

Songs in the Night

January 1

"O come, let us worship and bow down: let us kneel before the Lord our Maker.

[`Psalm 95:6`](#)

WHEN once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eyes of our understanding of him with whom we have to do, as the great heart-searcher and caretaker of his church, we fall before him humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his favor and blessing. But as he touched John gently, raising him up, so he has spoken to us comfort, peace, and love, assuring us that we have not an High Priest that cannot be touched with a feeling of our infirmities, but on the contrary, One who is able to sympathize and mercifully to assist, One who has bought us with his own precious blood, who has accepted us and will number us as his body members so long as we abide in him, seeking in our hearts to know and to do his will. `Z'05-169`
([Hymn 69](#))

January 2

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. [`Ephesians 5:8`](#)

THE Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in heaven. He forewarns us that many will not appreciate our good works, but will say all manner of evil against us falsely, for his name's sake. He assures us that the children of darkness hate the children of light, but he admonishes that in these experiences we should "rejoice and be exceeding glad; for great is your reward in heaven." Such is the sentiment of the children of the light that they will rejoice even in persecutions and in tribulation. As they let the light, the truth, shine out, the error will be manifested to those of right understanding and of noble heart. `Z'15-201`
([Hymn 275](#))

January 3

Whosoever drinketh of the water that I shall give him shall never thirst. [`John 4:14`](#)

ERRORS, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth; and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life.

Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters. `Z'99-27` ([Hymn 146](#))

January 4

He knoweth the way that I take. `Job 23:10`

WHILE the more exposed to Satan's attacks and to severer tests of our hope, faith, and love as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare, and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us and that all things (even the seeming evils of life) he is able and willing to overrule for our highest good; because we love God and his way and his plan more than self and self's ways--because we are called according to his purpose and have accepted the call, are in sympathy with its objects and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure. `Z'95-3` ([Hymn 99](#))

January 5

The gift of God is eternal life through Jesus Christ our Lord. `Romans 6:23`

WHILE the Heavenly Father may not be pleased to grant us either for ourselves or for our children immunity from pain, suffering, and death, nevertheless he has made a still grander and more glorious provision for us through our Lord Jesus Christ--a provision for our eternal life. But this gift is reserved for those who either now or in the future shall cultivate and exemplify generosity, faith, love toward God and man. Blessed are we whose eyes and ears of understanding are now open to know the grace of God, to appreciate the same--we who are now in the school of Christ to develop the fruits and graces of his Spirit, the likeness of our Lord. For such is the kingdom, the joint-heirship and blessings and privileges not only of eternal life, but of joint-heirship with Christ. As for the world in general, it will be required of them during the millennial age that they also shall develop the fruits and graces of the Lord's Spirit if they would be accounted worthy of eternal life. Sonship implies likeness, and none are to have eternal life except those acceptable as sons. `Z'04-285` ([Hymn 235](#))

January 6

Thou compassest my path and my lying down, and art acquainted with all my

ways. [` Psalm 139:3 `](#)

OH HOW narrow is the way in which the saints must walk who follow in the footsteps of the Master! There is self-denial at every step, but Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me." If we cannot prove our love for the Lord by thus sharing in his reproaches and self-denials, we are not of the class he wishes to make his bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once impelled us, endurance of our trials will become more difficult if not impossible; but let us take the apostle's advice, and forgetting the things behind, seek new conquests over the world and flesh and devil. ` Z'87-Jan., p.3 ` ([Hymn 12](#))

January 7

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. [` Romans 13:12 `](#)

CONSIDER the light you have now received--the light of the knowledge of God, of his will, of what to live for, and of what kind of characters they are to whom the Lord will be pleased to grant the reward of eternal life, even the highest form of life. Having all this knowledge, put it on as an armor to protect you. Knowing what God requires, put all this on, not as a robe, but as an armor over the robe. Put on the breastplate of righteousness covering the heart. Realize that nothing but heart purity and absolute loyalty to God may be considered. Realize that God is for us. Take the Sword of the Spirit, the Word of God, and all the various pieces enumerated by the apostle. These constitute the "armor of light," so-called because it is obtained from the light of truth. ` Z'15-282 ` ([Hymn 164](#))

January 8

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. [` Genesis 24:58 `](#)

THIS well represents the question which comes before those called to be of the bride of Christ. They hear that he is the "Only Begotten of the Father, full of grace and truth." They hear that he is Lord of all, the inheritor of the "exceeding great and precious promises." They learn that union with him will mean the pleasures of fellowship forevermore and participation with him in all his great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebekah did, with great promptness....Only a whole-hearted love for the Lord and a well-grounded faith ...will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory. ` Z'13-60 ` ([Hymn 87](#))

January 9

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. [Matthew 4:10](#)

DURING the forty days in the wilderness our Lord had come to see that the dominion of earth could be attained only through great suffering. He was weak from his long fast, and all the details of prophecy were before his mind. He saw himself as a lamb dumb before his shearers; as the serpent lifted up in the wilderness. Satan's suggestion was a temptation, but after consideration he saw that Satan was asking him to violate his covenant--to go contrary to God's will. Immediately he answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left the Lord, finding nothing to work upon--so loyal was Jesus to the Word of Jehovah. Afterwards the angels came and ministered unto him. `Z'12-262` ([Hymn 200](#))

January 10

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. [Psalm 71:16](#)

THE tears and sorrows and battlings in strife against the world, the flesh, and the devil are all very necessary in the present time; and we should neither hope nor expect to be crowned as victors without passing through such experiences. In the battle we learn not to think of ourselves more highly than we ought to think; we learn of our own weaknesses and imperfections and our need to walk closely with the Lord, if we would keep our garments unspotted from the world. We learn also to trust his grace, and that "our sufficiency is of God." We learn that "greater is he who is on our part than all they that be against us." We learn that the victory that overcometh the world is neither the strength and perfection of our flesh, nor merely the strong resolution of our minds, but the latter helped and strengthened by him who assures us that his strength can be perfected in our weakness. It is here that we learn that all things are working together for good to them that love God. `Z'97-227` ([Hymn 266](#))

January 11

Thou shalt guide me with Thy counsel, and afterward receive me to glory. [Psalm 73:24](#)

THE humble and believing children of God will realize that while they may not be able at all times to understand the Lord's ways in all his dealings, they can know of his wisdom, love, and care, and they can therefore trust him where they cannot trace him. We should not expect to be able always to comprehend the divine wisdom, which is so much beyond our own; yet we can often see it afterward. Sometimes his discipline may be severe, and by no

means easy to bear, yet "afterward it yieldeth the peaceable fruit of righteousness." After the bitter comes the sweet; so let us take the bitter patiently, and rejoice in hope of the sure fulfilment of all the exceeding great and precious promises to be realized in due time by those who patiently continue in well-doing--in submitting without reserve to the providence of God, to the guidance with his counsel. `Z'93-232` ([Hymn 242](#))

January 12

I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation. `Psalm 40:10`

IF EVERYTHING else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of him who has called us out of darkness into his marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with him in his great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil. `Z'13-315` ([Hymn 275](#))

January 13

Herein is My Father glorified, that ye bear much fruit. `John 15:8`

THE Lord announced himself as the true vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression "true vine" suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the "vine of the earth," and the casting of the same into the winepress of the wrath of God at the end of this age. (`Rev. 14:19`) There was, therefore, a deeper meaning in our Lord's words, "true vine," than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care. `Z'05-121` ([Hymn 70](#))

January 14

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. `James 1:19`

THE force of character which permits of anger is the very same force which otherwise directed signifies intensity of love: the inability to be angry under proper cause would imply imperfection, blemishes, just as inability to love strongly would imply similar defects of character....We who have been begotten of the Holy Spirit and who thus have the "mind of Christ," have the mind or disposition that is loving, generous, kind, forgiving toward our fellows and that is reverential and obedient toward God. This is the spirit or disposition that is of the Father and of the Son: the opposite disposition or spirit is of the Adversary. The two spirits or dispositions are so opposite that we cannot have both at once--we cannot serve God and mammon, Christ and Belial. `Z'07-26` ([Hymn 49](#))

January 15

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. `Luke 6:12`

WHO has not noticed that all the great Bible characters used of the Almighty were accustomed to go to him regularly in prayer and to seek for guidance from him in respect to every matter? Even the great Redeemer, holy, harmless, undefiled, and separate from sinners, needed to pray to the Father--needed his fellowship and communion--needed to be in touch with the Infinite One. Some may ask, Would the Almighty change his plans in answer to our petitions? Assuredly he would not. Indeed, on the contrary, we are cautioned in the Scriptures to ask only according to his will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word and being enlightened thereby respecting the divine program that we may ask in harmony with every feature of it and receive strength and encouragement through the answer to our petitions. `Z'11-411` ([Hymn 239](#))

January 16

The eternal God is thy refuge, and underneath are the everlasting arms. `Deuteronomy 33:27`

THE Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and "lying wonders" and tell us that the Lord will send or permit a strong delusion that they may believe a lie. If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "very elect"; and the "very elect" will be preserved, not through their

own wisdom or superiority, but through the power of God, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." `Z'09-123` ([Hymn 304](#))

January 17

Rest in the Lord, and wait patiently for him. `Psalm 37:7`

WE MUST not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as new creatures; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you; but rejoice." (`1 Pet. 4:12, 13`) He who numbers the very hairs of our heads is never indifferent to the sufferings and needs of his weakest and humblest child. Oh, how sweet is the realization of such loving, abiding care! "When he giveth quietness, who then can make trouble?" `Z'15-345` ([Hymn 137](#))

January 18

If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. `Romans 8:10`

FROM the divine standpoint the body is treated as dead, but the spirit, or mind, is treated as alive. It is the new creature which God recognizes, to which he purposes to give a new spirit body in due time--in the first resurrection. It is necessary that this thought be clearly fixed in our minds, in order that we may continually realize our peace toward God and his favor and sympathy toward us in Christ. If we lose sight of the fact that God regards us from the standpoint of the will, if we get to thinking of ourselves and God's estimate of us as according to the flesh, we are sure to get proportionately into darkness and confusion and discouragement. But let us not forget, on the other hand, that the spirit, or will, is counted alive because of its righteousness, because it is in harmony with God. Let us, therefore, never be slack in respect to the will, or intention, governing the conduct of our lives, but remember that any laxity will mean the proportionate loss of spiritual life. To will right is always possible to us, and nothing less than an absolutely loyal will could be acceptable to God in Christ. `Z'03-171` ([Hymn 277](#))

January 19

A friend loveth at all times, and a brother is born for adversity. `Proverbs 17:17`

WELL has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution, and adversity, has never known love in its true sense, but merely a certain brand of selfishness--the love of the world. As God commended his love toward us and showed us that not through selfishness, but generosity, at a great cost to himself, he provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice. Let us judge, then, of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies, even, by our willingness to sacrifice in their interest and for their highest welfare. `Z'08-248` ([Hymn 23](#))

January 20

If any man suffer as a Christian, let him not be ashamed. `1 Peter 4:16`

THE apostle was not ashamed of his sufferings, because he realized that they were endured for Christ's sake. Any man or woman would feel and should feel deeply pained at a public arrest and imprisonment as a felon, as a violator of the law. But when these things are experienced, and we can realize that they are coming to us because of our faithfulness to the Lord, in following in his footsteps, we may rejoice in ignominy, rejoice in things which otherwise would be shameful and detestable. If, therefore, in the Lord's providence, arrest or imprisonment or scourging should come to any who read this article, and if they can directly or indirectly trace their tribulation to faithfulness to the Lord and his truth, let them not be ashamed; let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also it was with our Lord Jesus. He was placed under arrest; he was bound; he was scourged; he was publicly insulted; he was even crucified as a blasphemer against God. `Z'03-140` ([Hymn 13](#))

January 21

The eyes of the Lord are over the righteous, and his ears are open unto their prayers. `1 Peter 3:12`

OUR Heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads?...Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is--because he loves us--that through Christ he extends to us the gracious favor of coming to him as children to a father....We need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance....It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. `Z'95-213` ([Hymn 293](#))

January 22

By love serve one another. [Galatians 5:13](#)

LET us judge of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart. `Z'08-249` ([Hymn 23](#))

January 23

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. [Acts 2:42](#)

ALL of God's people can dwell together in love, in fellowship, under the divine care as a "royal priesthood," "seated together in heavenly places"--in the antitypical tabernacle's "Holy." So far as our earthly abode is concerned we may today live comparatively closely, by virtue of the convenient railway and mail services. It behooves us all, therefore, to "speak often one to another" that, as the prophet declares, the Lord may hear and note and prosper our blessing of one another. ([Mal. 3:16](#)) And we suggest that it is a partial fulfilment of the injunction that we "make straight paths for our feet, lest that which is lame be turned out of the way," if we seek such dwelling places as will conduce to our occasional interchanges with the household of faith. Let us put God first, and Christian fellowship and growth in grace second, and both before wealth, in all of our reckonings. Thus we will best seek first the kingdom of God and its righteousness, and find all other things added in proportion to our real needs as new creatures. `Z'07-345` ([Hymn 97](#))

January 24

David went on and grew great, and the Lord God of hosts was with him. [II Samuel 5:10](#)

DAVID'S experiences in waiting for the kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate all serve to illustrate a great lesson to the Gospel church. We also are called to sit upon the throne of the Lord-- to rule in his name. We also have been anointed to office by the Holy Spirit, which the apostle

declares is a foretaste of the glory and joys into which we shall enter when the crowning days shall have come. If discipline, self-control, faith, moderation, and hope were all requisite to make David a king over the Lord's people and to properly represent him in government, how much more severe lessons should be for us who are called to so much higher a station--to the throne of earth as God's representatives and to the royal priesthood, ruling, judging, and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and be brought into full harmony with God! `Z'08-268` ([Hymn 300](#))

January 25

The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith.
`[Proverbs 10:22](#) R.V.`

WHOEVER has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy, and happiness? Wherever we go we find all--rich and poor--seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures forevermore--more than the life that now is, and the coming one! Those whom the Lord makes rich with his promises and his favor, his guidance and his blessing, have the joy which others are vainly seeking. These true riches during this Gospel age are obtainable by all who have the "hearing ear," and who learn of God's favor in Christ. In Christ are hidden all the treasures of divine wisdom, love, and power. `Z'13-30` ([Hymn 179](#))

January 26

My covenant will I not break, nor alter the thing that is gone out of My lips. `[Psalm 89:34](#)`

THESE words of Jehovah God are very comforting and satisfying to his faithful children. As faith becomes a basis for things hoped for, so confidence and experience constitute a basis for faith to rest upon. The unchangeableness of our God is one of the attractive features of his character: his assurance is, "I am the same, I change not." Even when the Lord's word or sentence is against us--as in the case of his pronouncement against sin and sinners--and even though his unchangeableness will not permit him to excuse sin or clear the guilty, this very constancy becomes an assurance to us that as God has been strict and unchangeable in regard to the penalty pronounced, he will be equally strict and equally unchangeable concerning all the good promises and covenants which he has made to us. `Z'02-342` ([Hymn 219](#))

January 27

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. ` [John 14:16](#) `

WHAT a satisfaction, what a comfort has come to the Lord's people through their privilege of being used by him and adopted into his family by the begetting of the Holy Spirit, the adoption of the Holy Spirit, the anointing of the Holy Spirit, the holy influence, the blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious plan of salvation for ourselves and all the families of the earth!...Truly, as our Lord said, the Holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things--the millennial kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth! `Z'08-139` ([Hymn 91](#))

January 28

We know that the whole creation groaneth and travaileth in pain together. ` [Romans 8:22](#) `

DEARLY beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition, and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to cooperate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace. `Z'02-263` ([Hymn 38](#))

January 29

The Lord is my strength and song, and he is become my salvation. ` [Exodus 15:2](#) `

THE Lord is our strength; we lean not upon human might--neither of our own or of other men. We hold the Head, from whom not only come the laws which govern us, but from whom come the strength, the direction, the protection, the care, which we need and which we enjoy. The Lord is become our salvation; he has saved us from the condemnation of sin through faith in the blood; he has rescued us from the love of sin. He has not only revived

us, but strengthened us, and enabled us to walk in the narrow way, and to do so with joy and gladness and leaping. He is our salvation already--the salvation that is to be brought unto us, and thus to be complete in us, in the first resurrection, is already begun--for we are already passed from death unto life, and have the witness of this in the Holy Spirit. `Z'02-10` ([Hymn 120](#))

January 30

Let the peace of God rule in your hearts. `Colossians 3:15`

THE peace and joy which surpasseth all human understanding was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive riches of grace through the Holy Spirit-- those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace --the lengths, breadths, heights, and depths of the love of God. `Z'99-93` ([Hymn 244](#))

January 31

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. `Isaiah 43:2`

IN VIEW of the fact that all of the called, chosen, and faithful must be required to pass through the school of experience, discipline, and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that "behind a frowning providence he hides a smiling face." The waters of affliction, disappointment, perplexity, trouble, will be about us, and we are not to float with the current either, but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten. The Lord will pull us safely over to the other side, where we shall have life, and that more abundantly, with the glory, honor, and immortality which he will provide for his bride--his elect. `Z'07-171` ([Hymn 93](#))

February 1

At midnight Paul and Silas prayed, and sang praises unto God. `Acts 16:25`

THE Christian life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience experience; and experience hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"--beyond the veil. (`Rom. 5:3, 4; II Cor. 4:17`) We thus partake in the cup of suffering and joy which is an earnest of

our inheritance.... This rejoicing in Spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way. `Z'10-117` (Hymn 65)

February 2

Let the saints be joyful in glory: let them sing aloud upon their beds. `Psalm 149:5`

THE Psalmist here foretells that the saints at this time are at rest upon their beds, while they sing God's praise. The statement might be meaningless to us until we understand from other Scriptures that these beds represent creeds or the sum total of one's religious belief....The true saints of God have at this time beds of full and proper size, and a cover which is warm and ample. They are shown in this prophetic picture as taking their ease, resting in faith, while others are restless and uncomfortable. But while thus resting in these good beds, representing their mental attitude and heart condition, and while praising the Lord, they are using skilfully the "two-edged sword." This sword in their hands is the Bible. `Z'15-346` (Hymn 182)

February 3

Thy statutes have been my songs in the house of my pilgrimage. `Psalm 119:54`

IT IS written, "He giveth songs in the night," and "He hath put a new song into my mouth." It causes us no surprise to know that the saints will "be joyful in glory," and sing aloud with the high praises of God in their mouths when it shall be given to them to execute the judgments written, but it may strike some as peculiar that the present conditions of imperfection and frailty, in which we groan and are burdened, should be a condition in which songs and thanksgiving and joy should prevail with us. Nevertheless, this is the divine will, as it is the divine statement respecting all who are truly overcomers: they are all to be joyful in the house of their pilgrimage. Respecting this joy our Lord declares, "Your joy no man taketh from you." So then, while there is a measure of groaning because of some burdens on the part of those who have attained to the new life, there are also blessed joys which the world cannot give, neither take away; and these are the source and cause of the unceasing joy and "songs in the night" before the glorious dawn of the new millennial day. These songs are inspired by the joys granted us in the house of our pilgrimage--while we are actually absent from our "home." `Z'97-305` (Hymn 179)

February 4

Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. `Numbers 10:29`

WHOEVER comes with us receives a blessing, and in urging any to come with us we receive a blessing because our own faith is encouraged, stimulated, and our own obedience also to the Lord; for shall we say to others, The Lord will do thee good, and not experience good

ourselves and not realize the blessings we are receiving day by day from the Lord's hand? And if they do come with us, how the fact that we have suggested the matter and promised them a blessing would help to keep us from murmuring and complaining, and from manifesting anything else than the good we are continually receiving from the Lord. We do well, then, as spiritual Israelites, to follow Moses' example in our appeals to those who are under our influence--we do well to quote to them the promises of the Lord, and to show our faith in the same. `Z'07-235` (Hymn 38)

February 5

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. [`Ephesians 3:20`](#)

LET us gird up the loins of our minds and be sober-minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith, let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look, not with doubt and fear, but with full confidence that the grandest of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord. "Faith can firmly trust him, come what may." The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us out of darkness into his marvelous light; and the more such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure --which will enable us more and more to live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the Adversary, and our own flesh. `Z'06-359` (Hymn 126)

February 6

Set your affection on things above, not on things on the earth. [`Colossians 3:2`](#)

SINCE the constant tendency of the flesh is downward and in opposition to the new mind, it follows that those even who have already consecrated to the Lord need to reset or re-establish their affections on the heavenly things continually. A little carelessness, a little looking away from the things which God hath in reservation for them that love him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would speedily mean great loss to us--the revival, the strengthening of the old nature and the proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus. `Z'07-4` (Hymn 183)

February 7

I am the living Bread which came down from heaven. [`John 6:51`](#)

WHEN our Lord declared himself to be the Bread from heaven many of his hearers failed to comprehend the metaphor, and said, This is a hard saying. Will this man give us of his flesh to eat? They failed to see that our Lord personified the truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him. To eat the flesh of Jesus literally would have merely produced flesh, but to eat of him in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his spirit and disposition, is the proper thought. As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his Spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light. `Z'07-186` (Hymn 71)

February 8

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. [`Psalm 32:11`](#)

WE TRUST that all of our readers are coming to appreciate this blessed message more and more--to be glad in the Lord--a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the millennial kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great Adversary, Satan, shall have been bound. `Z'08-331` (Hymn 248)

February 9

Thou shalt remember the Lord thy God. [`Deuteronomy 8:18`](#)

THE more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefore. The grateful, thankful heart may go on from grace to grace, from strength to strength; from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dirth, and if persisted in, to spiritual death. `Z'02-286` (Hymn 179)

February 10

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. ` [Daniel 12:12](#) `

WHAT blessings have we received? Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord find that he not only comes in and sups with them, but that he becomes their servant, comforts them, and serves them with "meat in due season." This accounts for all these blessed truths upon which we have been feasting since we have entered into the light of present truth, and it proves that this divine plan of the ages is not from any human being, nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God. `Z'14-330` (Hymn 230)

February 11

And the Logos became flesh, and dwelt among us. ` [John 1:14](#) ` (Diaglott)

BECAUSE all of the human family were children of Adam and sharers in his death sentence, no man could give to God a ransom for his brother. (` [Psalm 49:7](#) `) God so shut up the matter that Adam and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, his Only Begotten, that he should become a man and be the Redeemer of the race--Adam and all his children. `Z'13-347` (Hymn 62)

February 12

We are laborers together with God. ` [I Corinthians 3:9](#) `

THE one work of the Gospel age has been the selection of the spiritual seed of Abraham, through whom all the families of the earth shall be blessed--shall become of the earthly seed. This promise that all the families of the earth shall be blessed cannot be fulfilled until the spiritual seed shall be completed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There has been but one work from first to last. And so we read; "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." (` [John 4:35-38](#) `) Whether it was at the beginning, or now at the close of the age --the time of the reaping--it is all one work, and there is the one purpose being served, the gathering of the elect. `Z'13-261` (Hymn 275)

February 13

Faithful is He that calleth you, who also will do it. ` [I Thessalonians 5:24](#) `

WE HOPE, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The

Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our hearts are perfect before God we shall bring our words, our actions, and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our Heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the heavens." Then our Lord will present us before the Father--the "bride adorned for her husband"; he will present us with exceeding joy--blameless. `Z'16-165` (Hymn 230)

February 14

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. [`II Corinthians 4:17`](#)

ARE we willing to bear the hatred, the scorn, the contumely, which loyalty to the truth brings? Is our Father's loving favor more, far more, to us than the favor and smiles of the whole world--even more, far more, than life itself? If so, we can go forth in his name, rejoicing as we go, praising him with our lips, singing the new song which he hath put into our mouths, "even the loving-kindness of our God." It costs something to sing this song. `Z'14-119` (Hymn 17)

February 15

For the Lord taketh pleasure in his people: he will beautify the meek with salvation. [`Psalm 149:4`](#)

THESE are the ones whom the Lord is pleased to instruct and guide in the knowledge of his Son, and into all his blessings. If they continue to be meek, he is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit under the terms of the primary and original covenant. These will be the seed of Abraham. From these the blessing will go to all mankind who will be obedient during the millennial reign. After the final test at the end of the millennial age the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all wisdom; and they will have profited by this instruction. `Z'13-381` (Hymn 10)

