

January 4

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord. Psalm 27:14

TIME is an important element in all God's plans: we are not, therefore, to be disappointed when the test of endurance is applied while the blessings we crave tarry

R4234 "How important a lesson for the antitypical David--the Beloved--the Christ!... Remember the Prophet David's words, "Wait, I say, on the Lord." 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...

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... 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! Surely we may say as David did that our trials and testings are much less than we expected them to be."

R4859 "One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs--never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings--with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith--confidence in the Lord's power and goodness and faithfulness."

(Psa 27:14 KJV) "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."

R5329 "GOOD COURAGE REQUIRED FOR OVERCOMING" "*Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.*"--Psa. 31:24...

God's people have stepped out from the world and joined the standard of the Lord

long. God took time to frame the world and to fit it for human habitation; time to give the world its necessary experience with evil; time to prepare for the advent of Christ as the world's Redeemer; time for the preparation of the Church to share in His glorious reign; and time must be allowed for the shaping and adjusting of the individual af-

Jesus Christ--the standard of righteousness, truth, holiness, opposition to sin and the Adversary. They will be beset by powerful enemies. Against them will be arrayed Satan himself, who will seek to oppose them, as he has opposed all of God's plans...

He has ever opposed righteousness and all those who love righteousness. On this account the Lord's people need to have *great* courage; for if they allow the Adversary to beat their courage down, he will soon put them out of the battle entirely. A *retreating* soldier is of no more good than one who has not gone out to battle. Instead of losing courage we are to resign our earthly interests to our Father and trust Him that in the present life He will guide us, will overrule everything for good to those who are "the called according to His purpose."

Besides the Adversary, we have the general spirit of the world to oppose us...

Then, additionally, we have our own flesh. Each of us has in himself, in his own body, an opponent...

By our daily experiences the Lord is testing us. We must be on guard to overcome the flesh. It requires a great deal of courage to fight down the tendencies to sin. And it requires still more courage that, after battling with the weaknesses and frailties of the flesh, and conquering it, we should additionally force our human bodies to *sacrifice*, to abandon the earthly things, and to serve the Lord. It requires a *great deal* of courage; therefore we are of ourselves insufficient...

But we are exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us." (Phil. 4:13.) His is a power sufficient for us... This does not mean that any one will live a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But our Lord is leading us on, and we learn valuable lessons from our failures...

THE EXHORTATION APPLIES TO ALL STATIONS

This exhortation affects us in everything in life, whether we are in one station or another. It would apply to a king on his throne--that he should be courageous enough to do the right thing--the thing understood to be the Lord's will. Such courage would say to us, Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your motive will be misunderstood. We should have the good courage to stand for what is *right*, whether our reward be in this life or in that life which is to come.

This exhortation is for the business man who is a Christian. His worldly friends may say, You will fail in your business. You cannot advertise your business. If you tell the truth, the people will not patronize you; they will go to a place where a host of lies will be told them. If he takes their advice, he will do a larger business, but he will make a failure of the chief affair of his life, he will lose the great Prize.

fairs of His people. God has not forgotten when the answers to our prayers seem to tarry long. He who heeds the sparrow's fall and numbers the very hairs of our heads is not indifferent to the faintest call or the smallest necessity of His humblest child. Z. '95-20 R1760:1

It will apply to workingmen--that they may advocate right principles, and be not faint-hearted and fearful to express the truth. This does not mean that a man should be cantankerous and take a different view of every question from that of others, but that, after conceding every point that may be yielded with wisdom, where there is a principle at stake he should take his stand and say, My thought is thus and so, and I shall be obliged to maintain my position. However, I recognize that each of you has a duty to perform according to his own conscience; and I will content myself with doing what I feel is my duty, not wishing to coerce the remainder of you. But at any cost I will be faithful to principle... I have my rights and my conscience, and you have yours...

Thus even those who would think differently would know that the one speaking to them had a conviction, and that he was of good courage. This would apply to the humblest walk in life--to a day laborer, or to a washer-woman --any person.

COURAGE PROPORTIONATE TO FAITH...

He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing His disciples on one occasion said, "Ye shall be brought before governors and kings for My sake;...take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18,19.) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. The Greek here seems to give the thought: *Do not be worried* when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances--perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling...

