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"Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is ink ar ness, and the light dwelleth with him." -Daniel 2:20-22.

AND so we enter this new year with faith undiminished, hope enhanced, love undissimulated, and with hearts overflowing in the glorious conviction of the proximity of God's long promised and prayed for kingdom upon this sin-sick earth.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Ps. 40:5). And yet we would meditate upon the workings of our wonderful God who as "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25). So did the mighty Nebuchadnezzar testify when, with, understanding returned to him he lifted up his eyes to heaven and said: "I blessed the most High, and I praised him and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him, What doest thou?" - Daniel 4:34, 35.

RETROSPECT

How long indeed has been earth's "night of weeping"! Six thousand years of travail -- six thousand years during which the "groaning creation" endured the agony of sin and death! Who can measure the ocean of tears that have flowed, the anguish of human hearts as they stumbled down the "broad road" -- "having no hope and without God in the world." That first act of Adamic disobedience -- what a train of evil has followed in its wake! Alienated from his Creator, the favor of God removed, there ushered in a terrible night wherein "darkness covered the earth and gross darkness the people." The whole panorama of subsequent human experience can be likened to a drama of horror, a "spectacle unto angels."

But what moving scenes and mighty acts and noble characters are unfolded to our view as we thus look back in the pages of sacred history! Adam, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Solomon, Elijah, Elisha, the Prophets -- grand Old Testament characters -- pass before our review with precious lessons as we meditate on their relationships with the Creator. What lessons of faith, of trust, of submission, of obedience -- yes, even in their failures. A "cloud of witnesses" for us to whom a larger salvation was to be revealed. And then, after 4000 years of "night," a "light" burst forth upon this poor world, never to be extinguished; a "light" predicted in the words of Psalm 102:18-22: "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."

What wondrous words these are, picturing as it were, the Almighty suddenly becoming conscious of the terrible tragedy of earth and taking measures at once to end it. Centuries had yet to pass but eventually astonished shepherds hastened to Bethlehem to see Him who would fulfill the words of the angel ringing in their ears and burning in their hearts: "I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Sweetest story ever told -- the revelation of Divine love! He -- "The Life was the Light of men" and as he gathered about him his "little flock" opening to them the Scriptures, the great Plan of God for human salvation began to unfold with "wheels within wheels, full of eyes round about." During all the dark ages of the past, when God seemed to have almost forgotten his creatures, his Plan for their eternal future blessing had been silently but grandly progressing though its mysteries had been wisely hidden from men. The very permission of experience with sin was of his overruling for "this sore travail hath God given to the sons of man to be exercised therewith" (Eccl. 1:13). The buffetings and sufferings under the dominion of evil are experiences to greatly advantage them under the righteous judgments of the restitutionary Millennial Day. The full significance of the Sacrifice on Calvary to the world at large remains yet "to be testified in due time." Only to a favored few, "as many as the Lord our God shall call," the fully dedicated followers of the Lamb in this Gospel Age, has it been "given to know the mysteries of the Kingdom of Heaven."

As we continue our retrospect, we pass on into the period when the "falling away" corrupted the simple Gospel message and the light of Christ and the Apostles became obscured. Yet amidst the signal corruption of divine truth we may yet discern the restraining and chastening hand of God. In contemplating the Apostasy and the Reformation, we may well consider the words of Thomas Gill of a century ago:

"A journey through History is a walk with God -- a journey full of interest and wonder for every open eyed traveler even if unaware over whose domain and in whose company he is walking; but how beset with wonder, how steeped in solemn awe and solemn delight for each explorer cognizant of the divine region and conscious of the divine Companion! The charm of striking scenes, the awe of mighty events, is heightened and deepened by the conviction of their relation to the purposes of the All-wise Disposer, of their subserviency to the good pleasure of the Almighty and Benignant Ruler. The pain inspired by the evil and portentous personages of history is lessened by the contemplation of them as ministrants of God's wrath and executors of His judgments, as those whose hearts he hardens and whose wickedness he overrules for the fulfillment of his purposes and the manifestation of his glory; while delight in valiant and godly

souls, in true heroes and noble martyrs, rises into a loftier height when they are regarded as rejoicing fellowworkers with the Lord, as faithful servants of his will and gladsome ministers to his glory. The way is sometimes exceeding dark; the crimes and horrors of some periods in history oppress and overpower us; God seems to hide awhile his face from us. But the journey is pursued; we reach higher ground; we look back, we look around; and God shines upon us again; and we bow before the manifested might and majesty of the Moral Governor. Falsehood and Tyranny have won a crushing victory over Truth and Freedom; evil seems triumphant and supreme; the Good Old Cause, the very cause of God Himself, seems vanquished; when lo! a mighty man is raised up, a baleful power is stricken down; a terrible chastisement is inflicted; a great deliverance is wrought; we are uplifted into solemn sympathy with the Divine Avenger; we rejoice in a glorious manifestation of the Divine Deliverer; we are gladdened by a sweet visit of the Divine Consoler."

These thoughts were echoed by John Milton: "Truth, indeed, came once into the world with her Divine Master, and was a perfect shape, most glorious to look upon; but when he ascended and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, who ... took the virgin truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as durst appear ... went up and down, gathering up limb by limb still as they could find them. We have not found them all as yet, Lords and Commons! Nor ever shall do till her Master's Second Coming; he shall bring together every joint and member, and mold them into an immortal feature of loveliness and perfection." Later he could happily write: "I do not know of anything more worthy to take up the whole passion of pity on the one side and joy on the other than first to consider the foul and sudden corruption, and then after many a tedious age the long deferred but much more wonderful and happy reformation of the Church in these latter days."

So have holy souls rejoiced in the continued gleams of divine light even in the darkest of hours. God has never left himself without witnesses who manfully and courageously testified the true Gospel. The record of the Reformation struggle remains one of the brightest pages of retrospect history.

