

July 3

I have set the Lord always before me: because He is at my right hand, I shall not be moved. Psalm 16:8

HE who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his

R4255 "For a little while, he [Saul] walked in humility, carefully seeking to do the Lord's will, but not having fully submitted himself, it was not long until there was a combination of his own will mixing with that of the Lord. The result was disobedience, failure, a troubled mind growingly perverse almost to the point of insanity, and finally an ignominious death. The flaw in Saul's character was his lack of a full consecration to the Lord... A similar difficulty affects all who fail to make their calling and election sure. Whether they go into the Second Death or the Great Company, the fault of the failure lies in neglect to surrender fully to the Lord every interest of life and to accept in faith his leadings, his providences in all the affairs of life, seeking to do his will and ignoring--mortifying--self."

R1281 "Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implied the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction--in the service of God, of his plan and of his children."

R5758:1:top "Their love is manifested in a special sense by their faithfulness to the will of God, their faithfulness in honoring His name, their faithfulness in upholding His Truth, in being willing to die in God's service, in laying down their lives for the brethren,

life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him, "All things work together for good to them that love God, to them who are called according to His purpose." It is one of the evidences of reaching the graduating condition of heart,

ren, in developing the fruits of the Holy Spirit; for all this is included in their covenant."

R5459 "We are assured that those who love the Lord, and who because of this will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way. Those who do not love the Lord with *all* their hearts--in whom self or some other idol has first place--will be seduced by the world, the flesh or the Adversary, into some form of rebellion against the Divine Word or Divine providences."

R5844:1:1-3 Subtitle: "SUBMISSION A TEST OF LOYALTY" "Sometimes the Lord's hand is *very heavy*. It was in the case of our Lord Jesus, heavy, *pressed down*. But when the Lord felt the Father's hand pressing down, He meekly bowed Himself beneath the weight, in humble acquiescence to the will of the One whose purpose He had come to carry out. But the Hand did not crush Him, although it seemed to do so. Instead of being a crushing, it was the Hand of Love, testing His obedience to the full. When His obedience was fully tested, the same Hand lifted Him up and "set Him at His own right hand in the Heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."--`Ephesians 1:20-23`.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But He cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not *faith* only, but *loyalty* also, is necessary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the Kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to His will. It is to those

when we are able to take the oppositions of the great Adversary and of the world and of our own flesh *patiently*, uncomplainingly, uncomplainingly, "joyfully"--as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord. Z'99-6R2412:6

"who, by *patient continuance* in well doing, seek for glory and honor and immortality" that God has promised "eternal life."--`Romans 2:7`.

We should recognize Divine providences and *look for* them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that *we* are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking His guidance.--`Psalm 123:1,2`."

R5844:1:4 "OUR ATTITUDE IN TRIAL" "This Divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; He could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it."

R5459 "Some there are who walk close to the Lord, who will not be driven from Him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's--not their own; they follow wherever the Lord may lead, because they have no will except the will of God."

T71:top "The burning of the sin-offerings represented the steady continuous submission of those classes to the fiery ordeal of suffering -- 'faithful [willing sacrifices] unto death.'"

R2411 (From Harvest Truth Database V5.0) GREETING AND EXHORTATION FOR THE NEW YEAR

--1899--

DEAR Friends of the WATCH TOWER family, accept, please, our editorial greetings and good wishes, as we cross the threshold of another year. We trust that each of us can truthfully sing with the poet,--

"Looking back, we praise the way,
God has led us, day by day."

And let us remember that the great Watchman of Spiritual Israel, the Lord, changes not; his exceeding great and precious promises are all yea and amen to those who obey him--to all who by faith abide in him, trusting in the merit of his atonement--who, possessing his spirit of love, are seeking to walk circumspectly in his footsteps. To all such, if they continue thus and abound, we guarantee that the year, 1899, will be a happy year, basing our guarantee upon the Lord's promises.

