



THE LARGER MEANING OF LIFE
HOPE OF UNIVERSAL PEACE
THE PRAYERS OF CHRIST

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER A. W. ABRAHAMSEN Hawthorne, Calif., 13110 Doty Ave., 7:45 P. M.	Aug. 20
BROTHER W. T. BAKER Brooklyn, N. Y., 109 Remsen St., 8 P. M.	Aug. 20
BROTHER T. E. BARKER Beverly, Mass.	Aug. 8
Worcester, Mass.	20
Lynn, Mass.	27
BROTHER GIDEON BEILER Norristown, Pa., Wildman's Hall, 3 P. M.	Aug. 13
BROTHER J. A. BELL Brooklyn, N. Y., 109 Remsen Street, 3 P. M.	Aug. 6
BROTHER HORACE K. BLINN Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER JOSEPH B. BROWN Mentone, Calif., 1352 Olivine St., 2:30 P. M.	Aug. 13
BROTHER W. A. BUHL Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER N. CONSTANT Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M.	Aug. 20
BROTHER S. C. DEGROOT Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER H. E. DEITRICH Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER H. W. DEMING Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER DAVID DINWOODIE Philadelphia, Pa., 18th & Arch St., 3 P. M.	Aug. 13
BROTHER EDWARD FAY New Haven, Conn., 19 Elm St., 10:30 A. M.	Aug. 20
New London, Conn., Y. M. C. A., 3 P. M.	20
BROTHER A. C. FREY Philadelphia, Pa., 18th & Arch Sts., 3 P. M.	Aug. 27
BROTHER IRVING C. FOSS Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER WILLIAM HOLLISTER Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER A. P. JOHNSON Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER J. T. JOHNSON East Liverpool, Ohio	Aug. 13
BROTHER G. S. KENDALL Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER PETER KOLLIMAN Epworth Forest, (General Convention*)	Aug. 2-6
Baltimore, Md., 4 West Eager St., 3 P. M.	12
BROTHER OSCAR MAGNUSON Scranton, Pa.	Aug. 20
Brooklyn, N. Y., 109 Remsen Street, 3 P. M.	27
BROTHER D. J. MOREHOUSE Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER A. L. MUIR Epworth Forest, (General Convention*)	Aug. 2-6
Adrian, Mich.	7
Ypsilanti, Michigan	8
Detroit, Michigan	9
Jackson, Michigan	10
Flint, Michigan	11
Saginaw, Mich. (Convention*)	12, 13
Port Huron, Michigan	14
Muskegon, Michigan	15
Grand Rapids, Michigan	15
Kalamazoo, Michigan	17
South Bend, Indiana	18
Chicago, Ill., 910 LaSalle Street	20
Aurora, Ill.	21
Belvidere, Ill.	22
Rockford, Ill.	23
Beloit, Wis.	24

Waukesha, Wis.	25
Milwaukee, Wis.	26, 27
Stevens Point—Junction City, Wis.	28
Wausau, Wis.	29
Colby, Wis.	30
Withee, Wis.	31
Eau Claire, Wis.	Sept. 1
Minneapolis, Minn. (Convention*)	2-4
Chicago, Ill.	5
Gary, Ind.	6
BROTHER A. NEWELL Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER L. H. NORBY Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER A. OBENLAND Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER C. C. PEOPLES Topeka, Kansas	Aug. 2
Hutchinson, Kansas	3
Wichita, Kansas	4
Oklahoma City, Okla.	5
Neodesha, Kans.	6
Kansas City, Kan.	8
Warrensburg, Mo.	9
St. Louis, Mo.	10
West Frankford, Ill.	11
BROTHER W. N. POE Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER JOHN T. READ Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER A. I. RITCHIE Santa Ana, Calif., 417 S. Bristol St., 10:30 A. M.	Aug. 20
BROTHER W. J. SEIKMAN Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER C. A. SUNDBOM Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER J. H. L. TRAUTFELTER Lincoln University, Pa. (Convention*)	Aug. 20
BROTHER J. I. VAN HORNE Duquesne, Pa.	Aug. 6
BROTHER E. WALTERS Wilkes-Barre, Pa. (Convention*)	Aug. 13
BROTHER GEORGE M. WILSON Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER W. N. WOODWORTH Epworth Forest, (General Convention*)	Aug. 2-6
Brooklyn, N. Y. 109 Remsen St., 3 P. M.	13
Lincoln University, Pa. (Convention*)	20
Paterson, N. J., Y. M. C. A., Ward & Prince Sts. 3 P. M.	27
BROTHER E. G. WYLAM Epworth Forest, (General Convention*)	Aug. 2-6
BROTHER C. W. ZAHNOW Epworth Forest, (General Convention*)	Aug. 2-6
Cleveland, Ohio	7
Syracuse, N. Y.	8
Boston, Mass.	9
Lynn, Mass.	10
New London, Conn.	11
Paterson, N. J., Y. M. C. A., Ward & Prince Sts., 3 P. M.	13
Chester, Pa.	15
Wilmington, Del.	16
Chesapeake City, Md.	17
Newark, Del.	18
Lincoln University, Pa. (Convention*)	20
Baltimore, Md., 4 W. Eager St., 8 P. M.	20
York, Pa.	21
Harrisburg, Pa.	22
Lebanon, Pa.	23
Allentown, Pa.	24
Norristown, Pa.	25
Pottstown, Pa.	26
Reading, Pa., Stauffer's Hall, 10:30 A. M. & 8 P. M.	27
Lancaster, Pa., 3 P. M.	27
Tamaqua, Pa.	28
Mahanow City, Pa.	29
Shamokin, Pa.	30
Hazleton, Pa.	31
Lehighton, Pa.	Sept. 1
BROTHER L. F. ZINK Epworth Forest, (General Convention*)	Aug. 2-6

*See Convention announcements on page 33

The DAWN

A Herald of Christ's Presence

Vol. 7 No. 10

AUGUST 1939

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

- Indecision in Europe** 2
Technocracy Speaks 3

THE EVERLASTING GOSPEL

- Hope of Universal Peace**—An examination of some of the Scriptural promises of "peace on earth," with the view of discovering why they have not yet been fulfilled and the blessings that will come to mankind when they are fulfilled. 5

THE CHRISTIAN LIFE

- The Prayers of Christ**—That Christ's intimacy with His Heavenly Father in prayer was one of the secrets of His conquering strength there can be no doubt. This article deals with some of the examples of prayer left us by the Master. 8

- The Larger Meaning of Life**—This article presents the need for careful scrutiny of our motives in life in order that we might gain the greatest blessing possible from God's dealings with us. 12

- The Philosophy of the Sin-Offering**—This is the second in a series dealing with the manner in which atonement is made between God and men. 16

- How We Outwork Our Great Salvation** —A reprint from the February, 1916 Watch Tower. 20

INTERNATIONAL SUNDAY SCHOOL LESSONS

- Beverage: Alcohol and the Community** (Aug. 20) 23
Uzziah: A King Who Forgot God (Aug. 27) 24
Isaiah: A Life Dedicated to God (Sept. 3) 25
A King Who Remembered God (Sept 10) 26

CHILDREN'S HOUR

- The Birth of Jesus** 27

TALKING THINGS OVER

- Blessings in Los Angeles** 29
The San Francisco Convention 31
The Detroit Convention 32
The Brooklyn Convention 32

NEXT MONTH

TO WHOM SHALL WE GO?

