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strength and grace that what we do in his service we are able to do. It is all because we stand humbly before him, beseeching his grace and strength to help us in all of our efforts.

When that element is gone, true humility disappears, and our efforts are no longer blessed of the Lord. It is the dependence, the humbleness before God. Without the Lord, this illustration, this little sister could do nothing, and without him we can do nothing. That is, I think, part of what Peter had in mind when he said in our text, humble yourselves, therefore, under the mighty hand of God.

And if we don't, now you notice he says that we should do this. But if we don't do it, God is going to do it, or else we're going to be cast off as being no longer of any service to Him. But he expects us to recognize this principle and us to practice this element, this quality of humility, and when we fail to do it, when we fail to humble ourselves under the mighty hand of God, then He's going to employ his power, his mighty hand to humble us. Or else we're going to lose the privilege that he extends to us.

Yes, if we fail on hand, under his power and care toward us, then he's going to do it through experiences, and they will be bitter experiences that come to us. For we must recognize that all that we have in the way of talent, in the way of ability, and we're not in this now, we're not just referring to the ability to witness as we used in our illustration, or the ability to speak from the platform, but we're also referring in this, and we must include in it the various blessings that God has given us. We're going to dwell with that in just a moment.

Everything that God has given to us or that we recognize as being from him, we must indeed give the credit to Him, and when we can reach that condition of heart and mind where we are dependent in that respect upon him, then we are developing and have to a great degree this quality of true humility. Our Lord demonstrated this in a number of ways. We would like to refer to two statements he made that indicated his humbleness before God. John 5:19.

In that verse, he said, the Son can do nothing of himself. Yes, all that he could do was done through the Father's power and grace toward Him, and then in John 8:28, there he said, Jesus, or rather the account reads, then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know That I am he and that I do nothing of myself. But as my Father hath taught me, I speak these things. Yes, there is the secret of true humility as it is taught in the Scriptures.

Humbleness before God. A recognition that all that we have and all that we can do is through his power and grace. Now, we mentioned earlier that true humility is not being poor in this world's goods, and the true humility is not going about in plain clothing. Of course, we recognize that at times those can be symbols of humility.

Now, there's a difference between a symbol and the reality. You know, today you hear a great deal about status symbols in the world, and for instance, in some neighborhoods, a status symbol is a family that has two cars, and for the rest of the families in the neighborhood to be on the same status or level, they must have two cars, and perhaps one of the best jokes in regards to this status symbol today amongst businessmen is the briefcase.

And in recent years, in fact, some of us brethren carry them too. There began to be used what was called an attache case. It looks just like a small suitcase, you know, and that is sort of a status symbol amongst businessmen. You see, so many of these things that we have thought in times past, perhaps without giving it a lot of thought to be humility have really only been symbols on occasion of humility.

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And so we mentioned these two a moment ago. Being poor in this world's goods and going about in plain clothing. Now, the best example that we can think of to refute such a claim would be our Lord. Because he was certainly poor in this world. World's goods, wasn't it?

And he went about in plain clothes, but they did not make him humble. They, in his case, were merely a symbol of his humility. But now there was a reason for that, and we can't carry that over into our experiences and necessarily say that means that we must be without this world's goods. Or that we must go about in plain clothing.

Now, he didn't go about in tattered clothing or worn clothing necessarily. For instance, our Lord said, the foxes have holes and the birds of the air have nests. But the Son of Man hath not where to lay his head. Now, we might in our reasoning say, well, then that means that God took better care of the animal kingdom than he did of his only begotten King, Son. But that isn't what our Lord meant.

He meant that he was engaged upon his ministry, upon the Father's service. That was his life, that was his whole heart, and the things of the world, such as a place to lay his head, such as food and clothing. As he tells us in another lesson, he knew God would provide for him. Now our Lord never went without lodging.

By that I mean the homes of the disciples of his friends were always open to Him, and when he needed a home for a night's lodging, I think many nights he and the disciples probably slept in the open fields because the weather would permit it. But when he needed a home, there was always a home open to Him. Food was no problem. There were always those that would provide food.

Clothing was no problem. Because in those days of course they didn't need a suit or a dress for every day, every other day, or a change as often as we do today, and yet his clothing was not the clothing of a poor man. It was good enough that when he was crucified the soldiers cast lots for it and the seamless robe that he wore, which was quite a luxury in that day, or rather they cast lots for the robe and they divided the clothing amongst themselves. So he was provided for according to his needs and according to the day.