But how many, who *know* this full well, are disposed to be fearful, doubtful, unbelieving: and thereby are paving the way for

troubles! How long it requires for some of the pupils in the school of Christ to find out *why* they are in this school and under the Teacher! Surely, the object should be to be taught--to learn of him whom God has appointed to be the Teacher of all his justified and consecrated sons, adopted into his family. We do not come to this Teacher to obtain his certificate that we need none of his instruction; but that from his Word in conjunction with the daily experiences in life (his "providences" to all his pupils) we may grow daily in his likeness;--in grace and in knowledge.

If at first we, as pupils, get confused and mistake self-will for God's-will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson; nor (2) to be discouraged and disheartened. On the contrary, we are to *profit* by every experience; seeking that the lessons of one day shall be put in practice and become our aids on following days.

The most important lesson of this school-term is Faith: the faith

with which we became the Lord's and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning.), knowledge of the Lord--of his methods, his plan, his character. Hence we must study well our Teacher's words and general conduct and as well his providences or private instructions to us individually--interpreting these always by his words. Much of what we accepted at first by *faith* (respecting the Lord's goodness and wisdom) will gradually become *knowledge*: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

As in other schools, so in this, different degrees of learning are represented in the students;--some are in the primary stage of development; some in the intermediate, and some in the graduating class. The graduating degree of discipleship in the school of Christ is the one that all are to strive for: it is absolutely essential that we reach this degree, if we would pass examination --finish our course with joy and be granted the Master's "Well done!" and the prize of our high calling at the end.

We want to outline this course of "*study*" and to ask all the dear brethren and sisters of the WATCH TOWER family, who have not already started in this course, to take it up for the year 1899. Blessed are sure to be the results. You will find as you progress in it the peace of God, which passeth all understanding, ruling in your hearts: this will transmute the trials of faith and of patience into blessings, and the sorrows and disappointments of earthly hopes into channels of God's grace, and the perplexities of life into full assurances of faith. This graduating degree of faith, hope and love is attained by--

A FULL SUBMISSION OF OUR WILLS TO
THE LORD'S WILL!

Do you answer,--Why, that is what I have been wanting to do ever since I consecrated myself to the Lord; but I have not attained it;--What more can I do? Ah yes! so it has been with all fully consecrated children of God; for a long time we all made the same mistake of *wanting to* fully submit our wills to God's will, instead of *doing so*.

A good *wish* is an excellent thing, very important indeed, but if the wish does not lead to performance it is valueless. ⁽¹⁾Some people never get beyond the wishing point in any of life's affairs: they wish to rise at a certain hour in the morning, or to attend to certain recognized duties, or render some service, or speak some word of kindness or encouragement in the name of the Lord,--but they never fulfil their good wishes in deeds. The good wish should be followed by a good and determined *will*, which is sure to be favored by a way in matters fully in accord with the divine will. Now, without dropping a single good *wish*, let us begin immediately to make this a successful year, by throwing the entire strength of our wills into *doing*.

But now take care--you are on treacherous ground: a strong will is as dangerous as it is valuable. If misdirected, you have started a force, an energy, which may lead you far astray. And conscientious people are in danger along this line especially: for when their wills get hold of a matter which their consciences approve they may make as much of a blunder as did Saul of Tarsus under similar circumstances.

There is but one safe course; and to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the School of Christ, leading up to this graduating course. This final lesson to be learned is that the *wills* that are to be exercised in good deeds and good words are not our own wills, except as by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills; and our first lessons in this school were in keeping our wills *dead*. We can see as we look backward that by the Great Teacher's aid we won some victories over self-will, and have come to the place where our real desires are, as expressed by the poet,--

⁽²⁾"Lord, at length Thy love hath conquered,
None of self, and all of Thee."

But even after we have adopted the Lord's will (as instead of

our own natural preferences) and made it ours; and after we have resolved to *do* the Lord's will;--still we are in danger and need to walk carefully, lest we misapprehend the Lord's will and adopt the will and plans of fellow men or of a church, instead of the Lord's will. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in times past, makes use of human agencies in instructing his people, it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this, in order to teach us that he is the real Teacher. Hence he puts his Word, the Bible, as the test by which his people are to distinguish between true and false teachers, saying, "If they speak not according to this Word, it is because there is no light in them."-- Isa. 8:20.