Many are the "voices" that are calling to the consecrated today in an effort to lure them away from the path of obedience to the Lord. It is important, therefore, to be able to identify the voice of the True Shepherd. We trust that this article may be a help along this line.

THE NARROW WAY

The Narrow Way is the road on which the Christian travels to the Kingdom. It leads, first of all, to death with Jesus. God has provided many sign posts to guide the traveller, and this article calls attention to some of these, as well as the manner in which they should help the Christian from the many pitfalls by which Satan seeks to stumble him.

THE HOLY CITY

In the Bible the Messianic Kingdom is symbolized by a city—the city of God. Abraham looked for it; John, in symbol, saw it come down from heaven. This article traces the golden thread of promise relative to the Holy City. It helps to reveal the harmony of the Bible.

THE EPWORTH

FOREST CONVENTION

It is expected that the September issue of The Dawn will contain a several-page report of this general convention.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British address: Bible Students' Committee, 24 Darwin Road, Welling, Kent, England; Australian Address: Berean Bible Institute, No. 19 Ermington Pl., Kew E. 4, Vic., Australia.

NEWS and VIEWS

INDECISION IN EUROPE

FOR some time now there has been much in the news from Europe concerning Germany's demand that the free city of Danzig be returned to the Reich. We read of armies being mobilized, and in some cases actually on the march to take up strategic positions preparatory to the outbreak of actual war, should demands be pressed too far; but there is no certainty as to just how the crisis might terminate. Last September, and again this spring, the crisis that threatened to plunge Europe and the world into a bloody and devastating carnage of war, ended suddenly and with a degree of decision, when Herr Hitler obtained the concessions he was demanding. But now the picture is changed. The crisis continues. While Germany keeps up her threats and cajoling, nothing seems to happen—at least that is the situation at the time of this writing.

And apparently, if we are to depend at all upon the views of those close enough in touch with the situation to be able to venture an opinion, Europe's indecision may continue for some months to come. Walter Lippman, noted newspaper columnist, recently returned from a trip to England and France, writing in the *New York Herald Tribune*, concludes an article outlining his observations while there by saying: "Nothing, in short, is clear, and it would be very misleading to report that there is anything now in sight except tension and crisis for the weeks, for the months, that lie ahead." In giving his reasons for this conclusion, Mr. Lippman says:

"The axis does not have the power to impose its will. But the alliance does not as yet have the power to compel the axis to renounce its ambitions. The alliance has enough force to make another aggression very dangerous, but not enough force to make aggression so obviously and absolutely dangerous that it cannot be tempted. The situation has reached a point where the axis can probably not make another important conquest without provoking a general war. But it has not reached a point where it is clear to all that the axis could not win a general war. So it may be said that, if he proceeds, Hitler faces the risk of war. But it is not yet clear that he faces also the risk of defeat.

"The coalition against him is now too strong to be intimidated. It is not yet strong enough to be invincible. Consequently, the issue of peace and war hangs upon the complex speculation and intuition of one

man. There is no predicting the outcome because we know neither the truth about which side is the stronger, nor can we know what Hitler will think is the truth.

"This is a mad world. But there is some method in the madness, and it may be said, I think, that if there is a general war in Europe in the near future, it will be the result of a misunderstanding, or a miscalculation, or a calculated act of desperation. 1939 is not 1938."

Mr. Lippman then goes on to show that last year Hitler knew that England and France would not go to war to protect Czechoslovakia: first, because they were not sufficiently prepared; and second, because they did not consider the independence of this small state of sufficient importance to risk defeat in a struggle with the axis powers. Now the situation has changed in both these respects. It is tremendously important to Great Britain and France that Poland maintain her status quo as a barrier to Hitler's further advance into the east; and in the months that followed Munich, Great Britain and France have greatly strengthened their war machines, both by the increase of armaments, and by favorable alliances with other nations.

So, the result is, as Mr. Lippman outlines, Hitler isn't sure but what his enemies might fight, if he presumes upon them too much, and neither is he sure that together with Italy, and possibly Japan, he could win should such a gigantic struggle be precipitated; hence Europe's indecision. And, from the standpoint of the prophecies, it would seem that they have not been fulfilled sufficiently as yet to enable the student to definitely determine the immediate outcome of the present phase of the "day of vengeance"—that is, it does not seem to be clearly indicated whether the present gathering of the nations will result in a general conflict between the two groups, or whether internal trouble will develop within the individual nations, thus bringing about their complete dissolution. And, where the prophecies do not speak definitely, we believe it is unwise for students of prophecy to be too positive.

The prophecy recorded in the 3rd chapter of Joel describes much that we see going on among the nations today; especially their gathering into the "valley of decision." The present unprecedented preparation for war, and the diverting of the nation's resources from peaceful pursuits to

the increasing of armaments on a scale hitherto unknown or undreamed of, seems clearly to be referred to in verses 9 and 10, which read: "Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong."

And in the 14th verse of the same chapter the result of this preparation for war and the gathering of the nations, is described thus: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." And then we are told (verse 16) that "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." That this shaking of the symbolic heavens and earth implies the full destruction of the powers that be seems clearly indicated by the fact that in the 18th verse we have opened up to us some of the Kingdom blessings to follow. Yet, as we have mentioned, it is not indicated just how this "shaking" will be accomplished.

A similar prophecy to this is that of Zephaniah 3:8, 9. Here also is described the gathering of the nations, and the assembling of the kingdoms, with the same sequence, namely, that the Lord will pour upon them His vengeance, "even all His fierce anger, for the whole earth will be devoured by the fire of My jealousy." After this, as the prophecy shows, the Lord turns to the people a "pure language," that they may all call upon Him to serve Him "with one consent." The final result of the Lord's work is thus made clear, but the exact method of accomplishing it is not described.