Now he knew that in all of this the Heavenly Father through the various means would provide these things, and so his true concern was to be about His Father's business, the carrying out of his covenant of sacrifice, the fulfilling of his ministry, that he might in due time lay down that perfect life in sacrifice.

Now what we do, what we find to be the truth in connection with our Lord, is that he adapted his ministry to the times and conditions of his day.

And so we can't carry in letter those conditions or that situation over to our day. You remember, perhaps some of you have read in the reprints the letter that a well meaning sister wrote to Brother Russell in connection with one of the trips he made throughout the country by train on a speaking tour, and this letter was critical of the luxury that he enjoyed, he and the brethren with him on this trip, the luxury of the train, the luxury of the hotels and so on, and he referred back to the hardship of the of our Lord's day and the apostles day, seeming to suggest that that was the way to some extent this trip should have been conducted, and if you have read that then you recall the apostles or rather the Pastor's answer to it.

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And he pointed out that the Master in His day and the apostles used all the means that were at their disposal at that time, and when you stop to think about it, they did. Our Lord didn't neglect any of the means that was at his disposal, but they were limited he had to travel either on foot or by animal. He had to preach either in the street or on occasion in the synagogues. They had no newspapers, they had no books that could be published, and things of that kind.

But he did indeed utilize all that he could at that time to fulfill his ministry and carry out the witness work, and think how miserably the giving forth of the harvest message would have failed in this. The time of our Lord's second presence had, when he came and appointed that faithful and wise servant had then bound his hands by leading him to think that that he could only do things as they were done in the masters, the day of his first Advent and in the days of the apostles. It would have been ridiculous, wouldn't it? Yes, we must remember that we must adapt these things to our own conditions and situations and the time of the day.

But by now I'm sure some of you have thought of another experience that our Lord had, which you're wondering how we're going to harmonize this with this thought, and that's when the rich young man came to our Lord and asked what he should do to obtain eternal life. Surely that must show that we shouldn't strive to, or if we have, we should get rid of whatever riches or wealth we may have. But let's consider this point for a moment. If you stop and think, you'll find that nowhere in the Scriptures is the possession of wealth or riches condemned.

But what is condemned in the Scriptures is the misuse, the use or misuse of wealth by those who possess it. But there is no objection in the Scriptures to one possessing wealth if they properly use it. If they are of the new creation and they have wealth and the Spirit of the Lord is upon them, and they are using that properly in the Lord's service, and as they see the Lord's will to be, then the Lord is prepared and he has no objection to it. Let's consider this experience.

The account is found in Matthew 19:16, 24.

I've lost track of our schedule.

Our time is theoretically up, isn't it? At any rate, instead of reading it, let's just go over it briefly to save time. You recall that the rich young man came to our Lord and wanted to know what he should do to receive eternal life. Well, he was a Jew. He was under the law, and it was still in the law dispensation.

And the Jews were still under the law. So first our Lord pointed out to him that he must be in harmony with the law, and he said he was that all the commandments he obeyed, had obeyed from his youth up, and what more must he do? And then our Lord extended to him the privilege of discipleship. Go and sell all that thou hast, give it to the poor, and take up thy cross and follow me.

It says that the rich young man went away sorrowful, because. Because he had many possessions. Now our Lord really there. He had, right at the beginning, gotten to the crux of the matter in pointing out to this young man that he had no need if he was going to be a disciple of his of wealth. Now he couldn't say to him, put your money into the service.

We can use it to buy some printing equipment, or we can use it to put on another radio program or television or something like that, because there was no use for it. They had no need for money, for wealth, and so the only thing that he could do in properly disposing of it was to give it to the poor and then come and follow the Master in his humble way. Well, he didn't do that. But our Lord used

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that experience as a lesson in connection with wealth.

Now let's consider if that was the situation today. Would our Lord or would we tell anyone that that came and wanted to make consecration and they said, I have a great deal of money. Would we say, well, you give that all to the poor and then you can make consecration? No, the proper course would be for one to make that consecration and realize in that if it is properly made, that now they are the steward of all of that and that now it should be used in the Lord's service. Yes, you see, you can't take an experience in every case in our Lord's day and take the lesson and bring it over and apply it today in just the same way.

And I feel sure that that is the way that we would apply that lesson today, use that in the service. Because there now is a way that it can be used. The opportunities are many and the various avenues in which it can be channeled to benefit the Lord's work are many, and that would be what the rich young ruler would do today. Yes, he would be given the privilege of using it wisely in the Lord's service.

