

September 4

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MIGHTY, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord

through previous experiences, and to trust Him even where they cannot trace Him. The giant of fear and despair must be met with the pebble from the brook, "It is written." The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination Thus armed only with the Word of

God, and trusting in His rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, "Thou comest to me with a sword and a spear and a javelin: but I come to thee in the name of the Lord of hosts, the God of... Israel, which thou hast defied." Z.'03-329 R3231:1

R4841 (From Harvest Truth Database V5.0) "LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."--1 John 4:18.

BETTER expressed could have been the thought of the text by saying, "There is no *dread* in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word *dread* would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18.) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10.) The fear of the Lord, the *reverence* of the Lord, will bring a blessing. *This* fear of the Lord rather increases as the child of God comes to know His Maker; but it is a gradual process.

There is a certain kind of fear which comes as the result of imperfect knowledge. We do not credit the Adversary with producing all the evil thoughts of the human mind, yet we believe he has very much to do with the evil influences which surround our race. People may be without fear of God; and we think that even after they have come to the Lord, and are learning to reverence Him and to know something about Him, they may lack the right kind of fear. Then the Adversary's plan will be to plant *dread* in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the Adversary seems to conjure up slavish fear which crowds out *love*, and produces *dread*. We read that "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4.) We think that this evil influence is accountable for many

of the things which seem so remarkable to us. It explains the fact that the heathen have devilish doctrines mingled with *dread* of God; and that all the worldly who have knowledge of God, both Jews and Christians, have fear also--*dread*. Yet Christians have much greater light upon God's character than have others, and so should have correspondingly less fear than the heathen.

A CERTAIN KIND OF FEAR PROPER

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the first Christian, our Lord Himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and He was heard in that He feared. He offered up strong cryings and tears to Him who was able to save Him out of death. (Heb. 5:7.) If the Master feared, so should His followers. The Apostle says, "Let us, therefore, fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) How shall we harmonize these fears with our text. The text is, evidently, not intended to contradict the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, He knew, loved Him; but He knew also, that the Father was absolutely perfect, righteous, just; and he feared lest He might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (1 John 4:8), but let us fear *respecting ourselves*, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God" (James 4:8) with full confidence that He will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a *god* is that of a *demon*. The Christian, on the other hand, who is walking in the footsteps of the Master, learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship Him as worship Him in spirit and in truth."-- John 4:23,24.

R5295 (From Harvest Truth Database V5.0 2008)

FEAR A CAUSE OF GREAT NERVOUS TENSION

"The Lord is My Helper, and I will not fear what man shall do unto me."--Hebrews 13:6.

FEAR is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with Him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in, the curse followed. Being for six thousand years under the reign of Sin and Death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what *man* can do unto them, because *the Lord* is their Helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

"Man's inhumanity to man

Makes countless thousands mourn."

On account of sin many have become murderers. Though they are restrained by the law from committing the *overt act*, they have the *murder spirit*, the selfish spirit. This leads to all kinds of wrongdoing--unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire *fear* in the minds of others.

THE SOURCE OF RELIEF

The Psalmist speaks of some who had gotten rid of this fear of man--of such were Abraham, Isaac, Jacob and the Prophets. And what was true of them should be true of the consecrated Body of Christ. The reason for this peace of mind is that these have come into special relationship with God. By the Covenant of Sacrifice, made possible to them by the Savior, they have become sons of God; "and if children, then heirs; heirs of God, and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust His Love and Wisdom and Power.

With this confidence in God, then, these have no fear. He has assured them that He is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the Adversary than any other people in the world, this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which He has sent through the Prophets and Apostles, they have learned that He is dealing with them as New Creatures. Gradually they learn that "no good thing will He withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of His children. He also promises that we shall not be tempted above that we are *able* to endure, lest some injury come to

us. Thus we see that He is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our Heavenly Father; for we love and trust Him. We have no fear of the Adversary, because we know that the Lord will not permit the Ad-

versary to injure us, if we keep close to Him. And if God permits us to have experiences of trial from the Adversary and our fellowmen, He does so to the intent that these may work out good to us.

"My God, I set my seal that Thou art true,
Of Thy good promise not one thing hath failed!"

