

## June 21

*Learn of Me; for I am meek and lowly of heart. Matthew 11:29*

TRULY, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in

His love and care and in the wisdom of His guiding counsel and overruling providences; and to persistently pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

Let the beloved children of God seek

more and more to copy Christ's meek and quiet Spirit, accepting the providences of God and obeying His precepts and leading as He did, armed with the strength which He alone can supply, and will, to those who take His yoke upon them, and learn of Him. Z. '96-79R1962:1

### R3734 "BLESSED ARE THE MEEK...

The *Century Dictionary* defines the word meek as "self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." Webster defines meekness as "submission to the divine will; patience and gentleness from moral and religious motives." As we look about us in the world and note the meek of the earth we do not see them more prosperous than others, and our Lord's words that such shall inherit the earth would astonish us and seem quite untrue if we did not understand that he referred to blessings beyond the present life...

When God's Kingdom shall come and his will be done on earth as it is done in heaven -- then the meek shall inherit the earth. So, then, if we perceive that the rude, the unjust, the self-assertive, are grasping the bounties of earth in the present time, and if we find ourselves rather crowded out because of meekness, let us remember our Lord's Word that we are especially blessed, and let us cultivate this quality of meekness more and more, and let us not think to exchange it for a spirit of arrogance and self-assertion and vindictiveness, to grasp earthly fame and name and riches. Let us rather be content to cultivate this spirit which the Lord assures us he approves, and let us wait for the time when this class shall inherit the earth. We perceive that the inheritance will be with a view to giving it to the human family under the terms and conditions instituted during the Millennial age. Then the meek of the restitution class will inherit the earth; they will be given the advantage everywhere, and eventually all who are not meek will be utterly destroyed from amongst the people in the Second Death.

The meek ones of the Lord's followers even now in a measure receive the fulfillment of this promise, as the Apostle declared, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22,23.) These have more enjoyment of the earth now than have others; while others are grasping these are enjoying. As the Apostle declares, "God hath given us all things richly to enjoy." (1 Tim. 6:17.) Freed from the grasping spirit, we can pass through the streets and observe the rich displays of the shop windows without covetousness, without wishing that we had the various works of art and beauty under our

special care and control. We can feast our eyes upon them and be without the care of them at a time when all of our talents are consecrated to the Lord and his service, and when we have more important things to do than caring for earthly trinkets called works of art."

(Mat 5:1-5 KJV) "*And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: {2} And he opened his mouth, and taught them, saying, {3} Blessed are the poor in spirit: for theirs is the kingdom of heaven. {4} Blessed are they that mourn: for they shall be comforted. {5} Blessed are the meek: for they shall inherit the earth.*"

R2586 "The third of these graces which the Lord declares blessed is Meekness... Patient submission to the divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to divine conditions; self rises up, perverts their judgments, and misleads their consciences to such an extent that they cannot have full confidence in divine providence, but feel that they must put forth their hand and steady the ark.

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the holy spirit comforteth his people. Realizing the evils of our time, and that they are permitted of God for the present for a wise purpose, these not only sympathize with the groaning creation, but this sympathy and the comfort received as its reward tend to make them patient, submissive to the divine will. Remembering that all things are working together for good to them that love God, they are prepared to recognize divine providence in whatever may befall them, and prepared also to look for the lessons of those providences, as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

This third grace -- patient submission to the divine will -- which can be noted by those with whom we come in contact, might be said to be the outer manifestation of the second grace, which is inward, of the heart, and which might not be outwardly discerned by our fellow-creatures. The grace of sympathy

manifests itself in our patient submissiveness in all the affairs of life, realizing that to those who are in Christ all matters are under divine supervision, and this patience in respect to God's providences in our own circumstances and affairs leads also naturally and properly to patience with others in their weaknesses and failures and ignorance, and leads properly to helpfulness toward them as we have opportunity."

R4391 "MEEKNESS, GENTLENESS, PATIENCE, CHARACTER" Never was there a more important moment for the Church than now, as respects the above listed elements of the Lord's spirit. When the great Enemy has special power because it is "the hour of temptation which shall try all them that dwell upon the face of the whole earth," every soldier of the Cross must be more alert than ever. But let us put character and principle *first*, then patience, gentleness, meekness. As St. Paul wrote to Timothy, "In meekness, correcting those who oppose themselves."