"FAITH CAN FIRMLY TRUST HIM"

The early disciples, thinking of Jesus and what He had said to them, thought: Jesus is certainly a good man; God would not allow any disaster to befall Him...

They were quite perturbed, wondering and astonished, when He was arrested and taken before the Jewish Sanhedrin, and when, instead of using His powers and His eloquence, He was *dumb*, and allowed Himself to be contradicted and maligned... But such a course on our Lord's part was *necessary* in the Heavenly Father's Plan, not merely for the Lord Jesus, that He might suffer and then enter into His glory, but necessary also for the world, because the *redemption price must be laid down*, must be in the hands of Justice.

We see that the Lord has declared that His people shall not be especially protected along earthly lines; and if in His Wisdom it is best in any way to bruise us and put us to shame, as was done with our Master, we are to be of good courage, and He will strengthen our hearts, because we trust in Him, we have confidence in Him. We know that He is too wise to err, and that there must be a motive, a reason for the permission, whatever it may be. We know assuredly that the saintly ones are precious in the sight of the Lord--are as the apple of His eye; and thus we know that all things are working together for good to us.

So we do not necessarily anticipate that a certain form of words will be given to us, before either judges or princes. We are not necessarily free from worldly condemnation... Jesus was condemned and crucified; that the Apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."-- Psalm 27:14."

R5212 "DISCERNING THE WILL OF GOD "Teach me Thy way, O Lord."--Psalm 27:11 .

The Lord does not wish us to walk by sight, and thus to have *no difficulty* in discerning His will. Therefore He puts matters in such a way that both our *obedience* and our *perseverance* are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer. We should not undertake anything without seeking to know the will of the Lord respecting the matter."

R3245 "WAITING PATIENTLY ON THE LORD -- 1 SAMUEL 2:1-10...

"Ye have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character--implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

Our lesson deals with David's attainment to the kingdom to which he was

anointed, while a shepherd boy, by the Prophet Samuel. His patient trust in the Lord, and waiting for his time and way to give him the kingdom, are worthy of note, and constitute the most striking feature of this lesson. As a youth he exercised patience until the Lord's providence brought him the opportunity of meeting Goliath, and being advanced to the position of a captain in the army and made King Saul's son-in-law. Then came the check in his career, when for seven years he was treated as an outlaw by the king, and more or less so regarded by his fellow-countrymen. We have seen his patience under these trying circumstances, and noted his unwillingness to hasten the Lord's arrangements, in which he fully trusted, his unwillingness to raise his hand against the king, or to sanction his death at the hands of another. This lesson shows us that even after the death of Saul David still waited patiently on the Lord to give him, in his own way, the honors and powers promised.

For some time before Saul's death David and his six hundred followers had been living in the country of the Philistines, and been treated by them as allies; and when the Philistines went to war with Israel--to fight against King Saul, who had been the enemy of David and his companions--it would have appeared strange had the latter refused to join in the war. In the Lord's providence they were very graciously spared from either fighting against their brethren or seeming unappreciative of their hosts, the Philistines, by the decision of the latter that they would prefer not to have David and his company go with them. After the defeat of Saul and his army the Philistines took possession of a considerable portion of the land of Israel, and it became a question for David as to what should be his proper course--how would the Lord give to him the throne of Israel, as promised? That David's heart was loyal to the Lord, as the needle to the pole, is evidenced by the fact that he did not conclude for himself what his course should be, but made inquiry of the Lord. This was probably done through the medium of the High Priest, Abiathar. He got the Lord's answer and followed it to the letter, locating, with his companions and their families, at Hebron and the adjacent towns. David was of the tribe of Judah, and thus settling in a central city of that tribe, where he and his family were well known, he was safe amongst friends;--besides, the Philistines were his friends. It was not long before the people of his own tribe chose him for their king, and anointed him accordingly--thus falling into line with the Lord's choice and anointing, already expressed years before.