E249-261 A few highlights: "THE SPIRIT OF A SOUND MIND..." *"God hath not given us the spirit of fear, but of power and of love and of a sound mind."* 2 Tim. 1:7...

In proportion as the Lord's people are filled with his holy Spirit or influence, and are expanded more and more by it, and enlarged, they have the less of the spirit of fear. The spirit of fear in a Christian is the spirit of doubt, and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian growth, individually and as a Church; and it is also closely identified with physical weakness and disabilities. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is [E250] rooted and grounded, and his soul is anchored sure and steadfast, within the veil. Thus he is held from being driven onto the rocks of disaster, when the stormy winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amazement to their enemies.

It is not our claim that the Gospel of Christ takes hold upon the strong minded and strong bodied, and that therefore those who are his are strong; quite to the contrary of this, we hold, as a matter of fact, as well as a matter of Scriptural testimony, that the Gospel of Christ usually takes hold upon the weaker ones, who feel their weakness, and who realize more than do the stronger their need of help. Yet such is the transforming influence of the holy Spirit upon those who receive it, that in their weakness they are made strong. The weak things of this world are made mighty through God (through the Spirit, the power of God) to the pulling down of strongholds of error and sin, and to the endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors. 1 Cor. 1:27; 2 Cor. 10:4; 2 Tim. 2:3,4

This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to "endure hardness as good soldiers," and to "lay down our lives for the brethren"; and the weak things of the world, yea, those that are naught, whom God hath chosen, are still confounding the wisdom and might of this world. 1 Cor. 1:27,28

This Spirit of God in us is not only a Spirit of power, but a Spirit of love, says the Apostle. The love here mentioned is not the natural love possessed to some extent by all mankind, and even by the brute creation--in large measure a spirit of selfishness. In those who receive the holy Spirit of love this natural love should become intensified, broadened, [E251] deepened, and should more and more lose its selfish characteristics, and become a generous love, a self-sacrificing love, based not upon selfishness,

but upon principles of righteousness, truth, goodness, and the possession in general of the Spirit, disposition of God. And this Spirit of love should continue, increasing and abounding more and more, until that which is perfect is come and that which is in part will be done away. 1 Cor. 13:10

There is no more wonderful manifestation of the holy Spirit in the Lord's people than that which the Apostle in our text denominates "the Spirit of a sound mind." The Lord's people, by nature, are not more sound of mind than are the world's people. Quite the contrary. As we have already seen, the tendency of the Gospel is to attract the more imperfect, who realize their own impotency and their need of grace and strength from on high, rather than to influence those who are of stronger and sounder minds--who, comparing themselves with others, have a self-satisfied, self-righteous spirit or mind...

As a result of the fall of our race into sin and its condemnation, [E252] death, the whole world is unsound, mentally as well as physically--but in varying degrees, according to circumstances and heredity. As some are physically less sound than others, so some are mentally less sound than others, yet all are unsound, as the Scriptures declare, "There is none righteous [perfect, sound, either in mind or body], no, not one." (Rom. 3:10)...

The question arises, How or wherein does the impartation of the holy Spirit to the Christian serve to repair his judgment, and become to him the Spirit of a sound mind? We answer that the divine mind is perfect, "sound," and consequently to whatever extent Christians are able to set aside their own minds or judgments, on any or all matters, [E253] and to accept instead the divine mind, will, judgment, for the control of their lives, to that extent they will have the *spirit* or disposition of a sound mind--God's mind... To illustrate: suppose we had a clock, a poor timekeeper, and without means for regulation; suppose also that we had access frequently to a chronometer of absolute correctness, which showed us that our clock lost thirty minutes every twenty-four hours, we would learn how to correct it, by resetting every twenty-four hours. Moreover, we would learn also how to estimate its error at any point in the day. So with our judgments, and the various matters and affairs of life: when we measure them with the perfect standard, we find that we are either too fast or too slow, too weak or too strong, in our mental and physical emotions. And while we are quite unable to alter our methods of thought and action so as to have them perfect and in full accord with those of our Lord Jesus, our standard, nevertheless we are enabled to regulate our thoughts, our judgments, according to the standard which is before our minds, in a way and to a degree which those who have not this perfect standard, or who are not seeking to be regulated by it, will neither appreciate nor be able to copy...