⁽³⁾Coming to the Scriptures to ascertain *God's will*, we find that the great *work* which God asks of us is not work for others, but work in ourselves; subduing, conquering, ruling self. "This is the *will of God [concerning you]*, even your sanctification!" (1 Thes. 4:3.) Everything else, therefore,--our service of the household of faith, and our doing good unto all men, by home and foreign missions, etc., etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, Tho we should preach the gospel eloquently to others, and tho we should give all our goods to feed the poor, or become martyrs for a good cause, *without love*, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be *nothing*, from the divine standpoint.

⁽⁴⁾On the contrary, if we be sanctified to God by the truth--if our wills be dead, and the Lord's will be fully accepted as ours, in thought, word and act, we have attained the will of God and will win the prize as "overcomers"--even if, opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the truth's sake. Let us all note well this point,--"This is the will of God [concerning you], even *your sanctification*." Let nothing becloud or obscure this truth;--neither other truths nor errors. Let it dominate our course in life, and then, if God's will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all such opportunities to serve the truth to others,--to let their light shine to the glory of the Father and the blessing of fellow creatures; for this is his command to us: and we may be sure he gives no commands impossible to be obeyed. If you have been seeking opportunities of service and finding none, there must be something wrong: you may have been seeking some *special* service of your own preference (your old will meddling with your newly adopted will--the Lord's). Possibly the great Teacher sees pride remaining--pride which you would have been prompt to crush, had you recognized it; but which hid itself from you under the cloak of "self-respect." Possibly the great Teacher by his providence and his Word is saying to you, "Do with thy might what thy hand *findeth to do*." Possibly he sees that *you* would be spoiled by giving you a more important service for others, before you have learned the lesson of humility--all important in the Lord's sight. Act quickly, therefore, the time is short,-- "Humble yourselves, therefore, under the mighty hand of God [to do whatever service his providence has made possible to you], that he may exalt you in due time." --1 Pet. 5:6.

"THINK IT NOT STRANGE CONCERNING
THE FIERY TRIALS"

Have you never suffered for righteousness' sake-- a martyr to principle? Strange, when the Master so plainly declared that "*Who-soever* will live godly shall suffer persecution." Can it be that the Lord erred? Is not the danger rather that you have not been living godly? You say that it is your highest *wish*, to live godly; but do not forget the distinction already drawn between wishing and doing. Resign your own will entirely, put it all away and begin to *do* the Lord's, item by item, just as you are able to find and prove it in his Word--using the best human help you can obtain, in this seeking and proving. Soon the persecutions will come: and from most unexpected quarters.

⁽¹⁾ Compare R5653:1:2, Pro. 6:6-11

⁽²⁾ Hymn 224

⁽³⁾ Feb. 5 Manna, 1Thess 4:3

⁽⁴⁾ July 1 Manna, Eph. 5:8, 10

And when the persecutions come, be prepared for them--forearmed by God's Word; for they will be temptations to your flesh: through them the Adversary will seek to embitter your soul and to stir up in you the elements of the old nature reckoned dead--anger, malice, hatred, envy, strife. If this be the effect of persecutions in you, the Adversary is gaining the victory --you are not overcoming evil, but being overcome by it. The old nature will even call upon its best qualities to fight against persecution--it will call upon your natural sense of Justice to come, help and resist; it will call upon Conscientiousness to agree that the persecution is unmerited; it will call upon Benevolence and Spirituality, your love of family and friends, and every other good quality of your being--all will be appealed to either to fight the persecution or to abandon the course of godliness which led to it.

Then you will be in the thick of the fight, and unless previously armed with the panoply supplied in the divine Word, you are almost sure to lose faith, become terrified and flee. And whoever does this is sure to be wounded, if not captured by the enemy: for our armor is a front armor, not a back armor. It is invulnerable so long as we stand firm for the right, the truth, in our great Captain's name and strength--it is a hindrance to those who draw back.

But why should we flee terrified? Is not this the very *test* of our loyalty and devotion to the Lord and his Word, for which all of our previous experiences and instructions were but preparations? Is not this the very test the Lord declares indispensable to all who would be accounted victors and be made his joint-heirs in the Kingdom? Is not this the very opportunity for which we prayed, and are not the incidental persecutions exactly what our Lord forewarned us would be part of the cost of faithful discipleship? And are not these the very persecutions whose absence earlier in our Christian experiences made us wonder whether or not we were acceptable sons of God?--Heb. 12:8.

