

July 6

What man is he that feareth the Lord? him shall He teach in the way that he shall choose. Psalm 25:12

IT is not for us to supervise the trials and difficulties which may beset us. It is for us to make an unreserved consecration of

(John 6:44-45 KJV) "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. {45} It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Pilgrim Echoes 489 "There are so many, even among the children of God, who will admit that the Lord can run the universe, or inspire a Bible, or hang the sun, moon and stars in their places, or design a perfect body, infinitely better than they ever could; but somehow they entertain the thought that they could have laid out their own experiences so much better than the Lord can. They might not put it in just such language, but that is what it amounts to.

People are so ready to criticize the work of the Almighty. The scientist tells how the human body could get along without this organ or that one. The theologian thinks we do not need the book of Jonah in the Bible, that the Word of God would have been better without it. And the Christian believes that we did not require this painful experience or that trying ordeal.

In each of these three cases it is a manifestation of the same thing; a lack of confidence in the wisdom of the Lord. However, we can readily understand why the scientist or unenlightened theologian does not have the necessary faith or confidence in God, but it does seem hard to understand why the consecrated Christian cannot believe 'that all things work together for good to them that love God, to them who are the called according to His purpose.'

R2352-2353 "We should view every affair and incident of this present life that is not painful as a cause for thankfulness to the Lord; because it is that much less than our covenant might legitimately require...

Not only are we to be appreciative of the smooth places along the 'narrow way,' in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations...Viewed from the proper standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in or Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light...

The chief feature of faith is confidence in God; that what he has promise he is able and willing to fulfil... The best illustrations of this true faith, this continuous confidence in God, is found, as we should expect, in our dear Redeemer's experiences and their narrative. Realizing he was in the world for the purpose of serving the divine plan, he real-

ized also continually the supervision of divine wisdom in respect to all his affairs: consequently he not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which he passed, and all the opposition with which he met, he recognized as being under the divine supervision. He knew that he was fully consecrated to the Father, and seeking not his own will but the will of him that sent him; he knew consequently that the Father's providential care was superintending all the affairs of his life.

This is forcibly illustrated in his answer to Pilate; when the latter said to him, 'Knowest thou not that I have power either to deliver thee or to put thee to death?' Jesus answered, 'Thou couldest have no power, except it were given thee of my Father.' Again he said, with respect to the cup of suffering and ignominy, 'The cup which my Father hath given me, shall I not drink it?' Indeed, it was sufficient for him in any and every matter to realize that the Father was controlling: this thought gave him courage to do, to suffer and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to his call, we may also feel sure that all things are working for our good: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, over sees our trials and ignominy and suffering; he permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings...

John 18:11 "The cup which my Father hath given me, shall I not drink it?" (Heb 13:5-6 KJV) "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. {6} So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

R2353-2354 "After the Apostle has urged us to be 'content with such things as ye have,' he adds the reason or ground upon which this advice is given, saying, 'For he hath said, I will never leave thee nor forsake thee.' Yes; this is the true ground of con-

tentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us,--and that such things as he grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good...

The sentiment of one of our precious hymns is quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with the understanding also, the words:--

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind.

"While blest with the sense of his love
A palace a toy would appear,
And prisons would palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcometh the world, even your faith;" because faith lies at the foundation of all loyalty to God and his cause. Faith in the divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vain gloryings and boastings... Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow;"

R2416 (From Harvest Truth Database V5.0 2006)

QUESTIONS ANSWERED

WILL COMMUNICATION BETWEEN HEAVEN AND EARTH BE RE-ESTABLISHED?

Question.--If the saints and the Lord are not visible to the

world during the Millennium, how will their loved friends, who did not have the same hope of union in Christ, have fellowship with them?

Answer.--In the present life the "saints" themselves do the most of the loving: true, they also are beloved to some extent by some who are not now the Lord's people, and not called to the high calling, but the loving of the latter is usually more of the selfish order of love, and less fervent.

The saints will be as able to love their kindred and the world in general as at present, and, we might say, more able, because of their perfected powers. Now, their chiefest love is for the Lord himself, their secondary love is for the household of faith, and as they love not the world, neither the things of the world, their love for the worldly is more of a benevolent *hope*--a wish for the welfare of mankind in general, and in particular of all to whom they are attached by earthly ties. The Prophet, speaking for these, declares: "I shall be satisfied when I awake in thy likeness;" with our perfected powers received in resurrection change we will comprehend the lengths and breadths, the heights and depths of the divine provision for our friends and for all men;--secured by God's love and wisdom, through the great sacrifice of atonement finished at Calvary.