Undoubtedly self-conceit, approbation and fear are the bases of the mental troubles in the majority of those who are

confined in insane asylums--many of the remainder being demoniacal obsession. If we enter an insane asylum we find some of the inmates laboring under the delusion that they are very wealthy, or that they are kings, or queens, or nobles, or princes, and correspondingly full of pride and touchiness, and easily offended. Others have endured fancied wrongs, and imagine that they are not sufficiently appreciated, and their friends are endeavoring to get them out of the way, for fear of their influence, or to hide their ability, or to prevent them from securing a fortune. Others, through fear, imagine that every one is seeking their life, that the whole world is mad, and that they alone are sane; or that God is against them, and that their fate is eternal torment, because they have committed unpardonable sins, etc.

All these are but *extremes* of mental conditions and characteristics which the observing may see about them every day in all the walks of life. The tendency of the world and the spirit of the world, with its ambitions and pride, its superstitions and errors and fears, is to intensify these natural conditions; and as a result we find that insanity in the extreme form is making rapid increase throughout the civilized world.

What these need--what we and all mankind need--are sound minds: but the time for the general healing of a world's mental and physical ailments at the hands of the Great Physician is the Millennial age, when fully introduced; but that age cannot be introduced, and its relief and blessing cannot come, until the due time...

The man who has, by the grace of God, and his own acceptance of that grace, come into possession of the Spirit of a sound mind, has much advantage every way over the remainder of mankind; for the Spirit of a sound mind is a Spirit of wisdom. Such an one values more correctly than others the things of this life--wealth, fame, social position, etc. From his new standpoint he sees things connected with all these which others do not notice. His mind, instructed from the Lord's Word, discerns that if he should amass all the wealth of the world, he could take none of it with him when he dies. He sees that fame is a very hollow and very transitory thing, and that in the busy rush of life the dead are soon forgotten. He sees that society is shallow, and its professions of esteem, etc., often insincere, and that its effervescence terminates with death--if not sooner in financial disaster. They see, in the language of the world, that--"The game [of chance for earthly fame and wealth and pleasure] is not worth the candle." And indeed, from the standpoint of the average man and woman of the world, life is but a [E257] game of cards--unsatisfactory in its results, because even to the most successful it means comparatively nothing in the end.

It was the Master who inquired, "For what will a man exchange his soul [his being--his existence]?" (Matt. 16:26) A man with a sound mind would not exchange the most valuable thing which he possesses (his being), for anything--wealth, fame or office. And in proportion as any receive the Spirit of a sound mind, this will be their

estimate. On the contrary, we see the world today doing the reverse, and thus proving their mental unsoundness. What are counted as the wisest men of the world are spending their labor for that which satisfieth not--in the accumulation of wealth; in strife for honor, social standing and preferment; in vainglorious display and pleasures of sin. Even were there no future life, all who have the Spirit of a sound mind can see that such courses are unwise; for the majority spend the present life in getting ready for enjoyment, and then lie down in death, realizing that they have not obtained what they sought--and that the wealth or fame which they leave behind them will soon be scattered, or if not scattered, that it will remain a monument of their folly, avarice and unsoundness of mind...

The man or woman whose aim is lifted from these earthly toys and vanities and ambitions, and placed upon the heavenly, certainly has much better opportunities for exercising a sound judgment in respect to all the affairs of this present life--because he looks upon them from a comparatively disinterested standpoint. He is in the world, and obliged to live, and to this end to provide things needful and decent and honest in the sight of all men; but being relieved of inordinate ambitions toward worldly things, he is proportionately relieved from the pressure of avarice, covetousness, pride, etc., and the better enabled to think and to act justly, and to exercise kindly sympathy toward all. This Spirit of a sound mind, or better judgment of the experienced Christian, is not reckoned as a correction or repair of his earthly or fleshly mind, but as a *new* mind or disposition, begotten in him from above by the exceeding great and precious

promises of the Word of the Lord. (2 Pet. 1:4) He is thus helped by reason of his new disposition, the Spirit or disposition of a sound mind, the holy Spirit of the Lord. And his mind will be sound in proportion as he receives and is filled with the holy Spirit. And this will be [E258] rapid or slow in proportion as his love for the Lord and his righteousness is fervent or cool...