February 16

This is the rest wherewith ye may cause the weary to rest; and this is the refreshing. [`Isaiah 28:12`](#)

WE ARE resting in the Lord's promises--we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfil all his good Word. This peace, or rest, is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and

we shall thus have more of the peace of God every day, and be able to abide in his love.
`Z'14-103` (Hymn 112)

February 17

Your heart shall rejoice, and your joy no man taketh from you. [`John 16:22`](#)

WHAT are our joys which no man taketh from us, and which persecution and affliction and trouble can only deepen and widen and make more sweet? What joy is this? This joy is a foretaste of the blessings to come, an earnest of our inheritance. It is inspired by confidence that he is both able and willing to perfect the work which he has begun and which we desire shall be perfected in his own best way; confident that so long as we are firmly holding to his gracious promises with the arms of our faith, he will not permit us to be separated from him. Who shall separate us from the love of God in Christ? Shall tribulation and persecution? Our confidence is that no one is able to pluck us out of the Father's hand ([`John 10:29`](#)), and that "the Father himself loveth" us, and will not turn us away so long as we desire to abide obediently in his love. Yea, we are confident that all things are working together for good to those who love God; confident that he who is for us is more powerful than all who can be against us. Such confidence is sure to bring joy beyond the world's comprehension and a peace of God that passeth all understanding, which keeps the heart. `Z'97-305` (Hymn 226)

February 18

Be ye...followers of God, as dear children. [`Ephesians 5:1`](#)

IT IS high time that we learn that we cannot serve God and mammon, and that we choose between these. If we do not choose the Lord and his service and place these first before our hearts' affections, we will be counted as placing the others first--the interests of the natural man--and the Lord's appreciation of us and the reward he will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented in the exceeding great and precious promises of glory, honor, and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self. Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval. `Z'06-47` (Hymn 312A)

February 19

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [`Hebrews 4:16`](#)

WHILE prayer is a privilege and not a command, our condition makes it a necessity. Because of the fall of man from his original perfection our flesh has imperfections, frailties; and yet we, as new creatures, have responsibility for these weaknesses. The only way to discharge these responsibilities is to go to the throne of grace and there obtain help in time

of need. Whoever, therefore, goes frequently to the throne of grace in prayer thus indicates that he recognizes the necessity of using the opportunity which God has provided in his interest and as his privilege. `Z'13-84` (Hymn 162)

February 20

Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's and of the holy angels. ` [Luke 9:26](#) `

THE Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents his truth and expounds and illustrates it. The Lord would have a free-minded, openhearted people, whose hearts would be so loyal to him and to the truth which he represents that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and his Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability, to co-operate with all others who are thus showing forth the praises of him who hath called us out of darkness into his marvelous light. `Z'06-152` (Hymn 118)

February 21

Keep thy tongue from evil, and thy lips from speaking guile. ` [Psalm 34:13](#) `

THE Lord's people find the tongue the most difficult member to bring into subjection, and therefore may well pray, "Keep the door of my lips." And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, that it is the heart that needs a completion of the regenerative work of the Holy Spirit, for "out of the abundance of the heart the mouth speaketh." The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty--more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness, and benevolence toward all. `Z'06-79` (Hymn 145)

February 22

By patient continuance in well-doing seek for glory and honor and immortality, eternal life. ` [Romans 2:7](#) `

WHAT are we seeking? This is a good question for each one of us to put to himself, and for us to suggest at a proper time to all others who are manifesting any interest in present

truth. We know what the world is seeking--wealth, honor, fame, ease, etc.--and we know that many who turn toward the Lord still have the spirit of the world. They would like to be the Lord's disciples and still have and cultivate and enjoy the hopes and ambitions that are more or less worldly. It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are <you> seeking? Let us answer our Master in our own hearts and in prayer; and before we make answer let us consider well that it may be a truthful one, for we might indeed deceive ourselves, but could not deceive him with whom we have to do. It is right that we should seek the kingdom and that we should know that there is a great honor and glory and dignity associated with it by divine arrangement, and that thus we should "seek for glory, honor, and immortality." But in conjunction with this seeking of the kingdom we should remember our Master's words on another occasion, that we should seek chiefly the kingdom of God and <his righteousness.> `Z'08-13` (Hymn 78)

February 23

Put on therefore, as the elect of God, holy and beloved, ...humbleness of mind.
[Colossians 3:12](#)

EVERYTHING in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life, and the greater also will be our reward in the life to come. Let us, therefore, as the apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time. `Z'13-189` (Hymn 267)

February 24

Give us this day our daily bread. [Matthew 6:11](#)

TO SUPPOSE that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we know that the prayer was taught only to those who were reckonedly new creatures in Christ by a covenant to walk in his steps in the narrow way. It must be understood, therefore, that it is the new creature that is offering the petition, and this will imply that it is the nourishment of the new creature that is chiefly under consideration--with whatever provision for temporal necessities the Heavenly Father may see best. `Z'06-205` (Hymn 286)

February 25

Not by might, nor by power, but by my Spirit, saith the Lord of hosts. [Zechariah 4:6](#)

OUR Lord Jesus himself laid the foundation of the spiritual temple, and he himself will complete it as its top-stone, and it shall be acclaimed glorious, not only by men, but by

angels, in God's due time. The work is in his hand, and although from outward appearances at the present time there may seem to be discouragements, and little progress may seem to have been made, yet his servants should be of good courage and should remember that their victory is to come, not through human might, popularity, and influence, nor by their own power, but by the Lord's Spirit. The possession of his faith and his Spirit will give us the victory over the world, the flesh, and the Adversary, and make us more than conquerors through him who loved us and bought us with his own precious blood. `Z'99-223` (Hymn 91)

February 26

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. [`Matthew 7:7`](#)

WHY should the Lord wish us to ask before he would give his blessing? For a wise purpose, we may be sure! He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which he is so willing to give to us as we develop in character and in preparation for his mercies. `Z'06-206` (Hymn 85)

February 27

Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. [`Ephesians 6:16`](#)

THE new creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which he entered into glory. In his dealings with our Lord the Father has given us an illustration of his dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But he is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us. `Z'13-56` (Hymn 136)

February 28

Ye are the salt of the earth:...Ye are the light of the world. [`Matthew 5:13, 14`](#)

BEFORE very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation. Meantime we are to let our

lights shine and thus glorify the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare. `Z'06-75` (Hymn 320)

March 1

Let me die the death of the Righteous, and let my last end be like his! `Numbers 23:10`

OUR Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and advantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor, and immortality is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head! `Z'07-269` (Hymn 325)

March 2

Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger. `John 6:35`

ONLY by partaking largely, regularly, daily, of our Lord, his merit, and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Canaan. As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the Holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of his might we must feed upon him daily--we must appreciate and appropriate the merits of his sacrifice. `Z'13-218` (Hymn 189)

March 3

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. `Luke 12:32`

OUR chief concern as followers of Christ is to seek to attain a share in God's kingdom with

our dear Redeemer-- a share in the millennial kingdom as the bride of Christ, who shall sit with him in his glorious throne for the blessing and uplifting of the world of mankind. We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing, our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him. `Z'10-73` (Hymn 8)

March 4

Lo, I am with you alway, even unto the end of the world. [`Matthew 28:20`](#)

THIS text contains a precious thought--that the Lord has been with his representatives in all their labors of love and self-denial, throughout the entire age, noting their efforts, assisting, encouraging, sustaining them, and surely watering and refreshing all who are making his service their special object in life-- ministering his grace to others, watering and feeding them. And if this has been true in the past, all through the age, how specially true we may realize it to be now, in the end of the age, in the time of harvest, in the time of our Lord's second presence! How we may realize that he is with us, in sympathy, in co-operation, in assistance, in sustaining grace, able and willing to make all of our experiences profitable to us, and to use us abundantly in showing forth the praises of him who has called us out of darkness into his marvelous light! `Z'03-91` (Hymn 226)

March 5

I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. [`John 15:5`](#)

IT IS not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty, or a hundredfold in this parable illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. "One star differeth from another star in glory. So also is the resurrection of the dead." Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited. `Z'10-203` (Hymn 49)

March 6

We have an Advocate with the Father, Jesus Christ the Righteous. [`I John 2:1`](#)

WHY do we need an Advocate? Because, although as new creatures we are free from condemnation and have fullest relationship with the Father and can go to him at "the throne

of heavenly grace to obtain mercy and find grace to help in every time of need," nevertheless we new creatures have not our new bodies and will not have them until we receive them in the first resurrection. Meantime, according to divine arrangement, we must use our earthly bodies, which both God and we acknowledge to be imperfect. Since we can act only through our bodies, it follows that "we cannot do the things that we would," because "in our flesh dwelleth no perfection." But if, through the weakness or ignorance of the flesh we err, the divine provision for us is that our Advocate, whose ransom merit was applied to us, will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle. `Z'09-347` (Hymn 141)

March 7

By faith the walls of Jericho fell down. [`Hebrews 11:30`](#)

"I CAN do all things through Christ which strengtheneth me." ([`Phil. 4:13`](#)) Faith is an essential; but we must have crossed the Jordan; we must have been justified; must have partaken of the antitypical passover; must have been sanctified before we could have received of the Lord either a promise of victory over our Jericho, or before we could exercise such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! "This is the victory which overcometh the world, even your faith," but only so long as we trust in the Lord and seek to do those things pleasing to him, can we exercise this overcoming faith. `Z'02-301` (Hymn 174)

March 8

Be strong and of a good courage. [`Joshua 1:6`](#)

COURAGE is always admirable, but there is a moral courage which should rank higher far than physical. This moral courage is greatly needed among the Lord's people; without it they can do nothing, and many of their difficulties in the Christian way are because they fail to appreciate this matter and fail to develop this courage. It requires real courage of the highest order to stand for the Lord's truth and his people when these are misunderstood, misinterpreted, antagonized. It takes real courage to stand for the light when the great Adversary with a world-wide influence brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity. `Z'07-283` (Hymn 261)

March 9

The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. [`Romans 5:5`](#)

GOD does not love us because we are doing great and wonderful things. His special love for us began when he begat us, because of the consecration we had made--because we had entered into the covenant of sacrifice. And the Father delights in all those who desire to be

sealed with his Spirit--who desire to become his children. He began thus to love us as babes in Christ, and he loves us as we grow stronger, and he will love us to the end! As we journey along, we need to keep ourselves in the love of God. It is necessary as babes that we should keep ourselves in his love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping his commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in his love. `Z'13-214` (Hymn 165)

March 10

Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it.... Be ye also patient. [`James 5:7, 8`](#)

PATIENCE is a virtue which our Heavenly Father desires to cultivate in us and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time" his character will be fully vindicated, and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself, and ungrateful persecution, even unto death, from those he came to save. And, like his Heavenly Father, through it all he was cheered in consideration of that "due time," though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable Heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness. `Z'06-165` (Hymn 29)

March 11

Now we, brethren, as Isaac was, are the children of promise. [`Galatians 4:28`](#)

CHRIST, our Head, and we, his members, are the antitype of him who was called "Laughter," or "Joyous." And do we not have more joy than others, even in this present time? True, we have a full share in the trials and difficulties and sorrows and disappointments that cause the whole creation to groan and travail in pain together, yet we have what they do not have-- "the peace of God which passeth all understanding," ruling in our hearts and enabling us to be "joyful in tribulation" also, knowing that tribulation worketh patience, and all the various fruits of the Spirit which, when perfected in us, shall bring us to the complete joy and rejoicing of the heavenly kingdom. And if this name, Joyous, applies to us in such degree in the present time, what shall we say of the glorious future, when joined to our Master in the glories of his kingdom we shall cause the knowledge and blessing of the Lord to fill the whole earth, and bring laughter and joy to a world of

mankind, now weak and groaning under the administration of sin and death? "Praise God from whom all blessings flow!" `Z'01-263` (Hymn 27)

March 12

Thou shalt remember all the way which the Lord thy God led thee,...to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. [Deuteronomy 8:2](#)

THERE is a particular reason why God should permit persecution to come upon his consecrated ones. "The Lord your God doth prove you," test you. Why? What is he proving? We profess to be his loyal children. We profess to be laying down all that we have. And now "the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." ([Deut. 13:3](#)) How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place. `Z'14-40` (Hymn 331)

March 13

Lest Satan should get an advantage of us: for we are not ignorant of his devices. [II Corinthians 2:11](#)

SATAN, the Adversary of the church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our archenemy and to resist him. Let us stand, clad in the full armor which the Word of God supplies, and in his strength wielding the sword of the Spirit. `Z'13-54` (Hymn 183)

March 14

Prepare your hearts unto the Lord, and serve him only. [I Samuel 7:3](#)

LET us, dear brethren and sisters, who are privileged to be heralds of the coming kingdom, be earnest, zealous as was John the Baptist, giving comparatively little heed to the customs and formalities of the world, and giving very diligent heed to our appointed work, to show forth the praises of our Heavenly Bridegroom, to announce him to all, to make known to all the terms and conditions of his favor and to bear witness to his presence now in the harvest

time of this age, that his fan is in his hand, that he will thoroughly purge the threshingfloor of all chaff, that he will gather the wheat into the garner of his kingdom, and that the great majority of Christendom will soon enter the great time of trouble. If faithful in this ministry as the antitypical Elijah on this side the veil, we may feel sure of our acceptance as members of the body of the Anointed One on the other side the veil, and thus have participation in the sufferings of the present time and in the glories and dignities of the future. `Z'06-31` (Hymn 255)

March 15

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. [`Matthew 7:14`](#)

IS NOT this a very narrow way? Yes, it is so narrow that it is wide enough to admit only the Lord's plan and those who are willing to discard all other plans, projects, and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring. Are you endeavoring from day to day to vindicate the divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the truth, so that you may indeed be a living epistle, known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed? Are you of those who have really given themselves to the Lord, saying truthfully to him: "Take myself--I wish to be Ever, only, all for Thee"? If so, you are just narrow-minded enough to say, "This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and of helping others into his marvelous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father." `Z'12-194` (Hymn 277)

March 16

Ye are dead, and your life is hid with Christ in God. [`Colossians 3:3`](#)

SOME Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have sooner or later inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others (where there is no conflicting principle involved), and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear--all of these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'" `Z'16-183` (Hymn 294)

March 17

Abhor that which is evil; cleave to that which is good. [`Romans 12:9`](#)

AS HOLINESS and sin are opposites, so our feeling toward these must be represented by

the sentiments of love and hatred. To grow cool in love for righteousness is to lose some of the abhorrence for sin. Let us, therefore, cultivate in ourselves hatred for sin, selfishness, impurity, and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit. Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. Meantime, if we shall be counted worthy of a place in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts. `Z'11-382` (Hymn 312)

March 18

I shall be satisfied, when I awake, with Thy likeness. ` [Psalm 17:15](#) `

WHO can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character likeness will be a life- work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the truth, or that we be content to hold it in righteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "we shall never fall," but that in due time we shall be received into the kingdom. `Z'11-410` (Hymn 105)

March 19

I ceased not to warn everyone night and day with tears. ` [Acts 20:31](#) `

WE SEE in the parting of the beloved apostle with the elders of the church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem, and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation. He said to them, "I know that ye...shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men [he was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet ` [Ezekiel 33:7-9](#) `]: for I have not shunned to declare unto you all the counsel of God." On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross. `Z'93-222` (Hymn 34)

March 20

Come out from among them, and be ye separate, saith the Lord,...and I will receive you, and will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty. ` [II Corinthians 6:17, 18](#) `

WHAT a promise! What a suggestion--that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become his children and be given the assurance of his parental affection for us--that "like as a father pitieth his children, so the Lord pitieth them that reverence him." How wonderful it seems! And then, as the apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children, then heirs; heirs of God, and joint- heirs with Christ; if so be that we suffer with him, that we may be also glorified together." `Z'15-233` (Hymn 189)

March 21

Now therefore arise, go over this Jordan. [`Joshua 1:2`](#)

THE intimation is that Joshua, like Moses, was a meek man, humble-minded, and that instead of attempting to grasp authority he needed rather that the Lord should encourage him to undertake the responsibility of the position of leader. Happy would it be for all of the Lord's people if they were similarly meek and backward. All should criticize their own hearts and motives along these lines, and such as find in themselves an ambitious spirit should remember its dangers to themselves and to the Lord's people with whom they have to do, because the Lord resists the proud, the self-conscious, the boastful and ambitious, and shows his favor to the humble. `Z'07-281` (Hymn 229)

March 22

And the light shineth in darkness. [`John 1:5`](#)

WHOSOEVER receives the light of truth intelligently must rejoice in it; and rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness--qualities which the Lord is now specially seeking among those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom about to be established among men. It is important, therefore, that we let our light shine before men; that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his message. And we have his Word for it that whoever is ashamed of him or of his Word now, of such he will be ashamed by and by. He will not own them as members of his bride class, will not accept them as assistants with him in his glorious throne. `Z'12-49` (Hymn 261)

March 23

I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. [`II Peter 1:12`](#)

TO BE established in the truth signifies that we have carefully studied and thoroughly proved it by "the Law and the testimony" (`[Isa. 8:20`](#)`), and that as a consequence we are convinced of its verity, so that our faith is steadfast and unmovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of

fellowship with him; we have partaken of his spirit of meekness, faith, and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine plan of the ages; and we have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times. This is what it is to be "established in the present truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away. `Z'02-307` (Hymn 93)

March 24

The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it....Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes. [`Deuteronomy 8:7-11`](#)

WHAT an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can spiritual Israel make of this scripture! How marvelously has our God led us, his covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of his loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has his love drawn us back! And has he not brought us into a good land, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the Bread of Heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, spiritual Israel! `Z'14-263` (Hymn 181)

March 25

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [`Matthew 7:17`](#)

THE Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand; there are persons who, thistle-like, are always scattering seeds that will cause trouble--false doctrines, evil surmisings, and errors; and there are some who, like thorn bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief-makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers. `Z'06-93` (Hymn 267)

March 26

And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. ` [Acts 1:8](#) `

THE spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the Spirit, whereby ye are sealed," may surely be applied to a proper missionary spirit as well as other ways. ...Ours is a message of special favor now being given out to any who have the ear to hear and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord's jewels, for his "royal priesthood," his "little flock," his "elect"--that these may be enlightened and assisted to a clearer knowledge of the truth, that they may make their calling and election sure to joint-heirship with their Redeemer in the kingdom. `Z'09-93` (Hymn 116)

March 27

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night. ` [Joshua 1:8](#) `

MEDITATION on the divine law day and night is not, of course, to be understood literally--that we should do nothing else day or night than think upon the Scriptures. We are to understand the Lord to mean that we should ever have in mind, in connection with all of life's affairs, the thought that we are his, and that he is our guide and director in all things, and that the slightest matter that would pertain to our lives and our interests, day or night, should be undertaken with due consideration of the Lord's will respecting the same. `Z'07-284` (Hymn 307)

March 28

Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. ` [Matthew 16:19](#) `

THE declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office." This authority was shared by all the apostles (` [Matt. 18:18,19](#) `), and it is because of our belief in this that we hold to the exact presentations of the apostles as representing the divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely supervised--that whatever they forbade or allowed was under heavenly guidance and sanction. `Z'06-174` (Hymn 227)

March 29

They said to one another, It is manna:....And Moses said unto them, This is the

bread which the Lord hath given you to eat. [Exodus 16:15](#)

THE supply of manna was a beautiful figure of the supply of grace in Christ: it needed to be gathered daily; it would not keep over the succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day: our feeding on the Heavenly Bread is to be a continuous privilege, without which we will not have strength for the journey of life; but with it we should be strong in the Lord, and may perchance be permitted to assist others by the dispensing of divine grace to them. `Z'07-186` (Hymn 226)

March 30

They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. [Revelation 15:3](#)

THE more we come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, high enough, deep enough, that all might turn unto him and live--have everlasting life. This provision of mercy cannot ignore the sin nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly of divine mercy. Unless they learn this lesson they could never appreciate the divine arrangements and the only terms upon which God could grant them everlasting life--terms of acceptance of God's grace and forgiveness and their obedience to him and his principles of righteousness. `Z'06-62` (Hymn 79)

March 31

For the Word of God is quick, and powerful, and sharper than any twoedged sword. [Hebrews 4:12](#)

IN EVERY case it has been the Word of God that has caused the disturbance, the commotion. Whether sent through the prophets of old or through the apostles and reformers of this age it has been God speaking from heaven--and his Word is quick and powerful, searching beyond any human message. It will separate, it will distinguish; it will find the truth-hungry, it will separate the others; it is the light of which the apostle declared, Whatsoever doth make manifest is light. The attitude assumed by the people toward the light, the truth, demonstrates better than all their professions would do whether they are of the light or of the darkness. In our imperfection of judgment we might suppose that some were children of light who really are not of the light, and we might presume some to be children of darkness who are really different at heart. The Lord knows them that are his; he demonstrates who is on his side and who is on the side of darkness; let us be content and let the sickle of truth do the separating in the harvest work, and let us not be

self-willed and self-opinionated, but waiting on the Lord. Let us wait patiently on him to bring about the separation with divine wisdom and love--we know that his plan is the best in the end. `Z'06-295` (Hymn 81)

April 1

The secret of the Lord is with them that fear him; and he will show them his covenant. `Psalm 25:14`

THAT wonderful covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so if similarly faithful we may suffer with him now and by and by share his glory and be co-laborers with him in the kingdom which is to bless all the families of the earth. O, what riches of grace! What loving-kindness! What tender mercy! What evidences of divine wisdom, skill, justice, love, and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to the promise, will present us as his bride, blameless and irreprovable before the Father in love. Viewed from this standpoint, the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of the text, "Jehovah, our God, is one," for the apostle assures us that according to the divine authority all should reverence the Son even as they reverence the Father--not reverence him as the Father, but reverence him as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the kingdom to God, even the Father, that he may be all in all. `Z'07-263` (Hymn 154)

April 2

The beloved of the Lord shall dwell in safety by him. `Deuteronomy 33:12`

ONLY those who trust the Father as a little child would trust its earthly parent can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are his to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your faith be it unto you," is the promise. The desire to draw nearer and nearer to God must be in our heart else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he makes good to such his engagement that they shall be filled. `Z'14-90` (Hymn 226)

April 3

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. `Proverbs 10:22`

WHEN we see a noble example like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as his sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent, and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down

with joy in God's service, in the service of the truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the kingdom when it is set up and manifested. And so, undoubtedly, it will be with all the royal priesthood--in proportion as they have sacrificed their possessions. Those who joyfully endure for the Lord's sake, the truth's sake, the greatest shame, the greatest ignominy, the greatest trials, the greatest persecutions in this present life, and thus have experiences most like those of the Master and Pattern, we may be sure will in proportion to their faithfulness manifested in such sacrifices, have a future great reward--as the apostle has declared, "Star differeth from star in glory." `Z'01-55` (Hymn 277)

April 4

And the foolish said unto the wise, Give us of your oil. `Matthew 25:8`

NONE can get too much of this Holy Spirit, none can secure an oversupply for his own use so that he could supply others from his abundance. The Bridegroom has made in advance abundant provision by which all those who are invited to go in with him to the marriage may be properly equipped, not only with robes and lamps, but also with the oil; and if any are careless in the procurement of the oil, they thus indicate their unfitness to be of the class who are to enter with the Bridegroom before the door is shut. This is the essence of the Lord's instruction by this parable-- that those who hope to enter into the kingdom and share its glories with him must expect to make preparation in advance. If they wait until the moment for the door to close, however willing they may be, however anxious, they will not be prepared--the preparation requires time, patience, care. `Z'06-314` (Hymn 230)

April 5

The Lord will command his loving-kindness in the daytime, and in the night his song shall be with me. `Psalm 42:8`

IF WE are not ready to praise God where we are, and with our conditions and circumstances as they are, we should not be likely to praise him if we were differently circumstanced and our conditions just those which now seem to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; he who could not find rest in a lion's den, when that was the place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflowing with joy and praise. `Z'02-381` (Hymn 236)