ASPECT

Under this heading we have in mind the events of the nineteenth century up to our own day in which the work of the various Bible Societies was increased marvelously. During this period the knowledge of things divine increased proportionately culminating in the great Adventist movement of 1844. Despite disappointments due to premature expectancy of kingdom events, spiritual truth continued to grow into increased light on wonderful Bible themes long obscured by human sophistical accretions. What a wonderful table of "fat things" was set before hungry truth seekers who feasted upon the clearer truth of such diversified Bible doctrines as these which list seems endless: The Three Worlds and the Three Heavens, The Three Ways, The Permission of Evil, The Philosophy of the Ransom, The Times of Restitution, The Two Phases of the Kingdom, Adamic Death, The Second Death, Justification, Sanctification, Glorification, Joint-Heirship with Christ, Baptism, Election and Free Grace, Abraham's Seed, The Judgment Day, The Resurrection, The Ancient Worthies, Spiritism, The Soul, The Holy Spirit, The Trinity, Immortality and Eternal Life, The New Creation, The Bride of Christ, The Creative Week, The Tabernacle Types, Nature of the Logos, Natures Distinct, Chronology, The Harvest Period, The Day of Vengeance, Hell -- its true meaning, Restoration of the Jewish Nation, Prophecies of Daniel and Revelation, Symbols and Parables, The Great Pyramid Corroboration of Scripture, The Second Advent, The Great Company, The Covenants, Mediator and Advocate, The Sin Offering.

But beyond all this precious outpouring of Scripture truth was the ever-deepening realization that all were means to one and only one objective, namely, conformation to the image of Christ. Truly

NOT WHAT BUT WHOM

"For I know whom I have believed." - 2 Timothy 1:12.

Not what, but *Whom* I do believe --
That, in my darkest hour of need
Hath comfort that no mortal creed
To mortal man can give.

Not what, but *WHOM!*
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but *WHOM!*
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine?
Who bids me look beyond the tomb
The endless life to live?

Not what I do believe, but *WHOM* --
Who lives himself beyond the tomb;
Not what, but *WHOM*

PROSPECT

Under this heading our thoughts look forward to what is to be, the momentous days which lie ahead. The period of evil is almost ended; the Kingdom is at the door. And we, the "living who remain,"

"We're now but in creation's vestibule,
And acting the mere prelude unto joy Immortal, universal."

The time for us all draws to its close. There is a feeling of expectancy in the air, a sense of impending events fraught with significance for all the world. Solemn thoughts move us. The Church's course is almost run. The great "Mystery [Secret] of God" is almost finished. But a short time is left for the remaining "Feet Members" to adjust one another's wedding robes, to add the finishing stitches of wondrous embroidery, to be ready for that presentation "faultless before the presence of His glory with exceeding joy." The time for individual parting has arrived.

Let us look up and behold the glorious vision. It is joy that is set up before us and not a mere dream of delight to be swept away by the never failing stream of woe besetting us about. Sorrows, conflicts, perplexities may be thickening about us but does not the very thought of His promises lighten the burden of our cross? Wherever the load of human anguish presses most heavily, let us, even in sorrow, rejoice that the time of suffering will soon be over and that he by his mighty power will bring us safely through it to wipe away all tears from our eyes. "And so shall we ever be with the Lord." And not only ours but that of all suffering humanity. Think "what a glorious prospect the new dispensation will present when fully inaugurated! The changes

from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all.

No wonder that the thought of such a spectacle -- of a whole race returning to God with songs and praise and everlasting joy upon their heads -- should seem almost too good to believe; but he who has promised is able to perform all his good pleasure.

Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing "*shall flee away*"; though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin and death, yet joy awaits the Millennial morning, and all tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness."

"Happy Zion! What a favored lot is thine!"

- *Will Siekman*

The Plan of God -- in Brief

*"According to a Plan of the Ages, which He formed for the Anointed Jesus our Lord."
- Eph. 3:11 (Diaglott).*

STUDY 10 -- The Kingdoms of This World

In the first chapter of the Divine Revelation, God declares His purpose concerning His earthly creation and its government: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created man in His own image; in the image of God created He him: male and female created He them. And God blessed them. And God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth."

So the dominion of earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the lord, ruler or king of earth. This commission to multiply, and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let them have dominion," etc. Had the human race remained perfect and sinless, this dominion would never have passed out of its hands.

It will be noticed that in this commission no man is given dominion or authority over fellow-men, but the whole race is given dominion over the earth, to cultivate and to make use of its products for the common good. Not only its vegetable and mineral wealth is placed at man's command, but also all its varieties of animal life are at his disposal and for his service. Had the race remained perfect and carried out this original design of the Creator, as it grew in numbers it would have been necessary for men to consult together, and to systematize their efforts, and to devise ways and means for the just and wise distribution of the common blessings. And as, in the course of time, it would have been impossible, because of their vast numbers, to meet and consult together, it would have been necessary for various classes of men to elect certain of their number to represent them, to voice their common sentiments, and to act for them.

And if all men were perfect, mentally, physically, and morally; if every man loved God and His regulations supremely, and his neighbor as himself, there would have been no friction in such an arrangement.

So seen, the original design of the Creator for earth's government was a Republic in form, a government in which each individual would share; in which every man would be a sovereign, amply qualified in every particular to exercise the duties of his office for both his own and the general good.

This dominion of earth conferred upon man had but one contingency upon which its everlasting continuance depended; and that was that this divinely-conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated, is Love. "Love is the fulfilling of the law." "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; ... and you shall love your neighbor as yourself." -- Romans 13:10; Matthew 22:37-40.

Concerning this great favor conferred upon man, David, praising God, says: "You made him a little lower than the angels; You crowned him with glory and honor; You made him to have

dominion over the works of Your hands." (Psalm 8:5, 6). This dominion given to mankind in the person of Adam was the first establishment of the Kingdom of God on the earth. Man exercised dominion as God's representative. But man's disobedience to the Supreme Ruler forfeited not only his life, but also all his rights and privileges as God's representative ruler of earth. He was thenceforth a rebel, dethroned and condemned to death.

Then speedily the kingdom of God on earth ceased, and has not since been established, except for a short time, in a typical manner, in Israel. Although in Eden man lost his right to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth according to his own ideas and ability, until God's due time for him whose right it is to take the dominion which He purchased.

