

February 23

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Psalm 32:8

ONE of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs--never to attempt any undertaking either

temporal or spiritual, without seeking to note the will of the Lord concerning the same.... We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings -- with joyfulness;

and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lessons of faith, -- confidence in the Lord's power and goodness and faithfulness. Z.'02-251,249R3062:1; 3061:1

(Psa 32:7-11 KJV) "Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. (8) I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. (9) Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. (10) Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about. (11) Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart. "

R2017 "Even in the midst of the troubles consequent upon his sin, which he meekly and patiently bore, David learned by faith to rejoice in the Lord, saying, "Thou art my hiding place: thou wilt preserve me from trouble, thou wilt compass me about with songs of deliverance;" for he will not suffer any tribulation to overwhelm his trusting saints..."

R3261 "Those whom the Lord instructs, and who will receive his instruction, will not be like the horse or mule that must be turned and guided by force. Their hearts will be so in sympathy with the Lord that he can deal with them otherwise, to their blessing and joy. The wicked shall have their sorrows, but the Lord's people will not be counted in among these; for his mercy shall be with them, restoring their souls. Therefore this class, through the Lord's mercy, will be counted righteous -- not that they were righteous of themselves, but counted righteous through the divine provision in Christ. These may be glad in the Lord, though they could not be glad in themselves. These, because upright in heart even though prone to sin and full of weaknesses according to the flesh, may be brought off conquerors through him who loved us and bought us with his precious blood."

R632 "BEAUTIFUL THOUGHT... Our Lord says, "I will guide thee with mine eye." The eye is very expressive of every emotion of pleasure or pain, and a loving nature, whose delight is in the favor of another, will carefully note the look of approval or disapproval, before a word of commendation or reproof is uttered. Thus our Lord would guide us, but only those whose DELIGHT is in the law of the Lord can be so led. To such loving ones reproof and exhortation are scarcely necessary; they may walk from day to day in delightful communion with God, and even while their human nature is being crucified daily, the new nature may rejoice with joy unspeakable and full of glory."

E233 "An earthly parent rejoices most in the obedient and promptly submissive child, for whom the word or look of reproof is sufficient to prune away the evil; and so also our Father in Heaven declares his approval of those who "tremble at his word." Isa. 66:5

Such cooperate with God in the development of their own characters, noting their own defects and seeking to correct them--hearkening for the Father's voice of direction, instruction or loving reproof, and ever seeking his approving smile: their sentiments are well described by the words of the poet:

"Sun of my soul, my Father dear,
I know no night when thou are near.
O let no earthborn cloud arise,
To hide thee from thy servant's eyes."

This is the class of whom the Apostle writes, who judge themselves, and who, therefore, need less chastening of the Lord. (1 Cor. 11:31) To be of this class requires fullness of consecration; and these are and will be the overcomers, who shall be deemed worthy of joint-heirship with Christ Jesus their Lord in his Kingdom. To this class, obedient and watchful, the Lord says, "I will guide thee with mine eye," "Thou shalt guide me with thy counsel and after-

ward receive me to glory." Those who can be guided only by continual scourging are not of the overcoming class, and will not be accounted worthy to be of the Lord's Bride, and have such a "witness" from the Lord through the Spirit of the Truth. Psa. 32:8; 73:24; contrast Rev. 7:9,14.

Nor are chastenings always proofs of faults, or a "witness" of the Lord's disapproval. On the contrary, as with our Lord, so also with his faithful followers, divine providence leads the faithful and obedient into the path of suffering and self-denial, not as chastisement of a contrary will, but as tests, by self-sacrifice, of the measure of love and devotion to the Father's will, and to the cause of righteousness."

[Hymn 242] Precious Promise

Precious promise God hath given
To the weary ones who try
Treasure to lay up in heaven,
"I will guide thee with mine eye."

CHORUS

I will guide thee, I will guide thee,
I will guide thee with mine eye;
In the way which I will show thee,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with mine eye."

When thine earthly hopes have perished
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with mine eye."

By and by the heav'nly treasures,
Moth and rust could ne'er destroy,
Thou wilt find laid up in glory,
Guided to them by mine eye.