April 6

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. `Isaiah 40:31`

EACH member of the body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly

manna is furnished for our daily sustenance. The water of life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly he brings us back into the right way, and heals our stumblings and weaknesses! Surely we may have implicit confidence in our Heavenly Guide. Thus we may rest in him and be kept in perfect peace. `Z'14-296` (Hymn 185)

April 7

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God shall be my God. [Ruth 1:16](#)`

ONE thought here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would be to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes, and ambitions, and to spend and be spent even unto death, in the service of the Lord. The value of positive decision in respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure." `Z'15-23` (Hymn 303)

April 8

The fear of the Lord is the instruction of wisdom; and before honor is humility. [Proverbs 15:33](#)`

THE parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here as elsewhere put as a foundation virtue. The Latin word for humility is "humus," ground. This implies that it is the soil out of which other virtues are produced. Those who think they know everything can learn nothing. As Chalmers has said: "The more a man does examine, the more does he discover the infirmities of his own character." As Wheatley remarked, "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves." A knowledge of our sins and imperfections should make and keep all humanity humble; but how beautiful it is to realize that the perfect Jesus was humble, and that all the holy angels are so! `Z'12-165` (Hymn 95)

April 9

And He led them forth by the right way, that they might go to a city of habitation. [Psalm 107:7](#)`

WITH spiritual Israel it is particularly true that the Lord leads in the right way, in the best way; and that therefore all truly his people should be careful to note his leadings and quick

in following them. In the end we will surely see that he has led us in the right way, however different that way may be from the one we would have chosen for ourselves. The difficulty with many is that the way they take is not the one which the Lord led and hence not the best way, even though the Lord may overrule their waywardness so that it shall not work to them a great injury which otherwise might have been theirs. The more of the true knowledge of the Lord we possess--the more of the knowledge which perfects our love for the Lord --the greater will be our faith, the more precious will be the results in this present life as well as in the life to come, in which--as star differeth from star in glory-- the more faithful of the Lord's people, and more zealous and more Christlike will have the more shining, the more blessed part and experience. Let us, then, with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh, and the Adversary, strong not in ourselves, but in him who has called us and led us hitherto. `Z'07-287` (Hymn 315)

April 10

Not as pleasing men, but God, which trieth our hearts. [` I Thessalonians 2:4`](#)

THE heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord--to adorn themselves with the beauty of holiness--the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food. `Z'11-165` (Hymn 114)

April 11

Blessed is the man that walketh not in the counsel of the ungodly,...he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. [`Psalm 1:1, 3`](#)

WHILE the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the steppingstone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm. Let us constantly keep before our eyes the model which the Lord Jesus set for our example--that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time. `Z'11-180` (Hymn 78)

April 12

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. ` [Psalm 103:8](#) `

OUR text reminds us that the Lord is merciful and gracious, slow to anger and plenteous in mercy, and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel age, nominal spiritual Israel, and also in the cases of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still further requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow-servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests. ` Z'07-270 ` (Hymn 243)

April 13

That...we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. ` [Hebrews 6:18](#) `

THE saints have indeed in every sorrow and grief a blessed consolation of which the world is wholly in ignorance. None but the child of God can know it. What is this consolation?...It is the gentle whisper of hope and love and courage when heart and flesh are almost failing. This is the divine consolation, the only consolation that has in it any virtue of healing or refreshment. It is reserved alone for those noble souls who are faithfully bearing the burden and heat of the day in the service of the King of kings; while those who listlessly drift with the current of the world and the downward tendencies of the carnal nature can never have an intimation of its sweetness. ` Z'15-345 ` (Hymn 328)

April 14

Great is thy faith: be it unto thee even as thou wilt. ` [Matthew 15:28](#) `

THE more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable, but very precious. We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint- heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the

world, flesh, and devil, which seem so baneful to us, are blessings in disguise, except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ. `Z'06-171` (Hymn 174)

April 15

Now is Christ risen from the dead, and become the firstfruits of them that slept. ` [I Corinthians 15:20](#) `

OTHERS have been awakened from the sleep of death temporarily merely to relapse into it again subsequently, but our Lord Jesus was "the firstborn from the dead," the "firstfruits of them that slept"--as the apostle declares, he was the first that should rise from the dead. His resurrection was the life resurrection-- to perfection on the spirit plane. In that he was the firstfruits of them that slept, the implication is that others slept similarly and are to come forth in the resurrection as spirit beings after the same manner. To be the firstfruits implies that the others will be of the same kind, for although our Lord was the first- fruits of all that slept in the sense that his resurrection preceded all other resurrections, in another sense he is the firstfruits of the church, which is his body. It is in a still larger sense that The Christ, Head, and body, is the firstfruits brought up to life of the whole world; as the Apostle James expresses the matter, "Of his own will beget he us with the Word of truth, that we should be a kind of firstfruits of his creatures." `Z'04-173` (Hymn 285)

April 16

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. ` [Matthew 26:26](#) `

AS BREAD stands for and symbolizes all food, so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions-- such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this Bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice. `Z'06-334` (Hymn 2)

April 17

Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. ` [Hebrews 12:3](#) `

THE narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most

touching, and perhaps the relating of it and the reading of it brought more hearts to repentance than almost any thing else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected; it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience, and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions while seeking to walk in his footsteps. `Z'98-160` (Hymn 212)

April 18

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. [Matthew 26:27](#)

OUR Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be his must drink of it--must accept his sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim that faith in and obedience to any great teacher will amount to the same thing, and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom-price for the sins of the whole world. There is no other name given under heaven or among men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor, and immortality. Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress. `Z'01-76` (Hymn 122)

April 19

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. [Matthew 26:29](#)

WHEN the kingdom shall come all the sufferings and trials of the present time will be past, the treading of the winepress, the wine making, will all be over, and instead the wine shall be that of joy and exhilaration, representing the joys and the blessings beyond imagination or expression that will be the portion of all those who truly have fellowship with our Redeemer in the sufferings of this present time and also in the glories that shall follow. The kingdom time is very close at hand now--certainly 1,800 years and more nearer than it was when our Lord spoke these words-- and the evidences of its steady inauguration are multiplying on every hand. Our hearts should be proportionately rejoicing in anticipation,

and we should proportionately be faithful in the present time in the drinking of the cup of sorrow, suffering, shame, and contumely, and thus testifying of our love and our loyalty. `Z'04-143` (Hymn 225)

April 20

**Christ our Passover is sacrificed for us: therefore let us keep the feast. `I
[Corinthians 5:7, 8`](#)**

WHAT a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype! As the firstborn of Israel were exposed to death, so "the church of the firstborn whose names are written in heaven" are now on trial for life or death everlasting. As then all the typical firstborn were safe so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the doorposts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death--sure of life everlasting under God's providence. We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel age do we thus feast on our Lamb--until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it--a remembrancer--most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. `Z'08-37` (Hymn 190)

April 21

Even as Christ forgave you, so also do ye. `[Colossians 3:13`](#)

THE disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil--or as little as possible--should be shown in all the words and acts of life. This course is Godlike. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners; nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times. `Z'12-67` (Hymn 21)

April 22

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors. `[Isaiah 53:12`](#)

WELL did the Father know that his Son's faith and obedience would be abundantly rewarded. Well did he know that the soul of Jesus, his being, would constitute the sin-offering for Adam and his race, and well he knew that ultimately the Son should see a reward from this travail of his soul which would satisfy him, which would more than compensate every trial, every tear, every pain. And is it not wonderful that in God's providence the called ones of this Gospel age may apply these same consolations and assurances each to his own heart, and know that all things are working together for good to them that love God--to the called ones according to his purpose? Is it not wonderful that we also have the assurance that if we suffer with him we shall also reign with him, that if we experience travail of soul in following in the footsteps of our Redeemer we shall have more than compensating satisfaction, and that the Word of the Lord so guarantees it? To all who accept the Lord's promises in faith, the matter becomes a certainty--"Faith can firmly trust him, come what may." `Z'05-206` (Hymn 111)

April 23

The Lord will not forsake his people for his great name's sake. [`I Samuel 12:22`](#)

SAMUEL appealed to fleshly Israel to remember the great things that God had done for them as a ground for thankfulness and faithfulness--their delivery from Egypt, their guidance through the wilderness and their entrance into the land of Israel; but if we apply these words to spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into our mouths, even the loving-kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or foretaste through the Holy Spirit, an earnest of our inheritance. `Z'08-203` (Hymn 19)

April 24

These are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit. [`Mark 4:20`](#)

LET us, dear brethren, not only be sure that our hearts are of the good ground sort, and be sure that we have received and are developing the good seed, the Word of the kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundredfold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundredfold-- to our largest possible capacity and measure of service to our King. How may we increase our faithfulness? We answer, by increasing honesty of heart, which prepares us for increased measure of the seed and which enables us to bring this forward to perfection. The harvest is nigh: let us give diligence, therefore, while still there is opportunity, that the Master may find us fruitbearing to the very largest degree of our possibilities of nature, surroundings, and opportunities. `Z'06-126` (Hymn 225)

April 25

I thank God, whom I serve...that without ceasing I have remembrance of thee in my prayers night and day. [`II Timothy 1:3`](#)

THOSE whose hearts are loving to their enemies, and loving to the household of faith, and above all, loving to the Lord, these would indeed be exceedingly sensitive if their hearts got into any attitude in which they would not be seeking the welfare of others, and praying for them. In such hearts there would be no room for anger, bitterness, strife, envying. In such hearts the love of God is shed abroad as represented by the holy anointing oil, the unction from the Holy One, which lubricates all of the sensibilities, smoothing not only the countenance, but also the tongue and the heart; for "out of the abundance of the heart the mouth speaketh," and bitter water cannot come from a pure fountain. `Z'08-203` (Hymn 239)

April 26

Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. [`Romans 13:11,12`](#)

IF THE apostle could say to the saints of his day, "Knowing the time, that now it is high time to awake out of sleep," etc., because they had then entered upon the Gospel age with its privilege of running the race for the prize of our high calling, with how much greater force do his words apply to these closing days of the age!...Yes, "the night is far spent" and "the day [the glorious millennial day] is at hand." Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto himself his ready and waiting bride, and the time is short in which to make ready for our gathering together unto him. It is high time indeed to awake out of sleep; for now is our salvation, our glorious deliverance, very near. `Z'06-246` (Hymn 230)

April 27

For this is the love of God, that we keep his commandments: and his commandments are not grievous. [`I John 5:3`](#)

WHO that has gratitude of heart to the Lord for these blessings, who that is appreciative and thankful, would not be indeed seeking to serve the Lord in truth with all his heart! Who that is of this attitude of mind would fail to remember the Lord's Word and to seek divine assistance in complying with its requirements, remembering the statement, "If ye love me, keep my commandments." To such daily the commandments of the Lord amplify, enlarge. Daily he sees new forces, new meanings in these commandments. If he be thankful, if he be appreciative of the Lord's providence toward him in the past, the depths of meaning to God's commands would not be grievous to him; but he will still rejoice to go on day by day in sympathy with our Lord's attitude, "I delight to do thy will, O my God; thy law is written in my heart." So it will be with us. As the apostle says, we shall do his commandments, and they will not be grievous unto us, and this will be the evidence to us that we love God and

that we are loved of him, and being sealed, impressed more and more by his Spirit, the spirit of truth. `Z'08-203` (Hymn 225)

April 28

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. ` [Luke 6:32, 33](#) `

THE standard for the Lord's people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us, and who say all manner of evil against us falsely. Such as attain this degree of character likeness to their Lord receive an extra blessing from him in proportion, and are bidden to rejoice and be exceeding glad, and to know that they will have a reward in heaven. `Z'08-202` (Hymn 219)

April 29

Follow peace with all men. ` [Hebrews 12:14](#) `

AS NEW creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battleground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the Adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not. `Z'16-212` (Hymn 242)

April 30

Study to show thyself approved unto God, a workman that needeth not to be ashamed. ` [II Timothy 2:15](#) `

IF IT was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with imperfect judgments to seek counsel of the Lord's Word and Spirit to ascertain what work the Lord would have them do in his vineyard before beginning any work. If this course were more generally followed there would be far less ranting done in the name of the Lord, fewer would feel that it was their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work--lest they should be hinderers of the Lord's plan which they desire to serve. Let us more and more apply each to himself the apostle's words to Timothy. Until we do study

we will have every reason to doubt our preparation or usefulness in the Lord's service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard. `Z'06-40` (Hymn 154)

May 1

I determined not to know any thing among you, save Jesus Christ, and him crucified. `I Corinthians 2:2`

WE BESEECH you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the apostle terms them in `[I Timothy 4:1](#)`; but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims, and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us! `Z'16-307` (Hymn 313)

May 2

Him that cometh to Me I will in no wise cast out. `[John 6:37](#)`

AS SOON as the limit of time expired, God manifested his favor toward the Gentiles by sending the Gospel message to Cornelius, a reverential and holy and generous Gentile. Since then God's favors are as open to the Gentile as to the Jew--"the middle wall of partition" has been "broken down." The Gentiles and Jews are now both received on the same terms, viz., faith in Jesus and consecration to walk in his steps. It is from this standpoint that we should read the apostle's statement that the Gospel of Christ "is preached to every creature under heaven." He did not mean, nor would it have been true, that the Gospel had been preached to every creature in the sense of being proclaimed to all. For now, eighteen centuries later, it has not yet been proclaimed to all mankind. What the apostle did mean is that the Gospel is now unrestricted, free to be preached to every creature under heaven, no matter what his nationality--that it is no longer confined to Jews as at first. Now, whoever has "an ear to hear, let him hear" the good message of the kingdom. Now, whoever hears and has a heart to accept God's gracious message, let him present his body a living sacrifice, holy and acceptable unto God through Christ. `Z'12-294` (Hymn 291)

May 3

My teaching is not Mine, but His that sent Me. `[John 7:16](#)`

THE teachings of all the Lord's representatives should be along this same line--not human speculations and philosophies, but the Word of God--"He that hath a dream let him tell a dream, but he that hath my Word, let him speak my Word." (`[Jer. 23:28](#)`) "To the Law and to the testimony: if they speak not according to this Word it is because they have no light in

them." ([` Isa. 8:20 `](#)) "Preach the Word, be instant in season," and even when inconvenient to yourself. ([` II Tim. 4:2 `](#)) "The Word of God is powerful and sharper than a twoedged sword." ([` Heb. 4:12 `](#)) "Sanctify them through thy truth: thy Word is truth." ([` John 17:17 `](#)) "They took knowledge of them that they had been with Jesus" and learned of him. ([` Acts 5:13 `](#)) Thus it is that those who are faithful and loyal to the Lord and the Word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, the "good tidings of great joy which shall be unto all people," "in due time." `Z'06-57` (Hymn 22)

May 4

For this God is our God for ever and ever: he will be our guide even unto death.
[` Psalm 48:14 `](#)

IT IS for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into the heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate. `Z'07-155` (Hymn 87)

May 5

Blessed be the Lord, who daily loadeth us with benefits. [` Psalm 68:19 `](#)

HOW loving and tender is our God, and how wise and strong! His promises have never failed those who have put their trust in him. We may feel that our efforts to be good and do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness. The fact that we are weak and lame does not separate us from the love and power of our God, while we are striving to do his will; for "he knoweth our frame, he remembereth that we are dust." `Z'15-345` (Hymn 185)

May 6

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
[` Psalm 116:7 `](#)

IN ORDER to enjoy this perfect peace we must have unswerving trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from him, but without knowledge of his abiding faithfulness we would not know whether these might be only traps for our injury from the

Adversary. But if we have this proper foundation for faith, if we learn to know our Father through his Word (the only way we can know him), we come to have confidence in him. `Z'14-103` (Hymn 107)

May 7

We have not followed cunningly devised fables, when we made known unto you the power and coming [presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty...when we were with him in the holy mount. [`II Peter 1:16, 18`](#)

CHRISTIAN experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with him into the mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things--old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with him and with the Father in the holy mount! May this be our blessed experience! Seated with Christ in the heavenlies, may we appreciate more and more the things of the kingdom, in contrast with earthly things. `Z'11-376` (Hymn 201)

May 8

And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. [`Mark 4:39`](#)

THERE have been many storms permitted by the Lord to come upon the little company of his followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his epistles, the apostle intimates that those who do not have storms, trials, and difficulties lack proof that they are God's children; for God would not be dealing with such as his children. ([`Heb. 12:7,8`](#)) If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. ([`Col. 1:12`](#)) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the divine shelter and care. And so a blessing comes out of these storms, either literal or figurative. `Z'13-150` (Hymn 106)

May 9

Blessed be the Lord, that hath given rest unto his people. [`I Kings 8:56`](#)

WHILE the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer--faith in his blood of atonement. They entered by the "strait gate" and "narrow way" of consecration to God--surrendering their own will and covenanting to do the divine will to the best of their ability. `Z'11-381` (Hymn 186)

May 10

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? [1 Corinthians 3:16](#)

THE figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the Holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above. The thought is that as God in olden times was represented in the tabernacle by the Shekinah glory of the most holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his Holy Spirit, and will be represented further by all who walk in harmony with their Spirit-begetting and continue to abide in the Lord's love. `Z'16-14` (Hymn 332)

May 11

It is more blessed to give than to receive. [Acts 20:35](#)

OUR Lord Jesus Christ is the grandest example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich--possessed of divine favor and the riches of divine grace in Christ--even joint-heirship with him who is now our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him we must study to be like him, to have his Spirit and to share with others whatever he may give us of either temporal or spiritual favor--either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate. `Z'16-219` (Hymn 191)

May 12

So great salvation; which at the first began to be spoken by the Lord. [Hebrews 2:3](#)

NOT only was there no eternal life in our race, and no hope for attaining any except through Jesus, but all of the promises of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and shadows in the numerous sacrifices of the past which illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the Antitype had come. Then he brought life to light and immortality to light--life for the world, eternal life to be conferred during the millennial age--immortality for his church, his bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely

described, but it remained for the great Teacher to set forth before us the salvation which God had proffered through him. Thank God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvelous light. Through faith in him we are already reckoned risen to walk in newness of life, and through him by and by the Father will raise us up by his own power, that we shall be like him and share his glory, honor, and immortality. `Z'06-186` (Hymn 255)

May 13

Teach me good judgment and knowledge. ` [Psalm 119:66](#) `

NO FOLLOWER of Christ is so well developed that he can say, I do not need any further instructions along the lines of justice and love, but my brother needs it. And in our experiences with the brethren, where the other one seems to be at fault, let us say to ourselves, Here is a brother who perhaps has had more disadvantages than I have had. He is a brother of mine according to the Spirit. He seems to me to be doing something wrong, but I sympathize with him because he probably does not know that his action is wrong. Or I may be wrong myself. If he saw the matter from my viewpoint, he would do differently. I will not judge him, but leave that for the Almighty, who is infallible in judgment and to whom judgment belongs. ` [I Corinthians 4:5](#) ` `Z'15-7` (Hymn 154)

May 14

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. ` [II Corinthians 5:19](#) `

CHRIST kept the Law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the Law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so the Apostle Paul says that the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the new creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by the Savior. `Z'16-198` (Hymn 54)

May 15

I the Lord thy God am a jealous God. ` [Deuteronomy 5:9](#) `

IF MAN could have his hatred and his jealousies along the same lines as God it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and

other like qualities to which the fallen human mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants us to be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to those who love him. `Z'11-93` (Hymn Appendix B)

May 16

Let not the sun go down upon your wrath. [`Ephesians 4:26`](#)

NO MATTER what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined, and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors. `Z'16-312` (Hymn 267)

May 17

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. [`II Corinthians 4:18`](#)

WHAT do these words mean? They mean that the Apostle 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 his 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. `Z'16-266` (Hymn 133)

May 18

He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. [`Hebrews 7:25`](#)

THROUGHOUT the Gospel age, the Lord's people by the eye of faith beheld the great High Priest as their Advocate, who ever liveth to make intercession for us, while he awaited the Father's time for his coming forth a second time to make good his exceeding great and precious spiritual promises and blessings upon his church, and to grant the promised restitution blessings to the world, foretold "by all the holy prophets since the world began." But in advance of the actual blessings, by faith, all who are his brethren, his disciples, walking in his footsteps, seeking to fulfil their sacrifice as he fulfilled his, and under his assistance and direction, may realize that they are not aliens and strangers and foreigners from God, but that they are accepted with the Father--not directly but indirectly, "accepted in the Beloved," who is our Intercessor, our Advocate, and in whom alone we have a standing before the Father and may ask or expect any favors. `Z'01-182` (Hymn 258)

May 19

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matthew 5:16](#)

NOTHING in this text guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that while some may resist the light because their deeds are evil, nevertheless there are others by whom the message may be differently received. Therefore we are to let our light so shine before men that they may see our good works--whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved. They realized that Jesus' teaching was of a higher order. `Z'11-23` (Hymn 45)

May 20

Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him. [Colossians 3:9, 10](#)

THROUGH knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God. What the old mind had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to quote them; but by the various providences of God in life, it is to come to such a knowledge of God that it is sufficient for his will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth. `Z'11-381` (Hymn 81)

May 21

Whosoever believeth in Him shall receive remission of sins. ` [Acts 10:43](#) `

THERE is no other means of approach to God than through the remission, the covering, of our sins; and there is no other means of covering than through faith in the precious blood of Christ. All suggestions, therefore, of salvation without a belief in Jesus, all suggestions of salvation of the heathen in ignorance, all suggestions of there being no necessity for a knowledge of the historic Christ, all suggestions that a recognition of the Christ spirit of righteousness is sufficient, all suggestions of harmony with God through any other than the One appointed "Mediator of the New Covenant," receive a thorough condemnation in the words of this text. The entire plan of God sets forth and honors not only divine justice, wisdom, love, and power, but it likewise sets forth and honors the Lord Jesus as the only way by which access may be had to the Father, and by which everlasting life may be attained by any. In view of these limitations, how comforting are the assurances of the Scriptures that for the vast majority of our race the time of knowledge, and hence, the time of probation for everlasting life is future, during the Millennium. ` Z'02-122 ` (Hymn 103)

May 22

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. ` [Hebrews 12:1](#) `

EACH one on this racecourse should examine himself, rather than examine others, in respect to progress in this narrow way; for each knows his own heart condition and the weaknesses of his own flesh better than any other knows these, the Lord alone excepted. Let us each note just where he is in the racecourse, rejoicing that he is in the race at all; considering it a great privilege to be thus called and privileged to enter in this race. If we find that we have passed the first quarter mark, let us rejoice and press on. If we find that we have passed the second also, let us rejoice so much the more, but not slack our running. If we find that we have passed the third quarter we may properly rejoice so much the more, and press with vigor on; and if we have attained to the fourth mark of perfect love, which includes even enemies, we have indeed cause for great rejoicing. The prize is ours if we but remain faithful. But, as the apostle says, "Having done all, stand"--with all the armor on; stand in various testings which will then, as much as ever along the racecourse, be brought to bear against us to divert us away from the mark, before the great Inspector and Giver of rewards shall say, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." ` Z'01-10 ` (Hymn 164)

May 23

Blessed are they whose iniquities are forgiven, and whose sins are covered. ` [Romans 4:7](#) `

IN STUDYING this subject it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the

imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God, otherwise it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other. `Z'11-189` (Hymn 120)

May 24

The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. `Psalm 37:23, 24`

OUR text presupposes that in the class described the human will has been transformed-- that the divine will has been accepted as instead of the human; and that the child of God is seeking to walk in the ways of righteousness, in which he has already started; and the proper thought to be gathered is that thus seeking to walk in the Lord's ways, God will not permit his imperfections of judgment to work him any injury, but will supervise his affairs; will overrule so that every step he may take, although it be taken of his own will, his own volition--his consecrated will, however --shall be overruled for his good; for his development as a new creature in Christ. If he shall err in judgment, and bring upon himself the consequences of his error, the Lord's wisdom and power are such that he can fulfil all the provisions of this promise, and make even his blunders and weaknesses to so react as to strengthen his character and establish him in righteousness, developing in him by these and other experiences the fruits and graces of the Spirit, which will eventually fit and prepare him for joint-heirship in the kingdom. `Z'03-70` (Hymn 145)