The Spirit of a sound mind sees in the present life opportunities for the attainment of riches of character, riches of grace, and for the laying up of treasures which neither [E260] moth nor rust will consume, but which will be enduring-- eternal joys. Not that the Spirit of a sound mind leads us to live in the future, to the neglect of the present: rather it lives wisely in the present, by keeping in memory the future.

The Spirit of a sound mind broadens and deepens character along all its good lines; it not only helps its possessor to take correct views of himself, but also to take correct views of his fellows in degradation, and it enlarges his sympathies. He realizes the impairment of his own mind and body through the fall, and his own need of mercy and helpful correction, as well as the similar derangement of the whole world of mankind, and the general need for sympathy and aid for correction. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathizes the more with others who are without this regulating principle, this Spirit of a sound mind, and who are hindered from accepting it by reason of the opposition of the Adversary, "the god of this world," who blinds the minds of them that believe not, lest the glorious light of divine goodness, in the face of Jesus Christ, should shine into their hearts, and should bring to

them the Spirit of a sound mind. 2 Cor. 4:4

In proportion as he develops in this holy Spirit of his adoption, a "new creature in Christ Jesus," he becomes, through its operation, gradually more patient, more sympathetic, more generous, more loving--more Godlike. And these benevolences of character will affect not only the outward acts of his life, but also his words and his thoughts. In proportion as his holy Spirit discountenances a dishonorable or dishonest action, in the same proportion it discountenances a dishonorable or a dishonest word, in respect to friend or neighbor or enemy; and similarly it discountenances the slightest injustice or unkindness of thought to any of these.

The Spirit of a sound mind will therefore gradually but surely make the husband a better husband, the father a better [E261] father, the son a better son, the wife a better wife, the mother a better mother, the daughter a better daughter. It will do this, because the basis of thought and word and conduct has changed from selfishness to love. The one possessed of this Spirit of a sound mind, the holy Spirit, the Spirit of love, will, in proportion as he comes into possession of it, be less touchy in respect to his own rights, privileges, preferments, and more considerate for the rights and feelings and preferences of others. The will of the Lord must, of course, stand first, but next to pleasing the Lord he will take pleasure in pleasing others with whom he may come in contact, especially those of his own family; and in harmony with this desire to serve and to please the Lord first, and then the Lord's family, and all men as he may have opportunity, his thoughts will operate, his words be guided and regulated, and his conduct shape itself."

R3230 (From Harvest Truth Database V5.0)
OUR SUFFICIENCY IS OF GOD.

--1 SAMUEL 17:38-49.--AUGUST 9.--

Golden Text:--"If God be for us who can be against us?"--Rom. 8:31.

THE Philistines occupied a considerable portion of the seacoast fronting the land of Canaan at the time the Israelites took possession, and their rights seem to have been respected by the Israelites, for even when the land was divided by lot, before it was subdued, the portion occupied by the Philistines was not included in that recognized as given by God to the Israelites. Indeed we remember that the Lord used this powerful nation as his rod in chastening the chosen people when the unfaithfulness of the latter required it on more than one occasion. Thus in the time of Samson the Philistines were the masters of Israel, Samson being used of the Lord as one of his agents in the removal of their yoke--although the work begun by Samson was not completed until the days of Samuel, the prophet.--1 Sam. 14.

Our lesson shows us another invasion of Israel's borders by the Philistines, Saul at this time being king, though David had already been privately anointed but not publicly proclaimed as his successor. The Philistine hosts had advanced a considerable distance into the territory of the Israelites, and had reached the more mountainous country, where Saul gathered the army of Israel to meet them. A valley lay between the two hosts, and in the center of this valley there was a ditch about ten feet deep, cut through the rock by a mountain stream. The place was favorable for a battle of the kind usually fought at that day. Neither army seemed to be anxious to attempt to cross the steep banks of the brook in the face of its opponent, for under such conditions the attacking party would be considerably disadvantaged. Besides, the Philistines-- knowing that Israel's king stood head and shoulders above his fellow-Israelites--had pitted against him a giant Philistine, Goliath, still taller, about ten feet high and probably stout in proportion, as indicated by the weight of his armor, spear and sword. The challenge set forth that the disputes between the two nations, of many years' standing, should be settled,

not by a general battle, but by a duel between the Philistine giant and the most competent Israelite who could be found to come against him--who undoubtedly would have been Saul, the king.