R3060 (From Harvest Truth Database V5.0) JOURNEYING TOWARD CANAAN

--NUM. 10:11-13,29-36--AUGUST 17.--

Golden Text:--"For thy name's sake lead me, and guide me."--Psa. 31:3.

ISRAEL spent nearly a year in the vicinity of Mt. Sinai. It was about a year and fifty days after their departure from Egypt that, by the Lord's instruction, they broke camp to journey toward the promised land--Canaan. Doubtless, their first impressions respecting the matter were that the Lord, through Moses, would lead them directly into the Land of Promise, and no doubt they wondered at the delay. We can see, however, that a nation reduced almost to the condition of slavery, would need many lessons to prepare the people for the glorious heritage which the Lord had promised them. In previous studies we have seen how the Lord inculcated lessons of trust, duty, obedience, worship and temperance, and subsequent events will prove to us that even with all these instructions the people were not yet ready to trust and obey the Lord so as to be properly fit for their inheritance.

During the eleven months spent in the vicinity of Mt. Sinai, important arrangements were effected --all tending to a larger degree of organization, government and personal responsibility amongst the people. When ready to leave Mt. Sinai they had not only their tribal organizations, but were additionally grouped in companies of ten and these into fifties and these again into larger groups or commands, so that the entire host was well marshalled. Besides this, they had in each tribe a Judge or lawgiver for minor questions; weightier matters being brought to Moses and through him to the Lord. Moreover, the Lord put his spirit upon seventy of the elders of the people, of all the tribes, so that they prophesied or taught the people, each in his own department; while the tribe of Levi had been specially set apart to the divine service. The Tabernacle had been made with all its appurtenances, and the regular order of worship

had been established--typical, like the people, of the better things coming afterward.

If, as we see, it was appropriate that Israel according to the flesh should have training-lessons in trust, obedience, etc., we can readily understand that their antitype, spiritual Israel, has much need of instruction, much need to learn lessons along the same lines,--and still more particularly, if they would be prepared to enter into typical Canaan. We need to learn to trust the Lord implicitly after we leave Egypt, the world, and set forth on the way to our Canaan; we need to learn that he alone is able to deliver us from the spirit of the world which would still pursue us and bring us back into captivity; we need to learn to trust the Lord for the heavenly manna and to gather it day by day; we need to learn confidence in the Lord, not only in the presence of the leaders whom he raises up for us, but also in their absence, and not to set up for ourselves earthly idols to draw our hearts away in any measure from the Lord and his arrangements, and the great purpose for which we have started under his leadership; we need to learn the import of the Covenant which he has graciously made with us, sealed with the precious blood;--to be faithful to our share therein to the extent of our ability, and to trust the remainder to our great Mediator.

We need also to learn the Tabernacle lessons-- how and under what conditions we may have fellowship with God--may enter into the court and still further into the Holy, and ultimately, as members of the High Priest's body, into the Most Holy. We need to learn order in respect to natural as well as spiritual things; and that while the liberties of the Lord's people are to be conserved and bondage to evil is to be avoided, that, nevertheless, in all of the Lord's arrangements there is order, as represented in the order established amongst the Israelites. We are to learn first of all to be subject to the Lord, and secondly, to every ordinance of God; we are to consider the truly consecrated people of God as a unit and are to seek to co-operate one with another, and to remember the Apostle's words, "Remember them which have the rule over you," (Heb. 13:7), and again, "Yea, all of you be subject one to another." (1 Pet. 5:5.) All of these lessons are necessary to us, as similar lessons in type were necessary to typical Israel.

The cloud, representing the Lord, rested over the Tabernacle during the sojourn in the vicinity of Sinai; but in harmony with the instructions given through Moses, when the appointed time had come, the cloud lifted from the Tabernacle and went before the people and about one hundred and fifty miles distant, rested over another wilderness nearer Canaan. The people followed it in marching order and apparently at first with great enthusiasm, praising the Lord. Vs. 35 seems to refer to Psalm 68 which describes the journey; see also Psa. 132:8. But whatever were the joyful anticipations of the people, they found the wilderness of Paran into which the Lord led them the scene of great trial, for it was much more rugged than the wilderness of Sinai and much less adapted to the care of their flocks and herds. This brought to the people fresh trials of faith and courage and endurance and confidence in the Lord and appreciation of his promises.