May 25

Be strong in the Lord, and in the power of his might. `Ephesians 6:10`

HERE we have an exhortation applicable to the people of God at all times and under all conditions and under all circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us of today who are new creatures in Christ Jesus, servant-sons of the most High. If we look back to Samson and all the ancient worthies recounted by the apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. But there is a difference between faith and credulity; the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the "doctrines of devils" foisted upon the Lord's people during the Dark Ages, to the blinding of the eyes of their understanding. Now in the Lord's providence our eyes are becoming more and more opened in harmony with the apostle's prayer, I pray God for you that you "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." `Z'07-343` (Hymn 200)

May 26

The Lord is our King; he will save us. ` [Isaiah 33:22](#) `

OUR text is one the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar," but the Lord's people, the Israelites indeed, will feel the reverse of this--that "the Lord is our King." In harmony with his command we will honor earthly kings and obey earthly laws in every particular in which they do not conflict with the divine law; but nevertheless, above earthly kings, our esteem, homage, and obedience must be to him whom the Lord hath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if we confess him he will also confess us before the Father and the holy angels--he will save us ultimately. Through us as his church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit. `Z'03-206` (Hymn 290)

May 27

I was glad when they said unto me, Let us go into the house of the Lord. ` [Psalm 122:1](#) `

THOSE who hear the invitation to become members of the house of God, the house of sons, the antitypical Temple, and who receive the invitation into good and honest hearts, are indeed made glad: "Blessed are the people who know the joyful sound." We couple with this a similar expression by the same poet prophet, who declares, "I will dwell in the house of the Lord forever." Not in earthly houses, not in earthly temples, do we hope to dwell forever, but those who become members, living stones in the spiritual house, the heavenly Temple now under construction, will indeed dwell in the house of the Lord forever. For them to go out would mean the destruction of the house, for of it they will be members in particular; as the Lord declares they will be pillars in the house of the Lord, and the ministers of his grace and truth to all the people. This text will be true also of the world during the millennial age. All mankind will then be invited to approach the Lord in worship, to approach the spiritual Temple, The Christ, and through The Christ to approach the Father; and all who shall hear that message and who shall obey it will be glad indeed, even as the message brought by the angels at the birth of Jesus intimated that eventually the tidings of great joy shall be unto all people. `Z'03-443` (Hymn 54)

May 28

Blessed is that man that maketh the Lord his trust. ` [Psalm 40:4](#) `

IF WE leave the world to become the Lord's people, and receive the lessons of experience at his hand with proper faith in him, the outcome will surely be a readiness and promptness to make a full consecration, a full submission of ourselves to do the Lord's will; to follow his leadings; to inherit whatsoever he has for us. And if the faith be of the proper kind we will say with the prophet, "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Such, and such alone, can be led of the Lord in this present Gospel age, in which we must walk by faith, not by sight. Such alone will have the confidence to go

forward encountering the various oppositions within and without in the present time. Such will eventually be God's representatives and leaders in the blessing of the world in the millennial age. Let us learn well the lesson of faith, of trust, as God informs us of his appreciation of this quality, and that he can deal with us only in proportion as we possess it, so in our own experiences we find that we love most to assist and encourage those who manifest an abiding confidence in us. `Z'02-255` (Hymn 174)

May 29

Where sin abounded, grace did much more abound. ` [Romans 5:20](#) `

OUR text is the key to all of our hopes. Sin abounded against not only our first parents, but all of their posterity, unto sentence of death. But God's grace abounded still more, and toward all, in that he provided, through Christ, not only a recovery of all who will of mankind from the penalty of sin and death, but also that the restored and perfected race shall have all that was lost in Eden, full and complete, and that everlastingly. Additionally God's grace abounded to the extent of taking out of the world of sinners a little flock to be heirs of God and joint-heirs with Jesus Christ, whose nature is to be changed, so that they, instead of longer being of the human nature, will become partakers of the divine nature, sharers of the divine glory and honor and office with their Lord Jesus--far above angels, principalities, and powers, and every name that is named. O, for such loving-kindness and tender mercy which abounded toward us while we were yet sinners, and which much more abounds toward us in Christ, now that we are accepted in the Beloved One--for this let the Lord's people give thanks continually, and let the thankfulness of heart extend and manifest itself in words and conduct, in all that we do and say, that all may be to the praise of his glory who has called us out of darkness into his marvelous light. `Z'01-220` (Hymn 68)

May 30

When he, the Spirit of truth, is come, he will guide you into all truth. ` [John 16:13](#) `

THE Holy Spirit, in harmony with our Lord's promise, was sent only to the consecrated class, and was to abide in the true church class, "the body of Christ," and we, and all others who since have come into fellowship and union with our Lord, "the Head of the body which is his church," have thus come into and under the influence of the Holy Spirit, our rightful portion and privilege. By this Spirit we were begotten to the spiritual nature, and became heirs of all the exceeding great and precious promises which belong to the "body of Christ." `Z'01-175` (Hymn 91)

May 31

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. ` [Hebrews 10:39](#) `

OUR exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the

way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval. This seems to be the thought of the apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the Author of our faith, until he shall have become its Finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race- course. `Z'06-47` (Hymn 277)

June 1

Cast thy burden upon the Lord, and he shall sustain thee. [`Psalm 55:22`](#)

ANY saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which my Father hath given me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which "steal the bitter from life's woes." As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's spiritual Israel are not tempted and tried above what they are able to bear. `Z'13-217` (Hymn 112)

June 2

Ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even. [`Numbers 28:3, 4`](#)

BE OUR sacrifice ever so lame and imperfect, it is reckoned holy and without blemish if we presented it to the Father in and through the merit of our Redeemer; and if "holy and acceptable" through him ([`Rom. 12:1`](#); [`1 Pet. 2:5`](#)), the reward of sacrifice is ours, be our offering ever so small. But it must be a free will offering, and it must be a whole burnt offering; not the smallest piece can be kept back from the consuming fire of the altar. And none who have the Spirit of the Master will seek to keep back a part of their little all; they will feel, indeed, on the contrary, that at most it is but as offering dross for a jewel, for a pearl of great value. `Z'89-Aug., p.1` (Hymn 325)

June 3

Follow...holiness, without which no man shall see the Lord. [`Hebrews 12:14`](#)

HOLINESS is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed--or, as the apostle expresses it, we must allow the Lord to work in us the holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity

and conditions will permit. `Z'15-233` (Hymn 219)

June 4

Whom having not seen, ye love;...yet believing ye rejoice with joy unspeakable. `I Peter 1:8`

QUITE a good many who bear the name of Christ have a hope toward God as respects the future, but very little of the joys of his salvation in the present time. Such are not living up to their privileges. They have not properly grown up into Christ, their living Head. They need to increase their faith by adding to it fortitude, knowledge, patience, godliness, love of the brethren, and love in general. As they thus comply with the terms of the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the Rock Jesus Christ but also to add "He hath put a new song in my mouth, even the loving-kindness of our God." `Z'05-31` (Hymn 113)

June 5

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. `Isaiah 32:18`

THE closer we live to the Lord, and the greater our faith, the more we shall realize the divine direction, and the more we shall make use of the means he has provided for our strengthening and upholding. We may call upon him in time of trouble; we may go to him in prayer; and he never fails those who put their trust in him and earnestly seek to walk in his appointed way. This being true, we may go forth upon our journey in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for his guidance, for his presence is with us in all the affairs of our life. `Z'14-296` (Hymn 180)

June 6

Sing unto the Lord a new song, and his praise in the congregation of saints. Let the high praises of God be in their mouth. `Psalm 149:1, 6`

THE saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries, and obscurity have fled away. God's Word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people today who teach this same horrible doctrine, that they have the high-sounding praises of God in their mouths....There are no high-sounding praises connected with any such beliefs and teachings. But the Lord's people who keep close to his Word are now able to tell forth the wondrous story of God's love, wisdom, justice, and power as never before. `Z'15-347` (Hymn 96)

June 7

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. ` [II Corinthians 11:3](#) `

IT IS well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the apostle elsewhere declares, Let us rejoice with fear; let not our rejoicing be of that reckless, self-satisfying kind which might ensnare and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great One, who is able to deliver to the utmost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler. ` Z'06-347 ` (Hymn 93)

June 8

Greater love hath no man than this, that a man lay down his life for his friends. ` [John 15:13](#) `

WHATEVER we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him. Hence as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren, but according to the Spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents, and means in the service of the spiritual interests of the Lord's people. As, for instance, in the preaching of the truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow- members of the body of Christ. ` Z'07-36 ` (Hymn 191)

June 9

Love as brethren, be pitiful, be courteous. ` [I Peter 3:8](#) `

LOVE for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the Spirit of Christ he is none of his." (` [Rom. 8:9](#) `) But this flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love, but a consuming love--love which will not only overlook various weaknesses

and imperfections in the brotherhood and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they are of his consecrated ones, however much they may need to strive against sin and weaknesses. `Z'07-35` (Hymn 218)

June 10

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. `John 7:17`

WE BELIEVE that without a love for truth none will be favored with the light of present truth. More than this, we hold that if sincere love for truth-- honesty of thought and deed-- be yielded, sacrificed to pride, ambition, vainglory, or any other thing, the result will be the loss of present truth. Let us ever keep in memory our Lord's message through the apostle, that now in the end of this age he will send strong delusion, that all may believe a lie who have pleasure in untruth--who received not the truth in the love of it. Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter. `Z'06-277` (Hymn 49)

June 11

Ye are witnesses of these things. `Luke 24:48`

THE apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they were to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! How truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach--they told the story simply in all of its details, not neglecting even those of Peter and Judas, and the disputing as to which should be greatest, etc. The truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account. `Z'06-396` (Hymn 23)

June 12

At the name of Jesus every knee should bow. `Philippians 2:10`

WHILE we contemplate this high exaltation of the Master let us not forget that his bride is to be joint-heir with him in all of his glory, honor, and immortality, and that the privilege of becoming members of the bride class belongs to the called, chosen, faithful, the very elect of this Gospel age. If we could but have this in mind continually, what manner of persons would we be in all holy conversation and godliness-- how trifling all earthly pleasures and sorrows, all riches and poverty, all weakness and debasement would seem to us! so intense

would we be in our desire to make our calling and election sure to those exceeding great and precious promises. `Z'07-121` (Hymn 25)

June 13

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. [`Romans 6:22`](#)

THESE are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart intentions instead of the absolute perfection of the flesh, then, indeed, we have hope of attaining to the standard which he has marked for us--the standard of perfection. We can walk after, or according to the Spirit. So far as our mortal bodies are concerned we cannot walk up to the Spirit's requirements, but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible. `Z'11-340` (Hymn 267)

June 14

Then they cried unto the Lord in their trouble, and he saved them out of their distresses. [`Psalm 107:13`](#)

AS THE effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for his promised assistance, so all of our trying experiences with the world, the flesh, and the Adversary and the bondage of sin and death--all these appeal to the new creatures in Christ who have the Father's promise. All this leads us more and more to look unto the Lord from whom cometh our help, and to wait for his Son from heaven, and to expect the deliverance of the groaning creation at his second advent. Is it not true, then, that present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby? And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the apostle describes, as an anchor to our souls both sure and stedfast, entering into that which is beyond the veil, whither our Forerunner is entered for us--and has made atonement for us--and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when, in a moment, in the twinkling of an eye, we shall be made like him, see him as he is, and share his glory. `Z'07-127` (Hymn 56)

June 15

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. [`I Samuel 17:47`](#)

WHAT lesson can the new creation of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified The Christ, Head and body. His experience with Goliath illustrates well, first of all our Lord's conflict with the Adversary during the forty days' temptation in the wilderness. Our Lord's victory over Satan on that occasion, his loyalty to the Father and the work entrusted to him, his own self-sacrifice,

meant the victory for all the world of mankind desirous of being in harmony with God and his arrangements. Did he not declare to us, "Fear not, I have overcome the world"? In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth, "It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declared, "I beheld Satan as lightning fall from heaven," and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name similarly to battle in his strength and to come off conquerors and to ultimately share with him in his kingdom, which is to "bless all the families of the earth." `Z'08-233` (Hymn App. G)

June 16

Giving no offense in anything, that the ministry be not blamed: By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned.
[`II Corinthians 6:3, 6`](#)

THE purer the person, the more surely will he be the target. You notice that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's house are special targets for the fiery darts of the wicked one. So we must contend against the world, the flesh, and the Adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord's children, watch to keep their garments clean. Unless they watch, they will surely get their garments defiled. Satan is especially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whomever the wicked one touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched. `Z'13-185` (Hymn 258)

June 17

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **[`Matthew 26:36`](#)**

ARE we not as the Lord's people in this harvest time drawing close to the Gethsemane hour of the church? Are we not already in the hour of temptation to a considerable extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the apostle, They that sleep sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? How courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not, then, avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious first resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his

own merit. `Z'06-348` (Hymn 120)

June 18

If ye be willing and obedient, ye shall eat the good of the land. ` [Isaiah 1:19](#) `

GOD has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the millennial age. `Z'16-132` (Hymn 4)

June 19

Take unto you the whole armor of God, that ye may be able to withstand in the evil day. ` [Ephesians 6:13](#) `

NO MAN ever puts on armor unless he expects to fight. If he is a soldier of the cross, the "sword of the Spirit" is the great weapon with which he will prove his loyalty and strength. The brethren should build each other up in the most holy faith, fighting the good fight, and showing their loyalty to the Lord and to the truth. (` [Jude 20](#) ` ; ` [I Timothy 6:12](#) `) Those who succumb to the influences of darkness show themselves unworthy of the new order of things, and they may not expect to be sharers with Christ in his kingdom, but to be among those rejected of the Lord as unworthy. `Z'12-288` (Hymn 266)

June 20

God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. ` [James 4:6, 7](#) `

WHILE we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, when "we shall know as we are known," let us not forget that unless we are submissive to the molding and fashioning influences of the school of Christ we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the apostle wrote, "Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short." The cultivation of pride along any line, the development of an unsanctified ambition, are amongst the greatest dangers to these living stones now in preparation. Such flaws developed would render us unfit for this special service. And if they should develop in us headiness or high-mindedness, they would probably also develop envy, malice, hatred, strife, evil speaking, evil surmisings, all of which are contrary to the Spirit of Christ and would soon render such "none of his." `Z'08-376` (Hymn 198)

June 21

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. [`Romans 7:18`](#)

THIS discrepancy between the new will, the new mind, and the mind of the flesh and the flesh itself, both reckoned as dead but really quite alive, requiring continual vigilance to restrain them and keep them in line with the new creature's intentions, means quite a fight, and success in this fight means a victory, and victory in this fight is what the Lord proposes to reward with the special honors and blessings proffered during this Gospel age....A part of this filthiness of the mind is selfishness, which frequently is so mean as to be ashamed of itself, to seek to hide itself under various pretexts of generosity, etc., and by outward ostentation, gifts, etc. Other features of the filthiness of the mind are jealousy, covetousness, ambition. These various forms of selfishness are all to be recognized, as the apostle declares, as of evil origin, works of the flesh and of the devil. Lasciviousness or sensuality is a further part of this filthiness--another form of selfishness or love of self-indulgence. With all of these conditions of the mind, the new creature should be in opposition to the extent of despising them, fighting against them, destroying them. `Z'07-134` (Hymn 103)

June 22

And this commandment have we from him, That he who loveth God love his brother also. [`I John 4:21`](#)

AS PERFECT love casts out fear, so also it casts out false impressions of evil doing or intention toward us. The benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other similar good construction upon the conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Even then it should think generously of the persecutor, realize his share in the fall, and be disposed to pray for those who despitefully use them and persecute them. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors, and who may be sure, therefore, that they are being persecuted for the fidelity to truth and righteousness and not for personal idiosyncracies and peculiarities. Blessed are they, for theirs is the kingdom of heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when being persecuted by them and on its account. If the kingdom of heaven is for such it is assuredly but a little flock. Let us strive the more diligently to be of that little flock--to make our calling and election sure. `Z'06-74` (Hymn 296)

June 23

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. [`Eph. 4:1, 2`](#)

WE SHOW our appreciation of God's mercy toward us by schooling ourselves in his character and becoming more and more merciful and generous toward all the household of faith. And if merciful toward the brethren, naturally we would be generous also toward all men. In other words, as we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. And mercy, generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and they will thereby be fitted and prepared to have a share with Jesus in his throne of glory; for that great messianic kingdom will be established for the very purpose of showing mercy unto thousands of mankind, who will return to divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded. `Z'12-359` (Hymn 63)

June 24

Watch therefore: for ye know not what hour your Lord doth come. [Matthew 24:42](#)

ALL of the wise virgin class should be in the attitude commanded in this parable. They should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth: "Behold, the Bridegroom is present." We are living in the parousia (presence) of the Son of Man--the wise virgins are already falling into line in the procession and entering in to the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the Spirit of the Lord in their hearts will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement, and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter. `Z'06-315` (Hymn 318)

June 25

Ye should earnestly contend for the faith which was once delivered unto the saints. [Jude 3](#)

SOMETIMES it might seem like contention for the faith once delivered to the saints for one person to argue with another on scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. In all of our contentions we should manifest the fruits of the Holy Spirit--gentleness, brotherly kindness, love. Thus the proper contention would not partake of anger, hatred, malice, or strife. `Z'12-215` (Hymn 329)

June 26

In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

[`Ephesians 1:11`](#)

THE question naturally arises, Why should God test faith rather than works? The answer is that all kinds of works are dependent upon the ability of the worker, and that the whole race of Adam has become unable to do perfect works, on account of the fall of their first parents. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible. Therefore, in his wisdom and love, God avoids making his test along those lines in which we are absolutely incompetent, and makes it along the line of faith--in his wisdom, his love, and his promises. To doubt any of these would be to weaken the basis of our hope. We realize that we are in a fallen condition, that we are dying like the remainder of the race. We have heard through the Word of God that he has provided a Savior, but we see that things continue much as they were, despite all that God and Christ have done. Our faith, however, assures us that God, who knew the end from the beginning, is working all things according to the counsel of his own will and that in due time he will establish righteousness in the earth. `Z'12-321` (Hymn 197)

June 27

As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. [`Isaiah 55:9`](#)

IT IS when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favorable opportunity for reformation--when we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world. And proportionately as we look upon this glorious picture we are strengthened by his might in the inner man, and lifted out of our narrowness and selfishness, and more and more constituted images of God's dear Son, and thus also images of the Heavenly Father. O, then, that we might each and all be of those who are known of the Lord as the "very elect"--one of those whom he will use in the present time in connection with his present work of electing the little flock, and will be used by and by in his great work of blessing all the families of the earth. What trials and difficulties we might well endure with such a prospect! `Z'07-93` (Hymn 58)

June 28

I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich.

[`Revelation 3:18`](#)

WHENEVER a new trial is presented to the Christian, if he will but call to mind this precept

of the Lord, it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire"! How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. Wherefore, "think it not strange"; let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage or worldly policy, or personal friendship, or earthly loves--of husband or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end--even unto death. `Z'96-44` (Hymn 93)

June 29

Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. ` [Leviticus 20:7, 8](#) `

THIS means, set yourselves apart to God, and he will set you apart. We have a part in this work, and God has a part. If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his Holy Spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul speaks in the text, "This is the will of God" concerning you, "even your sanctification"--you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service. `Z'16-100` (Hymn 208)

June 30

The very God of peace sanctify you wholly. ` [I Thessalonians 5:23](#) `

THERE is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way. `Z'16-99` (Hymn 196)

July 1

And Isaac went out to meditate [to pray--margin] in the field at eventide.

[Genesis 24:63](#)

HOW impossible it is for a child of God, remembering and impressed by the events of the day, as to the Lord's wisdom and care and the surety that all things shall work for good--how impossible, we say, for such a one to retire to rest without thankfulness of heart to him upon whose power and promises they have leaned throughout the day: and how appropriate to bow the knee as well as the heart, to render homage as well as thanks. `Z'85-Nov., p.4` (Hymn 274)

July 2

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:...And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. [Romans 5:1, 3-5](#)

THIS thought is very precious to us as new creatures. "The peace of God which passeth all understanding" is to rule and keep our minds and hearts! ...We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys--the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed. `Z'16-102` (Hymn 312A)

July 3

The Lord shall judge his people. [Hebrews 10:30](#)

IF THE Lord's people get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: "If we would judge ourselves, we should not be judged of the Lord." ([I Cor. 11:31](#)) This means that when we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the heavenly reward and favor that is to be ours as new creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's throne and his glory forever more. `Z'16-132` (Hymn 67)

July 4

Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth. [Psalm 60:4](#)

WE ARE to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall

give us the opportunity....If we refrain from telling the glad tidings, the result will be that the fire of God's Holy Spirit will become extinguished within us. The possession of the truth --God's message--brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of his loving-kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons? `Z'14-198` (Hymn 280)

July 5

Behold, He that keepeth Israel shall neither slumber nor sleep. ` [Psalm 121:4](#) `

THINK for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief from the cares of universal dominion--whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities, and active in all the interests of his broad domains. `Z'93-227` (Hymn 293)

July 6

When thou vowest a vow unto God, defer not to pay it. ` [Ecclesiastes 5:4](#) `

WHOEVER has not seen his need of making resolutions, making vows to the Lord, has not recognized the first principle of Christian development. He who finds from the enemy's attack where his wall is weakest, and who then repairs the weak places as quickly as ascertained, does so by resolution to the Lord--by vows. He who has not discovered any weaknesses in his character is duly blind and "cannot see afar off." He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not begun that character development which must be completed before he can be pronounced an overcomer. `Z'09-76` (Hymn 192)

July 7

And he [Abraham] removed from thence unto a mountain on the east of Bethel, and pitched his tent, ...and there he builded an altar unto the Lord, and called upon the name of the Lord. ` [Genesis 12:8](#) `

IT WAS doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from these, that Abraham removed subsequently to the mountainous country near Bethel. There he established his home, there he reared an altar to the Lord and prayed. Would that each head of a family were thus careful to look out for the interests of those under his charge, that these interests should be advantageous to their welfare everywhere! Would that more could realize how indispensable it is to have an altar to the Lord in their home, where the prayer incense would ascend to the Father through the merit of the Redeemer. `Z'07-42` (Hymn 153)

July 8

These last have wrought but one hour, and Thou hast made them equal unto us, which have borne the burden and heat of the day. [`Matthew 20:12`](#)

WHOEVER is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may know that he is called by the only call yet issued: and if willingly he shall sacrifice his all, he may be as sure of the prize as any other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier; we serve the one Lord, in the one faith; and by the one baptism into his death; and for all such he has the crown of life reserved. `Z'88-June, p.8` (Hymn 263)

July 9

I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord. [`Psalm 132:4, 5`](#)

AS IT was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his kingdom....Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time, not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. Now, as the Scriptures suggest, we are living stones, to be built together for a habitation of God through the Spirit. `Z'08-312` (Hymn 332)

July 10

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. [`Psalm 4:8`](#)

WE ARE invited to cast all our cares upon the Lord, knowing that he careth for us. And we have the encouraging assurance in the midst of present trials that we shall receive a crown of glory that fadeth not away, if in steadfast sobriety and humility we work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and thus through faith having gained the privilege of working it out. And we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist him, he giveth grace to the humble. `Z'88-Aug., p.2` (Hymn 65)

July 11

And I will give thee the treasures of darkness, and hidden riches of secret places. [`Isaiah 45:3`](#)

WE MUST come into Christ, as members of his body, the true church, by sacrifice, before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service as priests, walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day and year by year as we progress....The apostle declares that these treasures of wisdom and grace --knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now--are all hidden in Christ, "in whom are hid all the treasures of wisdom and knowledge." `Z'01-55` (Hymn 221)

July 12

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. [John 20:31](#)

THE only faith that will stand the test and bring us off conquerors over the spirit of the world, the flesh, and the Adversary, is the hope set before us in the Gospel, of which Jesus as the Messiah is the center. That is the hope of the world--the hope that Christ having redeemed the world with his precious blood will grant, in due time, a blessing of opportunity to every creature, that whosoever will may come through knowledge and obedience to life eternal, and that the disobedient shall be destroyed in the second death. A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be joint-heirs with the Master in the great kingdom which shall bless the world. No wonder the apostle said of this messianic hope, this kingdom hope, "He that hath this hope in him purifieth himself, even as he is pure." `Z'05-188` (Hymn 215)