Our love for the brethren, coupled with our *knowledge* of the testing strain they are under, will supply the needed incentive for the exercise and cultivation of the graces named. And let us remember, that this is our testing hour no less than theirs. The test to some may be false teachings; the test to others may be their positiveness and character in dealing with the error, or their love for the brethren and the gentleness with which they will seek to do all in their power to rescue them, *even though* they feel the task a hopeless one.--Heb. 6:3.

If we fail of love we are failing on the most important point of all. Hence it is important to each of us to take our stand *for* the right and *against* the wrong, but lovingly, gently, firmly. For instance, in the matter of the Vow: it is quite proper to explain its Scripturalness, to show that its every provision is in fullest accord with the teachings of the Bible, and to point out its advantages and its blessings to your own heart; but it would not be just or loving to do more than this. Leave the matter for the Lord to deal with by his spirit and providences. If the act be not a *voluntary* one it loses its value in God's sight."

R5370 (From Harvest Truth Database V5.0 2006)

### "BLESSED ARE THE MEEK"

*"The meek will He guide in judgment; and the meek will He teach His way."--Psalm 25:9.*

EVEN a *perfect* man would need Divine guidance in respect to his judgment of matters, in respect to his decisions, in respect to his course, in respect to his ways. And if a perfect man would need Divine guidance and oversight, in order to make no mistake from his limited degree of knowledge, because of not knowing fully the Father's will respecting Him, much more would an *imperfect* man need this! The good and the bad, the wise and the foolish--all classes of mankind-- need such instruction. But there is only one class now in the proper attitude of mind to receive it, and that class is Scripturally called the *meek*.

We cannot say that the meek are those who feel themselves inferior and that there are superiors to be looked up to, necessarily. Adam in that event could not have been meek; Jesus could not have been meek; the Heavenly Father could not be meek. While it is not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He was the express image of the Father's person in the flesh. Hence we would assume that the Heavenly Father possesses meekness, in distinction from haughtiness.

### GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was

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

Even small talents that are rightly directed are more valuable than larger talents that are misdirected. The pathway of life shows much large talent misdirected for lack of proper knowledge and guidance. And this lack of guidance, we may assume, has resulted from the lack of the spirit of teachableness--the lack of desire to know the best way, the Father's way. We can see that even a heathen man, if he were meek, would have much more opportunity to learn about the Lord's will than would one who thinks that he is above instruction. Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction.

The Lord declares that He resists the proud. Even if they become His children they would be kept at a distance. If the proud

were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life. Such as avail themselves of the privilege get a proper estimate of everything--of the things of the life present, and also of the things of the life to come.

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 it 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.

#### LEARN OF ME

(Mat 11:28-29 KJV) *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."*

R2625 "If we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest to our soul's satisfaction -- the peace of God which passeth all understanding will rule in our hearts."

R2268 "Come unto me all ye that labor and are heavy laden and I will give you rest." The rest and peace which the Lord gives are not entirely, nor sometimes at all, physical rest and earthly peace. This, he himself declares, saying, "My peace I give unto you, *not as the world giveth.*" The peace which our Lord gives is a rest of heart, a trust, a confidence -- based not upon things that are seen, which are temporal, transitory, unreliable, but based upon things that are not seen, the eternal things which can be grasped only with the arms of faith and seen only with the eye of faith; but here is rest and here is peace, such as the poor troubled world knows not of, and cannot understand."

R4279 "More and more as "New Creatures" we are learning to appreciate the barrenness of worldly hopes and ambitions and knowledge. And more and more we should be giving heed to the leadings of the "Good Shepherd," who is guiding his flock of "New Creatures" for their spiritual refreshment through the labyrinth of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On

the contrary, the sheep which stray looking for pastures green on their own account, or following the voice of false shepherds, are the ones that are likely to become hungry and eat of the poisonous growths and fall into the pitfalls of sin and be devoured by the ravenous beasts of passion and worldliness. Happy is the sheep who learns to know the voice of the true Shepherd, and whose faith is such that he follows closely and not afar off!...