For forty days this challenge was made every morning, and the king of Israel and his chief mighty men practically confessed that they feared the giant and would not respond to his challenge. It was at this juncture that David, a young man of about twenty-one, was sent by his father to his brethren in the army of Israel to see how they fared, to take them some delicacies from home, and to bring back word respecting the prosperity of the Lord's hosts. The infidel is prone to twit the Lord's people upon the statement of Scripture that David was a man after God's own heart--referring to some of his weaknesses and shortcomings; but in this lesson we see clearly the feature of David's character which God so highly esteemed, and which he has always esteemed in everyone to the extent that he possesses and manifests it. This quality which God esteemed in David was his faith--the same quality that he esteemed in Abraham and in all the faithful of the past. Of all who had "this testimony that they pleased God," it is written that by faith they did thus and so, "and it was counted unto them for righteousness." --Gal. 3:6.

David's faith in the Lord being great, he was surprised to learn when he came to the army that the Philistine had been boasting himself for forty days against Israel and Israel's God, and that no one of his nation had possessed sufficient faith in God to accept the challenge. He at once proposed that he would accept it himself and asked to be taken to the king that he might be thus commissioned. Those who mentioned him to the king spoke of him as a "mighty, valiant man," yet when Saul looked upon him he perceived that he was but a youth and was physically no match for the giant. However, he was the only champion who had arisen, and he was full of confidence in his own success as an instrument in the Lord's hands

for delivering Israel from the boastful heathen. Saul finally consented, and proposed to loan Israel's champion his own armor; but, unused to such accoutrements, David found when he had donned them that he could not feel properly at home in them. It would require considerable time to learn how to use such armor and implements advantageously and without discomfort, and he decided to go in his usual garb as a shepherd, armed only with his shepherd's club and sling and the scrip or leather bag in which to carry the stones which he selected from the bed of the brook as he passed.

Goliath could scarcely believe his own eyes when he saw that the ruddy youth who approached him had come out to do him battle with a club, for he probably did not notice the sling. He felt indignant and inquired whether he--the great, the mighty, the strong, the well-armed--was regarded as a dog to be attacked by a club; and, cursing David by his gods, he declared that he would make short work of him, and that the fowls should have his flesh.

David's retort shows clearly that he appreciated the situation in all its bearings. He was aware that his opponent was armed with sword and spear and javelin, but, as he states the matter, he was approaching the conflict strong in the strength that God supplies--strong in his faith in the Lord as the decider of battles, as the one who would be able to give him the victory and deliver his people from all their enemies. David noted, and counted well upon the fact, that the issue was not between the two armies, not between two men, but between the God of Israel and the false gods of the Philistines. Faith in God had doubtless been increasing amongst all the Israelites within the twenty years preceding this event. They were gradually coming to learn that, having been punished for their sins and idolatries and having returned unto the Lord, his favor was now with them because of his people, but David seems to have had confidence in God in more than an ordinary degree. Doubtless his own anointing to be Saul's successor in the kingdom gave him assurance that it was God's will that the kingdom of Israel was to be continued, and that God's favor was to be with them still as a nation, notwithstanding the transgressions of the divine commandment by Saul, noted in a previous lesson.

The Jews have a tradition that it was while Goliath threw back his head in laughter at his stripling opponent that David's sling-stone struck him in the temple. The helmets of that time were not nearly so complete as those used extensively in the middle ages, and apparently the neck and a portion of the head were generally exposed, so that David's stone might have struck the vital spot of the forehead even though Goliath's head had not been thrown back in laughter. Neither was David's marksmanship so extraordinary as to be considered wholly miraculous. We have the Scriptural record that many in the tribe of David could throw such sling-stones to a hair's breadth. (Judges 20:16.) Xenophon mentions the expertness of certain Persian slingers, and Livy speaks of slingers so expert that they could send a stone from a distance through an ordinary wreath or chaplet, and could not only strike their enemies in the face, but in whatever part of the face they chose.