July 13

Likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [Matthew 18:35](#)

FORGIVENESS in your hearts is the condition which is always to obtain there: we should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us: and if this be the case, we will be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we will not seek to compel the most elaborate statement on the part of the penitent, but like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, and to forgive him, and to put on the robe of fullest fellowship and brotherhood. `Z'98-126` (Hymn 183)

July 14

Ask, and ye shall receive, that your joy may be full. [John 16:24](#)

IN THE cultivation of the spirit of praise, thanksgiving, and loving appreciation of all the

manifest goodness of God is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind his acts of mercy and of grace; that in our prayers we frequently tell him how all his goodness is remembered, how every fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized; and how through such experiences our love and joy are made to abound more and more. We love him because he first loved us; and every time we see some new mark of his love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for his favor, saying, "Ask, and ye shall receive, that your joy may be full." `Z'96-211` (Hymn 115)

July 15

Through this Man is preached unto you the forgiveness of sins. ` [Acts 13:38](#) `

THE apostle does not refer to something that was done by our Lord as the Archangel before "he was made flesh," nor does he refer to any work to be done by him in his new, highly exalted condition, "set down with his Father in his throne" and partaker of his divine nature; but he here refers to the work done by "the Man Christ Jesus, who gave himself a ransom for all." Thus the apostle again emphasizes the fact that "as by man came death, by man also came the resurrection of the dead." Yes, this is the center of the Gospel proclamation that the failure of the first perfect man was fully offset by the sacrifice of the Man Christ Jesus, and that it was to this end that it was needful for our Lord to leave the glory which he had with the Father before the world was, to become poor (in the sense of taking our lower nature--but not its blemishes, for he was "holy, harmless, and separate from sinners"); and yielding up this human nature a ransom- price or corresponding price for the life forfeited by father Adam for himself and his race. This is the basis upon which every offer to grace is presented by the Scriptures. And now, he who was the Father's agent in the redemptive work is to be the Father's agent also in the work of "blessing" all the redeemed with ample opportunities for return to divine favor--the first step of which is the forgiveness of sins. `Z'97-138` (Hymn 68)

July 16

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. ` [Acts 14:22](#) `

OUR word tribulation is derived from the Latin <tribulum>, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain; yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called by the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of

rejoicing, all the tribulations which the Master shall see best to let come upon us. "We glory in tribulations also." `Z'97-265` (Hymn 67)

July 17

Bring ye all the tithes into the storehouse,...and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing. [`Malachi 3:10`](#)

IT BEHOOVES us, dear friends, to look about us to note to what extent we have been faithful to our covenant of sacrifice and to remember that it is not a sacrifice for a day or a year, but "even unto death." A little while and the trials will be over, but until that little while is past we are in the trial time, and it is proving us either worthy or unworthy of the glorious favors which we seek, the chief blessing, joint-heirship. If we appreciate it let us seek it in the Lord's way, let us see to what extent there are other things in our lives that we might render unto the Lord and which he will accept, not through the worthiness of the deeds or the sacrifices, but through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner; let us note to what extent moments and days are spent in some selfish manner, or wasted upon others beyond the reasonable requirements of duty as marked out in the divine Word. Let us see to what extent we perform our vows unto the Lord; let us take note of what of time or influence or money we are using in the divine service and what proportion this bears to the whole. `Z'05-380` (Hymn 177)

July 18

Blessed are they that hear the Word of God, and keep it. [`Luke 11:28`](#)

IT IS important that we should hear the Word of the Lord, that we search the Scriptures, that we have them well at our command, that we be able to give an answer to him that asketh us a reason for the hope that is in us, and we need more than all this. We need to obey the Word, to practice it to the extent of our ability. True, we cannot come up to the demands of perfection, for God's law is perfect, but we can have the perfect attitude of heart, and nothing less than this will be acceptable to the Lord. We can show him and to some extent show to others the endeavor of our lives in the direction of righteousness and all the fruits and graces of the Holy Spirit. If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised to those who are rightly exercised by the message from above. `Z'05-366` (Hymn 267)

July 19

God...hath made us able ministers of the New Testament. [`II Corinthians 3:5, 6`](#)

OUR position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant, through which all may be blessed and recovered if they will. So many as receive our message with joy and turn from sin to follow our Lord may be invited to

become members of the body of Christ, the body of Messiah, the body of the Mediator, the body of the great Prophet, the body of the great Priest, the body of the great King of the millennial age. So, then, we are ministers of the New Covenant in that we are laying down our lives in its service, in its interest, although it is not yet a covenant, but merely a promise. We are not only laying down our lives, but seeking out fellow-members of the body of the Anointed One and assisting them in the laying down of their lives, under the assurance that these better sacrifices will soon be finished and their application be made by our glorious Head, and we with him in glory. `Z'09-51` (Hymn 148)

July 20

Having therefore obtained help of God, I continue unto this day. ` [Acts 26:22](#) `

IN REFERRING to the preservation of his life, the apostle does not give credit to Lysias, the commander of the garrison at Jerusalem, but declares that he obtained help of God, by whom he had been sustained to the time of his speaking...There is a good lesson in this for all the Lord's people. How apt many are to give credit to "luck" or "chance" or human instrumentality, overlooking the fact that the Lord's saints are the special objects of his care, and that the angel of the Lord encampeth round about them and delivereth them. `Z'03-158` (Hymn 61)

July 21

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. ` [John 15:4](#) `

OUR Lord gives us an intimation that the growing of much fruit is not wholly dependent upon ourselves, and that even while we abide in him as fruitbearing branches the quality and quantity of the fruit is to be improved by our having proper ideals before our minds, and earnestly seeking their realization. Thus he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The intimation is that the desire and the asking of the Father at the throne of heavenly grace is a means by which we may more and more receive of the sap of the Vine, the Holy Spirit, and be enabled to develop the fruits of the Spirit. It will be noticed that nothing here implies the seeking or finding of earthly good things. These are to be left wholly to the Lord's wisdom and providence, and his people, the true branches of the Vine, are to desire and to seek for the Holy Spirit, which the Father is more willing to give to them than earthly parents are to give good gifts to their children. `Z'99-111` (Hymn 91)

July 22

Faith without works is dead. ` [James 2:20](#) `

SELF-EXAMINATION along this line is very proper. If we have heard, seen, tasted, of the grace of God and enjoyed it, and if no desire to serve our gracious Father or to assist others to the same blessings that we enjoy has been manifested, it implies that our spiritual vitality is very weak and in danger of perishing. But if, on the contrary, we find ourselves

burning with fervency of love for the Lord, and with appreciation of his great plan of salvation, and are consumed with a desire to tell the good tidings to others for the blessing, strengthening, upbuilding, and participation in the divine faith, it should encourage us. We should notice, too, that Jesus specially loved and favored the more zealous, vigorous, and energetic of the apostles, Peter, James, John, and we may be sure, Paul also. `Z'09-121` (Hymn 210)

July 23

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. [`Nahum 1:7`](#)

WHILE appreciating very gratefully this special love and care for us as his people, in the comfort, encouragement, and protection afforded us by our Heavenly Father in the midst of the world's great tribulation, we would come far short of having his Spirit if we would regard the matter with self-complacency, forgetful of his great love for the whole world also, which, veiled behind the clouds of his righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust....If God so loved the world as to give his only begotten Son,...he loves them still, and it is his love that wields the rod for their correction. So also he would have his people regard his judgments, and while rejoicing in the sunshine of his favor,...he would have them share his Spirit toward the world; and while the blows of his righteous indignation fall heavily upon them, he would have us point them to the cause of their calamities, and to the only remedy. `Z'95-72` (Hymn 171)

July 24

With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. [`Acts 4:33`](#)

OUR text tells us that this witnessing was done with power, great power. It was not made secondary to politics, to social questions, to evolutionary theories or higher critical dissertations. It, and it alone, constituted the apostolic theme. And so it should be with us. The resurrection of the Lord and its value and signification to the church and the world through the divine plan should be ever prominent in our witnessing. Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the apostle said, "Ye are our epistle,...known and read of all men." The lives of the Early Church were the special witness to the Lord. Without the consistency of their lives and their consecration to the Lord and to the truth, it is evident, the message would have had no such import as it bore. So it is with us today. It is well that we preach the Word. It is still more important that we live it. But it is the ideal thing to both preach and live the truth. `Z'09-140` (Hymn 267)

July 25

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. [`I Peter 2:21`](#)

OUR text is especially appropriate and should always be remembered, not only in severe persecutions but also in the lesser ones, when our names are cast out as evil, when men "shall separate you from their company," when they make all kinds of misrepresentations against you falsely because of your faithfulness to the Lord and to his Word and to the principles of righteousness. Then remember this text, and assure your heart in harmony with it and with other statements of the Lord's Word, that all these experiences of opposition the Lord is willing to overrule for your highest welfare, causing them to work out for you a far more exceeding and eternal weight of glory. All who will be of the kingdom of heaven class must pass through some such experiences for the development and testing of their characters. `Z'05-254` (Hymn 299)

July 26

They...went everywhere preaching the Word. [`Acts 8:4`](#)

SOME dear Christian people make the mistake of preaching on sociology, the beauties of nature, the things of the world. Others continually dabble with errors and errorists. Such things may have their time and place in connection with the message; but all who would serve the Lord should remember that we are commissioned to preach the Gospel of Christ only. Christ and his message constitute the light which came into our minds--the light which we are to let shine for the blessing of others. The darkness hateth the light and battles against the light; but the light is to keep on shining. Thus said our Lord, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The light is not merely the message which we bear upon our lips, but also the influence which emanates from our daily lives. More and more we are convinced that the will of the Lord is that his message shall be borne by those who are pure of heart. "Be ye clean that bear the message of the Lord's house." `Z'09-45` (Hymn 154)

July 27

Sing unto the Lord, bless his name; show forth his salvation from day to day, declare his glory among the heathen, his wonders among all people. [`Psalm 96:2, 3`](#)

ALL who are of the truth hear the truth, and love to bear witness to the truth. Yet in our case, as in the Master's case, the world knoweth us not. It knows us not because it knew him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified him, only we are living in a more civilized time, and the scribes, the Pharisees, and the doctors of the Law apparently find it more difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the truth until the dark night comes "wherein no man can work," should our lives be spared till then. `Z'16-151` (Hymn Appendix H)

July 28

The words that I speak unto you, they are Spirit, and they are life. [`John 6:63`](#)

OUR text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life--they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the Spirit of our Master. `Z'10-219` (Hymn 49)

July 29

Continuing instant in prayer. [`Romans 12:12`](#)

PRAYER, communion with God, is indispensably necessary to our spiritual welfare; and the appreciation of the privilege of communion with the most High and with our Redeemer, or the lack of such appreciation, as the case may be, indicates tolerably clearly our fervency or our coldness with reference to the things of the Lord. People may be fervent in serving schemes or plans of their own, or human systems and theories, and have little desire for prayer, but those who serve the Lord and his truth from a hot, fervent heart, will so realize their imperfection and their own inability in the divine service, that they will desire and will continually seek the Master's guidance and direction with reference to the service they are rendering to him. `Z'97-265` (Hymn 239)

July 30

Who is a God like unto thee, that...retaineth not his anger forever, because he delighteth in mercy. [`Micah 7:18`](#)

THE heathen Gods are all vengeful. The God of the Bible alone lays claim to being a God of love "whose mercy endureth forever," as one of the Psalms repeats again and again. Alas, how terribly our God of wisdom, justice, love, and power has been misrepresented to the world, and to the church, as a God delighting in the eternal torture of the vast majority of his creatures; for if such were his provision for them, and he knew the end from the beginning, it would surely prove that he delighted in, and intended their torture. But when our eyes open to a proper interpretation of God's Word, his character becomes glorious before our eyes and commands our love and our devotion! As the apostle declares, it is the divine love which constrains us to be faithful and obedient. `Z'11-378` (Hymn 296)

July 31

Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. [`Psalm 145:10-12`](#)

THE prophet intimates that all the saints shall have the privilege of thus declaring the

kingdom, and of thus honoring the name of our God; and this seems to be literally fulfilled today, for the Lord seems to be bringing to the attention of all his saints (his consecrated people everywhere) the present truth; to the intent that they may have its light upon their pathway, making manifest unto them the glorious character of our God, through a knowledge of his great plan of the ages. Moreover, the Lord seems to be putting it within the power of every one of his saints to thus glorify his name and to speak forth the truth to others. To some he has granted the talent of oratory and opportunity to use it and to speak forth his praises in this way; to others he has granted a talent for private conversation, that they may thus tell of his kingdom and speak of his glorious majesty and make known his plans to such as have hearing ears. To others still he has given the privilege of declaring his message through the circulation of the printed page; and to some he seems to have given opportunities for using all of these various methods of singing the song of Moses and the Lamb. And we may rest assured that none can be of the company of the Lord's saints in this time, and know of his goodness and his wonderful honor and majesty, and not have a desire to tell the good tidings of great joy to all who have an ear to hear; and those who are most earnest, most zealous in proclaiming the message are sure to have the most blessing in their own hearts, and in their own experiences, and to grow the most in grace, in knowledge, and in love. `Z'00-313` (Hymn 118)

August 1

If any man serve Me, let him follow Me. [`John 12:26`](#)

IT IS time for the establishment of the true kingdom-- it is just at hand. It is time for the gathering of the elect out of every quarter, every district of this figurative Babylon in which the Lord's people are captives to these devices of Satan; it is time for a reassertion of the liberty wherewith Christ has made us free; it is time that the Lord's people should recognize him as their only King and Director; it is time for them to hear the words, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" ([`Isa. 2:22`](#)) It is time for the Lord's people to realize that the Lord is entirely competent to conduct his own work in the way most pleasing to himself, and most advantageous to those who are truly his; it is time for them to look to the Lord to see what agents, what channels of truth, what ministries of service in spiritual Israel he has provided or is providing. When we come to realize the situation, we find that all this matter of recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the divine arrangement--in direct antagonism to the same; but that, nevertheless, it has not hindered and will not be permitted to hinder, the accomplishment of the Lord's work and the gathering of the true Israelites, the elect, the precious, the Lord's jewels, out of nominal Israel. This work of the Lord is going gradually on, regardless of what the people in general may do. `Z'03-203` (Hymn 312)

August 2

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God. [`Psalm 42:11`](#)

DO ANY of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises--the exceeding great and precious promises made to those who take up their cross and follow in his footsteps--suffering with him. But if you have peace without the suffering, while all men speak well of you, beware! That is the peace of a sleep in which one dreams that he is filled and crowned and awakes to find himself

empty--the peace of a dead calm on the ocean. `Z'82-May, p.2` (Hymn 106)

August 3

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. `Jeremiah 31:3`

THE whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life--these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by. `Z'05-31` (Hymn 129)

August 4

And hath put all things under His feet, and gave Him to be the head over all things to the church. `Ephesians 1:22`

DEARLY beloved, the time is short, the great prize we seek is near, the "mark" or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord, showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, "For me to live is Christ"--as a member of the body of Christ, guided by his will as discerned through his Word and providence and example? This is another picture of full completion of character likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the kingdom. `Z'01-229` (Hymn 326)

August 5

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful. `I Timothy 1:12`

AH, YES, what a blessed satisfaction it is to us to know that while the Lord knows of our every word and every deed he is pleased to count us something different, even from our words and our deeds--something better! Our words do not always represent the full sentiments of our hearts; our conduct does not come up to the standard: after the words have been spoken and after the deeds have been done--perhaps to the very best of our ability--we realize that they have come short of the glory of God, and short of our own ideals, desires, and efforts. How consoling it is to us, then, to know that our imperfect work shall be acceptable through Christ to God; that the Lord counts us according to our intentions, according to our wills. Praise his name! We would have no hope of coming up to

any standard of perfection which he would approve, were it not for his gracious arrangement by which our imperfections are covered by our Redeemer's perfection and sacrifice, and our works accepted according to the intentions and desires of our hearts. `Z'02-133` (Hymn 125)

August 6

There is a way which seemeth right unto a man, but the end thereof are the ways of death. [Proverbs 14:12](#)

THIS text is worthy of being committed to memory by all. Its lesson is that we are not competent to guide and direct our own affairs; that we need divine counsel. Human judgment would be unreliable even if supported by absolute knowledge; but in view of our deficiency in knowledge as well as in judgment, very evidently to man many ways seem right and wise and advantageous and desirable which, pursued, lead to disappointment and chagrin and ultimately would lead to death--second death. The wise, proper course for all, therefore, is to realize and acknowledge our own insufficiency, unwisdom, and to look to our great Creator for guidance. Happy are those who heed the scriptural injunction, "Remember now thy Creator in the days of thy youth." The earlier this right course is begun the better will be the results every way, the easier will it be for us to bend our wills to the will of the Lord; and the lessons and satisfaction and peace coming to us through the Lord's guidance will be the more precious. A full consecration of the heart and life and all our interests to the Lord, that his will may be done in us in all things, is the consecration necessary to the bringing of every justified believer into fellowship in the body of Christ, which is the church. `Z'03-351` (Hymn 12)

August 7

Ye are the light of the world. [Matthew 5:14](#)

IN ORDER to have the Holy Spirit in large measure, we must keep near to the Lord, for if we get away from him, the light will go out. If we neglect the privilege of prayer or of study of the Scriptures or of fellowship with the Lord through failure to think of him, the illumination of the Spirit will grow dim. On the other hand, it will become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study his will as expressed in his Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly. `Z'12-343` (Hymn 230)

August 8

Every one that loveth Him that begat loveth Him also that is begotten of Him. [John 5:1](#)

HE WHO loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's

business, and finally died in the accomplishment of the Father's will--the work unto which the Father had sent him--so with us imbued with the Spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified. The nation of Israel could not love the Lord with all its heart, with its soul, with its might; this exhortation must be understood to be of an individual kind. Similarly the church, spiritual Israel, is not called upon to love the Lord with heart, soul, being, strength, but the individuals who are the Lord's and who are seeking to please him, to serve him, to lay down their lives in obedience to his will and in the forwarding of the divine purposes, are called upon so to do. `Z'07-264` (Hymn 240)

August 9

Remember Lot's wife. [`Luke 17:32`](#)

WE BELIEVE there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example" or type. Those who assume to be more gracious or long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decisions as not only wiser but more just than our own. Consequently when we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." `Z'16-261` (Hymn 161)

August 10

Ye, brethren, are not in darkness, that that day should overtake you as a thief. [`I Thessalonians 5:4`](#)

OUR present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome --Messiah's kingdom. Furthermore we can be fully content not to know how long the harvest work will last--content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all our experiences shall work together for our good if we love him and are of the called ones according to his purpose, seeking to make our calling and election sure. `Z'16-265` (Hymn 289)

August 11

Blessed are the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance. [`Psalm 89:15`](#)

OUR Lord in symbol pointed out to us the fact that the message of his grace in the closing days of this Gospel age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a new song, although it would be the old song of Moses--the message of blessing typified by the writing of Moses and by all the ceremonies of the Law;...and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him in taking "away the sin of the world." It is merely this same song that is now being sung by those whom God has blessed with a knowledge of present truth--it is the "joyful sound" which only the people thus blessed know or can sing....Our text implies that in order to be of the people who will know the joyful sound it will be necessary to walk in the light of God's countenance. Or, reversing the statement, the thought is that all who walk in the light of God's countenance shall be his blessed people, and shall know the joyful sound. `Z'00-37` (Hymn 315)

August 12

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. [`Romans 5:1`](#)

THIS scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the court. These do, however, have a measure of peace in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church mentioned by the apostle in this text can apply only to those who have come into the condition of the sons of God. God is not at peace with any others. `Z'16-281` (Hymn 182)

August 13

Lord, Increase our faith. [`Luke 17:5`](#)

IF WE believe that we are in the harvest time of this age, and that the harvest work is in progress, and we participators in it, let us believe also that the great Chief Reaper is thoroughly able to use us as well as bless us in his service; and let none look at clouds and discouragements, but let each do with his might what his hands find to do, with the eye of faith "looking unto Jesus," our Captain, and determined that, whether or not he shall be able to bring many unto the kingdom, the King shall at least have evidence of his love and zeal and effort so to do. `Z'99-205` (Hymn 232)

August 14

Then the devil leaveth Him, and behold, angels came and ministered unto Him. [`Matthew 4:11`](#)

OUR Lord's utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The Adversary left him, finding nothing in him that he could take hold of or work

upon, so thoroughly loyal was he to the very Word and the Spirit of Jehovah. And then, the trial being ended, the holy angels came and ministered unto the Lord--doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord's followers: with victory comes a blessing from the Lord, fellowship of Spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial. `Z'00-32` (Hymn 65)

August 15

The true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. ` [John 4:23](#) `

WORSHIP in Spirit and in truth does not apply simply to prayer, praise, supplication, and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an "act of worship" but rather a life of worship--a life in which, through the begetting of the Spirit and the knowledge of the divine plan, the individual becomes so at one with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in Spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith, and it will find its expression also in all the acts and words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely, only those who are thus captivated to the Lord in heart, and who serve him in Spirit and in truth and endeavor to have his will done in their hearts, words, and conduct are in the full sense the true worshipers whom the Lord seeketh; the "little flock," the faithful "royal priesthood." `Z'96-287` (Hymn 202)

August 16

Pray for the peace of Jerusalem. ` [Psalm 122:6](#) `

THESE words are as true of the Jerusalem the higher and her children of peace as of the earthly Jerusalem. Those who are praying the Lord's blessing upon his cause are seeking to serve it and are proportionately blessed. Those who are indifferent to the welfare of Zion and the Lord's cause now are standing in a slippery place and are in great danger of falling....It keeps us humble as we remember our needs, and it strengthens us as we remember the Lord's sufficiency and his willingness to pour out his blessing in answer to our prayers. These prayers, and the divine power to which they are attached are to our hearts a bulwark against the many Satan-blinded foes who beset us continually because of our loyalty to the Lord and to his Word. `Z'00-47` (Hymn 18)

August 17

My little children, let us not love in word, neither in tongue; but in deed and in truth. ` [I John 3:18](#) `

THIS is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise--unfaithful. Let us make this matter of love for the brethren and laying down our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's Spirit. `Z'16-261` (Hymn 166)

August 18

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. `II Peter 3:17`

ALL who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and his people demands a correspondingly larger measure of the graces of the Holy Spirit, as well as of knowledge. The tendency of knowledge, the apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them. (`Acts 20:30`) Whoever therefore would be an instructor of others, a mouthpiece of the Lord should cultivate all the various graces of the Holy Spirit, including meekness; that these combined (love) with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge (alone) puffeth up, but love buildeth up." `Z'97-277` (Hymn 200)

August 19

Be strong, all ye people of the land, saith the Lord, and work: for I am with you. `Haggai 2:4`

ALL who have confidence in the Lord may rely upon his assurance that he has all things needful for the accomplishment of his purposes. "The Lord knoweth them that are his." Therefore, in the language of the text, let us all be strong and work, for God is with us; we are merely co-workers with him. He will surely accomplish the great work he has promised; the spiritual temple shall be built; but our individual blessing in connection with it will be in proportion as we have been strong in the Lord and full of faith and full of zeal, as co-workers together with him. `Z'99-221` (Hymn 210)

August 20

He hath sent me to bind up the brokenhearted. `Isaiah 61:1`

THE anointed ones are not to spend their time endeavoring to break the hard hearts of the worldly, for this is not a part of their commission....The message is to "bind up the brokenhearted." How much there is of this very kind of work that needs doing! The poor in spirit, contrite and mellowed of heart, disappointed with the world, vexed with the flesh and the Adversary, are to be found in nearly every quarter of the world; and whosoever has received the anointing of the Holy Spirit should realize that this power upon him is given to

be exercised upon this needy class-- pouring in the oil and the wine of the divine promises, to cheer and comfort and bless, and prepare for joint-heirship in the kingdom some of the very class whom the Lord will be pleased to accept. `Z'00-55` (Hymn 73)