In a general way, of course, we are safe in understanding the prophecies to teach that the complete overthrow of the "world that now is" will be accomplished by war, revolution, and finally by an anarchistic condition within the nations. We have had the great World War of 1914. Out of that have arisen revolutions that have overturned many of the established governments of the world and instituted new ones to take their places. But there is a possibility that further war will yet enter into the picture, intermingled with revolution, and ultimately merging into general chaos just prior to the full establishment of the Messianic Kingdom. Actually, the world has never been entirely free from war since 1914, and today, the war between China and Japan is well nigh on a par with the great World War so far as the destruction of life and property is concerned. In other words, we should not expect the three phases of the time of trouble—war, revolution,

and anarchy—to be so clearly outlined that one will fully end before the other begins. There is a merging from one to the other through the years, varying in the different parts of the world, but finally resulting in the full and complete overthrow of Satan's kingdom. Hence, while Europe today may be marking time as each nation involved is maneuvering for a more advantageous position, we can look forward with confidence knowing that the final outcome will be glorious.

TECHNOCRACY SPEAKS

TECHNOCRACY is the name given to a theory of political and social economy which visualizes the ultimate necessity of doing away with our present Price and Profit System as the only solution of the world's ills. The theory is built around the idea that the great increase of labor-saving machinery in all lines of industry, making possible a tremendous growth of productive power per man unit, will eventually bring about so much idleness, both of men and capital, that the present system will collapse of its own weight. Like Communism, it visualizes the end of the present capitalistic system; but not through the use of propaganda, and possibly revolutionary efforts, but because the machinery now being exploited by its owners will force a change in that it is turning more and more millions into the ranks of the unemployed, and because the capitalistic system has no place for these unneeded millions.

A few years ago, when Technocracy was first introduced and advocated, it received a great deal of prominence in the public press. It has not been so of late, yet it is by no means a dead issue. Inasmuch as the advocates of this theory specialize in the study of present world conditions as they are affected by the increase of inventions, it is very enlightening to note some of their findings. An editorial in *Technocracy Digest*, a magazine published by Technocrats in Vancouver, B. C., gives us the following interesting information:

"Technological evolution in North America is perfecting a new and potent weapon in the hands of its millions of unemployed—a weapon, which, used in a timely manner, could bring bankruptcy to businessmen and bankers alike, and which is calculated able to demolish the North America status quo almost overnight. That weapon is surplus man-hours.

"Technocracy Inc., has made a number of major predictions, every one of which has either been justified, or is about to be justified, by the march of events on this Continent. A recent prediction was the assertion that if and when production again reached 1929 levels or thereabouts, there would still be eight millions or more unemployed in the United States. That prediction became stark fact in 1937. Technocracy Inc., makes another prediction—that if and when production exceeds 1929 levels by so much as 12 per cent, the resulting downward oscillation will

hit bottom with more than 40 million unemployed on this continent. Those unemployed North Americans will control the largest surplus of man-hours ever accumulated in one area in world history. That surplus places in the hands of its wielders a most deadly threat to the Price System."

That the above observation is essentially true to facts is seen from figures giving the increase of production in America in the first few months of 1939 as compared with the same months in 1938. These figures reveal that the increase of production in this period was far in excess of the increase of employment. It is argued by some that invention produces more jobs than it eliminates, in that it creates new industries to provide work for those no longer needed in the old industries. This was true for a while, but, as the Technocrats point out, "Finally the point was reached where the rate of displacement of men by machines exceeded the rate of expansion of industry. In other words the 'death rate' of jobs exceeded their 'birth rate,' with a decline in the total man-hours resulting inevitably." *Technocracy Digest*, continuing its analysis of this point by showing what has happened in the iron and steel industry, says:

"Despite this, one occasionally reads or hears of Price System apologists stating that 'machines make jobs.' Piffle. Machines certainly produce more work, but the power is no longer supplied by human muscles. When human beings cannot sell the use of their muscles they cannot draw wages and salaries. The course adopted in the United States is to take these technologically-displaced victims of the Price System and set them to sweeping up a pile of leaves, and then scattering the pile to another place. With unemployment increasing the way it now is, how long will it be until the W. P. A. runs out of leaves? There are at present 13,760,000 unemployed in the United States, including those on the W. P. A."

The writer of the above has slightly exaggerated the point by suggesting that the only work done by the W. P. A. workers is that of sweeping leaves from one place to another. We believe that much that is being done by these workers is a real asset to the communities in which they labor; but the facts remain that they are without permanent employment; and without doubt, it is due largely to the selfish use of machinery in this "time of the end" when knowledge is increasing along the line of invention as well as otherwise.—Dan. 12:4.

Speaking of this day of the Lord's presence, the prophet says that "His lightnings enlightened the world: the earth saw, and trembled." (Psa. 97:4.) Under the administration of the Messianic Kingdom, when the people are educated in, and adhere to, the laws of righteousness and love, knowledge, technical and otherwise, will be of real and lasting advantage. But under the present rule of selfishness, this general increase of knowledge and en-

lightenment is causing havoc. But even so, it is havoc only to the old and selfish order. This divine interposition of light in the day of the Lord's preparation is calculated to clear the way for the new Kingdom, and at the same time, to create in the hearts and minds of the people a desire for the very blessings which the Kingdom will provide for them. How wonderful is the divine economy!

Viewed from this standpoint we can be very sympathetic toward all those who are searching for some remedy for the world's ills. The Technocrats and others can quite readily discern some of the apparent underlying causes of the trouble, and can plan and hope for the inauguration of better arrangements when the present one finally and completely fails; but they do not realize that as long as fallen human selfishness enters into the picture no real solution can be found.

It would seem though, that the minds of many are being turned in the right direction when they begin to see that the present Profit System of social economy is responsible for much of the world's ills. The Scriptures tell us that the "love of money is the root of all evil," so the Technocrats and others reason that if we could have a system that would eliminate the necessity of money as we know it, much of the cause of human selfishness would be gone. The theory may sound good, but not until, through the educational processes of Christ's Kingdom, God writes His law in the hearts and in the inward parts of the people, will love replace selfishness in human affairs, and make possible a social economy that will satisfy the desire of all.

Technocracy Digest, in a review of a recently published book entitled "Arms and the Men," relates that the love of money, operating through the Price and Profit System, actually caused the manufacturers of war materials during the World War to find ways and means of selling their wares, through neutral countries, to enemy nations. Also, that none of the nations in that great conflict were known to destroy a munition manufacturing plant in the enemy country because it would interfere with the taking of profits on the part of the internationally owned munitions industries. It is a terrible indictment, but illustrative, nevertheless, of how human selfishness will yet wreck the "present evil world," and then, thank God, will come the new world, "wherein dwelleth righteousness." And what a glorious time of blessing this Divine Kingdom will provide for the sin-sick world. And what a spectacle it will be—a whole race returning to God and to life with songs of everlasting joy upon their lips and in their hearts.