Our Lord's death redeemed or purchased not only man, but also all his original inheritance, including the dominion of earth. Having purchased it, the title is now in Him: He is now the rightful heir, and in due time, and shortly, He is now the rightful heir, and in due time, and shortly, He will take possession of His purchase. (Ephesians 1:14). But as He bought man not for the sake of holding him as His slave, but that He might restore him to his former estate, so with the dominion of earth: He purchased it and all of man's original blessings for the purpose of restoring them when man is again made capable of exercising them in harmony with the will of God. Hence the reign of Messiah on earth will not be everlasting. It will continue only until, by His strong iron rule, He will have put down all rebellion and insubordination, and restored the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When restored, it will again be the Kingdom of God on earth, under man, God's appointed representative.

The kingdom of Israel is the only one, since the fall, which God ever recognized as in any way representing His government, laws, etc. There had been many nations before theirs, but no other could rightfully claim God as its founder, or that its rulers were God's representatives. When the diadem was taken from Zedekiah and the kingdom of Israel was overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. So, inferentially, all other kingdoms in power until the re-establishment of God's kingdom are branded "kingdoms of this world," under the "prince of this world;" and hence any claims put forth by any of them to being kingdoms of God are spurious. Nor was this Kingdom of God "SET UP" at the first advent of Christ. (Luke 19:12).

Then and since then God has been selecting from the world those who shall be accounted worthy to reign with Christ as joint-heirs of that throne. Not until His second advent will Christ take the kingdom, the power and the glory, and reign Lord of all.

All other kingdoms than that of Israel are Scripturally called heathen or Gentile kingdoms -- the kingdoms of this world," under the "prince of this world" -- Satan. The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs He specially supervised. The Gentile governments God recognized indirectly, in that He publicly declare His decree (Luke 21:24) that during the interregnum the control of Jerusalem and the world should be exercised by Gentile governments.

This interregnum, or intervening period of time between the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles." And these "times" or years, during which the "kingdoms of this world" are permitted to rule, are fixed and limited, and the time for the re-establishment of God's Kingdom under Messiah is equally fixed and marked in Scripture.

Even as these Gentile governments have been, they were permitted or "ordained of God" for a wise purpose. (Romans 13:1). Their imperfection and misrule form a part of the general lesson on the exceeding sinfulness of sin, and prove the inability of fallen man to govern himself, even to his own satisfaction.

God permits them, in the main, to carry out their own purposes as they may be able, overruling them only when they would interfere with His plans. He designs that eventually all shall work for good, and that finally even the "wrath of man shall praise Him." The remainder, that would work no good, serve no purpose or teach no lesson, He restrains. -- Psalm 74:10.

Man's inability to establish a perfect government is attributable to his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken advantage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good; and he has misrepresented God's character and plans and blinded men to the truth. So working in the hearts of the children of disobedience (Ephesians 2:2), he has led them captive at his will and made himself what our Lord and the apostles call him -- the prince or ruler of this world. (John 14:30; 12:31). He is not the prince of this world by right, but by usurpation; through fraud and deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not so be dealt with.

So it will be seen that the dominion of earth, as at present exercised, has both an invisible and a visible phase. The former is the spiritual, the latter the human phase -- the visible earthly kingdoms measurably under the control of a spiritual prince, Satan. It was because Satan possessed such control that he could offer to make our Lord the supreme visible sovereign of the earth under his direction. (Matthew 4:9). When the Times of the Gentiles expire, both phases of the present dominion will terminate: Satan will be bound and the kingdoms of this world will be overthrown.

The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavors proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand. It knows not that a still greater deliverance than that for which it hopes and groans is to come through the despised Nazarene and His followers, who as the Sons of God will shortly be manifested in kingdom power for its deliverance. -- Romans 8:22, 19.

The world is fact coming to realize that the "kingdoms of this world" are not Christlike, and that their claim to be of Christ's appointment is not unquestionable. Men are beginning to use their reasoning powers on this and similar questions; and they will act out their convictions so much more violently, as they come to realize that a deception has been practiced upon them in the name of the God of Justice and the Prince of Peace. In fact, the tendency with many is to conclude that Christianity itself is an imposition without foundation, and that, leagued with civil rulers, its aim is merely to hold in check the liberties of the masses.

O that men were wise, that they would apply their hearts to understand the work and plan of the Lord!

Then would the present kingdoms melt down gradually -- reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established in the earth.

But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation. Of those who will be vainly trying to hold to a dominion which has passed away, when the dominion is given to Him whose right it is, the Lord speaks, urging that they are fighting against Him -- a conflict in which they are sure to fail. He says: -- "Why do the nations tumultuously assemble, and the people meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sits in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure [saying], I have anointed My king upon My holy hill of Zion....Be wise now, therefore, O you kings: be instructed, you judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss [make friends with] the Son [God's Anointed] lest He be angry, and you perish in the way; for His wrath may soon be kindled. Blessed are all they that take refuge in Him." -- Psalm 2:1-6, 10-12.

- *C. T. Russell.*

(to be continued)

At Evening Time It Shall Be Light

"When I am old and grayheaded, O God, forsake me not." - Psalm 71:18.

TO GROW old gracefully and peacefully is right and blessed in God's sight. It is not that He needed the puny hands to help in his task, even when quick and strong. He could have done it by some other means. It throws no added burden upon his mighty arms when we lay down to rest or cease to toil. Our best endeavours brought no profit or enrichment to him. Our efforts yielded him no wealth. Profitable servants we never were. Like some mere child with small toy spade, hindering perhaps more often than we helped, He watched us dig his plot. He bore our little whims, and over-ruled them all for good. We thought He needed us, or else the work would stop. Had we not swung the sword, we thought, the cause of Truth would fail. Had we not fed the flock, the sheep must famish by the way. What little vain conceits we had! He did not chide nor thwart our little task, but He who made the sun and rules the world; who filled the heaven with stars, pursued his sovereign way, and out from our little effort, made his own pattern come true. Withal we fussed and prated, but He worked deep within, and now his work will stand to crown our closing years. Though memory now may fail us, He set the cast of our mind so that it turns to him as the needle to the pole. Though eyes be dimmed and long prize books perforce be laid aside, the fiber of the soul is sound, tinged through and through with root principles of Holy Writ. Though thought be slow and words be few, the sense of rest and peace prevails; the "Peace of God" has taken sentry-duty there. Though strength be scant and feeble, limbs scarce move at will, the faith looks through the thinning veil and soars aloft, beyond earth's sensuous things, to find in contemplation's quiet retreat the presence of him who makes her foundation firm. The law of compensations now works strong within, for when the earth has little else to give the bounteous hand of Heaven gives more, and sublimates each act of life. He eats and drinks of heavenly grace, unhurried, unperturbed. No hectic call of duty nor rush of common round breaks in upon the soul's repose, as in the former years, in its "At Home" with God.