August 21

Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth. [Psalm 46:10](#)

THIS command, "Be still," corresponds to the still small voice which Elijah heard--to what we as the antitypical Elijah are now hearing from the Word of God, namely, that not by earthly might nor by earthly power will the Lord establish his rule, but that in the coming time his King shall reign in Zion and execute judgments in the earth, rewarding the righteous and punishing the evildoer, with the result that all shall come to a knowledge of the Lord from the least to the greatest; that the knowledge of the Lord shall fill the whole earth as the waters cover the sea; and with the further result that the Spirit of the Lord shall be poured upon all flesh, as the mouth of the Lord has promised. `Z'04-249` (Hymn Appendix R)

August 22

Grow up into...Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. [Ephesians 4:15, 16](#)

THE apostle's thought seems to be that while each new creature may be considered as a complete member of Christ, and have all the parts of his own character thoroughly lubricated with the spirit of love, in addition to this all the new creatures are to recognize themselves as members one of another, and of the body of Christ, the church, and are to exercise toward one another in their various efforts toward co-operation in obedience to the will of the Lord such love, such unction, such anointing, such lubrication, as will prevent friction and enable the whole body of Christ to co-operate for its own upbuilding in the graces as well as for its own completion in numbers. `Z'97-295` (Hymn 198)

August 23

If we live in the Spirit, let us also walk in the Spirit. [Galatians 5:25](#)

THE apostle explains that those who have become Christ's followers have crucified the flesh with the passions and desires thereof. They have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. He urges, If we live by the Spirit, by the Spirit let us also walk! It is the Spirit of God which has quickened us and which ultimately is to perfect us. But it can perfect us only if we are led by it and walk in its ways. Otherwise we will not be fit for a place in the kingdom, whatever other place in God's arrangement we may have. One of the most dangerous besetments of the Christian is vanity. It leads to more trouble, provokes more quarrels and envyings than is generally

supposed. If we are walking after the Spirit of our Master it will mean that instead of being vainglorious we will be meek, humble, teachable. And only such will eventually be ready for the glory, honor, and immortality which God will bestow upon the faithful at the second coming of our Lord and Savior Jesus Christ. `Z'10-302` (Hymn 91)

August 24

For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning. ` [Psalm 30:5](#) `

IN VIEW of this knowledge of the wonderful day about to dawn, how shall we who are hoping to be of the kingdom class of that day deport ourselves now? How shall we live? Ah! says the apostle, if we are "children of the day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that kingdom class....Let us remember that we belong to the new dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the prince of darkness, his works and his ways. `Z'13-325` (Hymn 289)

August 25

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. ` [Psalm 92:1](#) `

THERE are millions of people in the world who have never heard of God's wonderful plan; therefore our mouths should be used in praising God. We should be continually remembering the Lord in all of our moments of rest, whether upon a bed, or wherever it may be. The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and in principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him. If there is a prophetic thought connected with this passage, it is that all through the Dark Ages, all through the nighttime of this age, God's faithful people have been praising him. All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon his holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in heaven. `Z'15-312` (Hymn 235)

August 26

In the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. ` [Ephesians 2:7](#) `

ALL this abundance of grace and glory is the possible inheritance of even the weakest saint who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any man attempts to do this in his own strength he must surely fail, for the fiery trial that is to try every one will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure will so fortify and equip those who depend upon his grace that with the Psalmist they can say, "It is God that girdeth me with strength....By thee I have run through a troop, and by my God have I leaped over a wall"; and with Paul, "I can do all things through Christ, who strengtheneth me." `Z'97-146` (Hymn 261)

August 27

Go home to thy friends, and tell them how great things the Lord hath done for thee. ` [Mark 5:19](#) `

OH, THAT we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer--not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have now the spirit of a sound mind, that we love the things that are right and true and noble and good, that we hate and are living in opposition to the things which are sinful and contrary to the mind of the Lord and the ways of righteousness! `Z'06-143` (Hymn 118)

August 28

Help us, O Lord our God; for we rest on thee. ` [II Chronicles 14:11](#) `

LET the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new kingdom that is not of this world, who use no carnal weapons, but the sword of the Spirit--let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same Spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our Salvation. By and by God's loving care over all his creatures will be manifested in the glorious kingdom of his dear Son, which shall bless and rule, instruct, and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God--so many of them as will then accept the blessings. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings. `Z'04-205` (Hymn 164)

August 29

Whatsoever ye do, do it heartily, as to the Lord, and not unto men. ` [Colossians 3:23](#) `

THE Lord leaves his people free from restraints; free from threats; free from compulsion; to

the intent that they may present their bodies living sacrifices day by day. Now, as then, whoever grows cold may discontinue his sacrificing, but himself will be the loser. We want to keep distinctly before our minds that while God condemns sin, and while his people have no liberty in this respect, but are obligated to do their best to withstand sin, it is different in the matter of sacrifice. The Lord is calling for freewill offerings, and whatever is not given with a hearty good will, yea, with an earnest desire, with zeal, may as well be kept --but the rewards promised to those who imitate the spirit of the Master and his devotion will be lost also. `Z'02-149` (Hymn 299)

August 30

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. [`Psalm 37:3`](#)

AS WE think of the Lord's goodness promised to the world in general in his own due time, in the sweet by and by, and as we look back also and see his gracious care over those of ancient times who trusted him, what shall we say respecting ourselves of this Gospel age, who have much advantage every way over those of olden times as well as over those of the age to come, in that we have the special favor and blessing of the Lord in the knowledge of his gracious plan and an adoption into his family? Shall we not reckon that he who was careful in the past, who will delight in giving blessings in the future, is now ready and willing to pour out to each of us as his children blessings, especially spiritual, to the extent of our willingness and faith to receive? If while we were yet sinners God loved us so as to redeem us, much more now that we are forgiven and accepted into his family, and adopted and made joint-heirs with our Lord Jesus prospectively, may we not expect of the Lord continually, day by day, the blessings and favors which he assures us he is well pleased to bestow upon us? Surely faith can trust him, come what may! While the Lord is now pouring out his Spirit upon his servants and handmaidens, it is for them to see that they are emptied vessels-- empty that he may fill them--enlarged more and more that they may be more and more filled with the Spirit of God. `Z'04-283` (Hymn 313)

August 31

Keep yourselves in the love of God. [`Jude 21`](#)

WHETHER I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory! Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the Holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the Spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put love first, and to consider it the chief test of our nearness to and acceptance with the Lord. `Z'11-422` (Hymn 166)

September 1

Now abideth faith, hope, love, these three; but the greatest of these is love. [`I Corinthians 13:13`](#)

IT SEEMS impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is godlikeness in the heart, in the tongue, in the hands, in the thoughts--supervising all the human attributes and seeking to control them. Where love is lacking, the results are more or less evil; where love is present, the results differ according to the degree of love, and are proportionately good. `Z'11-421` (Hymn 165)

September 2

Love is kind. [` I Corinthians 13:4`](#)

AM I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the church--everywhere. In proportion as perfect love is attained, the constant effort of the heart will be to have every word and act, like the thoughts which prompt them, full of patience and kindness. `Z'11-422` (Hymn 44)

September 3

Love envieth not. [` I Corinthians 13:4`](#)

HAVE I the love that "envieth not," the love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of love. Love rejoices with them that rejoice, in prosperity of every good word and work, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine Spirit. `Z'11-422` (Hymn 112)

September 4

Love vaunteth not itself, is not puffed up. [` I Corinthians 13:4`](#)

HAVE I the love that is humble, that "vaunteth not itself, is not puffed up"? the love that tends to modesty, that is not boastful, not lifted up? Have I the love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only; that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to him in love and service for every mercy? `Z'11-422` (Hymn 224)

September 5

[Love] doth not behave itself unseemly. ` [I Corinthians 13:5`](#)

HAVE I the love which is courteous, "doth not behave itself unseemly?" Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy as love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world. `Z'11-422` (Hymn 267)

September 6

[Love] seeketh not her own. ` [I Corinthians 13:5`](#)

HAVE I the love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? Or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comforts, and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice. `Z'11-422` (Hymn 191)

September 7

[Love] is not easily provoked. ` [I Corinthians 13:5`](#)

HAVE I the love which is good tempered, "not easily provoked" to anger--love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body? `Z'11-422` (Hymn 18)

September 8

[Love] thinketh no evil. ` [I Corinthians 13:5`](#)

HAVE I the spirit of love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and

suspicious, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where love is thin," is a very wise proverb. `Z'11-423` (Hymn 109)

September 9

[Love] rejoiceth not in iniquity, but rejoiceth in the truth. ` [I Corinthians 13:6](#) `

HOWEVER profitable error might be, love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth--truth upon every subject, and especially in the truth of divine revelation, however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress, or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares that he will be ashamed when he comes to be glorified in his saints. `Z'11-423` (Hymn 261)

September 10

[Love] beareth all things. ` [I Corinthians 13:7](#) `

HAVE I the love that "beareth all things"; that is impregnable against the assaults of evil; that resists evil, impurity, sin, and everything that is contrary to love; that is both able and willing to endure for the cause of God, reproaches, reproofs, insults, losses, misrepresentations, and even death? "This is the victory that overcometh the world, even your faith"--the very life and center of which faith is the Holy Spirit of love for the Lord and for those that are his, and sympathetically, for the world. Perfect love can bear up under all circumstances and by God's grace, bring us off conquerors and "more than conquerors through him that loved us." `Z'11-423` (Hymn 209)

September 11

[Love] believeth all things. ` [I Corinthians 13:7](#) `

HAVE I the love that "believeth all things"; that is unwilling to impute evil to another unless forced so to do by indisputable evidences; that would rather believe good than evil about everybody; that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind--far better than to accuse or suspect even one person unjustly. This is the merciful disposition, as applied to thoughts, and of it the Master said, "Blessed are the merciful: for they shall obtain mercy." `Z'11-423` (Hymn 267)

September 12

[Love] hopeth all things. [` I Corinthians 13:7`](#)

THIS hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our Salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages. `Z'11-424` (Hymn 201)

September 13

If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. [` II Peter 1:8, 11`](#)

ALL of God's people, all begotten of the Holy Spirit, are inspired by the spirit of the Father, the spirit of love, the spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this spirit of the Lord abounds in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts. It is the abounding love, the all-pervading influence of our Lord in the lives and in all life's affairs of those who would have the abundant entrance into the kingdom of Messiah as members of the bride class, that is required. `Z'11-442` (Hymn 1)

September 14

With us is the Lord our God to help us, and to fight our battles. [` II Chronicles 32:8`](#)

WHAT a lesson is here for all of the Lord's people of spiritual Israel today! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed, we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the veil, are those who have been attested very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the Adversary has meant increase of spiritual favor, because "greater is he that is for us than all they that be against us." `Z'05-191` (Hymn 301)

September 15

The eyes of your understanding being enlightened; that ye may know what is the

hope of His calling, and what the riches of the glory of His inheritance in the saints. [` Ephesians 1:18 `](#)

IT REQUIRES time for heart and head so to expand as to take in a glimpse of such a wonderful blessing as this which God has provided for the elect. But whoever gets even a faint glimpse of the greatness of God's favor toward the church will not be surprised that in the divine plan so liberal an allowance as nearly nineteen centuries was made for the calling and chastisement and perfecting of the saints for the great and glorious work to which they, as joint-heirs with Messiah, are called. Neither will they think strange the fiery trials which try all of these whom the Lord our God calls, and accepts as probationary members of the elect kingdom class. They will perceive, readily enough, that if it was expedient, yea, necessary, that our Lord Jesus, with all of his experience in the heavenly courts, must "learn obedience by the things which he suffered," and prove his loyalty to the Father by faithfulness even unto death, much more must his followers--whose previous history was that of sinners-- be tried and thoroughly tested in respect to their loyalty to the Lord.
` Z'03-93 ` (Hymn 291)

September 16

Little children, keep yourselves from idols. [` I John 5:21 `](#)

EVIL is insidious, and every parting of the ways, every leaving of the divine path, signifies a separation from righteousness to a degree we are unable to estimate at the beginning. Let us learn that the only safe course to pursue is to trust in the Lord and to be glad to have whatever his providences may mark out for us, and to refuse to have anything contrary to his will, however desirable it might be, however gratifying to human ambition. Let us learn the lesson that ambition is a dangerous thing--especially in our present imperfect condition, where our judgments are more or less warped from the fall, where our knowledge is imperfect, and where Satan is sure to put light for darkness and darkness for light. Our ambitions must be curbed, yea, every thought must be brought into subjection to the will of God in Christ, if we would be on safe ground as new creatures in Christ Jesus.
` Z'04-189 ` (Hymn 272)

September 17

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. [` Psalm 24:3, 4 `](#)

THOSE who have made a full consecration of heart to the Lord constitute the pure in heart under the law of love. But notwithstanding the purity of their hearts, their intentions, their wills, to fulfil the royal law of love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of selfishness, in opposition to the new law to which they have pledged themselves--the law of love. Yet their inability to live up to the requirements of that new law must be through no lack of will, no lack of intention of the pure, loyal heart. Whatever failure they make, however short they may come at times of obtaining the victory, it must be solely because of weakness of the flesh and the besetments of the Adversary, which their pure hearts failed to resist. Here the Lord's promises are helpful, assuring them that he knows their weaknesses and frailties, as well as

the wiles of the devil and the influence of the spirit of the world, which are contrary to the spirit of love. He tells them that they may go freely to the throne of heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also assures them that they may find grace to help in every time of need. `Z'12-336` (Hymn 150)

September 18

At evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. [John 20:19](#)

MANY are so situated that they are unable to gratify the desires of their hearts in respect to assembling frequently with others of like precious faith, to talk over the good things of the Lord's Word of promise; but the isolated should not feel disappointed that the Lord's Word says that he will meet with the twos and threes, and does not promise the same to the solitary. They should rather look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together....We may be well assured that those who have opportunities for meeting together, and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation, and that such are very likely to lose the remainder of their interest, and failing of the Lord's instructions given to such, may fail also to be among the "jewels" whom he will gather. If on the contrary one feels little interest in the heavenly things, little disposed to discuss the features of the divine plan and its promises, and happy only when conversing on worldly matters, business, etc., it is an unfavorable sign. The Lord is not likely to approach such and open their understanding respecting the Scriptures, as he surely is pleased to do to those who are hungering and thirsting after truth. `Z'01-136` (Hymn 329)

September 19

Brethren, pray for us. [I Thessalonians 5:25](#)

IT IS not for us to exert force in opposition, not to shout loudly about our rights. We are to remember that in becoming soldiers of the cross we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our Salvation, who permitted all of his rights to be taken from him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and his message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the divine wisdom to determine what these shall be, but it is our privilege to pray for one another and for ourselves--to pray for that grace to help in every time of need which the Lord has promised he will grant. `Z'16-221` (Hymn 115)

September 20

For the Bread of God is He which cometh down from heaven, and giveth life unto

the world. ` [John 6:33](#) `

THE more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things the less of appetite will we have for the earthly things. The new nature flourishes at the expense of the old nature, and the new ambitions, hopes, and desires at the expense of the old. Likewise when the old nature flourishes it is at the expense of the new in all of life's affairs. Let us, then, realizing the difference between the food that perisheth and the food that brings divine blessings--eternal life--let us choose the latter, let us feed more and more upon the Lord and upon his Word, and thus grow strong in the Lord and in the power of his might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek a heavenly country, a heavenly kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Life-giver, the One who can and does supply this Bread from heaven. It is our great privilege to be the dispensers of this Bread. "Give ye them to eat." "He that hath an ear let him hear." ` Z'04-79 ` (Hymn 96)

September 21

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. ` [Ephesians 6:11](#) `

THE Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles they are relieved from his attacks--not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the Adversary; and he will renew the attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness. Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has agreed to protect. He may permit them to be assailed for a time, but he will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations. ` Z'16-148 ` (Hymn 44)

September 22

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,...The Lord, is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. ` [Exodus 15:1, 2](#) `

IF IT was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and

the thralldom of sin accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his goodness, show forth the praises of him who hath called us out of darkness into his marvelous light! ([` I Peter 2:9 `](#)) What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants, of the truth, and declare that the Lord has not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally put into our mouths a new song, even the loving-kindness of our God. [` Psalm 40:2, 3 `](#) `Z'07-158` (Hymn 79)

September 23

Be thou strong and very courageous. [` Joshua 1:7 `](#)

THERE never was a time when more strength of character and more courage were needed than just now. We need to be strong in the Lord and in the power of his might....We do not know in what form some of our trials and tribulations will come. But we who are living in this "evil day," yea, in the very close of this day--in the final "hour of temptation"--surely need to have on the whole armor of God. We need to have our loins girt about with truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breastplate of righteousness; we need the sword of the Spirit--the broad twoedged sword; we need the sandals of the "preparation of the Gospel of peace." We need all of these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles. `Z'15-182` (Hymn 300)

September 24

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches. [` Psalm 63:5, 6 `](#)

WHOEVER has time for meditation will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging his goodness, seeking to give praise to God for all his manifold mercies, meditating upon God in the night watches....We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips shall praise him. `Z'15-312` (Hymn App. A)

September 25

I wait for the Lord, my soul doth wait, and in his Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. [` Psalm 130:5, 6 `](#)

IN EVERY experience of sorrow and distress, and when the strain of the jarring discords and

the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that he "knows, and loves, and cares," and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. Ah no! If by his grace the experiences may not work for our good they shall be turned aside. He loves us too well to permit any needless sorrow, any needless suffering. `Z'15-345` (Hymn 12)

September 26

Go ye,...and teach all nations. ` [Matthew 28:19](#) `

SURELY He who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then thrust in the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest, but merely for our energy in gathering what ripe "wheat" we can find. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the "volunteer" work; and if they find many discouragements and but small results, the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way. `Z'01-155` (Hymn 309)

September 27

I will come again and receive you unto Myself; that where I am, there ye may be also. ` [John 14:3](#) `

LET us, dear brethren, keep well before our minds the Master's promised return, and now in the time of his <parousia> (invisible presence) let it have its full weight and influence upon our every word and act; yea, upon our very thoughts. Let us hope that we shall soon experience our resurrection change, and be made like our dear Redeemer, and see him as he is, and share his glory in the great <epiphania>, or shining forth of the sons of God in the glory of the kingdom, enthuse us--let this energize our hearts, loose our lips, and strengthen us for every duty, privilege, and opportunity-- to serve our Master and the household of faith. If this hope has been an anchor to the Lord's people for so many centuries, how much more does it mean to us who are living now in the very time of his presence, waiting for his <apokalupsis>--his revealing in the glory of the kingdom. `Z'03-150` (Hymn 30)

September 28

The king's daughter is all glorious within: her clothing is of wrought gold. ` [Psalm 45:13](#) `

THE Lord is seeking those who worship him with all their souls, with all their strength, and with all their minds. These whole-souled ones are the class the Lord is especially seeking as the queen of the millennial kingdom, the bride, the Lamb's wife, and joint-heirs with him. He has already foreordained that only such may be members of the royal family and partakers of the divine nature, saying, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." To these he will give grace and glory, and no good thing will he withhold from them, because they walk uprightly. `Z'08-299` (Hymn 78)

September 29

If ye know these things, happy are ye if ye do them. ` [John 13:17](#) `

WE MAY never become entirely satisfactory to ourselves in thought, word, and deed while in the flesh; and we may never, therefore, be entirely satisfactory either to others; but we can, we should, we must, and by the grace of God let us each resolve that we will, attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin church. If we fail to come up to this reasonable, possible, standard, we will fail to make our calling and election sure to a place in the bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the Heavenly Bridegroom will rejoice to own us as members of his elect. Oh, how much depends upon our learning this lesson! `Z'09-255` (Hymn 109)

September 30

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. ` [Exodus 13:21](#) `

WHAT was thus done every day by the Lord's direction in natural Israel surely takes place with equal regularity in spiritual Israel. All who will be found faithful, all Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their Salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory....Which spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night? `Z'07-236` (Hymn 110)

October 1

Whatsoever a man soweth, that shall he also reap. ` [Galatians 6:7](#) `

WHILE each act and word and thought has its bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we make, the more like our Redeemer we shall be, and the brighter will be

our reward, for as the apostle declares, "For one star differeth from star in glory, so also is the resurrection of the dead." Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence in respect to their trial for life or death under the messianic kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with him, to suffer with Christ that he may also reign with him--all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward. `Z'13-126` (Hymn App. O)

October 2

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. [`Ephesians 4:32`](#)

EACH and every one of the new creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. But the forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye do not from the heart forgive one another's trespasses, neither will your Heavenly Father forgive you." "With what judgment ye judge, ye shall be judged: and with what measure" of benevolence ye mete out to others, the same shall be meted out to you. How wonderful are the divine arrangements! How blessed, how profitable to us, how helpful to us in our preparation for the kingdom! `Z'12-359` (Hymn 198)

October 3

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in his love. [`John 15:10`](#)

LET us, dearly beloved, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of a decay of love. Our Lord points out that his continuance in the Father's love, as the well beloved Son, with all which this implies, was because of his obedience to the Father's will; and that following the same line, he must require that we should be obedient to him if we would abide in his love and share his throne and glory. Our Lord's instruction and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." ([`John 15:11`](#)) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come." `Z'12-259` (Hymn 172)

October 4

Work...while it is still day: the night cometh, when no man can work. ` [John 9:4](#) `

ASK yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in some of the many ways now open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and separating time. Various things will tend to draw you away from the truth; fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words that the "harvest" is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. See, and treasure up his words on this subject. (` [Matt. 10:30-39](#) ` and ` [Luke 18:28-30](#) `) ` Z'87-Sept., p.2 ` (Hymn 309)

October 5

I can do all things through Christ which strengtheneth me. ` [Philippians 4:13](#) `

WHETHER born with too much or with too little self-esteem, those who come into God's family are put into the school of Christ to be taught, corrected--made right, in harmony with divine standards. Those naturally self-conceited must learn meekness--by instructions if they will--otherwise by experiences. And they should learn to rejoice even in humiliating experiences. They are evidences that God's providence is supervising their affairs and preparing them for the kingdom; for without meekness and humility none will be fit for it. As the self-conceited must learn humbly to trust God and not rely on themselves and thus secure balance, so the naturally self-depreciative must learn a lesson of confidence. Not self-confidence, not self-reliance is the most desirable, but rather, confidence in God and reliance upon his promised "grace to help in every time of need." This maintains the desirable humility and meekness, yet gives the courage and force suggested by the apostle's words: "I can do all things through Christ which strengtheneth me." As Paul again declares, "Our sufficiency is of God"! ` Z'12-319 ` (Hymn 93)

October 6

Be kindly affectioned one to another with brotherly love; in honor preferring one another. ` [Romans 12:10](#) `

THE truth seems to take hold on the stronger characters rather than on the weaker ones. The former have in their flesh more of the firmness, grittiness, and combativeness than have many others, who are too pliable and "wishy-washy" to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position, is a serious disadvantage in some respects, when a number of these come together as a church. Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring, and cutting there is likely to be. So it is with the Lord's jewels--the more they come together, the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the Holy Spirit, which, like oil, is smooth and unctuous and tends to prevent

friction. `Z'12-99` (Hymn 23)

October 7

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. [`Philippians 2:14, 15`](#)

IN FOLLOWING in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ; and realizing also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we are at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it could not be possible), would not meet the divine approval, nor gain us the prize. `Z'11-441` (Hymn 197)

October 8

Only fear the Lord, and serve him in truth with all your hearts: for consider how great things he hath done for you. [`I Samuel 12:24`](#)

AS A help to our flagging zeal, we should continually remind ourselves of the Lord's great blessings to us. As we learn to appreciate the goodness of the Lord, if rightly disposed at all, the influence will be to strengthen us and to make us more and more loyal to him. Failing to seek with our whole heart the Lord's service after we have become his people and entered into covenant relationship with him, receiving of his favors and blessings in this life, and also, by promise, in the life to come, would mean wickedness which, persevered in, will surely bring destruction. Faithfulness to God should be the keynote of all our desires. `Z'03-218` (Hymn 243)