THE EVERLASTING GOSPEL

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Lu. 2:10

20 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

6 And all flesh shall see the salvation of God.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Lu. 3:6

9 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5

Heb. 11:8, 10

HOPE OF UNIVERSAL PEACE

NEARLY two thousand years ago, when the founder of Christianity was born, the angels who announced His birth to the shepherds on the Judean hills, sang the glad anthem, "Glory to God in the highest, peace on earth, and good will toward men." This, no doubt, was a hope-inspiring message to those who heard it, as indeed it has been for many since, yet the stark fact of the matter is that throughout all the centuries since this gladsome message echoed over the hills of Judea there has never been any actual peace on earth, and very little evidence of God's good will toward men.

It is true that the birth of Jesus introduced a new era in the world's history. Indeed, the birth of no other person has marked so many and far-reaching changes in the affairs of men, as that of Jesus. His birth, as we all know, marked a dividing point in the reckoning of time; and in many other ways His influence has surpassed that of all other notables recorded in history; yet for all that, the angel's prophecy that through Him would come peace on earth has yet amounted to very little more than empty words, except as individual believers in the Master have enjoyed peace of heart in the conviction of His saving grace toward them and His watch care over them.

Even those nations comprising what we proudly boast of as civilization, claiming to be Christian nations, have almost constantly been at war with each other and with the principles of peace and good will set forth in the teachings of Jesus. While they all profess to accept

these teachings, yet they are spurned and set aside whenever they stand in the way of selfish ambitions which have at nearly all times governed in the affairs of men.

This apparent paradox of Christianity, as it has been known and practiced among its millions of adherents, is today causing many to question whether or not there was any measure of divine authority behind the message delivered to the shepherds when the Master was born, or whether the world has been following a will-o-the-wisp, and that there is no basis for belief that the peoples and nations of the earth will ever be governed by anything other than the spirit of selfishness which inevitably leads to war, and more war.

A Misunderstanding

One of two things is apparent. Either Christianity, so far as establishing peace on earth is concerned, has failed; or else we have misunderstood the objectives of true Christianity. We believe that the latter is the case. The prophecies indicate clearly that Jesus came to earth to be a great King over a universal Kingdom, but a careful analysis of His own teachings, as well as the general teachings of the prophecies, indicate that it was not the divine plan that such a Kingdom would be established at the first advent, but at the second. Jesus said, for example, "My kingdom is not of this world (Greek, *kosmos*)." (John 18:36.) The prayer, "Thy Kingdom come, Thy will be done, in earth as it is done in heaven," also locates the period of the

Master's reign as in the future, and as being a climax in the divine plan for which His followers should continue to pray and hope.

It should be obvious that a misunderstanding as to the time for the actual establishment of Messiah's Kingdom, and a misunderstanding also of the work of the church of Christ during the time intervening, has resulted in a misconception of the entire purpose of Christianity. Believing that it was God's purpose to establish Christ's Kingdom through His followers during this age, there developed great church-state systems of religions which were claimed to be Christ's Kingdom on earth, and which men have commonly called "Christendom." But these systems have been a poor substitute for the real Kingdom of Christ as it will yet be established in the earth. Disagreeing among themselves, and being motivated by selfish interests, they have not promoted peace, but war; and in their promotion of war have often gone so far as to tell their soldiers that if they die upon the battlefield while seeking to destroy their Christian brethren of the opposing "Christian nation," they would certainly be assured an immediate entrance into heaven. While this has perhaps been done in all sincerity, and with a desire to please God, we can now see that it was not in harmony with the teachings of Christ, and was the result of supposing that the Master had entrusted the administration of His Kingdom in the hands of imperfect, selfish men.

Christian Soldiers

The Christian is commissioned to be a soldier, but is admonished not

to fight with carnal weapons. (2 Cor. 10:4, 5.) His fight is the "good fight of faith." (1 Tim. 6:12.) His armor is the armor of truth, consisting of the "helmet of salvation," the "shield of faith," the "breastplate of righteousness," the "sandals of peace," and "sword of the spirit which is the Word of God"—Eph. 6:11-17.

The Christian fights, not against fellow-Christians, but against the great adversary of all Christians, the devil himself. He fights, not against the people of the world, but against the selfish spirit of the world, in order to prevent it from dominating his own life. He also fights against the imperfections of his own nature, endeavoring to keep his own body in subjection to the will of God.

Christian soldiers who become victorious in overcoming the selfish spirit of the world by laying down their lives in self-sacrificing service of others as directed by the divine will, are promised joint-heirship with the Master in His Kingdom which is to rule the world and bring peace. Jesus promised, "To him that overcometh will I grant to sit with Me in My throne."—Rev. 3:21; Rev. 20:4.

From this standpoint we can see clearly what has been the divine purpose during the Gosepl age, namely, that of selecting and training those who are to be associated with Jesus in His Kingdom when it is actually established. Meanwhile, the Lord has not interfered with the misdirected efforts that have been made to establish the Kingdom ahead of time, and in a way not authorized by Him. At least one advantage has accrued from this misdirected effort, which is, that the people have learned, or will yet learn "from the parts are

His Kingdom. The ruling houses of earth have consisted of families, with the title to rulership handed down from one to another by hereditary rights.

The ruling house of the Lord will also consist of a family arrangement, not of earthly lineage, but of divine appointment. It will be the family of God first, and the great King of kings, in this house of the Lord, will be Jesus Christ Himself—God's beloved and only begotten Son. Then there will be associated with Him a hundred and forty-four thousand other sons, begotten by God through His Word of truth, and in the resurrection born on the divine plane to sit upon the throne and reign with Christ a thousand years. It is the selection of these other sons of God that has been going on, unknown to the world for the past nineteen centuries.—Rev. 14:1.

But now the prophecies of the Bible, descriptive of present world conditions, indicate clearly that this Gospel age is ending, and that soon the Kingdom class will be fully prepared and united with Christ the King, and that in the hands of these the Messianic Kingdom will soon become a reality, and that through the administration of its laws, universal peace and happiness will be established among the peoples and nations of earth.