We cannot call this little incident a type, but we may properly see in it a figure and a lesson respecting spiritual things applicable to all who belong to the anti-typical David--Beloved--the Christ. Goliath fitly pictures the great Adversary, Satan, and all who are on his side of any controversy, seeking to bring the Lord's consecrated people into bondage either to errors or sins. Satan, as the prince of this world, found no one either willing or able to dispute his supremacy of power until our Lord Jesus, the antitypical David (Beloved), became the champion of God and the truth and such as love righteousness. As David risked his life for the deliverance of his people Israel, so our Lord Jesus not only risked, but sacrificed, his life for the deliverance of antitypical Israel; as David, after being anointed, encountered the lion, so Jesus, after he had been anointed by the holy Spirit at Jordan, was led of the Spirit into the wilderness and endured a great fight with the Adversary. He conquered him with the Word of God, answering each of Satan's propositions for his overthrow with the words, "It is written." The Apostle explains,--For this purpose Christ was manifested, that he might destroy the bondage of death and "him that hath the power of death, that is the devil"--eventually delivering all the people of God.-- Heb. 2:14.

David's conquest in some respects illustrates battles which all of the Lord's people must engage in. Goliath and the hosts supporting him may well illustrate to our minds various foes of God and truth and righteousness which challenge us and all of the Lord's people.

(1) The hosts of doubt and scepticism are today led about by the great giant of unbelief, whose size, armor, sword and spear are over all the hosts of nominal Christendom--all except the David class--the body of Christ. This giant is the evolution theory, and his armor-bearer is higher criticism. The records and promises of Israel's God are disdained, and the David class who stand forth in their defense are treated with contempt and their pebbles from the brook of truth disregarded. But science, falsely so called, though it boasts itself today and creates so great an impression that few would think of opposing it, will, nevertheless, meet its Waterloo. It shall fall before the Lord's anointed--David, "Beloved"--and its own sword of truth shall eventually complete its destruction in the morning of the new dispensation: at the same time all the hosts of error shall flee, and many of the people of God, aside from the elect body of Christ, shall be blessed by these deliverances.

(2) Goliath may properly represent pride, backed by a host of worldliness. ^[1]One of the severe ordeals of the New Creature is the conquering of the love of the spirit of worldliness under the leadership of pride. Worldly pride challenges faith in God and obedience to him, and only those who are of good courage and full of confidence in the Lord can overcome this giant. It is necessary, too, that the victory should be made complete--that pride should be thoroughly humiliated, killed, so that it can never rise up again to destroy us. It is an individual battle, and the only proper armament against this giant is a stone from the brook, the message of the Lord, showing us what is pleasing and acceptable in his sight, and assuring us that he that humbleth himself shall be exalted and he that exalteth himself shall be abased. As the poet has expressed it:--

"Where boasting ends, true dignity begins."

(3) Another giant which will sometimes challenge the people of God is fear, distrust. ^[2]Mighty, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord through previous experiences, and to trust him even where they cannot trace him. The giant of fear and despair must be met with the pebble from the brook, "It is written." The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination.

(4) Another giant which assaults the Lord's people, but which in the present time can be overcome only by the David class, the body of Christ, is the giant of sectarian influence. How strong, how majestic, how well-armed, how influential is this great giant, whose powers are exercised in a large measure in intimidating the Lord's true children, so that all their lifetime they are subject to bondage and fail to attain the liberty with which Christ makes free indeed! To meet this giant and to resist him successfully and to gain the victory over him, thoroughly armed as he is with the haughty voice, and large and strongly organized and equipped with worldly power and influences and boycotting opportunities, requires great grace, such grace as is to be found only in the little flock, the overcomers, the body of Christ--the David class, the "Beloved." ^[3]Thus armed only with the Word of God, and trusting in his rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, "Thou comest to me with a sword and with a spear and a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied."

Let us all remember the meekness and humility of David, note that his conduct was utterly devoid of boastfulness, and that we are to copy this. Like him our confidence is to be in the Lord, and not in ourselves.

By whom was David taught to aim the dreadful blow,
When he Goliath fought, and laid the Gittite low?
No sword or spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and King who sent him to the fight,
Who gave him strength to sling, and skill to aim aright.
Ye feeble saints, your strength endures
Because young David's God is yours.
--Cowper.

[1] Sept. 29 Manna, Prov. 16:5

[2] ½ Sept. 4 Manna, 1John 4:18

[3] ½ Sept. 4 Manna