So with spiritual Israelites: ⁽¹⁾after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been both favorable and unfavorable in some respects--leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord for guidance. If he can discern the leadings of divine providence, even though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. ⁽²⁾The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings-- with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and

above all the lesson of faith,-- confidence in the Lord's power and goodness and faithfulness.

REBELLION AGAINST GOD'S PROVIDENCE

It was while in Paran that the people began to murmur again-- for the leeks and onions and garlic and fish, etc., of Egypt. As little children to a father, they lamented to Moses--even regretting that they had been led out of bondage. Moses appealed the matter to the Lord, and the latter granted the request in displeasure, telling Moses that he esteemed the people to be murmurers against himself; because he was the real Leader and Moses merely his servant. The people wanted more *meat*, expressing themselves as wearied of the manna, so God sent them quails. An immense flock of quails was blown by a providential storm from the south and east over the Elantic Gulf into their camp. A writer on Eastern subjects says: -- "These quails cannot sustain themselves long on the wing, and after crossing the desert 30 or 40 miles they would scarcely be able to fly....When exhausted they would easily be taken as they flew at a height of about two cubits (3 or 4 feet) from the ground." The people got an abundance; but ate so greedily that a pestilence broke out among them, which cost the lives of many, so that they called that place Kibroth-Hattaavah--"Graves of Greediness." Thus the Lord permitted their discontent and spirit of rebellion to work out a severe penalty in a natural way.

Is it not sometimes after the same manner with the Spiritual Israelites? Do not some after being well fed on spiritual manna permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent--hankering for earthly, fleshly, good things; --forgetting the wisdom of our Leader, the Lord, and that his love which thus far has delivered us, and fed and led us, is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence, than are within our reach: sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these: sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's care and supervision? Should they not remember that,--He doth not willingly afflict the children of men, but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, as were Israel's, sometimes bring unexpected drawbacks;--that ⁽³⁾selfish prayers are too expensive. Some have gained wealth and lost the truth and its service: some have gained health only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers;--or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

The lesson to Israel was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible--accepting all things, natural as well as miraculous, as God's gifts. And therewith they should have been content, thankful, happy. So, too, Spiritual Israel should use wisely such things as are within their reach--accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts -- including patient-endurance and heart-contentment.

REBELLION AGAINST THE DIVINE ORDER

It was in Paran that Miriam and Aaron rebelled against Moses' leadership asserting themselves his equals in authority. Miriam, the prime mover in the matter, referred to Moses' marriage to a negress (Ethiopian) as an evidence of his general incapacity to manage his own affairs, much less those of a nation. The text of the complaint is given only in part, but undoubtedly the fact that they were now near to Canaan and well organized and that it was now comparatively easy to lead the people, led to this wrong position. Both were quite willing that Moses should be leader when the start was made and

⁽¹⁾ Feb 21 Manna, Psa. 31:3

⁽²⁾ ½ Feb. 23 Manna

⁽³⁾ Feb. 22 Manna, Heb. 13:5

when all the chances seemed to be against the success of the movement.

Poor Moses! If it almost crushed him when the people murmured against him, how must he have felt when his two most trusted advisers thus showed that they too had a wrong view of the Exodus, and considered Moses a self-appointed leader! True, it does appear to us as though his meekness had led him into a marriage in every way beneath his education and station in life; but then, was he not under divine supervision in all his affairs? And could not the Lord have hindered the marriage unless he saw some way in which it could prove advantageous? And should not Miriam and Aaron have remembered this, and minded their own business? As a matter of fact we believe that the Lord was favorable to the marriage; --that thus he forestalled any inclination on the part of Israel to accept the children of Moses as their kings and lawgivers to the subversion of the divine program.

The Lord's indignation was shown in smiting Miriam with leprosy and refusing to heal her for seven days even at the entreaty of Moses;--that thus the camp of Israel might also get a lesson in harmony with a subsequent statement,--"Touch not mine anointed, and do my prophets no harm."