A Son is Born

The angelic message of peace, proclaimed prophetically at the time of Jesus' birth, was not the first time such a promise was given by the Lord. In Isaiah 9:6, 7, the prophet tells of the birth of Jesus, and he also assures us that ultimately through Him there would come universal and lasting peace. The promise reads:

"Unto us a child is born and unto us a son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful; Counsellor; The Mighty God; The Everlasting Father; The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order and establish it from henceforth even forever. The zeal of the Lord of hosts will perform this."

There are two wonderfully reassuring statements in this prophecy of the birth of Jesus, namely, that the "government shall be upon His shoulders," and that, "The zeal of the Lord of hosts will perform this." Without these assurances we might doubt the possibility of the remainder of the prophecy being fulfilled, for the implications of what is outlined therein are far reaching and wonderful.

Note that in this promise there is the fact of a divine government or Kingdom to be established, and that the success of this Kingdom rests upon the shoulders of the Son whom the Father sends into the world to be the King. The pseudo kingdoms of Christ, established by the misdirected efforts of men, have been failures so far as bringing peace and happiness to mankind is concerned, because they have rested upon the shoulders of fallen, unauthorized men. But Christ will assume the responsibility of the real Messianic Kingdom; and the "zeal of the Lord of hosts will perform" all that has been promised relative thereto.

Wonderful

"His name shall be called wonderful," the prophet states. There have been many wonderful persons whose names have gone down in history as outstanding benefactors of their fellowmen; but Jesus, as the Head over the Messianic Kingdom will surpass them all. While here in the flesh He was "despised and rejected of men, a man of sorrows and acquainted with grief." He died, not as a wonderful hero, but as a malefactor. But even in this the Master was wonderful, because He died voluntarily as a sacrifice for sin. He died that the world, condemned to death in Adam, might live—He died as man's Redeemer. And how this will add to the wonderfulness of the Messiah in the eyes of mankind, when the truth is known by them!

Counsellor

Jesus will also, according to the promise, become the great Counsellor of the world; and how the world needs counsel today! None of the wise men of the world are able to find a workable solution for the present dilemma of society. Bloody warfare, revolution and an-

of
dom.
to, the
technical
advantage.
ness, this gene-

admitted to
admitted not

King-
tain
of the
ugh-
have
ses,"
telling
ling
; of

archy, on a scale hitherto unknown, stare mankind in the face, and nowhere among the sages of earth is there anyone wise enough to point the way out of the impending catastrophe. But Jesus will know the way, and under His guiding counsel the interests of His Kingdom of blessing will flourish, and mankind will reap the benefits.

The Mighty God

There are individuals in the world today who are being looked upon as god, or mighty ones—rulers whom many of their subjects worship because of the supposed benefactions they receive at their hands. But the glory of these false gods will fade as their kingdoms fall and their subjects are left in abject distress and helplessness. But, with the inauguration of the Messianic Kingdom the people will soon recognize in earth's new King a god, or Mighty One, worthy indeed of their worship.

Another promise of Kingdom blessings is recorded in Isaiah 25: 6-8. Here it is said that the Lord will make a feast unto all people, that He will "swallow up death in victory, and wipe away tears from off all faces." And then the prophet declares that in grateful acknowledgment of these Kingdom blessings, the people will say, "Lo, **this is our God**, we have waited for Him, we will be glad and rejoice in His salvation."

The Everlasting Father

Christ will also, in addition to being King over the earth, become the Father, or Lifegiver of the race. Adam was the original father, or lifegiver, but he generated the race in sin and under condemnation to death. But Jesus, the Lord from heaven, will be the Second Adam, the Lifegiver who will give everlasting life; hence the prophet tells us that one of His titles then will be that of "Everlasting Father."

And what a blessed thought this is! No matter what other good things might possibly be accomplished by earthly rulers—and some have been sincere and measurably successful in their efforts to rule in equity and justice—their subjects must continue to sicken and die.

But not so when Jesus becomes King. Not only will He rule in righteousness and justice, caring for those who hitherto have had no helper, but He will also restore His subjects to health and enable them to live forever, to enjoy everlastingly the other blessings dispensed through His Kingdom agencies.

The Prince of Peace

Yes, there is hope, a sure hope, of universal and lasting peace, because earth's new Ruler, will be the "Prince of Peace." How in contrast this is with the "War Lords" of today! There can be no hope of peace on earth as long as powerful war lords are controlling so many of the nations. But these false gods will all be set aside ere the Kingdom of Christ is established, and the Prince of Peace will have full control.

And how wonderful it is to realize that the success of His peaceful designs will depend upon something more substantial than "peace fronts" and the misleading idea that in order to enjoy peace it is necessary to prepare for war. This misleading philosophy has been used throughout the years to cover over the selfish designs of the war lords as they pursued their programs of aggression against the weaker nations and peoples of the earth.

But the success of the Kingdom of peace will rest upon the shoulders of the Prince of Peace; and because this will be so, there will be no end to the increase of His government and peace; that is, it will eventually be world wide. While earthly rulers, from time to time, may plan to spread their kingdoms to the east, or to the west, as their selfish whims may dictate, the Kingdom of the Prince of Peace will spread in all directions, until it becomes universal in scope—ruling "from sea to sea, and from the rivers unto the ends of the earth."—Psalms 72.

The universal peace of Messiah's Kingdom will consist not only in the fact that nations will "beat their swords into plowshares and their spears into pruninghooks," and will not learn nor promote war any more, but it will also mean peace within each nation—economic peace. Every country will be at

peace with every other country, and within each country there will be peace—peace in every community and in every home, yea, in every heart.

Good Will Toward Men

To complete the whole grand arrangement of universal peace will be the fact that through the redemptive program centered in Christ, peace will be established between God and men. Without this peace all other blessings could be but transitory and only partially satisfactory, but with it, the other blessings of the Kingdom of peace will be enhanced in value and made everlasting.

"In God's favor is life," the Psalmist declares (Psa. 30:5.) The Creator withdrew His favor from mankind because of sin, and six thousand years of weeping and dying have followed. But through Christ, the Redeemer, the death penalty will be set aside, and as Mediator between God and men, He will restore peace; not contrary to the Creator's wishes, but because the Creator so loved the fallen race that He was willing to give up His Son to be the Saviour, and it was through His shed blood that the basis for atonement was made.

Thus we see that the birth of Jesus was a token of God's good will toward men, and a preparatory step toward the restoration of the lost paradise. It was for this reason that the angel said, "Fear not, for behold we 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 Savior, which is Christ the Lord." (Luke 2:10.) Yes, upon the saving work of the Redeemer as it will be manifested to the world through the medium of His long-promised Kingdom, we may securely base our hope of universal peace; for true Christianity has not failed, but is going forward according to divine schedule, to a glorious and everlasting victory in the final restoration of all the willing and obedient of mankind to harmony with God, and, consequently, to peace among themselves, and within their hearts.