It is not loss, nor theme for vain regrets if Heaven thus loads the moments which Time filches from our scanty store. It is not lazing out life's remnant hours to dwell alone with God. "Rest" brings no "rust," enfeebled limbs cause no inactivity, when we abide with him. The hands may tremble, and footsteps falter; this is no impotence if we walk with him. This is that fruition and harvest-time for which our earlier sowings have been made. This is maturity, where crudities and greenness disappear in near finished ripeness and sun tinting of the fruit. This is the completion of the sketch, the painting - - in of the last glowing tints, to balance out the background's somber hues. It may be sunset-hour, but at "evening it is light"; life's purposes stand out clear. It is a climax but not an end.

Dear child of God, whose steps approach the postern gate, these words are penned for thee. Thou art grown old; perchance circumstances carry thee whither thou wouldst not. Thy race is nearly run. Th thy toil is almost done. The trail of life lies stretching back through years of tangled brier, but thou art near the end. The Hand that led thee last will lead thee still; God will not suffer thy faith to fail in thy last days. He has entrained too deep the precepts of his Word for thee to drift away. "Hold fast that which thou hast," and keep to thee the "gold" already bought (Rev. 3:18). Let none deprive thee of thy peace and rest and trust. God is thy life and light, and will shortly be thy salvation. Fret not thy waning powers, nor pine because thine eye is frail.

Thy Father knows all this, and He who marks each sparrow's fall will bear thee on his wings till thou shalt see his face. Perhaps thou canst no longer work for him, maphap thou canst not even read his book with thine own eyes; but mind it not, it is not what thou hadst to give, but thee, thyself, the Master seeks, and in the quietness of thy evening hours He finds all that He desires. Have patience! and hope on!

"Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing." - Psalm 92:13, 14.

- Bible Study Monthly

A Life Well Spent

Softly, O softly, the years have swept by thee,
Touching thee gently with tenderest care;
Sorrow and death they've often brought nigh thee
Yet have they left thee but beauty to wear;
Growing old gracefully,
Gracefully fair.

Past all the winds that were adverse and chilling
Past all the islands that lured thee to rest;
Past all the currents that urged thee unwilling,
Far from thy course to the home of the blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy and sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow -
Thou dost remember what lieth between:
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet;
Rich in a faith that has grown with thy years;
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word hath brightened
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously
Purer than snow.

My Vows Unto the Lord

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call up on the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." - Psa. 116:12-14

Looking over the various helps that have been given outside the divine Word itself, helps which are intended to show us how to make practical application of that divine Word, I find none that is more practical, and hence more helpful, than that known as "My Morning Resolve." Let me therefore dwell for a while upon the various suggestions of that Resolve. And as I do so, let me think of it as **my resolve**: a determination made with firmness of purpose, to follow this course of action.

"My Morning Resolve"

"My earliest thought I desire shall be:

"What shall I render unto the Lord for, all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my vows unto the Most High now in the presence of all His people.' - Psa. 116:12-14.

"Remembering the divine call, 'Gather My saints together unto Me; those that have made a covenant with Me by sacrifice' (Psalm 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh, and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

"I will strive to be simple and sincere toward all.

"I will seek not to please and honor self, but the Lord.

"I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

"I will seek to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

"Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

"I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust Him, come what may."

Let us consider this first paragraph:

"Remembering the divine call, 'Gather My saints together unto Me; those that have made a covenant with Me by sacrifice' (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer."

This gathering together of the saints, let me carefully note, is not a gathering together into any earthly organization, but a gathering unto our Head, a drawing near to Him in the spirit. It will, therefore, in so far as it fulfils this Scripture, be wholly devoid of any sectarian spirit; it will be a catholicity or breadth of spirit which will recognize Jesus as the way, the truth, and the life, and therefore will recognize that **all** who are in Christ are in the way, and are in the truth, and have passed from death unto life, and will treat all such as brethren.

That this correcting of my conduct to manifest the oneness of the Body with its Head, Christ Jesus, is one phase of carrying out my vows of consecration, the presenting of my living sacrifice, the Apostle shows in 1 Pet 4:1, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." If self is being crucified, sin is not having dominion over me. The perfecting of such a mind through a firm resolve, daily carried out, by God's assisting grace, will evidence me to be one of His saints and will constitute a fulfilling of my vows, as I continue the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

"I will strive to be simple and sincere toward all."

In this clause of My Morning Resolve I declare what my attitude shall be toward all with whom I come in contact this day, whether they be in Christ or out of Christ. I will be simple toward all. Now simple means unpretentious; unostentatious; unaffected, or unassuming; humble or lowly; also, not complex, subtle or over-refined mentally, as in ideas. The Apostle gives me the same thought when he says: "Be clothed with humility." (1 Pet. 5:5.) That word "clothed" comes from a Greek word which means first a string, then a garment fastened by strings, and then, specifically, a slave's apron. The Apostle's thought in the statement that I should wear a slave's apron of humility is that I should be willing to render **any** service, however menial it may appear. Coming as it does from Peter, I perceive that this is the lesson he learned from our Lord when the latter washed the feet of Peter and the other disciples. Again, it is the lesson of the good Samaritan. This is to be my attitude, throughout this day, toward all with whom I come in contact.

Then I am also to be sincere toward all. The Apostle gives me this thought when he says: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." (Phil. 1:9, 10.) The word here translated "sincere" comes from a word which means the sun's rays, and to judge; and so, literally, "judged by sunlight"; hence, tested as genuine; and is also translated "pure." There is to be no sham, no pretense, in my conduct, but I am to be open and genuine in all my dealings. In two other places the Apostle presents this thought, saying in Rom. 13:13, "Let us walk honestly, as in the day," and in 1 Thess. 5:5, "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness." Evil deeds are kept hidden, and so are called works of darkness; but as a child of God, **my** conduct toward **all** persons is to be such that I shall not be ashamed to have it made known to all, open, as it were, to the sunlight.