October 9

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. [`Psalm 103:2, 3`](#)

THE Prophet David may have appropriated these words to himself as a Jew, and may have thought of his own physical healing and blessing as evidences of the Lord's favor under the Law Covenant. But the prophetic application of this Psalm to spiritual Israel is still more interesting. The spiritual Israelites are new creatures, and have this treasure in earthen vessels. With these it is the new mind that recognizes his healing, his forgiveness, his reconciliation to God; and according to God's promise, all things are working together for good to him because he loves God and has been called according to the divine purpose. Continually the new creature has cause to exclaim the words of our text. The Apostle Paul, carrying out this same thought, declared that the great Redeemer will ultimately present his

church before the Father faultless and perfect in love--Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body. We shall be like him and see him as he is and share his glory. `Z'12-71` (Hymn 327)

October 10

I press toward the mark for the prize of the high calling of God in Christ Jesus.
[`Philippians 3:14`](#)

NO CHRISTIAN should be satisfied with a long delay in reaching the mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of divine truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the mark--temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in his kingdom. Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks. `Z'09-270` (Hymn 4)

October 11

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee. **[`Psalm 91:9, 10`](#)**

GOD has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Every day we learn to appreciate more and more the divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the divine Word and plan. If, then, we are thus by divine favor made strong in the Lord, and enabled to "stand fast" while thousands are falling from their faith and steadfastness, let us "rejoice with fear" (reverence). Let him who feels strong and well supported "be not high-minded," but "take heed lest he fall." Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end--until our "change" comes and establishes in glory what grace began in our weakness. `Z'11-438` (Hymn 120)

October 12

The wise shall understand. **[`Daniel 12:10`](#)**

DEARLY beloved, we are permitted to enjoy wonderful things! By the grace of God we are privileged to see the meaning of things that were once mysterious, not only to us, but to

our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Forerunner, we shall enter there with him. To do so will mean to become partakers of The Messiah, as symbolically represented. The true church is to become associated with Christ in his kingdom. Then will come the promised blessings to "all the families of the earth." As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God. We see that the new dispensation will be ushered in with "a time of trouble such as never was"; and that this time of trouble is located, among other ways, by that prophecy which tells that "many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high--in humility accepting the divine Word and being blessed in so doing. `Z'12-278` (Hymn 333)

October 13

Seek good, and not evil, that ye may live. [`Amos 5:14`](#)

THE greatest privilege of the present time is to get into the elect company of God's saints. In order to enter this company faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-bearer. It must recognize him also as the Pattern and Exemplar. The reward will be to those who have his Spirit, his disposition, and who will walk through the present life in his footsteps. Such will eventually gain with him glory, honor, immortality-- the kingdom. In the present time they will to the world seem to have the unfavorable side, a battle against the world, the flesh, and the Adversary. The world cannot understand what pleasure and blessing these really enjoy because of the surrender of their wills to God's will, and because of the Spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy. `Z'13-156` (Hymn 123)

October 14

I keep under my body, and bring it into subjection. [`I Corinthians 9:27`](#)

OUR text is a great lesson of itself. It brings to our attention the fact that, like the apostle, we should recognize ourselves as new creatures in Christ Jesus, for whom "old things have passed away, and all things have become new," and acting from this standpoint the new creature should keep a continual supervision of the old nature, its desires and affections, and should keep these continually under or subject to the new nature, and the higher law should bring it gradually into full subjection, yet hoping, yet praying for the glorious consummation of the first resurrection, when the new creature, the new mind or will, shall be clothed upon with the spiritual body. Such a keeping under of the body will include wisdom and control in respect to what we eat, as well as what we drink and what we wear, and our every act, word, and thought. `Z'08-361` (Hymn 150)

October 15

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. [1 Peter 3:15](#)

FOLLOWING this course--of preaching the Gospel of hope--we are following the Master and the apostles. They had so much of this spirit of hope, trust, confidence, love, joy, and peace that they could rejoice in tribulation; and they did so. The apostles even sang praises to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in his coming glories. Let us, then, dear brethren, realize that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Harken to the words of Jesus: "God shall wipe away all tears from their eyes." "Be ye perfect, even as your Father which is in heaven is perfect." As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those tears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way. `Z'13-107` (Hymn 280)

October 16

Put ye on the Lord Jesus Christ. [Romans 13:14](#)

OUR hearts are already consecrated to the Lord. We are already adopted into his family by the begetting of his Holy Spirit. But our flesh is not perfect, and it continues to love many of the garments of the old nature, which we are to put off. Gradually we are to substitute the new clothing, the livery of heaven, by which all may know us outwardly as well as know us by profession to be children of God, brethren of Christ, "heirs of God and joint-heirs with Jesus Christ our Lord." Putting on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a lifetime. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him--the livery, the clothing, that will make us separate from the world sanctified to God through Jesus Christ our Lord. `Z'09-151` (Hymn 82)

October 17

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. [John 5:39](#)

AS OUR text points out, the Lord is revealed in the Holy Scriptures, and those who would know him should seek their information from that quarter. Under divine providence, apostles, prophets, and teachers are necessary, indispensable. But no words of man are to be taken instead of the Word of God. On the contrary, their presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures, and to discern this harmony the Holy Spirit is necessary. The Scriptures must be searched, but

only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the Holy Spirit, can we hope to understand the divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord. `Z'09-54` (Hymn 296)

October 18

God is a Spirit: and they that worship him must worship him in Spirit and in truth. [`John 4:24`](#)

WE DO well to keep continually in mind the thought that God, with whom we have to do, is a Spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest-hearted--rendered in Spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of faith, the royal priesthood, and the great company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness--that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience restitution, the rewriting of the divine law in the very character, the very being. Yet in the end, even with the world, only such as worship God in Spirit and in truth will be finally approved and be granted life eternal beyond the millennial age. `Z'09-173` (Hymn 65)

October 19

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. [`Proverbs 11:24, 25`](#)

THE evident lesson here is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind--generosity in proportion to their knowledge of him and of his generosity. The Scriptures nowhere declare that cases of absolute privation among the Lord's people are proofs that at some time in their past life when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us day by day some measure be carefully, prayerfully, lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us. `Z'16-219` (Hymn 226)

October 20

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. [`Matthew 5:10`](#)

OUR text applies the general principle enunciated by our Lord, "Through much tribulation

shall ye enter the kingdom." This is not because divine power is not able to shield us from the tribulations, nor because our Lord is not interested in our welfare, but quite the contrary, because, according to divine tests placed upon the church, the new nature can be developed, educated, crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines--faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised. But thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder. `Z'09-39` (Hymn 222)

October 21

The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. [Psalm 84:11](#)

OUR text is a great encouragement to the David class, the beloved class, the anointed ones, the members of Christ. To these the Lord God is both a sun and shield; he not only enlightens these, but he will not suffer them to be injured by the blessings which he bestows upon them. He will shield them from all enemies and everything that would tend to injure them in any manner; all things shall work together for good to those that love him, to the called ones according to his purpose. With such blessed assurances, then, we may look forward into the future with rejoicing and with confidence, trusting to have a share in the glorious rewards God has promised to the faithful. `Z'08-237` (Hymn 273)

October 22

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. [Ephesians 2:4, 5](#)

HOW wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provisions, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him. `Z'05-139` (Hymn 296)

October 23

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit. [Jude 20](#)

TO SOME, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest of God's blessings. His privilege of approaching the throne of heavenly grace to obtain mercy and also to find grace to help in every time of need is a

privilege the value of which cannot be too highly esteemed.... These blessed privileges of prayer belong to the Lord's family because they are his and have access to him continually through their great Advocate, their Redeemer. `Z'09-188` (Hymn 241)

October 24

I am come a light into the world, that whosoever believeth on Me should not abide in darkness. `[John 12:46](#)`

THE Holy Spirit is the light of the church, by which we are being specially guided into the truth. The Apostle Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. (`[II Pet. 1:19](#)`) The light on the path of the just "shineth more and more unto the perfect day." We are still in the dark place, and shall be until the darkness gives way and the day is here. And so, as Peter says, we have need of the Word of prophecy "until the day dawn." Thus we find that one scripture helps to elucidate another. `Z'13-324` (Hymn 260)

October 25

If thou, Lord, shouldest mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced]. `[Psalm 130:3, 4](#)`

HOW precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage--even into the presence of the great Jehovah, the King of kings and Lord of lords. `Z'15-344` (Hymn 213)

October 26

Ye shall have a song, as in the night when a holy solemnity is kept. `[Isaiah 30:29](#)`

IT IS a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ, will not only rejoice and literally sing musical songs with their lips, but they will also rejoice to have their entire lives a song of praise and thanksgiving unto God. The song will bubble over on every occasion, wherever hearing ears are found: so fully will the cleansed, justified, and consecrated heart appreciate God's goodness. `Z'97-306` (Hymn 179)

October 27

The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.
[`Lamentations 3:25, 26`](#)

LET us make no mistake. It is a question of inheritance or no inheritance, among them which are sanctified. He who is faithful in that which is least, acknowledges the Lord and his provisions in connection with all of his blessings, temporal and spiritual, will be prepared to look forward with continued zeal and will receive the Shepherd's care accordingly. On the other hand, those who do not appreciate the "meat in due season" and the special provisions of this harvest time--these will not be prepared; these will quite likely be deceived by those who endeavor to deceive them and draw them aside to themselves.
`Z'09-254` (Hymn 257)

October 28

Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice. **[`Psalm 141:2`](#)**

AT THE close of each day let us square our day's account with the Lord at his throne of grace, recounting so far as we are able its opportunities used and neglected, its victories won or its defeats, its self- sacrifices and its selfishness--thanking God for the grace that helped in time of need and apologizing for all errors and defeats, craving forgiveness in the name and merit of our Savior, and promising greater faithfulness and zeal by the Lord's grace the next day. `Z'98-4` (Hymn 161)

October 29

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. **[`Luke 19:8`](#)**

WE BELIEVE that many today make a mistake in that they do not more fully follow the course of Zaccheus--in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talent to the Lord. Zaccheus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. Some have inquired of us, What is the reasonable obligation of a Christian? We answer that our reasonable service should surely be more than the one-tenth of the Jews. To our understanding Zaccheus did not even go the full length of a complete sacrifice. `Z'06-280` (Hymn 8)

October 30

Therefore they that were scattered abroad went everywhere preaching the Word.

[Acts 8:4](#)

DEAR brethren, he who was with and guided the Early Church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide his work to the end. We may have experience with similar characters to that of Judas, Alexander the Coppersmith, Jannes and Jambres. But the Lord is able to make all these work together for good to us and through them all to fulfil his gracious promises. He may permit persecutions, imprisonments, or things corresponding on a different plane, but let us never doubt the presence and power of our Lord. The glorious results will more than compensate for the trials and difficulties. "Faith can firmly trust him come what may." `Z'09-58` (Hymn 200)

October 31

Return unto me, and I will return unto you, saith the Lord. [Malachi 3:7](#)

THE thought everywhere held out in the Scriptures is that God's mercy endureth forever-- that is, "olam," or to a completion. A small portion of the world of mankind at the present time has received God's favor to the extent of being justified and made partakers in the divine favor and mercies of this present time. As in his dealings with these the Lord is very gracious, so is he to those who return from the ways of sin, and he is even patient with those who lack the spirit of love and forgiveness, and comes to them entreating them to join in his gracious plans and arrangements. This loving-kindness bestowed upon the believers of the present time illustrates the Spirit of the Lord. It becomes an assurance to us of the fulfilment of his promise that in due time all the families of the earth shall be brought to a knowledge of his goodness, to an opportunity for knowing him whom to rightly know and appreciate will mean to them everlasting life. `Z'06-254` (Hymn 226)

November 1

For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. [Isaiah 54:10](#)

HOW wonderfully the Lord has guided his people! His children have ever been his constant care. No good thing hath he withheld from them, and all things have been made to work together for their good if they obeyed him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of his precious promises and his abiding faithfulness! Surely "not one thing hath failed of all the good things which the Lord your God spake concerning you"! ([Joshua 23:14](#)) In the smallest and in the greatest affairs of our lives he has ever watched for our interests. Every cloud has had a golden lining! `Z'14-280` (Hymn 63)

November 2

The whole earth is at rest, and is quiet: they break forth into singing. [Isaiah 14:7](#)

THANK God for the prospect of an unshakable kingdom, whose King shall reign in

righteousness and whose princes shall decree justice ([Isa. 32:1](#); [Prov. 8:15](#)) and under whose dominion the whole earth shall be at rest. ([Isa. 14:7](#)) This is the kingdom which the prophet declares will indeed be "the desire of all nations," when it is once established and its blessings begin to be realized by the world. Yes, truly "the desire of all nations shall come"--with blessings of life and health and peace and prosperity and good government. `Z'02-234` (Hymn 156)

November 3

Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. [`Psalm 55:17`](#)

UNQUESTIONABLY the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. ([Dan. 6:10](#)) Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer....To the Christian this privilege is still further enhanced by a realization that "we have an Advocate with the Father, Jesus Christ, the Righteous," in whose all- prevailing name we may approach with courage to the throne of heavenly grace, and obtain mercy and find grace to help in every time of need. `Z'11-348` (Hymn 97)

November 4

Behold the Bridegroom. [`Matthew 25:6`](#)

THE announcement, the truth upon this subject, is indeed a testing, proving, which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter. In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence, but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's Spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perseveringly to their attention. `Z'06-315` (Hymn 230)

November 5

With the mouth confession is made unto salvation. [`Romans 10:10`](#)

THIS implies that a dumb believer will never make his calling and election sure. We do not refer to those who are naturally dumb: but understand the word "mouth" in the same sense that we speak of the "ears" of our heart, and the "eyes of our understanding." A heart that sees and hears the grace of God, and that truly accepts the same, must in due time become so enthused with the things heard and seen that it cannot refrain from some outward manifestation of its joy and peace and hope and trust and thankfulness. As the apostles declared, "We cannot but speak the things which we have seen and heard." All Christians

who, having received the light of truth, having seen the grace of God in the divine plan, having tasted that the Lord is gracious, having heard the wonders of "so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him"--these must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light, the stoppage of their growth; and persevered in this would ultimately mean to them destruction in the second death: for those who are ashamed of the Lord and his Word, after they have discerned clearly, not only are not fit for the kingdom, but of such the Lord would be ashamed under any and all conditions. `Z'02-72` (Hymn 261)

November 6

Kept by the power of God through faith unto salvation. ` [I Peter 1:5](#) `

IN OUR journey through life almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favoring humility and obedience to God at any cost; the other urging self-will backed by pride? If we are advanced Christians, who through numerous victories have gained a position where such besetments are rare, we still need to be on guard and to remember that we have a very wily Adversary, that we have the treasure of the new mind in an earthen vessel, and that in our flesh dwelleth no perfection. These recollections should make us very humble, and lead us to cling closely to the Lord, and to fear and abhor any attitude of conduct and even of thought that would in any measure seem to antagonize the divine will. `Z'08-265` (Hymn 183)

November 7

Brother shall deliver up the brother to death. ` [Matthew 10:21](#) `

ALAS, that this should be so--that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that the sword should be used to smite down brethren! Get the picture impressed in our minds and sealed in our hearts of coming days with spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of his kingdom. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great Adversary. Carnal weapons are not merely guns and swords, but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, but particularly to any of the household of faith. `Z'08-267` (Hymn 333)

November 8

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. ` [I Corinthians 1:26](#) `

HOW strange! Yet it is just like the Lord to pass by the self-righteous and the proud, and to declare that only those who humble themselves shall be exalted and those that exalt themselves shall be abased. This fact, then, that God will accept none but the humble accounts for the fact that those who have received the message in humility are chiefly the mean, the ignoble. It is only the humble-minded, taught in the school of Christ, who are able and willing to accept the ignoble ones who rally to the Lord's standard and who may be accepted. To love the ignoble signifies that we must view them from the divine standpoint and love them as God loves them--not because of their ignoble and mean qualities, but in spite of these; because of their heart's desires toward God and righteousness. As we come to love and appreciate all those who stand for and strive for those principles, we take our position with God and view the situation from the divine standpoint, having compassion upon those who are weak and out of the way and doing all we can to assist them, if they are of those who love righteousness and hate iniquity and are striving in harmony with their ideals. `Z'08-326` (Hymn 194)

November 9

Forsake not the assembling of ourselves together. [`Hebrews 10:25`](#)

AS DAVID desired to be near to the tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness to his arrangement of the mercy seat, Christ Jesus. This will signify a desire to be near to the members of his body, the church, to have fellowship with them, because the condition of things is represented as being the "holy" of the tabernacle, with only a veil between this and that glorious condition beyond the veil. And is it not so that whoever desires to be near to the Lord and to those in fellowship with him, along the lines of the new nature, will give heed to the privileges of showing forth his praise by manifesting their love for the brethren and their confidence and faith in the Lord and in his light and wisdom and love? `Z'08-311` (Hymn 329)

November 10

And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [`II Corinthians 12:9`](#)

AH, SAYS the apostle, if having this affliction means more divine grace, then I am content to keep it and would be sorry to part with it. Let us, dear friends, view our trials, persecutions, difficulties, thus-- as of divine permission for our good. Let us be assured that he who has accepted us in the bonds of love and who has begotten us with his Spirit and called us sons, is not unmindful of our highest interests and would not suffer us to be tried and tempted except as he would make all such experiences work out harmoniously to our highest welfare. `Z'09-86` (Hymn 43)

November 11

And the hand of the Lord was with them: and a great number believed, and turned

unto the Lord. ` [Acts 11:21](#) `

THE word hand as a symbol signifies power and direction. Here we have the true secret of all successful Christian work which will have the divine approval. Each individual Christian, so to speak, is a finger of the Lord....If we would be used and useful as God's agencies, ambassadors, we should seek to be impelled and guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power in the spirit of the truth....Nor are we to gauge the success of our endeavors by the great numbers, as in this case, which was quite exceptional. We should, however, expect some fruitage to our labors, and if peradventure, by unwisdom in our methods of presenting the message we have lost our influence as "ambassadors for God," we should seek to appreciate the lesson of greater wisdom and should look to the Lord for an open door to service along some other lines or in some other place, where our lessons of experience could be put to practical effect. ` Z'09-90 ` (Hymn 275)

November 12

Certainly I will be with thee. ` [Exodus 3:12](#) `

OUR text is an inspiration to the Lord's people everywhere and at all times, when endeavoring properly to do any part of the Lord's work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations, and disappointments, for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and shortsightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is to turn the eyes of our understanding to him whom we serve, whose ambassadors and representatives we are, and to recall his promise, "Certainly I will be with thee." This means eventual victory, though perhaps through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory. ` Z'01-361 ` (Hymn 126)

November 13

Prepare to meet thy God. ` [Amos 4:12](#) `

THE right way to prepare to meet God and to hear his decision respecting the character is not as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his Spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious kingdom. As they grow in grace and knowledge, they grow in appreciation of divine favor. Such as are in this attitude of heart are prepared to meet their God at any time. Indeed, their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed. ` Z'08-266 ` (Hymn 162)

November 14

Blessed are they that have not seen, and yet have believed. ` [John 20:29](#) `

NOW, while it is dark, before the Sun of Righteousness has arisen with healing in his beams, to scatter all the doubts and fears and hindrances, the Lord puts a premium upon faith, and only those who can and do exercise it may and do have certain rewards, privileges, opportunities, and blessings. Of the Gospel-age little flock it is written, we "walk by faith and not by sight." We endure, "as seeing him who is invisible"; we run for a crown and a throne which we may see only with the eye of faith; we obey the voice of him who speaketh from heaven, but whose voice now is the still small voice, which only the few who exercise faith can hear, appreciate, and understand. By and by the time will come when this voice shall shake the earth and cause the knowledge of the Lord to fill the whole earth. Obedience then will be proper and bring a blessing; but obedience now, even unto sacrifice of earthly interests in following the footsteps of him who set us an example, brings the greater blessings--the blessings which pertain not only to the life which now is, but also to that which is to come--the blessings of glory, honor, and immortality. `Z'01-141` (Hymn 46)

November 15

Make straight paths for your feet, lest that which is lame be turned out of the way. ` [Hebrews 12:13](#) `

WHAT does the apostle mean? He does not mean that we should literally shovel a path smooth, nor does he refer to our literal feet. All will agree to this. Evidently the apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptation in all ways. How do we do this? We answer, by the exercise of our wills, or determinations --by mental resolutions; or, in other words, by making vows or solemn promises to the Lord respecting our determinations to take the proper course. Anyone, therefore, who has followed the apostle's injunction in our text has made vows to the Lord, which he should be faithful in performing, if he would come off a victor and have the divine approval. `Z'09-75` (Hymn 135)

November 16

And they sing the song of Moses the servant of God, and the song of the Lamb. ` [Revelation 15:3](#) `

WE WHO hope to be members of the bride class and joint-heirs with Him are expected to

learn to sing the song of Moses the servant and the song of the Lamb, for "worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing." Realizing that this new song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned--to what extent we can sing it now. We find indeed that it is a life study to learn this lesson. We rejoice in the privilege to bear witness of our God to all those who have ears to hear, even though doing so brings reproaches, frowns, opposition. Our patience and our faith are to continue, and we are to wait for the kingdom in its beauty and the glorious "change" in ourselves to tell to others more effectively than ever the blessed tidings. `Z'08-269` (Hymn 79)

November 17

Jesus Christ maketh thee whole. [`Acts 9:34`](#)

OUR text is from Peter's words to Aeneas, the paralytic, whom the apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the church. Thus did the Lord establish the church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles cannot have lasted much longer than the apostles themselves, the gifts of healing etc., being granted only through the laying on of hands of the apostles--and the twelve had no successors-- the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles, and no others. `Z'02-105` (Hymn 264)

November 18

I will bless thee, and make thy name great; and thou shalt be a blessing. [`Genesis 12:2`](#)

THE fulfilment has already commenced in our hearts, but that is not the end, not the fulness, not the ultimate meaning of the promises; for by and by this holy nation (the body of Christ, the church), shall be great indeed when filled with the divine blessing and power as God's glorified kingdom. We realize too that while it is our blessed privilege to let shine upon others the light which the Lord by his Spirit has graciously shined into our hearts, nevertheless our time for bestowing the great blessing is still future--that it belongs to the period for which we pray, "Thy kingdom come. Thy will be done on earth." We reason that although our name may be now cast out as evil, and the reproaches bestowed upon the Head of the body may fall also upon us, his members, nevertheless the time is surely hastening when the name Christ shall be great throughout all the earth, and that being the name of our Bridegroom it will also be our name as his bride and joint-heir. We look forward with joy to the time when the holy nation, now so misunderstood and considered a peculiar people, shall recompense the poor, blinded, Satan-deceived world and nominal church for all the evils inflicted upon The Christ, Head and body, by blessing them, returning good for evil in the highest degree--instructing and uplifting all who will to return to divine favor. `Z'01-231` (Hymn 310)

November 19

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. [` Revelation 21:7 `](#)

THOSE addressed are not the bride class, selected during the Gospel age, but the sheep class of Matthew 25--such of mankind as during the millennial age become the Lord's sheep and obey his voice. To these at the end of the millennial age, in harmony with the Father's plan he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They are not invited to inherit the kingdom prepared for us, in joint-heirship with the Lord, the heavenly kingdom. But they shall inherit the earth, the purchased possession--they shall come back into all the good estate of father Adam which he lost for himself and his children through disobedience, but which Jesus redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and been regenerated by him, and thus become his sons, and he their God--their father. `Z'01-201` (Hymn 214)

November 20

Wait, I say, on the Lord. [` Psalm 27:14 `](#)

SOME of us have learned by experience that to attempt to go before the Lord in any matter is dangerous. We are not wise enough to guide ourselves. Indeed, as the poet has expressed it, "We fear to touch Things that involve so much." If we could recognize the delicacy of our situation at times, it would make us more modest and cautious. Not only our own interests and eternal glory are at stake, but also the interests of other fellow-members of the body of Christ. A rash word, a thoughtless action, inconsiderateness in any sense of the word might lead to unfavorable conditions of heart, and, even though we gained the promise, it might be by tribulation rather than by the way in which the Lord would lead. `Z'08-267` (Hymn 313)

November 21

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. [` Ephesians 5:14 `](#)

WHEN the believing, converted, consecrated, begotten, sleeping "new creature" has been awakened-- when the eyes and ears of his understanding have been opened to see the true conditions of the world, and to realize himself as a new creature in Christ--his next duty is to "arise." His arising from the dead signifies the activity of the new mind, the new will, in directing and controlling his mortal body. This implies effort; the putting forth of all the energy of the new creature. It requires no effort to sleep, or to lie after one gets awake; but to rise requires the exercise of every muscle. Arising is not an instantaneous act, but a process requiring one movement after another, until it is fully accomplished; so also is the arising of the new creature from the dead conditions of sin and trespass against the laws of righteousness and truth and purity; it requires his every effort, and is a work of time.