The Christian Life

The Prayers of Christ

 HE preeminent thought in the life of Christ as recorded by the Evangelists was His seeking to understand and perform the will of His Father. It was ever His delight to more clearly comprehend the Father's purpose, and daily seek to bring Himself into accord with its provisions. Similarly in the case of each of the Lord's followers, there should be the daily searching of the Word for a clearer comprehension of the divine plan, and a more earnest endeavor, by the Lord's assisting grace, to bring one's self into accord therewith.

Some of the interesting things disclosed by the Gospels are the value and necessity of prayer. Private, or secret, prayer is something which definitely gauges the depth of one's spirituality. In these prayers there is no ear to hear save the Father's; there is no one to speak slightly of faults and strayings, nor to speak well of finely uttered platitudes. In secret prayer, the individual pours out his griefs and sorrows, his utter dependence upon God through each day's experiences, his hope for the grand outworking of the will of God within, and rising from such fellowship and communion he goes throughout each day with a song in his heart, and with a constant watching for the leadings of Jehovah's grace.

As a helpful lesson along this line, let us examine some of the recorded experiences of the Lord, comparing our own progress in divine things and seeing along what particular line we need to strengthen the graces of the Holy Spirit in order that we may be able to stand in this "hour of temptation" which is now upon all the earth.

In Luke 3: 21, 22, we have recorded the baptism of Jesus in Jordan, and as He rose out of the water, praying, the heaven was opened and the Holy Spirit, in the form of a dove, descended upon Him. This instance furnishes us with a very beautiful picture of the steps to be taken in the gradual appreciation of divine truth. Under the Mosaic Law, a Jew became of age when he attained 30 years, at which time he was then a man and entirely responsible for his acts, contracts, business arrangements, etc. So Jesus was in subjection to His parents until He attained the age of 30, and meanwhile He was learning all that His mother could teach Him of the Scriptures, and all that He could learn from the leaders of the Jews at that



time. His perfect mind absorbed all that He read and heard, but as yet He was not able to comprehend the real significance of these things. That they concerned Him, He had no doubt, as witness His attempt to find the explanation of certain things on a visit to the Temple at the age of twelve. One thing, however, seemed to impress Him, and that was that He could do nothing in the matter until He attained the age of manhood under the Law.

THE HEAVENS OPENED

Just as soon as Jesus was thirty years of age, He hastened to the Jordan, overcame the objections of John the Baptist, and was baptized as one of the steps in fulfilling all righteousness. Associated with the act of baptism was the Lord's prayer to the Heavenly Father, following which the heaven was opened to Him. In symbol it meant that His baptism represented His complete consecration to do the Father's will and to carry out whatever His part might be in the divine plan. In order that He might perform His part, the Father gave Him the necessary illumination of mind, opening up the heavenly things that our Lord might comprehend the hidden meaning of all those things which He had committed to memory in previous years.

The Holy Spirit descending like a dove upon Him, and the voice from Heaven proclaiming Him as the Son of God with power, were outward demonstrations confirming His sonship, something to which we could look back as a basis for confidence, or faith. For the next forty days, Christ was in the wilderness, without food or the ordinary comforts of life, and there He reviewed all He knew of the Scriptures so, that under the illumination and guidance of the Holy Spirit, He might come to a clear comprehension of the divine plan, and especially the part He should play therein.

SPIRITUAL DISCERNMENT

In somewhat similar fashion do the followers of the Lord in the Gospel age enter into the "deep things of God." There is first the study of the

Lord's Word in an endeavor to grasp what God is really doing, and this will mean disregarding the theories of Christendom. We find the creeds entirely unsatisfactory, and feel that usually the churches are nothing but clubs or associations for social well-being, whereas we recognize sin and earnestly desire to escape from the power of its corruption. Gradually, we, like Jesus, come to see that consecration is an important step to be taken in faith. Once we recognize that water baptism is but an outward symbol or picture of the real baptism into Christ, how beautiful is the imagery!

Our going down into the water speaks of our death to the world and its spirit, and our rising out of the water signifies our "rising to walk in newness of life," as the Apostle Paul puts it, and then we experience the begetting and anointing of the Holy Spirit. This reception of the Holy Spirit is the confirmation that "now are we the sons of God;" this is the Father's method of bringing us into His family, and now we are privileged to see the hidden things of divine truth.

This is the reason why we now see so many things clearly that previously were but dimly perceived. The heavenly things are opened to our eyes of faith and now we are privileged to "see light in God's light." However, our growth in this particular is dependent upon our maintaining our heart's consecration and in a further filling of the Holy Spirit so that we are overcoming the spirit of the world and nominal Christianity, and growing in grace and the knowledge of Christ.

TIME NEEDED FOR MEDITATION

Just as Christ was driven into the wilderness for meditation, we may find that the Heavenly Father allows us a season, according to our need, for quiet meditation so that we might absorb the wonderful things now being shown to us, and after that, we enter in earnest upon our trials of faith and patience. The Father assumes, as should we, that as we progress in the Narrow Way we will become stronger in faith and hope and love, and consequently can stand up under greater tests as the years go by. As our growth keeps step with our consecration, there will come with increasing force the assurance that we are the sons of God, and there will be quiet hope and expectancy that, if we continue faithful, we shall be made "like Him and see Him as He is."

Another instance of Jesus praying is found in Mark 1:35, where we are told that He went out to a solitary place and there prayed. The previous day had been spent by the Lord in healing the sick. What a strange scene! "There lay the limpid lake, reflecting in pale rose-color the last flush of sunset that gilded the western hills; and

here, amid the peace of nature, was exposed, in hideous variety, the sickness and misery of man, while the stillness of the Sabbath twilight was broken by the shrieks of demoniacs who testified to the presence of the Son of God."

After such wearisome contact with the sin-stricken members of the human race, one would have thought that the Savior would have needed a long rest. But to Him the dearest and best repose was solitude and silence, where He might be alone and undisturbed with His Heavenly Father. Darkness still covered the plain of Genesaret when, unobserved by all, Jesus rose and went away to a quiet desert place, and there refreshed His spirit with quiet prayer.