"I will seek not to please and honor self, but the Lord."

Jesus said to the Jews, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44.) Of Himself, Jesus said, "If I honor Myself, My honor

is nothing: it is My Father that honoreth Me." (John 8:54.) Likewise I shall find that all the honor I may seek for myself will in the end of life profit me nothing.

If I would seek not to please and honor self, but the Lord, I can attain to it by only one pathway, and that way is the way of death to self. As long as self is permitted to live, self will be pleased, self will **rile**. But when I have, through the crucifixion of self, learned to say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," (Gal. 6:14) I shall find that I am able to please and honor not self, but the Lord.

"I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all."

Unctuous means anointed, as with the holy anointing oil of Scripture, and therefore, used in a religious sense it means, shedding forth a divine or spiritual influence. Blessed means happy, and when used in connection with unctuous means spiritual joys. My words, therefore, are to be such as will tend to shed forth an influence of spiritual joy. And let me note that this should be the influence, not only of my words to the saints, but of my words to **all!** True, the worldly person may not be in an attitude to **receive** a spiritual blessing, but **that** rests with **him**, not with **me**; nor do I **know** what has transpired in his heart, that he is not hungering for some spiritual help, or that my words will **not** bring him a blessing. Therefore, as the Scripture says, (Isa. 32:20) I must "sow beside all waters," knowing "not whether shall prosper either this or that." - Eccl. 11:6.

But **how** am I to **do** this? Does it mean that I am to talk of precious spiritual things to those whom I have reason to believe have no appreciation thereof? Surely not, for I am not to cast my pearls before such persons. (Matt. 7:6.) But I am to let my "speech be **always** with grace, seasoned with salt." (Col. 4:6.) That standard will rule out all **angry** words, and all **unkind** words. If my heart is truly filled with God's love, I shall find the Apostle's words true, that "love is not provoked to anger," for "love is patient and kind." (1 Cor. 13:4, 5.) If I am **careful** never to utter **unkind** words, I shall not only make others happier, and lighten life's burden for them, but shall also make my own life happier, both at home and abroad. And I must not put off until tomorrow doing that kindness; or speaking those gracious words, which I should do or speak today. Well has the poet reminded us:

"We will be so kind in the afterwhile,
But what have we been today?
We will bring to each lonely heart a smile,
But what have we brought today?"

"I WILL SEEK to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life."

Jesus clearly declared the principle involved when he said, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." (Luke 16:10.) **Great** opportunities come to us but few times in a lifetime; our lives are made up of little occurrences; and if we learn to be faithful to our trust in those little -occurrences, we shall be sure of proving faithful when the great tests come. Thus if I permit my mind to entertain evil thoughts, when a great temptation comes, my mind will be in a receptive attitude, and I shall probably fall. But if I guard my thoughts, promptly rejecting all improper suggestions, I shall be able to reject the great temptation when it comes.

I am to be faithful to the **Lord**. "**God** is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." (1 Cor. 1:9.) "The Lord [Jesus] is faithful, who shall stablish you, and keep you from the evil." (2 Thess. 3:3.) And the promise to us is, "**Be thou** faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) Our Lord's desire respecting us is: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye

abide in Me. 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. If a man abide not in Me, he is cast forth as a branch, and is withered. . . . 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 15:4-6, 10.) To abide in Him, to be faithful to Him, I must strive to keep His commandments at **all** times, and in **all** things, be they little or great.

I am to be faithful to the **truth**. The greatest truth of our glorious salvation, the truth around which all other truths cluster, is that that salvation is by Jesus Christ; that He and He alone is my ransom, and the atonement for my sins. I must be faithful to this great truth above all else; never for a moment knowingly accepting any teaching which takes from Him and bestows upon man any of the merit or any of the glory for that salvation.

I am to seek to be faithful to the **brethren**, and **all** with whom I have to do. Faithfulness to the brethren will mean that I am to be ready to sacrifice my time and talent to **serve** them in whatever capacity the Lord's providences may open the way. It will mean I am to be loyal to them as New Creatures when rumor and criticism appear. It will mean that in my own estimation of them I am not to lift the robe with which Christ has covered their blemishes, and so disclose their weaknesses to myself or others. And it will mean that if I see them erring, wandering from the path of life, I must give them timely warning, though this be hard to do, always remembering that such warnings are to be given in a spirit of gentleness and kindness.

Faithfulness to all with whom I have to do, which will embrace those outside the Church of Christ, perhaps first and most important of all will mean setting them an example of life that will reflect credit upon our heavenly calling; and then speaking the timely word of rebuke against sin, of warning against dangers, and of comfort in sorrow. The parable of the good Samaritan is Jesus' sermon on one phase of our faithfulness in this respect.

The concluding feature of our Resolve is a declaration of our trust in God:

"Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. I will neither murmur nor repine at what the Lord's providence may permit, because Faith can firmly trust Him, come what may.

It is one thing to give ourselves into God's hands; it is another thing to **trust** ourselves to the divine keeping. We all, in consecration, gave ourselves fully, unreservedly, to God, presenting our justified bodies to be sacrificed as our High Priest might see fit to offer them, as the whole burnt offering was offered by the priest upon the brazen altar in the tabernacle. And then when He **does** begin to do some sacrificing, and we begin to see the old things slipping from our grasp, be it ease, or worldly goods, reputation, self-esteem, pride, or whatnot, how often we have cried out, hurt, protesting against the suffering, or become anxious and worried, fearful of the outcome, thus breaking the Sabbath of rest in Him, to which Jesus called us. (Matt. 11:28, 29'.) To meet these practical difficulties of the inner life, this part of the Resolve is designed. And it is built upon the bold assurances of God's Word: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13.) "If we suffer with Him, we shall also reign with Him." Remember that "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." - 1 Pet. 1:7.

Paul declares that "We **know** that all things work together for good to them that love God." (Rom. 8:28.) But **do I** know it? I am certainly not **acting** as if I knew it when I worry, or fret, or become

impatient, or gloomy. I may know the **words** of the promise; but when that promise has sunk down into my being so that I have a real heart appreciation of it, my conduct will not belie the words, and I shall fully rest, fully trust, in the love and wisdom -of Him to whom I have committed my ways.