The lesson of trusting to the Lord's vigilance in minding his business and the lesson that each Israelite indeed should mind his own business, are still closely identified. Many, nay all, still need to learn these lessons. The officiousness which inclines so many to think that the Lord's work will go to wreck unless they control the lever and pass their judgment upon everybody and everything, is dangerous to all who have it, and their name is legion. It is born of too great self-conceit mixed with lack of respect for God's wisdom and with a desire to meddle as "busybodies in other men's matters." Each should early learn that while doing his own part with his might he should trust much to the Lord, and that to him each servant stands or falls. Failure to do this leads to leprosy--sin.

**"COME THOU WITH US AND WE WILL
DO THE GOOD"**

Hobab, here introduced to our attention (vs. 29), was Moses' brother-in-law. (Judg. 4:11--R.V.) Raguel is here given as the name of Moses' father-in-law and is supposed to refer to the same person called Jethro in another place. The explanation offered is that Raguel was his proper name and Jethro, which signifies *Excellent*, was his title as a chieftain of the Midianites, of the clan known as Kenites which dwelt in Midian east of Sinai. Hobab, therefore, was also a chieftain amongst the Kenites and undoubtedly, as Moses' words suggest, was well acquainted with the country through which Israel would pass. Moses invited him to cast in his lot with the Israelites promising him that thus he, and such of his tribe as would come with him, should become joint-participators with the Israelites in the promises God had made them,--"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel...and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee." Although Hobab at first refused, the promise of a share with Israel apparently influenced him favorably; because mention is made elsewhere of the

Kenites as having share with Israel in the promised land.--Judges 1:16; 4:11; I Sam. 15:6; I Chron. 2:55.

Doubtless this narrative of divine arrangement with Hobab through Moses, was intended to convey a lesson to spiritual Israelites also. It represents that some who are not children of the promises according to the flesh, were, nevertheless, accepted of God because of the exercise of faith,--because of their willingness also to endure the trials and difficulties and warfare of the children of Israel, that they might be participators with them in the rewards and promises. So to-day, we may say to those who are still aliens, strangers, foreigners to the Lord's covenants, "Come thou with us and we will do thee good." We may tell whoever has an ear to hear of the gracious things which the Lord has promised, of everlasting life in Paradise, to all who are his,--faithful to the end of the journey; and yet, it will be a matter for the exercise of their wills: if they share in the blessings, they must also be willing to share the difficulties of the way, and the reproaches of the Lord's people. Not only may we thus speak to people orally, inviting them to join with us, but our lives in general should be "living epistles," giving testimony of our faith in the Lord and in his promises;--helpful, encouraging and attractive to others.

Our Golden Text applies to every spiritual Israelite, and surely all such must recognize the leadership of the Lord, else they cannot have peace and joy and blessing, and cannot make progress toward our Canaan. The Israelites learned to look for the movement of the cloud by which the Lord led them, and only once is it recorded that they ever disobeyed its leading--and that once was accompanied by their reverse in battle before their enemies, which doubtless impressed the lesson. (Num. 14:44,45.) Similarly, ^[4]one of the most important lessons for the spiritual Israelite is to learn to look to the Lord for leading in all of life's affairs--never to attempt any undertaking either temporal or spiritual without seeking to note the will of the Lord concerning the same.

The sooner this lesson is learned, the sooner disasters in life will be obviated; nevertheless, we are to remember that the Lord's providences may lead us into trying circumstances and conditions, and not always into pastures green. Yet in these, faith will be tested and developed and faithfulness to the Lord's leading will gradually bring us assurances that all things are working together for our good, for our spiritual welfare--the matters which appear to be favorable and comforting, and the experiences which seem to be rough and distressing. We are not to ask or expect the Lord's leading for our own sakes, nor for any merit or worthiness in us, but, as our Golden Text expresses it, for the Lord's sake--in accordance with his promise to us as spiritual Israelites, the seed of Abraham;--for his own name's sake and work's sake, in that he has purchased the blessing of the world, and is now taking out a people for his name to be his agents in this work of blessing,--for his own name's sake in that he has invited us, promised us the victory if we abide in his love.