This was seemingly a good start toward the fulfilment of the Lord's promise of the kingdom, but again the matter was deferred for another seven years, during which time David patiently saw Ishbosheth, Saul's surviving son, anointed to be king over one province after another of Israel, and, with his general, Abner, gaining victory after victory over the Philistines,-- seemingly establishing himself firmly in the power of

the kingdom which David had certainly supposed was to come to him at the death of Saul. The experiences of these seven years surely were as strong tests of David's faith and patience as any in his career. To a man of his courageous temperament and energy the disposition must have been to assert the dominance of Judah over the other tribes, and to have declared them to be in rebellion, and to have attempted their conquest in the name of the Lord, with the assertion that he was the Lord's choice, anointed by Samuel, etc.

David's course during this time shows forth distinctly the true character of the man. He trusted that the Lord, who had been with him as a boy, and had delivered him from the lion and the bear, and had used him as Israel's champion in the battle with Goliath, and had guided him thus far, would continue to guide and direct, if he would continue to be submissive, and to act only along the lines of the Lord's direction. The wisdom of this course is manifest from the narrative. David showed, not only in his dealings with the men of Jabesh Gilead, but on other occasions, that he entertained no animosity toward those who were Saul's friends, and the friends of his family. A man of smaller heart would have done very differently, but would not have been "a man after God's own heart." David's course was defensive. The tribe of Judah he knew was acting in accord with the divine program, and hence, when Ishbosheth and his army attempted to coerce the people of Judah and compel them to recognize Ishbosheth, David and his supporters resisted this intrusion, though we have no evidence that David attempted to extend his authority over the other tribes --except as they might voluntarily choose to accept him as their king. This they finally did, at the end of seven and half years, and a grand coronation made him king over all Israel. His patient waiting for the Lord's time and the Lord's way evidently was very much better than any other course he could have pursued...

Although he was a man of war, courageous and aggressive toward the enemies of the Lord and of Israel, David was most emphatically a man of peace toward his brethren of all the tribes;--careful to treat them as brethren, and to do all in his power to maintain unity and brotherly love and friendship...

We are reminded, too, of the fact that it was the Lord's own brethren who persecuted him, but that, as the Apostle explains, "in ignorance they did it."... Let our activities, our combativeness, etc., be engaged against the great enemy and all the works of sin,--including those in our members, our own fallen flesh. We, and all the brethren, will thus find sufficient engagement for every combative element of our nature, in ways well pleasing to the Lord, and employment for every lovable and helpful quality we possess, in building one another up, and doing good unto all men as we have opportunity, especially to the household of faith."

R1759 (From Harvest Truth Database V5.0 2006)

THE MINISTRY OF EVIL

--PSA. 130--

THE life of every human being has its lights and shadows, its seasons of joy and its depths of sorrow. These make up the warp and

woof of experience, and the web of character that flows from the active loom of life will be fine and beautiful, or coarse and homely,

according to the skill and carefulness with which the individual appropriates and weaves into it the threads of experience. In every life, under the present reign of sin and evil, the somber shades predominate; and to such an extent that the Scriptures aptly describe humanity in its present condition as a "groaning creation." Nor is the Christian exempt from these conditions that are upon the whole world; for "we also groan within ourselves, waiting for deliverance." --Rom. 8:22,23.

But while we are waiting for the deliverance, the daily experiences of life have a most important mission to us, and the manner in which we receive and use them should be a matter of deepest concern to us; for, according to the use we make of them, each day's prosperity or adversity and trial bears to us a blessing or a curse. Those experiences which we are accustomed to regard as prosperous often have in them subtle dangers. If wealth increase or friends multiply, how almost imperceptibly the heart finds its satisfaction in earthly things; but, on the other hand, when the keen edge of sorrow and disappointment are felt, when riches fail, and friends forsake, and enemies take up a reproach against us, the natural temptation is to despondency and despair.

Just ⁽¹⁾here is an important part of the great battle of the Christian's life. He must fight the natural tendencies of the old nature and confidently claim and anticipate the victory in the strength of the great Captain of his salvation. He must not succumb to the flattering and deceptive influences of prosperity, nor faint under the burdens of adversity. He must not allow the trials of life to sour and harden his disposition, to make him morose, or surly, or bitter, or unkind. Nor may he allow pride or ostentation or self-righteousness to grow and feed upon the temporal good things which the Lord's providence has granted him to test his faithfulness as a steward.