And what though the trial seem long? Sometimes the trial will continue through weary **years**. Our friends, if they were able, would **relieve** us of the trying circumstances. Does God love us less than our friends do? Or is not the answer obvious, that the **greater** love of God combines with His **wisdom** to permit the trial to continue? Sometimes when the trial continues it becomes evidence that we have not yet fully learned the lessons God designs to teach us. His Word says: (1 Cor. 10:13, Diag.) "No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it." Can we not see from this that the answer to our prayer **may** not be in the **removal** of the trying circumstances, but in the receiving of divine **grace** to **bear** it? For we may glorify God by learning the lesson that we are not to rely upon our own strength, but to lean upon the Everlasting Arms; to rejoice in tribulation, because it makes our Savior's comfort the more precious; and thus that which was a trial at first becomes sanctified as our Father's means of preparing His child for the future fuller companionship with Him and His dear Son.

"I will neither murmur nor repine at what the Lord's providence may permit, because 'Faith can firmly trust Him, come what may.'" Do you know some Christians who are always talking about their troubles? It seems that some can talk of nothing else than their trials, whether they be physical ailments, or unpleasant things they have to endure in their daily life. You can turn the topic of conversation, but they will always bring it back to their troubles. We leave them feeling that we have neither received a blessing nor been able to bestow one. To be constantly talking about our troubles shows that we are **not** content with **God's will** for **us**, and it constitutes a form of murmuring and repining that is very common, and which must be quite displeasing to the Lord, because it evidences a lack of trust in His love and wisdom. Therefore, let me be very careful, if I have occasion to speak to others of my trials in life, that I do so rarely, and then that I feel in my heart and express with my mouth entire content with God's lot for me. knowing that "'tis His hand that leadeth me."

Dear friends, it was to meet the practical problems of every-day life that this Resolve was formulated by a wise servant of the Lord. Hundreds have found it most helpful. If you are not already doing so, we wish to urge that you take and use it daily. We, shall be glad to supply a copy to each one who desires it. Keep it handy-in your Daily Heavenly Manna if you read that daily-and read it each morning. If practicable, commit it to memory. And then daily seek to live it out. It will help you to say to God with the Psalmist: "So will I sing praise unto Thy name forever, that I may daily perform my vows." - Psa. 61:8.

- P. L. Read

"Your Adversary, the Devil"

"Resist, steadfast in the faith" - "and he will flee from you." - 1 Pet. 5:9; James 4:7.

THE WHOLE world lies under the 'evil one'" (under the influence of the "evil one"). This is the testimony of the Apostle John found in his first epistle (1 John 5:19) as given in the "Diaglott" translation. There is only one who deserves the title of "the evil one" and that is the devil, Satan, who is the adversary of God. He gained this title by being the instigator of all the wickedness and evil that has befallen the world. As John points out: "He that committeth sin is of the devil, for the devil sinneth from the beginning." Jesus spoke of Satan in a similar way when he rebuked the Pharisees and Jews: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." - John 8:44.

Thus, in the beginning, sin (all the evil and wickedness that is in the world) had its conception in Satan. We view the entrance of sin into the world as starting with Adam's disobedience, which is correct. But we must bear in mind that before Adam disobeyed, Lucifer, as Satan, seeing his opportunity in the newly created race, sinned and became "the evil one," adversary of God. The Prophet Isaiah (Isa. 14:12-14) speaks concerning him "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend. into heaven; I will exalt my throne above the stars of God. . . . I will be like the Most High."

God has used various illustrations to convey to our minds a conception of the one controlling the powers of evil. This is one of them. It uses as its base of comparison the king of Babylon. It likens the Adversary to a man whose ambition is fired by pride to such an extent that all reason is lost. As a result every principle opposed to God's righteous law is used to attain these ambitions.

But to think of Satan as a man, as he has been pictured: as Mephistopheles, or as adorned with horns, hoof, and tail, is misleading. Satan is a spirit, as the Apostle Paul has clearly indicated in Ephesians 6:12, addressing the church of the saints: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual things of the Evil One in the heavenlies." (Portion of translation from "Diaglott.") The spiritual things of the Evil One, the intangible powers exerted by Satan, are great.

We should not minimize them because they are not seen. The fact that they are intangible should create within us an attitude of watchfulness and fear of failure to detect them. The Apostle Peter (or rather, God inspiring the Apostle Peter) did not pick a beast at random to represent Satan when he said: "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." (1 Pet. 5:8.) In the lion is represented power. The power of a beast stimulated by an unsatisfied appetite is most ferocious and daring, stopping at nothing to satisfy its craving for food. Satan's hunger is never satisfied. Bear in mind that every one of us represents potential food for this beast.

If we doubt the tremendous power of evil exerted by Satan, we have merely to look about us in the world today. However, to really gain an insight into Satan's power at its height, we must look back into history to a period known as the "dark ages." This time in history stands forth as a monument to the Evil One. Truth was not only at a standstill but was being buried deep in ignorance and superstition. If a man uttered an opinion contrary to the superstitious beliefs prevailing, he sealed his death-warrant. So thoroughly did Satan hold the world of mankind in

bondage to ignorance and superstition that their seeking to escape this yoke by gaining a smattering of knowledge has enabled him to clamp on another, that of extreme skepticism hindering logical reasoning. The Apostle Paul wrote of this condition in 2 Corinthians 4:3-4: "But if, indeed, our glad tidings be veiled, they have been veiled to those who are perishing; to those unbelievers, whose minds the god of this age blinded, in order that they may not see clearly the effulgence of the glad tidings." - Diaglott.

But "you hath God quickened ["made alive," to paraphrase the apostle's remarks in Ephesians 2:1, 2] **you**, who were once dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

"We Are not Ignorant of His Devices"

Thus, although at one time we let ourselves be guided by the spiritual powers of the "evil one," so vividly pictured here in the expression, "the prince of the power of the air," we now have been (by the grace of God) quickened to walk in newness of life. This is when our opposition really begins. The difference in the effectiveness of Satan's opposition, then and now, consists partly in our being conscious of his devices, whereas previously we were not. As we "diligently seek God," we become more and more aware of the way Satan is attempting to oppose us. And only inasmuch as we diligently seek God, are we able to detect the various subtle and clever ways that Satan has of tricking us into developing a spirit contrary to God. When the Apostle Paul wrote to the church at Corinth a second time concerning the difficulties and troubles they were experiencing, attempting to establish them more firmly in the faith, he discussed (chapter 2) his attitude and theirs with respect to his visit and to certain matters in their midst. If this chapter is read very carefully, it will be noticed that Paul is concerned about a wrong spirit being developed among the members of the church at Corinth; including himself also in his warning in the 11th verse: "Lest Satan should get an advantage of us, for we are not ignorant of his devices."