Indeed all experienced Christians who have followed the apostle's injunction to arise from the dead have found that it requires days, months, years, of energetic effort to rise up above, superior to the fallen tendencies of his own flesh, common to the world of mankind. He finds that even after he has risen fully up, so that he does not wilfully practice sin, nor countenance it in any sense or degree, he still must be on his guard lest he be entrapped by the weaknesses of his mortal body; or by the allurements of the world; or by the temptations of the Adversary; and thus stumble again over some of the things of sin and death from which he had arisen by the Lord's grace. `Z'02-73` (Hymn 20)

November 22

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. [`Ephesians 5:20`](#)

AS FOR the days of national thanksgiving, we, as citizens of the heavenly kingdom, have no special need of them; for every day should be with us a day of thanksgiving for all things--for the prosperity of our "holy nation" under the righteous authority of Christ our King, for its peace and joy and its glorious hope, for its privileges of spiritual enlightenment and blessing, for the perfection of its laws and the shaping of its course and destiny, and for the needed discipline as well, which is to prepare it for its future exaltation and glory. Let the people of the world and less enlightened Christians give thanks, as doubtless many of them do, out of a sincere heart, for the common blessings of this present life--for the air and sunshine and rain, for bountiful harvests and for seasons of comparative peace with the nations abroad. Yes, blessed be God, out of his abundant mercy these rich blessings are common to all--to the just and to the unjust--and it is well that the attention of all men should be called to mark and consider them....And while the world thus marks and rejoices in, and in some cases returns thanks to God for the truly glorious common blessings which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ. `Z'93-12` (Hymn 324)

November 23

He shall drink of the brook in the way: therefore shall he lift up the head. [`Psalm 110:7`](#)

WE PERCEIVE that if it was necessary for our glorious Lord from the heavenly courts to drink of the brook of experience, and gain wisdom by the things he suffered, endured, and thereby to demonstrate his confidence in God, it is equally necessary that all the members of his body should likewise drink of the brook in the way if they would hope to share with the Lord in the kingdom blessings--glory, honor, and immortality, the divine nature. Our dear Master's time for drinking at the brook is past, yet the lessons and encouragements therefrom are still before us in the Scripture records. It is now our time to drink of the brook of experience--to learn the lessons that are necessary to our preparation for the kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say, Father, thy will, not ours be done! If we drink not of the brook in the way we

shall not share in the glory to follow. `Z'02-13` (Hymn 222)

November 24

The Word of the Lord was unto them precept upon precept;...line upon line.
[`Isaiah 28:13`](#)

THE Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the wisdom and justice of God. As we learn these lessons day by day, we are learning more to reprobate and correct in ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the body of Christ. `Z'12-337` (Hymn 198)

November 25

As an eagle stirreth up her nest. [`Deuteronomy 32:11`](#)

THUS does the Lord at times permit trials, persecutions, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providences and taught of him and made more and more active in his service--the service of righteousness, truth, and love. `Z'09-55` (Hymn 307)

November 26

I will show him how great things he must suffer for My name's sake. [`Acts 9:16`](#)

IS ANY other service than that of our Lord ever entered on these terms--promises of suffering? Surely not. Yet how honest for the Lord not to call his disciples under any misapprehension of the facts! We are called to suffer with him--to sacrifice ourselves, our earthly interests--to share his cross, and by these experiences to prove that we have been begotten of his Spirit, and that it has been shed abroad in our hearts and constituted us copies of God's dear Son. Faithfulness to this cause insures the reward of joint-heirship with our Redeemer in his kingdom; nor can those kingdom honors be hoped for on any other terms. The apostle understood this, and seems to give the thought also that the more any of the Lord's followers can share of the sufferings of Christ, in the flesh, proportionately will be his share in the glory which by and by shall be revealed to us--in the "members of his body." The expression, "For my name's sake," is comprehensive. It includes everything connected with the divine plan, of which Jesus, the Messiah, is the center. It includes sufferings for the truth's sake, because the truth is vitally connected with the "only name." It includes the brethren because they have named the name of Christ and they are under

his name as members of his body. It includes all the work of the millennial kingdom because he is the Head of it all, and his name, his honor, is associated with it all. Let us, therefore, be glad of any sufferings which come to us directly or indirectly, because of our faithfulness to the "precious name" and these various interests which are associated with it. `Z'09-86` (Hymn 177)

November 27

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. `Acts 20:28`

THE elders everywhere need to take special heed, because in every trial the most favored and most prominent have the severest besetments and tests. Hence the apostle exhorts, "Be not many of you teachers, brethren, knowing that a man shall receive the more severe testing." We, likewise, exhort all the elders who in heart are pure, unselfish, that they have nothing but love and good wishes for all mankind, and that they become more and more filled with the fruits and graces of the Holy Spirit, taking heed also to the flock. Remember that the flock is the Lord's and that you have a responsibility to the Lord, as well as to them. Remember, that you are to watch for their souls (interests) as those who must give an account to the great Chief Shepherd. Remember, that the principal thing is love, in all; and while not neglecting doctrines, give special heed to the development of the Lord's Spirit among the various members of his body, that thus they may become "meet for the inheritance of the saints in light," and according to the divine will, be not suffered to stumble in this evil day, but having done all to stand complete in Christ, his body, his members, his joint-sacrificers, his joint-heirs. `Z'09-73` (Hymn 183)

November 28

God is light, and in him is no darkness at all. `I John 1:5`

THE Scriptures represent God as being a light. In the tabernacle he was represented by a brilliant light on the mercy seat, called the Shekinah glory. Our Lord Jesus, filled with the light of the Holy Spirit, was called "the true Light." And it was he that said of his followers, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Similarly the divine power at Pentecost was represented by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, Thy Word is a lamp to my feet, a lantern to my footsteps. The flame of sacred love, the Holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the Holy Spirit. In proportion as we have fed this flame (the Spirit) with the truth, we have become burning and shining lights in the world-- the Spirit of the Lord in us. `Z'09-188` (Hymn 36)

November 29

I am He that liveth, and was dead; and, behold, I am alive forevermore.

[Revelation 1:18](#)

THERE is no more important lesson in connection with the Gospel than that of the resurrection of our Lord Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our Salvation, as well as our Redeemer. A dead Christ could not be our Savior; as it is declared, "Because I live, ye shall live also." ([John 14:19](#))...It is in full accord with the scriptural presentation that joy thrills our hearts as we come to the resurrection morning of the millennial day and the promise that therein and thereby the Lord shall wipe away all tears from off all faces. `Z'08-154, 156` (Hymn 111)

November 30

Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith. [Hebrews 10:21, 22](#)

IF THE child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men--a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him. Let us never forget that he who has begun this good work in us changes never, and that if we keep our hearts in harmony with him, if our faith is still firm and clear in the great atonement made for our sins, and we continually renew our consecration to him, keeping our all on the altar of sacrifice, letting the Lord consume it in his own way, seeking not our own will, our own way, but his will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting kingdom of our Lord, and shall hear his blessed words of approval, "Well done, good and faithful servant." `Z'14-90` (Hymn 241)

December 1

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! [John 19:26, 27](#)

OUR Lord, so far from thinking of himself and his own anguish was thinking of others. As during his ministry he had gone about doing good, so in his dying hour here he thought of the good, the welfare of others, and in the above words committed his mother to the care of the loving disciple. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual. `Z'08-152` (Hymn 312A)

December 2

Through Him we...have access by one Spirit unto the Father. [Ephesians 2:18](#)

WE ARE never safe from being sidetracked unless we go often to the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. The growth is a slow, steady process. `Z'16-183` (Hymn 229)

December 3

Some indeed preach Christ even of envy and strife; and some also of good will.
[Philippians 1:15](#)

LET us guard ourselves that our defense of the truth be not from motives of self-glorification but from love for the truth, love for the Lord, for his people, the brethren. If love be the impelling spirit, or motive, it will show itself accordingly in a loving, gentle, patient, humble course toward all the fellow- servants. Let us be "gentle toward all." Let "the sword of the Spirit, the Word of God," which is quick and powerful, do all the cutting. `Z'11-123` (Hymn 182)

December 4

The temple of God is holy, which temple ye are. **[I Corinthians 3:17](#)**

THE lesson in connection with the building of the temple, the Lord's church, "which temple ye are," is that worldly persons, worldly methods, and worldly aid and wisdom are to be rejected. As all the living stones are to be polished, fitted, and prepared under the eye and direction of the great Master Builder, the Lord, so all the servants, all the ministers of the truth engaging in this work, are to be, so far as we have to do with the matter, such only as manifest a circumcision of heart, and thus show themselves to be Israelites indeed. Much and serious has been the injury done to the Lord's cause by the selection of workmen whose chief recommendation has been that they had some ability as public speakers, a good address. Rather let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master Builder, and by their ability in rightly dividing the Word of truth show themselves to be workmen that need not to be ashamed. `Z'99-204` (Hymn Appendix K)

December 5

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. **[II Peter 1:10](#)**

THE contingency is not in the doing of these things perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done

all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord." `Z'97-148` (Hymn 183)

December 6

Whatever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. [`Colossians 3:23, 24`](#)

THE foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world's lines of thought and conduct; namely, that the greatest one in the church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the church was the great Head of the church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master's footsteps, and with humility of heart be ready and seek to lay down their lives for the brethren. Nor does this mean simply formal service; it means actual service. Our Lord's sacrifice, we see, was not merely a form or a show of interest and of love; it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one another, in word, in profession, in title (as for instance, the word "minister" signifies servant); but we are to serve one another as we are to love one another, "in deed and in truth." `Z'98-228` (Hymn 157)

December 7

It is not ye that speak, but the Spirit of your Father which speaketh in you. [`Matthew 10:20`](#)

ONLY those whom God has ordained in the sense of giving them the Holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin his ministry until he had received God's ordination. At the time of his consecration and baptism the Holy Spirit came upon him, anointing him, consecrating him, authorizing him to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn. The same Holy Spirit is authority for anybody who has received it to tell all that he understands respecting the plan of God to all who have an ear to hear-- especially to the meek, the brokenhearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the church are not to preach publicly, this does not interfere with the fact that all of them who have received the Holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex, and sometimes the private teaching is equally effective as the more public. `Z'13-365` (Hymn 198)

December 8

He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [`Matthew 5:45`](#)

WHEN we read our text we see that it tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be kind, generous, loving, should do good unto all men as we have opportunity, and especially to the household of faith. This view of God appeals to our hearts; and the more we study this God of love, the more we realize that he is the only loving and true God, and that all of our previous misconceptions were unreal, unloving, untrue--gods of our own manufacture--and the more do we see that civilized lands have made creed idols with pen, type, ink, and paper, more horrible than any which the heathen ever made of iron, stone, brass, or clay. Let us hold fast that which is good--the sure Word of God. Let us discard the human theories of the Dark Ages, which greatly misrepresented to us the divine message. Thus we shall be giving heed to the Master's words: "Ye shall know the truth, and the truth shall make you free." `Z'14-172` (Hymn 165)

December 9

Thy kingdom come. Thy will be done in earth, even as it is in heaven. [`Matthew 6:10`](#)

THIS prayer has been offered for more than nineteen hundred years, and God's children have not yet seen his kingdom established. Shall we cease to pray? Ah, no! We are assured that it will indeed come. Even now it is at the very doors! God's kingdom shall be fully set up; and the time will come when there will be no disloyalty in all the earth, as now there is none in heaven. Our prayers will not bring God's kingdom one minute sooner than he has planned, but we pray by way of assuring the Lord that we are waiting for the kingdom and expecting it in harmony with his sure promise. By so praying and not fainting, the children of the Lord are strengthening themselves. God's glorious kingdom will be manifested--and soon! Then all who have attained the character likeness of our Lord Jesus Christ shall be exalted to reign with him in this kingdom. `Z'15-185` (Hymn 66)

December 10

The Lord is my helper, and I will not fear what man shall do unto me. [`Hebrews 13:6`](#)

THE world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify his grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but his, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness, and meekness

should characterize every Christian. `Z'14-282` (Hymn 38)

December 11

The same works that I do, bear witness of Me, that the Father hath sent Me. `John 5:36`

THE miracles which our Lord did were only intended to be sufficient to establish his identity, and were not with the view of establishing a precedent for the healing of the world nor of the church. The Lord's great healing time is designated in the Scriptures, "times of restitution." When those times shall come, when the millennial kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience. `Z'05-29` (Hymn 212)

December 12

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. `Proverbs 3:3`

FOR one to keep the principles of truth and of righteousness before his own mind is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy. We should bind these about our neck. The thought is that of a necklace, or ornamental band. As a man puts around his neck a cravat, with a jewel in it as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord. The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman--right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us. `Z'13-275` (Hymn 311)

December 13

Redeeming the time, because the days are evil. `Ephesians 5:16`

THIS signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises, and favors which are ours as new creatures? And where may we obtain the time for telling these good tidings to

others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is. `Z'08-185` (Hymn 210)

December 14

There is no fear in love; but perfect love casteth out fear. [` I John 4:18 `](#)

THERE is a proper fear or reverence and disinclination to offend our Heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan, or the fallen angels, or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage, and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment. `Z'09-122` (Hymn 305)

December 15

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. [` II Corinthians 4:10 `](#)

WE UNDERSTAND Paul here to be referring to the human body. The new creature owns this body. With the people of the world there are not two personalities, but merely the one creature. This quality of personality is applicable only to those who have been begotten of the Holy Spirit. The old body is suffering; but the new creature rejoices, glad to be in the service--gives thanks to God day by day respecting its tribulations, knowing that these are working out "a far more exceeding and eternal weight of glory." Thus the life of Jesus is manifested through us to the world, and to the brethren. The world cannot understand. They say, "If I were in your place in such a trial, I would be miserable. But you are rejoicing!" So they cannot understand. But we have a newness of life that the world cannot appreciate. All who can appreciate this should daily grow in grace and knowledge. We should show forth more and more of the Lord's life in our characters and in our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus--all of which will prepare us for the glory beyond, when the new creature shall be completed, when all the perfections and glories of the new nature will be ours. `Z'15-121` (Hymn 13)

December 16

The Good Shepherd giveth his life for the sheep. [` John 10:11 `](#)

OUR Lord wished it to be understood that his life, which would shortly be given, was voluntarily submitted on his part. It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly, but especially that they might realize him as the Redeemer whose voluntary sacrifice for our sins redeemed father Adam and his entire race. To have confidence in the result they must have confidence in his resurrection--that the Father had so pleased and had given his sanction or authority or power to this end. Our Lord acknowledged that all the authority, all the power in connection with his resuscitation was of the Father. He was trusting implicitly to the Father, and so doing was able to lay down even life itself on behalf of the flock. The same will be true of all who would walk in his steps. In order to be faithful in the laying down of our lives, we must have faith in the Father and in the great plan of salvation which hinges upon the sacrifice of our Lord. With this matter clearly before our minds we may have grace and strength for every time of need. `Z'05-91` (Hymn 257)

December 17

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. [Judges 7:20](#)

OUR Captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our Salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the Spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthly vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the apostle, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, ...your reasonable service." We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our Captain, and the sword of the Spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed. `Z'07-331` (Hymn 24)

December 18

The Lord preserveth all them that love him. [Psalm 145:20](#)

WHEN we note the divine providential care over God's typical people it increases our faith and trust as his spiritual children, for with the apostle we reason that if God so loved us while we were yet sinners as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him and seeking to walk in the footsteps of our Redeemer. Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel--Israelites indeed in whom there is no guile--those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the Spirit. Our text is in accord with this thought. "The Lord preserveth all

them that love him." True, he has a sympathetic love for the world which has led him to provide a redemption for all in due time--all the redeemed ones will have a manifestation of divine love and care over their interests --but now, during the Gospel age, divine blessings are conferred upon those who will constitute the church, the body of Christ, who love him more than they love houses or lands, parents or children, or self. All who can thus affirm to their own hearts their loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and working out for their welfare, in matters temporal and eternal. `Z'05-332` (Hymn 252)

December 19

If any man thirst, let him come unto Me, and drink. ` [John 7:37](#) `

OUR text is quite in line with the lesson intimated --that before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give--the water, the refreshment, of eternal life. This means that he must learn that he is a sinner, and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves the divine message. "Sanctify them through thy truth; thy Word is truth." Water is the symbol of truth. The promise of a blessing to those who "hunger and thirst after righteousness" is in full accordance with this. And the promise is, "They shall be filled." This, too, is in harmony with our Lord's statement in our lesson, "Whosoever drinketh of the water that I shall give him shall never thirst." `Z'08-44` (Hymn 290)

December 20

Beware of the concision; for we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh. ` [Philippians 3:2, 3](#) `

NO NATURAL man of the fallen race ever had a fully circumcised heart. And such as have it are dead to the world. Its hopes, aims, and ambitions are crucified to them, and they are alive toward God. Anyone who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises--if so be that he so continue faithful even unto death. But let all such beware of the concision, the spirit of strife and division; for in the fiery trials of this evil day all such will surely fall, and only such as worship God in Spirit and in truth can stand. Already the test of endurance is proving a severe test for some; and it will surely be yet more severe. "Ye have not yet resisted unto blood, striving against sin." There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom. `Z'94-219` (Hymn 48)

December 21

When the righteous are in authority, the people rejoice. ` [Proverbs 29:2](#) `

OUR text can only have a partial application to any kingdom of man during "this present evil world," of which Satan has attempted control as the prince thereof. Owing to the inherent weakness of our race even its best specimens are far from absolute righteousness, and consequently no government of the present time, no government under imperfect men, can fulfil the predictions of our text. This is implied throughout the entire Scriptures, in which the Lord promises that he will establish his kingdom among men, and that under Immanuel's government all the families of the earth shall be blessed. It is for this reason that the Lord's people still pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"; it is for this reason that the apostle declares that the "whole creation groaneth and travaileth together in pain until now" waiting for the manifestation of the sons of God. The sons of God, the little flock with their Head the Lord Jesus, will by and by constitute the righteous who will be in authority, in power, in governmental control of the world by divine arrangement, based upon the great atonement sacrifice. Of that time and of that great Ruler, Head and body, it is written, "In his day shall the righteous flourish." In his day Satan shall be bound a thousand years to deceive the people no more, and all the influences of righteousness and truth shall be let loose, that the world may be flooded with the light and knowledge of the glory of God. Under those blessed conditions whosoever will may take of the water of life freely and live forever. `Z'03-446` (Hymn 149)

December 22

O Lord, open thou my lips; and my mouth shall show forth thy praise. [Psalm 51:15](#)

THIS expression implies that none need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into his marvelous light, unless the Lord shall first have opened their lips with his mercy and truth; for otherwise how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for the instruction and blessing of others--as it is written, "Grace is poured upon thy lips." "Thou hast put a new song in my mouth, even the loving-kindness of our God." While these are appropriate specially to our dear Redeemer, they are appropriate also to every member of "the church which is his body," and all claiming to be of "the body" who have never had their lips unsealed to confess the Lord to the extent of their opportunity, have reason to question everything pertaining to their relationship to the Lord. `Z'03-383` (Hymn 319)

December 23

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in his throne. [Revelation 3:21](#)

THOSE who have faith in God still have battles to be won, but not with carnal weapons. Their victories, nevertheless, are based upon the same principle which operated favorably with David. Faith in God lies at the basis--the realization that the cause in which they fight is one approved of God. A courage proper to their faith--a faith gradually developed in previous victories over lesser foes, as in David's case--helps to give courage and strength

for battling with the most terrifying giants we may encounter. `Z'15-104` (Hymn 200)

December 24

Behold, I bring you good tidings of great joy, which shall be to all people. `Luke 2:10`

WHEREVER the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it--even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly. But its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward presenting themselves living sacrifices that they might have fellowship with Christ in the sufferings of this present time, and also, by and by in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the Dark Ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the millennial kingdom will develop the character which God demands of all who shall have eternal life--a love of righteousness and hatred of iniquity. `Z'02-364` (Hymn Appendix S)

December 25

For unto you is born this day in the city of David, a Savior, which is Christ the Lord. `Luke 2:11`

LET us rejoice at this joyful season of the year and have our hearts filled with appreciation of the divine love and generosity, which gave us the great gift of Messiah, and thus indirectly a knowledge of the kingdom yet to come and of our share in that kingdom, which shall bless the world. As we have freely received, let us freely give, and thus copy our Lord and the Heavenly Father. Some may have the opportunity of giving many gifts of many kinds. All will have the privilege of offering to their fellows, directly or indirectly, gifts of God's love, by making known to them the riches of his grace, as presented in the "Divine Plan of the Ages." The message of God's love is the most precious thing we have ever received, and let us have this in mind when offering gifts to others that, whatever else we may or may not be able to give our dear friends and neighbors and loved ones, we may offer them this; and our manner and general deportment should show how we value it above rubies, and thus we may best commend the Gift of God to others and help them to appreciate it. In such presentations kind words, kind looks, will proceed from the loving heart, which has itself been saved by the power of the truth from the domination of the Adversary and sin and selfishness. Let us learn to scatter these gifts of grace and truth and happiness influences to all about us, not merely once a year, but every day and every hour, and not merely upon our friends, but, godlike, upon our enemies also, for "He is kind to the unthankful, and causes his sun to shine upon the evil and upon the good." `Z'08-380` (Hymn Appendix W)

December 26

Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head. [` Psalm 141:5`](#)

IN THIS use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting, and refreshing. `Z'12-66` (Hymn 172)

December 27

Let all your deeds be done in love. [` I Corinthians 16:14`](#) (Diaglott)

GOD is the very personification of sympathy and love. As the Scriptures declare, "God is love." And all who will be God's children, developed in his likeness, will be loving children. As John says, "He that dwelleth in love dwelleth in God, and God in him." In proportion as we develop strength of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the Spirit of the Lord have better judgment than they formerly had. As the days go by, they know better how to sympathize with the world; how to deal with mankind; they are getting more and more of the wisdom which cometh from above. `Z'14-77` (Hymn 23)

December 28

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [` I John 1:9`](#)

IT WAS evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses of their flesh that he provided the special exhortation for their encouragement, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This is a point well to be remembered. At this, the close of another year and the opening of a new one, we urge that all Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. But if any have delayed the matter and a cloud has come between them and the Lord, let them surely avail themselves of these promises in the close of this year that they may start the New Year with a clean slate--with the smile of their Father's face upon them, and with the fellowship of their Redeemer and with fresh resolves for earnestness and carefulness in walking in his steps. `Z'11-445` (Hymn 239)

December 29

I drew them with cords of a man, with bands of love. [Hosea 11:4](#)

LOVE is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of justice--if his love should override his justice--it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love, and power operate in full harmony--in co-ordination--that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness. `Z'15-361` (Hymn 21)

December 30

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. [Psalm 116:17](#)

SPIRITUALLY, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is (so long as God wills to have us remain here), and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering? Dearly beloved, consecrate yourselves anew to the Lord today--not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of reaffirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the most High. `Z'06-3` (Hymn 34)

December 31

If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. [John 14:23](#)

HAVE you heard the cry, the knock, announcing our Bridegroom's presence? Are you awake? Are you seeing to it that you are clothed with the righteousness of Christ as with a garment? See that, under his direction, you keep it "without spot or wrinkle or any such thing," and help one another, and "so much the more as you see the day approaching," remembering that it is written, "The Lamb's wife hath made herself ready." ([Rev. 19:7](#)) `Z'80-April, p.7` (Hymn 165)