Surely, our answer to these questions must be, Yea, Lord! even tho because of weakness of the flesh the answer be not joyous as it should be, but through unbidden tears. And with this answer on our part the Lord is pleased; and angels of his mercy--his promises exceeding great and precious--minister unto us and strengthen us.

That is the time to "fight the good fight"--and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. ⁽⁵⁾If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions, ⁽⁶⁾"Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed his word you will hear him say, "Learn of me," and you will note with the Apostle, that tho he did no sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not in return; when he suffered he threatened not; but committed his cause to him that judgeth righteously." (1 Pet. 2:22,23.) ⁽⁷⁾If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discernor of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God

⁽⁵⁾ ½ July 2 Manna

⁽⁶⁾ Mat. 5:44; Lu. 6:27-28; Rom. 12:9-10

⁽⁷⁾ ½ July 2 Manna, 1Cor. 4:12

perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even *wish* to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love--the spirit of Christ.--Compare 1 Cor. 4:12 with 1 Cor. 6:10.

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead as you had hoped. For ⁽⁸⁾he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh *patiently*, uncomplainingly, uncomplainingly, "joyfully"--as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight." The first battle is the severest, and each subsequent victory is easier; for with each victory the new will (the Lord's will in us) grows stronger, and Hope's sight of the things God has in reservation for the faithful grows keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every victory: blessings of rest, peace, joy in the holy spirit and full assurance of faith, as our Teacher promised,--"*Blessed are ye* when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. *Rejoice and be exceeding glad!*"

From this standpoint, and from no other, is it possible to accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessings, however unpropitious they may appear on the surface.

It is from this standpoint (of victory over self-will --unto sanctification of spirit through obedience to the truth) that all the blessings and promises of the divine Word are ours in the fullest sense--"All things are yours,...whether things present, or things to come; ...[for] ye are Christ's; and Christ is God's." This is the graduating degree of the School of Christ, dearly beloved, in which we all seek to be approved during the year just begun. Let us unite our hearts and prayers, and above all our new wills, with each other's and with our Master's, to this end that we may be wholly sanctified and for the Master's use, present and prospective, made meet. "And the very God of peace shall bruise Satan under your feet shortly."--Rom. 16:20.

Let our prayers every morning ascend to God,-- "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer." (Psa. 19:14.) And every evening let us review the day, judging our hearts (wills) by the Lord's law of perfect love--praying his forgiveness of shortcomings, and thanking our Lord for the strength and grace which brought its victories.

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"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love."

⁽⁸⁾ July 3 Manna, Psa. 16:8

Hymn 192
Dead To The World

Not to ourselves again,
Not to the flesh we live;
Not to the world henceforth shall we
Our strength, our being give.

The time past of our lives,
Sufficeth to have wrought
The fleshly will, which only ill
Has to us ever brought.

No truce with vanity,
Or this world's idle show;
Lust of the flesh and eye, or pride
Of life, we shall not know.

Dead to the world and all
Its gayety and pride
To its vain pomp and glory be
Forever crucified.

When he who is our life
Appears to take the throne,
We, too, shall be revealed, and shine
In glory like his own.

Shine as the sun shall we
In the bright kingdom then;
Our sky without a single cloud,
Ourselves without a stain.
Like him we then shall be

Transformed and glorified;
For we shall see him as he is,
And in his light abide.

Hymn 193
Heavenly Aspirations

Now let our souls on wings sublime
Rise from the trivial cares of time,
Draw back the parting veil, and see
The glories of eternity.

The joys of time, of little worth,
Should not confine our thoughts to earth;
Why grasp at transitory toys,
So near to heav'n's eternal joys?

Shall aught beguile us on the road,
The narrow way that leads to God?
Or can we love earth's ties so well,
As not to long with God to dwell?

Lord, we would grasp the joys divine,
Find present joy in works of thine,
And press along the narrow way
That leads to realms of endless day.