His Buffeting Profitable for a Season

We have seen Satan work through us and upon us. As we look back to the time when we were "children of wrath" and under Satan's influence, that time should serve as a valuable experience from which we can benefit to meet Satan's present attacks. It is Satan who makes the world and our flesh such a hindrance to us. He is the "master mind" who uses these to advantage over us, as a means by which to continually buffet us. In fact, so clever and subtle is Satan that we should not be quick to blame others for what appears to be a wrong spirit, remembering that very often one in all sincerity will support some of Satan's suggestions unknowingly, believing that he is standing up for a righteous principle. And it is little wonder when we know that "Satan transforms himself into an angel of light." (2 Cor. 11:14.) That is why the Apostle John tells us to "test the spirits to see whether or not they be of God."

The Apostle Peter, because of his impulsiveness and fixed ideas concerning the Messiah, was used as a tool by Satan to launch an attack at Jesus. Remember Peter's susceptibility to a suggestion by Satan: When Jesus was telling His disciples of the things He must suffer and of His death, Peter said, "Be it far from Thee, Lord, this shall not be unto Thee." Jesus said, "Get thee behind Me, Satan." In rebuking Peter, Jesus was not calling him Satan.. Jesus knew who was really trying to impede His progress.

Peter has been accused of cowardice for denying the Lord. Remember that Peter cut off the ear of a servant of the high priest in trying to prevent Jesus from being taken. Peter wanted to fight. His

master was the Messiah. It was only a matter of time until His rulership should extend over all nations. To have his Master taken meant the cause was lost. That is the way Peter felt when he denied Jesus. Jesus told Peter at the last supper, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." The Peter that wrote his two epistles was a different Peter than was used of Satan on the occasions mentioned.

Satan, a Persistent Foe

Do not think that was the last time Peter was approached by Satan. If it were, he wouldn't have written about Satan "as a roaring lion, seeking whom he may devour, whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Therefore, he writes, "be sober, be vigilant." (1 Peter 5:8, 9.) This counsel is noteworthy; it doubtless was prompted by the apostle's own experience; "be sober, be vigilant," he says, that we may detect Satan's attempts to "devour us," and "resist steadfast in the faith" in spite of the fact that he is rightly pictured as a "roaring lion."

The Apostle Paul advises that we "put on the whole armor of God, that ye may be able to withstand the wiles w' the devil." We cannot expect to oppose Satan successfully with only part of the armor of God, for the very reason that he will select the unprotected spot as the place to direct his attack.. In that 6th chapter of Ephesians the apostle first admonishes that we "strengthen ourselves in the Lord, and in His mighty power." This strengthening is, of course, accomplished by an accumulation of God's holy spirit. The more of His spirit we acquire, and the more determined we are to do God's will, the more resistance is offered to the devil. If this resistance is continual, with no signs of weakening, Satan will seek elsewhere for his victims. That is why James tells us to "resist the devil, and he will flee from you." That is not possible unless we first do as he recommends and "submit ourselves to God." (James 4:7.) For "he that is [truly] begotten of God keepeth himself, and that wicked one toucheth him not." - 1 John 5:18.

Fortunately, Satan is not immortal. His destruction is foretold, as intimated in the promise that "the seed of the woman shall bruise the serpent's head." To us is given a grand privilege. For if we are faithful, "the God of peace shall bruise Satan under our feet." That in itself is enough in which to rejoice, -- but the added joy is that the apostle assures us it will be accomplished "shortly." - Rom. 16:20.

- *Contributed by Leo Post*

THERE is a safe and secret place
Beneath the wings Divine.
Reserved for every child of grace
By faith who *says*, "Tis mine."

The least and feeblest here may bide
And rest secure in God;
Beneath His wings they safely hide,
When dangers are abroad.

The angels watch him on his way,
And aid with friendly arm:
And Satan, seeking out his prey,
May hate, but cannot harm.

He feeds in pastures large and fair,
Of Love and Truth Divine:
O child of God, O glory's heir,
How rich a lot is thine!

A Hand almighty to defend,
An Ear for every call;
A hidden life, and in the end,
Glory to crown it all.

Report of the First International Convention of Bible Students

The first International Bible Students Convention was held in Kufstein, Austria, July 10-14, 1982, in the Andreas Hofer Hotel. Kufstein rests in a valley at the base of the Austrian Alps and has a majestic and esthetic environment. It is centrally located to many European Bible Students which enabled 293 brethren from 13 countries to attend. For five days the auditorium was filled with warm fellowship, discourses, songs of praise, testimonies, and reports.

The numbers of brethren from each country were: Austria 9, Belgium 5, Brazil 1, Canada 24, Denmark 2, France 45, Germany 42, Great Britain 9, Greece 18, India 1, Netherlands 2, Poland 48, United States 87.

A few brethren arrived some days earlier to help prepare for the convention and to make prior arrangements with the hotel. Posters for the showing of "For This Cause" were also distributed before the convention, and a notice was placed in the local paper advertising the public meeting. Most brethren arrived the day before the convention. Some came from the Munich, Germany airport on a bus that was reserved for convention and post convention use. This day was occupied mostly with luggage transfer, hotel registration, and initial greetings with brethren who had not seen each other for some time. Some met for the first time, and others were only known to each other by correspondence. These meetings were especially warm. Many new acquaintances were bonded permanently by the sweet fellowship in the days following.

LANGUAGES

Color coded name tags were distributed to all, indicating the primary [an uage of those wearing them, and any other language they could speak. This greatly assisted in the fellowship. In order to speak with some one whose language was unfamiliar, one could seek out a third person that did know that language, plus his own. In this way fellowship and the discussion of questions could be carried on through a translator. Sometimes when only a few words of one another's language were known, the services of a translator were not used, because when supplemented with gestures and the language of the heart, these proved more than sufficient.