One of the important lessons for every sheep to learn is need of the Shepherd's care and guidance through the labyrinth of life. "Who is sufficient for these things," writes the Apostle. Then he declares, "Our sufficiency is of God" -- in Christ."

R1789 "REVIEW -- MARCH 31 -- Golden Text -- *"Take my yoke upon you and learn of me."* -- Matt. 11:29.

We trust that all our readers who have been studiously pursuing the lessons of this quarter have indeed taken upon them the yoke of Christ, and that they have been learning of him, not only in an intellectual way, but also through the medium of the heart. Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away.

May this intimate communion and fellowship with Christ impart to us each more and more of his own spirit, so that the world may take knowledge of us, as they have of others (Acts 4:13), that we have been with Jesus..."

R2624 "MATT. 11:20-30 -- MAY 6 --"Come unto me, all ye that labor and are heavy-

[Hymn 241]

#### PRECIOUS MOMENTS

Precious moments, rich in blessing,  
At the throne of grace I spend;  
All my joys and griefs expressing,  
To my best and truest Friend.  
Here I find that sweet communion  
With my Father and my Lord,  
Earnest of that blessed union  
Promised in the Holy Word.

Christ says, Come, thou heavy laden,  
I will give thee sweetest rest;  
All the way my feet have trodden;  
Come to me when sore oppress.  
Take my easy yoke upon you,  
Rest from earthly care and strife,  
I will sweetest comfort give you,  
Walk with me the ways of life.

Lord, we praise thee for this blessing,  
For this privilege so sweet,  
For thy tender love's caressing,  
For this sure and safe retreat.  
Never weary of our coming,  
Never spurning our request;  
With complaint or with rejoicing,  
Still thy love is manifest.

## THE EASY YOKE

*"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."--Matt. 11:28-30.*

Satan the prince of this world has placed many yokes upon the necks of all mankind. They are bound and fettered by every device which he could arrange. But Jesus invites all such to come to him and find rest--the blessed rest of freedom from the galling yoke of the oppressor. That rest is found in the meek and quiet spirit which humbly submits to the easy yoke of the divine will and ceases the strife to gratify the perverted human will. The burden of the divinely imposed yoke is easy and light when we let it rest naturally upon us. It is only placed upon us for our good, and only those who cheerfully submit to it have rest and safety.

Our Lord's words were addressed to those of his day, bound by Jewish creeds and traditions and their own fears, engendered by their erroneous misconception of God and his plan. As with the Jewish church, so with the Christian church, the "yokes" of sectarianism and the "burdens" of tradition, fetter and gall those who possess the spirit of Christ, whose zeal and love are according to knowledge and for Christ and the church which is his body, rather than for a sect of human organization. Such cannot be comfortable with the yokes and burdens of men and must claim the freedom of sons of God, the liberty wherewith Christ hath made them free.

R2624 "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The difficulty with most of the people would seem to have been that they were neither weary nor heavy laden, but on the contrary pretty well self-contented. We cannot suppose that physical weariness and physical burdens was the thought before our Lord's mind, but rather the heart-burden and sin-weariness, which all true Israelites must have felt, if they were honest with themselves.

We are to remember that they were under the Law Covenant, that its requirements were very exacting, and that it made no allowance for weaknesses, imperfections, errors, etc.; consequently, all of those Jews should have felt themselves continually condemned in striving to carry the burden of the Law of Sinai. Not that the law was an unjust one or impossible to be kept by a perfect man, but because all being imperfect and fallen they were unable to keep the Law Covenant. So we may suppose that amongst the Jews at that time, while the majority were professing to be holy, law-keepers, who did no sin, there were some who honestly admitted to themselves and to others that they did not, could not, keep the Law perfectly, and who therefore felt burdened and wearied with their fruitless endeavors. Such felt their need of a burden-bearer, such felt their soul-sickness and need of the good Physician, and to such Jesus addressed himself, inviting them to come to him and receive rest, relief.

This coming to Christ for rest is the first step toward a Christian life; it is justification, the acceptance of him as the satisfaction for our sins; and from the time we thus accept him, as the Apostle declares, we have joy and peace through believing. (Rom. 5:1; 15:13.) But having been thus received and blessed, there is something more for us to do, viz., to learn that there is another burden and another yoke which we should take upon us voluntarily.