As for the worldly: they will have little difficulty generally in assuaging their sorrows. This is evident from the fact that partings caused by death so soon lose their poignancy. The chief cause of much of the grief manifested at the present time is the fear and uncertainty with which the majority of people regard the future of the present life, and of that which is to come. The latter fear is born of misinterpretations of Scripture, inspired by false human traditions. When they shall come to know that their erstwhile friends, the saints, are forever with the Lord, they will be as satisfied as we now are satisfied to think of our Lord Jesus, our best Friend, as being highly exalted and on a different plane of being from ourselves.

As for the method of communication between the glorified Church and the world undergoing the disciplines of the restitution: we need not suppose that much communication and personal attention and care for our loved ones of earth will be necessary. What would be good for one person would generally be good for all, and our Heavenly Father's plan is so abundant in its provisions for the blessing of *all* that, understanding something of his character and plan, we already realize that he proposes to do for all mankind exceedingly abundantly more than all that we could have thought or asked for those we love most. So when the world has that which divine provision will make *general* during the Millennial age, there will be very little necessity, if any, for special interventions, or special communications by the saints to those for whom they now feel so solicitous.

And yet we can readily suppose that God has made some arrangement by which, eventually, there will be a communication between the (restored) earthly and the heavenly planes of being, as there was in Eden before sin entered,--when God either personally or through a representative talked with our first parents. Just how this communication will be established we are not informed, nor need it specially concern us, since we know that our Father is abundantly wise, and abundantly able, and abundantly loving, to do for

his creatures all things needful to the comfort and happiness of those who love and obey him.

ARE GREAT SACRIFICES AND SUFFERINGS NECESSARY TO JOINT-HEIRSHIP?

Question.--What about the majority of Christians who, believing in Christ, are not yet called upon to make any great sacrifices for his sake?

Answer.--For a general answer, we refer to the article in our issue of May 1st, 1895, entitled, "Perfect Through Suffering." Everyone who seeks to walk carefully and honestly before the Lord, in the footsteps of Jesus, will surely find that it will cause something of self-sacrifice--the sacrifice of human aims or plans or preferences.

But this question may be viewed in another light. The questioner may mean to lay stress upon the word "great," and may have in mind the endurance of persecutions such as came upon our Lord, the apostles, and others of the faithful in the past--imprisonments, "cruel mockings and scourgings," and violent deaths. Our answer, from this standpoint, is that ^[1]it is not for us to supervise the trials and difficulties which may beset us. It is for us to make an unreserved consecration of ourselves to the Lord, and then leave to him the decision of how great shall be our trials and besetments--how great our sacrifices in following his leadings. The Lord may see that some need special trials, more than others, and those things which to some would be great trials and imply great sacrifices, to others, because of greater love to the Lord and his cause, and greater zeal for service, the sacrifice might seem to be, as the Apostle expresses it of his own, "light afflictions, which are but for a moment, and which are working out a far more exceeding and eternal weight of glory." If we are doing our part faithfully--if we are faithful to the Lord and to his people, and to his truth, to the best of our knowledge and ability, God will surely oversee our affairs so that we shall have *just* the right experiences to develop us; just the proper opportunities of sacrifice which his wisdom sees to be appropriate and needful to us. He will leave no true son without chastisements, disciplines, neither will he forsake us in our trials, but will stand with us, so that we shall not be tempted above that we are able, having provided a way of escape.

In this enlightened day physical scourgings are not sanctioned by the *world*, nevertheless we may be called on to endure patiently and uncomplainingly "cruel mockings" of the *tongue*;--we may be imprisoned in the sense of being ostracized for the truth's sake;--as our Lord foretold, "They shall cast you out of the synagogue and *separate you from their company*: yea, whosoever shall kill you shall think that he doeth God service." Many to-day are *thus* imprisoned and killed in *influence* for the truth's sake. Thus the Apostle also declared, "I *die* daily." And all who will constitute the elect overcoming Church, must die *thus*. In the symbolic language of Revelation this is termed *beheading*, and we are assured that all who will share the First Resurrection and the Kingdom will have been *thus* symbolically *beheaded*.--Rev. 20:4.

[1] July 6 Manna, Psa 25:12

R5951 (From Harvest Truth Database V5.0 2006) GREATER SUFFERINGS--GREATER REWARD

--SEPTEMBER 24.--2 CORINTHIANS 4:16-18.--

FAINT NOT IN TRIBULATION--THE NATURAL MAN PERISHES-- THE NEW CREATURE GROWS--WHAT ARE LIGHT AFFLICTIONS? --WHAT IS THEIR DURATION?--WHAT IS THEIR OBJECT?--HOW SHALL WE ATTAIN THIS OBJECT?