Sorrows indeed may, and often will, come in like a flood, but the Lord is our helper in all these things. The soul that has never known the discipline of sorrow and trouble has never yet learned the preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow, when we draw near to the Lord, that he draws specially near to us. So the Psalmist found it, when, in deep affliction, he cried to the Lord and reasoned of his righteousness, saying, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications." Feeling his own shortcomings, and longing for full deliverance from every imperfection, and prophesying the bountiful provisions of the divine plan of salvation through Christ, he adds, "If thou, Lord, shouldst mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced]"

How blessed are such assurances when the soul is painfully conscious of its infirmities and of its inability to measure up to the perfect law of righteousness. When the heart is true and loyal, God does not mark our infirmities in a record against us. They are not imputed to us, but are freely forgiven through Christ in whose merit we trust and whose righteousness is our glorious dress,--arrayed in which, we may come with humble boldness, even into the presence of the King of kings and Lord of lords.

If God thus ignores the infirmities of our flesh and receives and communes with us as new creatures in Christ, his children should also so regard one another, considering not, and charging not against each other, the infirmities of the flesh, which all humbly confess and by the grace of God strive daily to overcome. "If God be for us, who can be against us?" The case is different, however, when the infirmities of the flesh are cultivated, indulged and justified that the errors may be continued. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves," the Lord will judge and chasten us.-- 1 Cor. 11:31,32.

"I wait for the Lord," the Psalmist continues, "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." How necessary is this patient *waiting* for the Lord! In the midst of cares, perplexities, difficulties and infirmities we may remember that all the jarring discords of life are working together for good to them that love the Lord, to the

called according to his purpose. But for the consummation of this purpose of God toward us we must "wait," and, while waiting patiently, endure hardness as good soldiers. "Trust in the Lord, and wait patiently for him, and he will bring it to pass." ⁽²⁾Time is an important element in all God's plans: we are not, therefore, to be disappointed when the test of endurance is applied while the blessings we crave tarry long. God took time to frame the world and to fit it for human habitation; time (6000 years) to give the world its necessary experience with evil; time (4000 years) to prepare for the advent of Christ as the world's Redeemer; time (2000 years) for the preparation of the Church to share in his glorious reign; and time must be allowed for the shaping and adjusting of the individual affairs of all his people. God has not forgotten when the answers to our prayers seem to tarry long. He who heeds the sparrow's fall and numbers the very hairs of our heads is not indifferent to the faintest call or the smallest necessity of his humblest child.

O, how blessed is the realization of such care over us.

"MORE THAN THEY THAT WAIT
FOR THE MORNING"

"My soul waiteth for the Lord more than they that wait for the Morning,--I say *more* than they that wait for the Morning."

The "brethren," are not in darkness respecting the dawn of the Millennial Morning, because taught there of by the Comforter (See 1 Thes. 5:4), and because to their eyes of faith the Day Star (the Day-bringer--Christ) has already appeared, and they rejoice in the inspired testimony that although "weeping may endure for the night [of sin's predominance] joy cometh in the Morning" of the great day of the Lord. And as the dawn of the new day, "the day of Christ," becomes more and more distinct, many besides the "brethren" can and do see signs that "the night is far spent and the day is at hand;" and by and by, notwithstanding the dark clouds and terrible storm of trouble that will temporarily hide the signs of morning from them, all the world--even the still sleeping nominal church--will awake to the fact that "The morn at last is breaking."

But many of those who are now watching for the Morning from the standpoint of Socialism, Nationalism, etc., are not waiting for the Lord--in fact, they do not know the Lord, his character and his Kingdom having been so sadly misrepresented by those who claimed to be his mouthpieces. They rejoice in the Morning, because it ushers in the golden age of human equality, general education, decreased toil, and increased privileges, comforts and luxuries. "God is not in all their thoughts," when they look for the Morning. Looking from a more or less selfish standpoint, and unguided by the divine revelation--for no man knoweth the mind of God save he who has the spirit of God (1 Cor. 2:11,12) --they fail to see the real object and chief characteristic of the coming age of blessing, and are merely championing the interests of the masses as against the present special advantages of the wealthy. They see not the greatest blessings of the dawning day;--that with earthly comforts and privileges it will bring the great blessing of a trial for everlasting life;--that it will be the world's Judgment Day, to determine who, under those favorable conditions, will develop characters in harmony with God's character.