A yoke is a symbol of servitude, and so our Lord implies that those who are set free (either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles) should become his servants, should take his yoke, should learn to do his will. A yoke generally is arranged for two, and our Lord speaks of it as his yoke, by which we are to understand that he also is a servant; having come to do the Father's will, and having put on the yoke of servitude, he invites us to become true yoke-fellows with himself in the doing of the Father's will, co-laborers together with Christ in the great work of the world's

deliverance from sin and death.

The secret of the ability to wear this yoke, and to have companionship with Christ in his service, and to have as a result a great blessing in our own hearts, a rest unto our souls, lies, he explains, in our learning to be meek and lowly of heart as he was. It will be impossible for those who are proud, haughty, self-willed, ambitious, worldly-wise, etc., to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest to our soul's satisfaction -- the peace of God which passeth all understanding will rule in our hearts.

We notice a difference between the two rests of vs. 28 and 29. Of the first it is said that the Lord will give it to him who comes to him in faith; of the second, it is said that he finds this rest to his soul through becoming a yoke-fellow with Jesus. And so it is: there are two blessings; the first blessing is that of justification -- the joy of having our sins forgiven, realizing ourselves no longer strangers and foreigners from our heavenly Father, but brought nigh by the blood of Christ; the second is the joy which comes more gradually, a fruitage, a grace, a development in the heart, the growing and abiding peace and joy of the holy spirit. This second blessing, however, is attained by very few; the majority of nominal Christians know nothing of it; and yet it is the very object of the calling of this Gospel age, and those who fail to come to the Lord and to take his yoke, and to learn of him, to become thus "copies of God's dear Son," will fail utterly of the special purpose and call of this Gospel age, and will have neither part nor lot in the Kingdom. The blessing of justification by faith is merely to fit and prepare us to take the yoke and to become a co-laborer with the Lord in the Father's service.

This yoke which Jesus invites us to come under with him is a very formidable affair from the standpoint of the world: to them it seems to be a most unreasonable yoke, a most terrible burden--to consecrate life, time, means, everything to the service of God; but from the standpoint of those who have come unto Jesus, and to whom he has spoken peace and rest through justification, the matter is very different. To such it must seem a "reasonable service," that since the Lord has graciously redeemed our lives and our all, we should use what remains of that life to his praise and glory; and after we have fastened the yoke upon ourselves we find that

it is an easy one, and that with it any burden, any duty, any trial, any difficulty, any vexation of spirit, any burden of any kind that could come to us, would be light indeed, because of this yoke.

Why? Because those who wear this yoke have the assurances of the divine Word, that all things are working together for good to them; that the heavier the burden that may be attached the greater will be the blessing and the reward by and by; the more severe the experiences during the present time, the brighter shall be the glory, and the brighter shall be their character and the more sure shall they be of being fitted and polished for the heavenly Kingdom. From this standpoint every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light because the Lord is with us in this yoke. He is the great Burden-bearer, and will not suffer us to be tempted nor to be pressed with more of the burdens of life than we should probably be able to endure. He is watching out for the interests of all those who take his yoke upon them. Their burdens are his burdens, their trials are his trials, their interests are his interests; yea, all things shall work for good to them because they love him.

Let us remember, however, that the Lord takes no slaves in this way; he does not fasten the yoke upon any; he merely invites us to come, and then to fasten his yoke upon ourselves, to make a full consecration of ourselves to him and to his service."

R5886 "Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear--the burden of sin and death. Adam first came under the burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest -- rest in Him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it -- all these are invited to come to the Master. They are invited to take His yoke upon them and to learn of Him. They are assured that His yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

### THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yokes upon their necks

bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that He has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord -- or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear.

There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, He will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel Age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (2 Corinthians 12:9.) All things shall work together for good to us because we love Him, because we have taken

His yoke, have become yoke-fellows with Him. We rejoice in the privilege of suffering with Him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under this arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with Him."

R1961 (From Harvest Truth Database V5.0 2006)

## THE EASY YOKE

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THE yoke is a symbol of servitude and subjection, and all in the world are under yokes of some kind--political yokes, social yokes, financial or business yokes, yokes of sin, of selfishness, of pride, etc., etc. The man who is under the political yoke finds it a very hard one. He is busy days and nights planning and scheming and working for office, studying all the arts of worldly policy to gain the friendship of voters, spending time, money and thought and concentrating every energy upon the risky business of seeking office, which, if he gain it, brings only a multitude of cares, and exposes him to a host of enemies of the opposing party who are often ready to blacken his character at the slightest provocation.