"The things which are not seen are eternal."--Verse 18.

WHAT great Christian courage St. Paul's words and deeds manifest! He that endured so many hardships, a veritable thrashing-machine experience, nevertheless writes: "We faint not; for though our outward man perish, yet the inward man is renewed day by day." Ah, that was the secret of the matter-- the renewing of the inward man, the New Creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the

assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

Ah, here we have the secret of the Apostle's great zeal for God, for the Church, for the Truth! He endured as seeing Him who is invisible to natural eyes. (Hebrews 11:27.) St. Paul lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the New Creature in Christ Jesus. The world knew him not; but he knew himself, knew his God; and he was energized by the power Divine and by the Message of God's Word, which spoke to him peace and relationship to God through Christ, and also informed him of the glory, honor and immortality

awaiting all the faithful ones at the end of the way.

And this secret of the Apostle's own experience is an open one to all of God's family of spirit-begotten children who faithfully are continuing to walk in the footsteps of Jesus and to be taught of Him through the Word. We do not have so large a manifestation of Divine favor as had Jesus, the Head of the Church, and the Apostles, the foremost members of the Church; but still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."--2 Corinthians 4:17.

The Apostle gives the same thought when, writing about the resurrection, he declares how it will be with the Church in the resurrection. All the faithful will be glorified, honored, blessed, perfected--not blessed in the same degree, however; but, "As star differeth from star in glory, so also it will be in the resurrection of the dead." (1 Corinthians 15:41, 42.) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.--Daniel 12:1-3.

The Apostle's argument was that if the sufferings of Christ, in the Divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with Him in the coming glories. Instead, therefore, of saying to himself or to others: "I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest." St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ (Colossians 1:24.) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the Holy Spirit in his character, and thus prepare him for the Kingdom. (Romans 5:3-5.) Incidentally, we remember the assurance of the Bible--that only if we suffer with Christ shall we reign with Him, and that only those who become dead with Him shall live with Him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow

weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in *Verse 18*, in the words: "We look not at the things which are seen, but at the things which are not seen."

What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight--his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the Heavenly hosts, the coming Kingdom of glory, honor and immortality. By faith he saw the great Millennial Kingdom spreading out before him, and heard the Divine invitation to become an heir in that Kingdom, to be joined in heirship with the Master and Redeemer. He had accepted this invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the New Creature, the Heavenly things. Our ears have heard God's Message. We have been able to discern the things of the Spirit--the things which God hath in reservation for them that love Him, the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9.) We realize more and more that all the things of the present evil world are temporal in character; that they are to pass away with the New Dispensation which is just at the door; and that earthly honors and powers are all of less value every minute.

On the contrary, we see that the things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of doctrine? Whoever is well indoctrinated from the real Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the Kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a New Creature in Christ Jesus.--2 Cor. 5:17.

R2208 DIVINE SECRETS REVEALED

"The Secret of the Lord is with them that fear him; and he will show them his Covenant."--Psa. 25:14...

This "mystery" of the divine plan, hidden in parables, in figures, and in symbols from the world, and from the nominal Christian,--hidden from all except the fully consecrated children of God--is most beautifully symbolized in the Book of Revelation. As therein recounted, John was shown in a vision a symbolic panorama, illustrative of the subject. The heavenly glories were symbolized and the Father shown seated upon the throne of his glory, holding in his right hand a scroll sealed with seven seals. This was the *Mystery*, the *Secret* of the Lord, unknown to any one but himself--his plan for the salvation of the world. John in the symbol hears the proclamation, "Who is worthy to open the Book and to loose the seals?"--who is worthy to have committed to his care, the *execution* of the great divine plan, wonderful for its wisdom and love, and its lengths and breadths and depths and heights past human comprehension--that he may open it and execute it? A silence followed; and John fearing that this signified that none would be found worthy, and that hence the divine plan would never be fully revealed, and therefore could not be fully executed, wept much. But in the symbol the angel again touched him and said, "Weep not! for the Lion of the tribe of Judah, the 'Root of David,' hath prevailed to open the

Book, and to loose the seven seals thereon."

Ah yes! this was one significance of the severe trials and sufferings of our dear Redeemer;--in humbling himself, leaving the glory with the Father, becoming a man and ultimately giving his life a ransom for all, he was doing two works: not only (1) redeeming us with his own precious blood, but (2) additionally by this obedience he was commending himself to the Father, and proving himself worthy to be the Father's agent and representative in carrying out all the great "mystery of God" hidden from previous ages and dispensations. -- Eph. 3:3-5...