^[4] ½ Feb. 23 Manna, Psa 32:8

(Psa 25:9 KJV) "The meek will he guide in judgment: and the meek will he teach his way."

R1023 *"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts..."--Isa. 55:9-13...*

It is the privilege of the saints, the meek and fully consecrated children of God, who have laid aside their own ways and their own thoughts, to both know and walk in God's ways, and by thus knowing and coming into sympathy and harmony with him, and viewing all things from his standpoint, to thus think his thoughts. Thus it is written (Psa. 25:9) "The meek will he guide in

judgment; and the meek will he teach his way."

R2241 "The meek will he guide in judgment, the meek will he teach his way." Ah, yes! But how often pride, and haughtiness of language and demeanor, mark those who would be teachers of God's people. But such marks to those who are looking to the Lord for counsel, should be indications that such teachers are not meek, are therefore not taught of God, nor in an attitude to receive his instruction; and that consequently they would be very unsafe helpers and guides respecting the heavenly counsel."

R5370 "While it is not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He was the express image of

the Father's person in the flesh. Hence we would assume that the Heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was meek in that He was teachable. He realized that even in His perfection there were things to be learned; and He learned obedience through the things which He suffered. It was because He had this quality of meekness or teachableness that the offer was made to Him to be our Savior. Without this He never would have been our Redeemer, we may assume. Without this quality He would have been self-assertive and proud, not ready to do the Father's will. And as with the Master, so with the Church...

Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction. The Lord declares that He resists the proud. Even if they become His children they would be kept at a distance. If the proud were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life."

(Psa 73:24-26 KJV) "Thou shalt guide me with thy counsel, and afterward receive me to glory. (25) Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. (26) My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

R2240 "THOU SHALT GUIDE ME WITH THY COUNSEL AND AFTERWARD RECEIVE ME TO GLORY.--PSA. 73:24...

The Apostle calls attention to the difference between the hearer of the Word and the doer of the Word: also in the *first Psalm* the Lord points out to us the blessedness of those who walk according to the divine law or counsel, and not according to the counsel of the ungodly, saying, "He shall be like a tree planted by the river of water that bringeth forth fruit in its season. His leaf therefore shall not wither; and the thing which he doeth shall prosper." This class has one great, chief object in life: it is to serve the Lord acceptably, and thus to cultivate the character which he enjoined, and thus to be fitted and prepared for the glories and blessing promised to such in the life to come. As the Apostle Paul declared, so say all of these: "This one thing I do"--and such shall prosper in that one thing which they are doing; such will win the great prize set before us in the gospel.

Even in earthly matters, how great wisdom do we find in the Lord's counsel, the Lord's Word. How often his people have ascertained years afterward, that it would have been wise for them, even from a self-ish standpoint, to have sought first the counsel of the Lord in reference to the smallest affairs of life. For instance, how many have learned the wisdom of the Lord's counsel which says, "Be thou no surety for another." How many people have made shipwreck, financially, by the neglect of this admonition from the great Counselor. Nothing in this implies selfishness however, for the counsel of the Lord is that his people should be of a generous disposition. He counsels, "Do good, and lend, hoping for nothing [for no corresponding favors] again." (Luke 6:35.) We may do good and lend according to our opportunities and abilities, but are not to obligate ourselves beyond what we would be willing to give or to lend outright.

How many would have found it of great advantage to them in life to have followed the Lord's counsel which says, "Owe no man anything but love." How often in the neglect of this divine counsel, God's people as well as the worldly have suffered for years in endeavoring to pay debts which

should never have been contracted...

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says, "A soft answer turneth away wrath; but grievous words stir up anger..."

"Forget not the assembling of yourselves together..." The meek who receive the counsel will seek so far as they are able to make use of all the means of grace which the Lord provides... Those who do otherwise are rejecting the counsel of the Lord against themselves -- to their own detriment and injury...