Those under the financial or business yokes are similarly oppressed. They labor long and hard; they scheme and plan and contrive and fret and worry to be rich, and in so doing they fall into a snare which robs them of the true happiness which riches cannot bring.

Those under the social yokes labor hard and sacrifice much in meeting the demands of society upon them. Few in the humbler walks of life know how galling is this yoke upon the rich, and particularly to those who are vieing with others in better circumstances. Women often wear themselves out in this unsatisfying service, while husbands and fathers are driven to despair and ruin trying to keep up with the financial drain. The yokes of pride, selfishness and sin of every kind are indeed hard yokes, and their burdens are heavy. To shake off all yokes and free ourselves from all burdens is impossible in this evil day. The prince of this world, Satan, has already imposed upon all the yoke of sin. And there is none able to deliver us from this yoke and its binding fetters but Christ, who, in his own good time and way, will do it for all who come unto him by faith and repentance.

While it is the purpose of Christ ultimately to set all such free from every yoke and to release them from every burden, he sees that they are not able yet to exercise and enjoy the glorious liberty of sons of God; and so by way of discipline and training, he purposes to bring them to that condition. It is therefore necessary that those who would be delivered from the galling yokes of sin and of the present general order of things should submit themselves fully to Christ --that they take his yoke upon them. And he invites all who have come to feel and realize the discomfort of other yokes and the weight of other burdens, to come unto him for rest and release.

In tender sympathy for all the oppressed and sorrowing he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," etc. Thousands have responded to the kind invitation, and they testify in no uncertain terms to the ease of Christ's yoke and the blessedness of his promised rest. And yet the rest is not of general temporal prosperity and freedom from care and toil and from all restraint.

Few would say in viewing the Apostle Paul's experience that the yoke of Christ on his shoulders was an easy yoke, or that the

burden of Christ's work which he bore was a light one. But evidently he thought so, for he counted it an inestimable privilege to endure hardness as a good soldier for Christ's sake. He joyfully suffered the loss of all things and counted them but dross, that he might win Christ and be found in him. He rejoiced to be made a partaker of his sufferings that he might also be made a partaker with him of his glory, and share with him in the blessed work of his Kingdom.

Blessed work! Paul gloried in the prospect of such a future mission, and was in haste to manifest his readiness of mind for it, by zealously and most energetically devoting his life here to the Lord's service along the lines indicated in the divine plan. He took Christ's yoke upon him: he did not attempt to guide himself, but humbly placed himself under subjection to Christ, and obediently followed his guidance whithersoever it led him--whether to prison and the stocks, to an ignominious public beating or stoning that left him almost dead, to shipwreck, to perils on land and sea, among heathen enemies or false brethren, to wearing labor, and painful toil, or what not? And yet Paul counted this burden of Christ a light one, and his yoke an easy yoke. He spoke of his trials as light afflictions, and said he rejoiced in tribulations; and with lacerated backs and feet fast in the stocks in the depths of a miserable dungeon Paul and Silas rejoiced and sang praises to God.

Stephen had the same rest and joy even while his enemies were stoning him to death; and thousands more of God's saints can testify to the same thing--in the midst of poverty, sickness, affliction, temptation, and enemies on every hand, and even in the flames of violent persecution. Whence comes it? or how are rest and even joy compatible with such conditions? The answer is: it is a rest of mind--"Thou wilt keep him in perfect peace whose mind is stayed on thee." None can know the blessedness of this rest until they have experienced it. And none can realize its great value until they have been put to the tests of affliction.

The Lord gives the key to this rest in the words-- "and learn of me; for I am meek and lowly of heart." <sup>[1]</sup> Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

Let the beloved children of God seek more and more to copy Christ's meek and quiet spirit, accepting the providences of God and obeying his precepts and leading as he did, armed with the strength which he alone can supply, and will, to all those who take his yoke upon them, and learn of him.

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<sup>[1]</sup> Jun. 21 Manna, Mat. 11:29