But with the "brethren" it is different. While they appreciate the coming earthly blessings none the less, but the more intelligently, the Lord, his character and the work which will be accomplished for men by the great Physician --as Prophet, Priest and King--these more weighty and more valuable considerations outweigh by far the earthly favors which will attend his Kingdom's rule. Yes, the "brethren" wait for the Lord himself, longing to see the King in his beauty--the fairest among ten thousand, the one altogether lovely. Yes, truly *our* souls "wait for the Lord *more* than they that wait for the Morning."

Then let all the Israel of God hope in the Lord (*verses 7,8*), for with the Lord there is mercy; mercy not only in dealing with our infirmities, but also in shielding from overwhelming trials and in granting grace to help in every time of need,--to those who abide in the Vine by faith and obedience. "Bless the Lord, O my soul, and forget not all his benefits."

⁽¹⁾ May 30 Manna, Rom. 12:12

⁽²⁾ Jan. 4 Manna, Psa. 27:14

R5711 (From Harvest Truth Database V5.0 2006)
HOW WE ARE TO WAIT ON THE LORD

"Wait on the Lord, be of good courage, and He shall strengthen thine heart."--Psalm 27:14.

THE expression, "Wait on the Lord," does not mean so much a rendering of service to the Lord, as a waiting *for* the Lord, a waiting *before* Him, to see what is His will for us. We do not understand that

it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient watching until we learn what our Lord would have us do. Each child of God should wait to be guided by

Him, and not run on before Him unmindful of what is the Lord's purpose for him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," is the counsel of the Wise Man. (Proverbs 3:5,6.) Many of the children of God have made mistakes along this line.

Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He wills. Then let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully decided. I will consider the Word of the Lord, to see how His instructions seem to apply in this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought:

"I am afraid to touch

Things that involve so much."

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to "wait on the Lord."

Take no step unless you feel sure that the Lord is directing and guiding. Watch for the *meaning* of His providences. Study His Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage. Be of strong courage; "and He shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being-- especially the intelligent portion of us. The Lord will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait upon the Lord shall not want any good thing.

TRAITS NECESSARY TO SUCCESS

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for His people, those who are wholly His, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children He would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of His favor, but that they are to suffer with Christ--that hereunto they were called. (1 Peter 2:20,21; Acts 14:22.) They learn that they must be obedient, and they come to see what obedience means.

The Master learned obedience--learned what obedience meant--"by the things which He suffered." The narrow way is not an easy path. His followers learn that the Lord is now calling a class that have faith in Him, a class who accept His Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that *all things* work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them a

strength to which all others are strangers.

TRUST WHERE WE CANNOT TRACE

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of His providences is veiled from our eyes and when our efforts to serve Him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the Message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thessalonians 2:18.) But we are sure that the Lord would overrule the machinations of Satan and cause them to work out His own glory, and the lesson of patience and submission would be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father's requirements. He knew that the slightest infraction of God's Law would mean His death. Had He completed His sacrifice acceptably? Would He be ushered from death into Heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of His life preceded Him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type.-- Leviticus 16:12,13.

A PROPER FEAR

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it he probably feared; for in case he had failed in *any* particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that His work must be acceptable in the most absolute sense, else He would forever forfeit His existence. He would become as though He had not been; He would lose *all*.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not My will, but Thine be done"; and the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His crucifixion, He was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Hebrews 4:1.) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given Him to do. His fear was a filial one, which engendered a watchfulness and care, a circumspection of walk and of life, that He might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe? Why do I believe it? We should go over the ground again. We should again go over in our minds the proofs of the correctness of our Faith. By so doing, the Lord will strengthen us in the Faith, He will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord shall allow them to come to the point of discouragement, that they may become more timid, may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking constantly to Him for guidance and support. As the Lord's children thus learn to wait upon Him, to them is fulfilled the promise, "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; they shall walk and not faint."--Isaiah 40:31.