WORK AND PRAYER BOTH NECESSARY

From time to time during the Gospel age great stress has been laid on the necessity of working for the conversion and enlightenment of unbelievers, and even among those fully consecrated and informed, some have seemed too greatly to have exalted works as an evidence of sonship. From this over-stressing of works others have swung in the opposite direction to the thought that the contemplative life is the most appreciated by the Heavenly Father, and that more Christian progress is made through the constant inward look. As with all extremes, there is a measure of truth in both, and it is on this point that the example of the Master is good. His works of healing were not intended to be His pre-eminent activity. By their use, He tried to direct the attention of the people to the fact that the greater than Moses had arrived, and thus prepare them for His message. He did not encourage the tumults, and avoided the admiration and gratitude of those who felt in His presence a deliverance from sin; nevertheless, He was deeply touched with the sorrows and sufferings of the people. In order that He might continue His mission, however, He needed to be refreshed in spirit, and this refreshing He found through private prayer with His Father.

So it is our privilege now to understand fully the divine program for salvation, and especially our share therein; and as we journey among men, we are bound to be sympathetically touched when seeing their sufferings and sorrows. We should do whatever possible to help all those with whom we come in contact by telling them of the grand plan of salvation rapidly progressing toward completion; and how, very soon, the Lord and His true church will reign from "sea to sea, and from the river unto the ends of the earth." (Psa. 72:8.) At the same time, this is not yet the time to engage in uplift work, as some appear to be doing;

but, instead, we should be continuing in prayer and watching therein with thanksgiving.

MEETING GOD IN DESERT PLACES

As it was in the night-time that Jesus arose and went into the desert place for prayer, so, in figure, it is during the "night" time of sin that the Church class has arisen, separated itself from the mere professors of godliness and gone out to the desert place to meet the Lord and commune with Him. It is in the quiet of the desert that we can hear the still small voice of the Lord bearing the words of comfort, and bringing the healing and soothing message for every time of need. It is only when other voices are stilled that we can hear the Lord's voice, and only then are we in the frame of mind to appreciate what the Lord would have us do. Is it not this ability to withdraw from the world and find solace in communion alone with God that identifies the real Christian?

Early morning is also a good time for devotion and to commune with the Lord because we are fresh from a night's rest, all our known trespasses have been cleansed in the blood the previous night, and nothing has yet occurred in this new day that would mar our fellowship at the feet of the Master. Thus, as the poet has said:

"Strength for the present hour and need,
This given, then I'm blest indeed,
For each day, as it comes, will bring
Sufficient strength for anything.
Strength for today, that I may make
Some sad souls glad for Jesus' sake;
That they with me at eve shall say—
Thank God for strength He gave today.
Strength for each trial and each task,
What more, my Father, should I ask?
Just as I need it, day by day,
Strength for my weakness—this I pray."

JESUS SOUGHT DIVINE GUIDANCE

A further instance in the Lord's prayer-life is furnished in Luke 6:12. Apparently this scene was a preparation for one of the great acts of His earthly life—the choosing from amongst His many disciples the twelve who should be His special apostles. After a day of continuous loving toil, Jesus, as was His custom, found rest and peace in prayer. There is something affecting beyond measure in the thought of these lonely hours; the absolute silence and stillness, broken by no sounds of human life; the figure of the Son of Man kneeling upon the dewy grass and gaining strength for His labors from the purer air, the more open heaven, and that intense and silent communion with His Father.

Here we see that prayer is in the nature of a meditation with God, a going over the experiences

of each day and endeavoring to understand their significance. At such times, mere language might be a detriment to the obtaining of the blessing we seek; surely merely "saying our prayers" does not bring the divine blessing necessary for our comfort and strength. It is rather in the lifting of the heart to God in child-like confidence and faith, in the talking with Him as to a Father, that brings the peace and quietness in which we find strength.

The Lord was at the point of making a serious selection of those who should constitute His special apostles and representatives; but before making the choice, He earnestly sought His Father for guidance in the matter. Sometimes it would seem that the Lord's people do not take time to find out the divine will in their daily affairs. In the greater affairs of life, we seek the divine blessing and guidance, but how often do we spend much time in communion with the Lord upon the everyday experiences?

Do we not often merely "use our heads" in dealing with many of the problems of life and trust the Lord to work it all out for us? This incident would seem to indicate that we should seek constantly the Divine presence in all affairs of life, in our joys and our sorrows, as well as in the greater affairs of life. It is the recognition of the fact that the Lord is interested in every phase of our daily life that brings the trustfulness and confidence that "all things work together for good to those that love God," and that enables us to share our joys and sorrows with our beloved Master in the stillness at the Throne of Grace.

THE ATTITUDE OF PRAYER

Continuing all night in prayer with God does not necessarily mean that He used words all that time, but rather that He was in fellowship with His Father, turning over in His mind what should be the next step in the Divine program. In allowing His mind to be quiet and restful, the Lord was able to let the Holy Spirit flood His soul, and the Heavenly Father was able to impart the guidance needed for the moment. So our prayers at the throne of Grace, while they cannot be for a whole night, as in the Lord's case, due to physical inabilities, still there are times when we should linger in the Father's presence thinking over the many lessons and illustrations of His Word and striving to let them sink deep into our hearts, that we might thus be strengthened for the doing of His will.

It is for this reason that we have the Bible; not that individuals might study it merely to boast of their own ability to bring forth certain teachings,

but rather that by means of its principles we might be led onward in the Narrow Way. If we have learned the truth so that we can remember it, and be able to give a reason for our faith in it, then we have something upon which to base our thoughts when we come to the Throne of Grace; and, out of this knowledge, the Holy Spirit will guide us to the clue that will unravel all of our personal difficulties.

JESUS FEEDS THE FIVE THOUSAND

In Matthew 14:23, we have another instructive incident in the prayer life of Christ. In the earlier verses, we are told that Jesus had preached to the multitude of the Kingdom of Heaven, and had healed their sick. Though the sun was already sinking in the west, the multitude had no apparent thought of returning home, forgetful that soon they would be in the dark, hungry and without habitation for the night. Even the disciples began to get anxious, afraid that something might go wrong that would give further aggravation to the powers that be, and thus increase their hatred of Jesus. Andrew, in rather a hopeless manner, said there was a little boy there who had five barley loaves and two small fishes, whereupon Jesus said: "make the men sit down."

Wonderingly, the apostles did so and arranged the companies in groups of fifty and a hundred, five thousand men in all besides women and children. And then, standing in the midst, Jesus raised His eyes to Heaven, gave thanks, blessed the loaves, broke them into pieces and began to distribute them to the disciples, and they to the multitude. Likewise with the two fishes. When the meal was over, to show that wastefulness, even of miraculous power, was foreign to the divine mind, Jesus bade them gather up the fragments that remained; twelve baskets full.