Then came the opening of the seals: the disclosing of one after another of the various features connected with the divine purpose. Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting "the mystery of God" to be a little more clearly discerned. And so God's people down through this Gospel age have been privileged to know something of the "Secret of the Lord;"--the divine plan. But not until the last seal was broken, did the scroll fly wide open, permitting the "Mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the *Mystery of God should be finished*, as he hath declared to his servants the prophets."--Rev. 5:1; 10:7.

This same thought, that God's consecrated people will have intelligence respect-

ing his plans far different from any the world will have, is everywhere kept prominently before us in the Scriptures, and must therefore be considered a very important indication with all who profess to be God's people;--distinguishing whether they are merely his "*servants*," or whether they are still more intimately connected and have received the spirit of adoption as serving "*sons*," and are being treated as sons;--made acquainted with the Heavenly Father's plan.

Our text speaks merely of the fear (reverence) of the Lord, but, as we have seen, this reverence *continued* leads into the very deepest work of grace obtainable; --to a fullness of consecration to the Father's will and service. It is of this class who fear (reverence) the Lord that we read,--"They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his word [esteeming his Name, his Honor, his Will above any earthly, sectarian name or work]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them [they "shall be accounted worthy to escape" the severity of the great time of trouble with which this age shall end], as a man spareth *his own son* that serveth him." These who reverence the Lord, in this full and Scriptural sense, are surely the Lord's "elect," "the body of Christ," the "overcomers," the "little flock,"

the "royal priesthood," who shall reign with Christ, and with him bless all the families of the earth in due time.

The privilege of this "royal priesthood" to know "the Secret of the Lord," to comprehend "the deep things of God" hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. When the Tabernacle was set up, with its beautiful golden furniture, lamp stand, table of shew bread, golden altar, etc., all symbolizing spiritual things, they were covered over, hidden, not only from the ordinary Israelite, but even from the Levitical "servants" of the Tabernacle, who were not even permitted to *look therein*. The privilege of seeing those typical secret things, reserved exclusively for the priests, thus typified "the royal priesthood" and their exclusive privilege of understanding the mysteries of God, his Secret.

"HE WILL SHOW THEM HIS COVENANT"

But our text adds, "He will show *them* his covenant." This is stated as tho it were a very important matter to see or clearly understand God's Covenant: and it is an important matter, for God's Covenant is really the key to the entire divine plan. What God promised to Abraham in the Covenant, "In thee and in thy seed shall all the families of the earth be blessed," included directly and indirectly all the riches of divine grace. Yet, how few see this...

But with our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what is his will and his way, we look at the Great Covenant, and behold, it opens gloriously before us into three parts: (1) All the families of the earth--every member of the human family is to receive a blessing. (2) The Seed of Abraham is to be the *channel* of these divine blessings to every creature. (3) This Seed in its primary sense we find meant our Lord Jesus Christ; but in its secondary sense it includes the "bride the lamb's wife," his jointheirs in this Covenant and in all of the divine mercies. This is clearly set before us by the Apostle in his letter to the Galatians.--3:16,29...

We see also that the work of blessing cannot begin in its proper sense until this entire "Seed" is *complete* and glorified: and that with this glorification of the Church with her Lord, in the end or "harvest" of this Gospel age, will come the time mentioned by the Apostle Paul in his letter to the Romans (8:18,23), when the "groaning creation" shall be blessed by the "manifestation of the *sons* of God," in the glory of the Kingdom...

The Covenant then shows us our privilege of the present time, of becoming "heirs of God and jointheirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together." And it shows us the object of this trial, the object of this election, the object of the glorification of the Church, to be a work of mercy, blessing, helpfulness, toward the remainder of mankind. The Covenant is broad: it does not promise, merely, that all the families of the earth who will be so fortunate as to be living at the time when the Seed is complete

will receive a blessing; neither does it merely say that all the families proceeding from Abraham, dead and living, will receive a blessing; but comprehensively it promises a blessing to "all the families of the earth,"--those who have fallen asleep in death as well as those who will be alive at the time of the establishment of Christ's Kingdom.

To this end our Lord Jesus became Master or "Lord of the *dead*:" he bought *all* with his own precious blood: "He is the propitiation for our sins [the Church's sins] and not for ours only, but also *for the sins of the whole world*." And as we have received a blessing as the result of his ransom, so in God's due time "all the families of the earth" will also receive a blessing because of the *ransom*. It is from this standpoint that the Church is called the "first fruits unto God of his creatures,"--not the entire harvest. The first-fruits are to be used of the Lord as his instruments for blessing the remainder...