Our heavenly Father counsels us again in the words, "My grace is sufficient for thee, for my strength is made perfect in weakness." How often would this good counsel of the Lord, if remembered, bring a blessing and a relief from the attacks of the Adversary who fain would make us believe that our unavoidable weaknesses and imperfections are proofs that we are not the Lord's. With this counsel before us, what a strength we should have in combating the besetments of the world, the flesh and the devil. How it should lead us in the moment of temptation to lift up our hearts in prayer to the Lord for "grace to help in time of need." The Lord wishes us to learn the lesson of our own weakness and imperfection and to learn to go to him for strength and succor--not before we need it, but "*in time of need*," in every time of trouble.

What a blessing comes to us with a true appreciation of the Lord's counsel, "Godliness with contentment is great gain."... No counsel of the Lord could be much more important than this at the present juncture; for we are in a time when more and more the whole world of mankind is growing discontented as well as losing Godlikeness. God's people have therefore all the more need to cultivate these qualities; not only for their own sakes, but also as helpers, counselors and exemplars for the world...

We might take up hundreds of the testimonies of our great Counselor and find them full of wisdom and blessing to us; yet the blessing would be not merely in the knowing of his counsel, but in proportion as we should *obey* the counsel, and thus *do the will* of our Father who is in heaven. We will not go further with this part of the subject, except to call to memory that the point of the Lord's counsel most prominently set forth is, as the Apostle declares, summed up in the word, Love -- to God and to our fellows. All the meekness that he instructs us to have, all the patience, together with all the experiences in life which he permits, are designed merely to cultivate, and to bring to a large development in us, the spirit of Love which, as our Counselor declares, is "the bond of perfectness;" because Love represents the only condition of the heart which could be entirely acceptable to God.

While the outward affairs of life are to be regulated and harmonized with the Lord's character and will, as expressed to us in his Word, yet the object sought is to have these good qualities proceed from an *inward source*, a regenerated heart; a heart from which Selfishness has been dethroned, and in which Love has been enthroned as the moving impulse of life. Love to God will regulate all of our obedience to him, so that

it will not be merely outward and formal ceremonies, but worship in spirit and in truth. Love to fellow-men -- especially to the household of faith -- will guide us in our dealings with them; for love thinks no evil, love slanders not, love backbites not, love bears no false witness, love seeks not her own interests merely, but also the welfare of others, is not proud, but humble, meek, gentle, easy to be entreated, long-suffering and patient.

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the *result* of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor."

(Pro 3:5-7 KJV) "Trust in the LORD with all thine heart; and lean not unto thine own understanding. (6) In all thy ways acknowledge him, and he shall direct thy paths. (7) Be not wise in thine own eyes..."

R1538 "Trust in the Lord with all thine heart, and lean not to thine own understanding." This is the blessed privilege of all the sons of God; and years of experience of many precious saints testify that the Lord is always faithful to those who put their trust in him, look for his leading and gratefully acknowledge his faithfulness. Let those who would prove his faithfulness trust him more and more, and cease to lean to their own understanding, and they will be brought to an increasing realization of their heavenly Father's love and care and providence, and into yet closer bonds of sympathy and fellowship with him."

R3805 "In proportion as the Lord's people grow in grace, in knowledge and in love, they will grow in appreciation of the great privilege of prayer. Not that prayer will take the place of the study of the divine Word, but that realizing more and more from the Word something of the lengths and breadths and heights and depths of divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all his mercies, to commune with him respecting their trials and difficulties, and to assure him of their loving confidence in the gracious promises of his Word, in the exceeding riches of his grace, and in his wisdom, love and power to fulfil toward them and in them all his gracious promises..."

"Pray without ceasing. In everything give thanks." (I Thess. 5:17, 18.) The advanced Christian is to be so fully in accord with the Father and the Son and the divine program, The Plan of the Ages, that his entire life will be a prayer and a song in respect to every affair of life. He will have in his mind primarily, What is the will of God in this matter? "whether we eat or drink or whatsoever we do let us do all to the glory of God." The heart that is thus continually in all of life's affairs looking for divine direction is thus continuously in a prayer attitude, and no other condition is proper to the Christian--"In all thy ways acknowledge him, and he shall direct thy paths"