The translation of talks into various languages was considerably more structured. Brethren in the Chicago area had prepared an elaborate grouping of microphone amplifier centers connected to many earphones. These earphones were distributed to particular language tables for the brethren to select their seating. There were five translating stations with microphones, positioned around the balcony. These enabled brethren listening to a discourse in one language to translate it into English, German, French, Polish, or Greek as needed.

There were some cases where skills were not available to directly translate the spoken language into one of these languages. One of these difficulties arose in translating a talk given in German into Polish. The translators quickly improvised. Sis. Holly Hughes translated the German to English while standing. Sis. Anna Grudzien, at another station, also standing listened to the English version and translated it into Polish. But the most difficult path was getting a French talk translated to Greek. Bro. David Hrechuk translated the French to English. Sis. Holly Hughes took the English and translated it to German. Sis. Meuler took the German and translated it to Greek, whereupon Bro. Gonos delivered the Greek version for the Greek set of earphones. Surprisingly, the Greek brethren received a good rendering of the talk given in French. For most of the talks,

brethren had prepared the other language scripts prior to the convention. This greatly assisted the translators.

THE PROGRAM

The program was balanced with doctrinal and admonitional lessons, country reports, testimony meetings, devotional sings, and evening vespers. It is expected that English transcripts of the 19 talks will be separately compiled, so summaries are not given here except for speakers and subjects.

Carl Hagensick - Opening Remarks
Michael Nekora - Stewardship
Lutz Ruthman - The Third Watch
Roman Mlotkiewicz - The True Vine
Hercules Gonos - Is there not a Cause?
Ray Krupa - One is your master and all ye are Brethren
Edmund Shultz - Bethany
Adam Zieminski - The Wedding Garment
Donald Holiday - The Banqueting House
Felix Pilarski - Ambassadors for Christ
Fred Binns - Acts 2:41-47
Frank Boychuk - Glorifying our Heavenly Father
Arthur Newell - Patient Endurance of a Christian
Stefan Grudzien - How good for Brethren to dwell together
Charles Suresh - Wait patiently for the Lord
George Tabac - Hereby know we Thou art God
Rick Buss - In the Wilderness
Adolphe Debski - Israel's Doubles, Facts and Dates
Raymond Luke - Our journey to Rome

The reports from various countries were generally a history of the beginnings of the Bible Student movement in that country, the conditions in the country, witnessing methods and materials, and current Bible Student activities and study programs.

Vespers were usually special group singing by brethren from different countries. Some pieces were selected by each separate country, and others were coordinated and directed by Bro. Tim Krupa. This was an especially inspiring part of the program.

"For This Cause" was shown on Sunday evening, July 11. There were about 15 public in attendance. Bro. Lutz Ruthman introduced the afterwards A few public remained afterwards to ask questions. The entire program narration had been recorded in German, and German captions were added to the slides.

FREE TIME

Breakfast and lunch were served at the hotel, and provided good opportunities for getting acquainted with brethren around the world. Intermissions between discourses were used by brethren to discuss questions of interest, taking pictures, signing Mannas, and recording addresses for future correspondence, and generally cultivating bonds of broader fellowship. Brethren seemed to be regularly looking for Brother and Sister Nekora who served as local bankers in order to change currency into Austrian Shillings.

The evening meal was left to the friends' choice of restaurants. A favorite place for many was a little restaurant with outside seating that served delicious ice cream, pastries, and yogurt shakes.

The brethren were housed in eight hotels in Kufstein. This made for pleasant evening walks and fellowship in the streets of this lovely city. From many points in the city, an old, castle on one of the nearby mountains could be viewed. Each evening the largest outside organ in the world would play music that could be heard all over the city. So Kufstein was a most peaceful and reflective retreat for this convention.

CONCLUSION

The convention ended on Wednesday, Jul 14 with the singing of "God Be With You." It was particularly touching when a sister turned during the singing and began to wave to all the brethren. Then others followed by likewise turning to wave goodbye to others while singing this lovely hymn.

After the hymn, a love feast line of greetings was formed with many a warm hand shake and embrace with tears that spoke for more than any words. But even afterward, fellowship continued into the late hours of the night.

The Polish brethren left early the next morning for their long return journey. About 75 other brethren from the convention followed later by bus and vans to Poland in order to continue and extend the fellowship for another week with the many Polish brethren that could not come to Austria. This First International Convention at Kufstein will not soon fade from the memories of those so privileged to attend. "Till we meet again ... at Jesus feet."

- C. Hagensick

The Nightingale and Glow-worm

By WILLIAM COWPER

A nightingale, that all day long
Had cheered a village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite;
When, looking eagerly around,
He spied far off, upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark;
So, stooping down from hawthorn top,
He thought to put him in his crop.
The worm, aware of his intent,
Harangued him thus, right eloquent:
"Did you admire my lamp," quoth he,
"As much as I your minstrelsy
You would abhor to do me wrong,
As much as I to spoil your song;
For 'twas the self-same Power Divine
Taught you to sing, and me to shine;
That you with music, I with light,
May beautify and cheer the night."
The songster heard his short oration,
And warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

* * * * *

Hence jarring sectaries may learn
Their real interest to discern;
That brother should not war with brother,
And worry and devour each other;
But sing and shine by sweet consent,
Till life's poor transient night is spent,
Respecting in each other's case
The gifts of nature and of grace.
Those Christians best deserve the name
Who studiously make peace their aim;
Peace, both the duty and the prize
Of him that creeps and him that flies.

Entered Into Rest

Effie B. Arnold, Greenville, Ohio
Meta Bredlau, Loyal, Wis.
Harold Chrimes, England
Carl Chudzick, N. Aurora, Ill.
Allan Clark, Oklahoma City, Okla.
Mildred Franzen, Francis Creek, Wis.
Betty Hahnemann, Vista, Calif.
Alvin Hastlow, Loyal, Wis.
Ben F. Hollister, Chicago, Ill.
John Jezuit, Chicago, Ill.
Amanda Notbohm, Rome, Wis.
Barbara Rutkowski, Hinsdale, Ill.
Margaret Spittlehouse, W. Belmar, N .J.