THE BOOK OF THE COVENANT

As we have just seen, the divine blessings are all hidden in the Abrahamic Covenant,--to which were added because of sin the Mosaic (typical) Covenant and its antitype the Covenant in Christ, the New Covenant sealed with his blood.

The Bible is the great Book of these Covenants. And it like every other feature is considerably hidden, obscured, to the natural man; and its deeper and grander presentations can be seen only through the veil of types and shadows, parables and symbols. And the privilege to look beyond this veil, and to grasp the spirit of the truth, is reserved in large degree for the class mentioned in our text foregoing:--"The Secret of the Lord is with them that reverence him, and he will show them his Covenant."

To this class--them that fear the Lord and have his Secret and know his Covenant--the Bible becomes a Chart of the Ages, which shows not only the coast lines and rocks and sand bars of the six thousand years of evil, but also the blessed port then to be reached, and the glorious land of blessing and righteousness and divine favor--the thousand years of Christ's Millennial reign.

To this same class the Bible is a Compass also, which, in connection with the Chart, indicates to them the divinely directed route, by which they are to *escape* certain troubles coming upon the world, and by which they are to *obtain* certain trials and experiences which will be valuable to them in fitting and preparing them to be jointheirs with Christ in the Kingdom. Without this Compass they might indeed be able to judge in clear weather of some portions of the route, but never satisfactorily: and in times of storm and darkness, sun, moon and stars obscured, these, like the world, would be left to the mercy of their own imperfect judgments as to which way to steer, and would feel all the trepidation and uncertainty which so many others feel, were it not for their Compass. But the Compass can be seen, and its directions followed, however dark or obscure the natural light; and following its directions the Lord's people are to attain unto their high calling--make their calling and election sure.

The Lord's Word, in the hands of this same class, may be compared to a Telescope, whose properly adjusted lenses represent the bringing into harmony of the human will with the divine will, in Christ. Careful adjustment is required that we may get a proper focus; but when this condition is obtained, wonderful things through the Bible we see. The far off and indistinct promises are brought nigh, made clear and plain. Hitherto unseen features of the divine character and plan are made manifest; and by the aid of this Telescope the lengths and breadths, the heights and the depths of divine Wisdom and Love and Power may be much more closely approximated by our finite minds.

To this same class the Bible is also a Microscope. The proper adjustment of its lenses--the complete consecration of the human will to the divine--brings to bear upon all the *little* affairs of life a power which magnifies them, and shows us their importance as never seen by us before, and as cannot be seen by the world in general. Through the Bible as a Microscope, we can see that all the trifling affairs of the present life are potentialities, which, under divine direction, are working together for good to "the called ones according to his purpose." It *magnifies* the Law of God, shows us how grand, how sublimely perfect and altogether reasonable, is every requirement of God. It shows us that the weaknesses and imperfections which hinder us from measuring up to the standard of that perfect Law are inherited from father Adam. It shows us that the blemish of sin has affected not only our physical systems, but also our mental and moral faculties; and thus it points out to us that our own reasoning on every subject requires to be re-adjusted and harmonized with the spirit of the divine Law; and thus it enables us by such mental and moral adjustment to obtain what the Apostle calls "the spirit of a sound mind." It not only shows us what we could not see before of our own shortcomings, but graciously it indicates also how after coming into Christ and being covered with his robe of righteousness by faith, we may to some extent make up for these deficiencies by adding to our faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness Love, which things, as they more and more abound, will incite us to cultivate fruitfulness, in the use of the knowledge of our Lord Jesus Christ. --2 Pet. 1:5-8.

In view of the blessings attached let us strive more and more to retain and to cultivate that true *reverence* for the Lord, which is not only the beginning of wisdom but also its end; that through it we may have the benefit and helpful assistance of all the gracious provisions which God has made for the progress of those who love him, in knowledge and in character; that in due time, if we faint not, we may inherit the promises and share the glories of our Father and our Lord.

R187 Our Teacher...

Let Him guide thee with His eye; Ps. 32:8.

Let His hand thy need supply; Phil. 4:19.

Let His goodness satisfy,-- Ps. 65:4.

Let Him teach thee.

Let His good word sanctify; Jno. 17:17.

Let the furnace purify; 1 Peter 1:7.

Let Him say "Fear not; 'tis I," Mark 6:50

Let Him teach thee.

Let Him probe thy heart within; Ps. 66:10.

Let Him search out every sin; Ps. 139:23.

Let the glorious light shine in,-- 2 Cor. 4:6.