You know, I think sometimes we are guilty of quoting Paul's statement, the way the world quotes, money is the root of all evil. Paul didn't say that. Did he not? No, he said it was the love of money that was the root of all evil, and so when we find that one has a love for it, for a wrongly developed love for it, and having it misuses it, then it is an abomination in the sight of the Lord, and displeasing to the Lord.

But when one is properly using that which they have, whether it be a great deal or a little bit, if they are using it properly in the Lord's service, then there is an evidence there of this quality of humility and being rightly exercised by God's instruction, by His Word, and we must be careful not to condemn those who are in such a position. But our Lord said in regards to this lesson to the disciples, verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. Or rather, as it should be more properly translated, it is harder for a rich man to enter into the kingdom of heaven. Of course it is because he has more to hold him back.

Just as we know in our own experiences with perhaps what little we have, and this applies can apply not only to wealth, as we think of it in terms of money, but other things that we have time, for instance, and so on, and how much we hate to use that time beyond what we think is the limit of our tithing, beyond that in the Lord's service. Yes, we have so many other avenues in the world that our time can be devoted to, and so it is with other things on along that line, and then our Lord repeated, and again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

Yes, he was impressing upon their mind that those who possess much in this world's goods, of course, find it much harder to sacrifice. But let us remember this, that those who have much in this world's goods and make consecration and do sacrifice it in the Lord's service, they are indeed sacrificing much more than the one who has very little to sacrifice in the Lord's service.

Then one last thing. Because our time has indeed run out on us, we also mentioned that true humility was not getting rid or depriving ourselves of the blessings God has given us. This I like to apply along the lines of temporal blessings. You know, God does indeed bless us and has blessed each one of us richly in temporal things, even though it may seem well as they use the expression humble circumstances, yet he has, and what is the purpose of that blessing?

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Why does he provide us with our so called, as we say, modern conveniences, with the nice homes that we have, and so on, only for the purpose that we might better serve him? Only for the Purpose that we might realize his blessings toward us, realize that he has been caring for us, and here we touch upon Brother Wilson's text. That we cast all our cares upon him. We ask him to care for us, to provide for us.

And these blessings that he has given us, let us recognize them for what they are and their purpose, and thus they will not become as Brother Wilson showed us in the meaning of the word care. Divisions or distractions we will come to appreciate, and it is true that the blessings of modern conveniences has made it possible where otherwise it would not be possible for many of our brethren to come to meetings. Think what it would be like for some of you who are physically handicapped or failing in health, how you would have to stay home and not come to meetings if you didn't have the blessings of your home, of your modern conveniences, of your automobile and so on.

Yes, let us recognize these things as blessings from the Lord, and for the purpose of enabling us to better serve him and to do his will, let us recognize that they are from him, that we have put these things in his care and that he is caring for us in regards to them. If we should be denied them through various circumstances and so on, then that too, as was pointed out by Brother Wilson, can be his providences toward us. But in most cases, I think, at least I like to think that he is pleased to bless us along this line. Because we know that there are very few of us that don't enjoy these blessings, these temporal blessings that he has provided those for us because of the time we are living in and the necessity for them that we might the better serve him.

If we didn't have a car, if we didn't have our conveniences at home, and as scattered as we are in the larger cities, how often would we be able to get together? Yes, we must, I think, adapt these things to the times and the conditions, placing our dependence upon God and recognizing that all of this is a blessing from Him. In that way, I think we have the power and the ability to show to God this element of humility, recognizing and appreciating the ways in which he has blessed us, the ways in which he has provided for us in this, the latter days of the harvest world. Our time is up, so we'll not go on.

There are other thoughts in connection with this, but we thought that perhaps a little bit along this line might be of benefit to us in coming to appreciate just what is meant by humility according to God's word, and in relationship to him, not humility as the world recognizes it today may the Lord ask Thank you Brother Penrose for these good thoughts on humility. As the poet declares O Tis a pathway rough to choose but struggle hard to share for human pride would still refuse the nameless trials here. But though we know the gate is low that leads to heavenly bliss what higher grace could God bestow than such a hope as this.

So may we close in the use of hymn number 259.

After the singing of this hymn and the dismissal of prayer by Brother Penrose asking the Lord's blessing on the tapo food, may the friends please clear this room so the tables can be set up for your temporal enjoyment. You have enjoyed the spiritual blessings of the morning now through the Lord's gracious provision will provide the temporal thing. First you fight the old man then you feed him. Now we got both in the conflict. Closing hymn number 259me j j me Jes sa thankful for that.