This miracle produced a profound impression, so much so that the people would have taken the Lord by force and made Him their king. This action, however, would have hastened His death, and, seeing that even His disciples were affected by this idea also, Jesus compelled them to take to the boat and proceed across the lake in the direction of Capernaum. Then He gently persuaded the multitude to leave Him, and fled from them to the hill-top alone to pray.

Once before He had ascended this hill-top for a night of prayer, but that was when He was on the point of selecting His apostles. Now, however, circumstances since then had shown Him the need for quenching the popular intention of making Him their king. Well did He know this falsely founded popularity, and the recent death of John the Baptist had brought home to Him that imme-

diately ahead of Him were weeks of conflict and suffering, and finally, a cruel death. As a source of strength and encouragement, He sought His Father in prayer alone, that, in the seclusion of the mountain, He might be able to see and think clearly, and thus prepare Himself for the coming struggle.

LET US KEEP HUMBLE

Again, comes another lesson to us. There is grave danger to us when men begin to speak well of us, when they recognize that we have a thorough understanding of the Word of God and are able to feed the hungry with the Bread of Life. How many have had their heads turned with the passing popularity and been willing to accept the honors of men and the emoluments that go with them! We all like to be well thought of, and to be commended, at times, for our abilities, but it certainly is difficult for one to carry a full cup. Let this incident sink deeply into our hearts, and while glad to do all we can for the furtherance of the Gospel and the Kingdom, let us never trust ourselves to the approval of man.

Of Jesus it was once said: "He trusteth Himself to no man, for He knew what was in man," and it would be well if the Lord's people could catch the same thought! While we may, with profit, receive from our brethren all the help they can give us in the life of faith, let us not put our trust in them; in other words, no matter how highly we may think of them, let us not let them do our thinking for us; but, receiving their suggestions, let us take them to the Mount of God and in communion with the Lord turn these things over in our minds, proving all things and holding fast that which is good.

THE STORM

While Jesus was thus alone in the mount, a storm began to rage about Him; the winds rushed howling down the ravines; the lake before Him was buffeted into tempestuous foam; and as the moonlight struggled through the rifted clouds there could be seen the little boat containing the disciples tossing on the laboring waves beneath Him. How true a picture of His coming trials and uncertainties, and yet here in the mount He could gain strength and peace and happiness unspeakable through His communion with His Father; for there He was alone with God. And so, over that figure, bowed in lonely prayer upon the hills, and over those toilers upon the troubled lake, the darkness fell and the great winds blew.

Meanwhile, the little boat tossed on the boisterous waves and nothing the disciples could do seemed to help any. Suddenly through the darkness they perceived something approach, and in

terror they cried out thinking that it was a phantom. Through the storm and darkness came the voice of peace: "It is I: be not afraid." Is it not true that all down the Gospel age as the Lord's footstep followers have toiled over the sea of life, they have found Him coming to them with the voice of peace, and bringing into their hearts a great calm? And as Jesus brought this great peace from the very mountain top where He communed with His Father, has it not been our privilege also to bring peace, as His representatives, to the hearts of God's children struggling against the power of the adversary?

PETER GOES TO THE MASTER

Ardent Peter, impetuous in his love for Christ, cried out, "Lord, if it be Thou, bid me come unto Thee on the water:" and Jesus said simply: "Come." And over the vessel's side into the troubled water sprang Peter, and while his eyes were fixed on the Lord, the wind might toss his hair, and the spray might drench his robes, but all was well. But when he looked around at the

furious waves and at the engulfing blackness underneath, thus taking his eyes off Jesus, he began to sink, and in despair he cried, "Lord, save me." Instantly, with a smile of pity, Jesus stretched out His hand and grasping Peter said: "O thou of little faith, wherefore didst thou doubt?"

So then if, like Peter, we fix our eyes on Jesus, we too may walk triumphantly over the swelling waves of unbelief, and walk unterrified amid the present winds of doubt and adversity; but if we turn our eyes away from Him in whom we have believed, if—as we are so much tempted to do—we look at the power and fury of the present destructive elements, rather than to Him who can help and save, then we, too, shall sink. While the present breaking up of earth's kingdoms threatens to engulf us, and while our adversary is attempting to swallow up the glorious message of Truth, may it again and again be granted to us amid the storm and darkness to recall those two sweet utterances of the Savior: "Fear not. Only believe;" "It is I: be not afraid."

The Larger Meaning of Life



SOME people live for fame, some for family, some for business, some for pleasure, some for social standing, some for political advantage; others live to get all they can out of life. Not so with the Christian. He lives solely to please the Lord. His desire is to give everything to the Lord so completely that he has nothing left for himself. When one has truly tasted of Christ and knows the joy of His salvation, he feels as the poet,

"All that my soul has tried
Left but an aching void;
Jesus has satisfied
Jesus is mine."

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) This is one of the hardest lessons for us to learn; for, as humans, we desire to possess ourselves of all that we can lay our hands on that would be to our advantage. Paul had learned by experience what life really meant as quoted in our text, and as he further expressed it in Galatians 2:20, saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

It is not enough that we believe the doctrines of Christ. That we see present truth is not in itself a safeguard. We must be controlled by the

truth and take Christ into everything we do. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—Col. 3:17; 1 Cor. 10:31.

Schiller, the German poet and dramatist once said, "You can tell an artist by what he leaves out. He does not crowd everything helter skelter into his picture; but has one central and dominant feature and subordinates everything to that." And this is just what the Christian should do. He must have just one central dominant feature in his life, and that must be the doing of the Father's will as expressed through Christ. To His will, everything must be subordinated.

Men everywhere are making the common mistake of trying to possess themselves of two things having contrary effects and interests. The young man who desires health must exclude the mad rush for pleasure as found in night clubs and revelry. The one who would serve Christ must exclude from his life all that would please his flesh to the detriment of his spiritual health. "Ye cannot serve God and Mammon," says Jesus. What better way is there to estimate a person's character than by discovering the things he counts most worth while?

THE DIVINE WILL OUR HABIT

We must seek to live so closely with Christ, that it will become a *habit*. The word "habit" is not used in the Bible. Its equivalent is the word "way." Indeed if one were to use the word "habit" where the word "way" appears, the sense would become more apparent to modern minds. For example, the wise man says, "They shall eat of the fruit of their own *way*." (Prov. 1:31.) Here, as in other places, it is clear that the word "habit" better answers the purpose the writer had in mind.

The etymology of the word "habit" is most suggestive. It is derived from the latin *habeo*, meaning I have. It is what we have succeeded in accumulating in the way of personal customs of life and thought which form our habits. It may have taken years to acquire these, but they have become so much a part of our mental and moral constitution that they are the things which we are. They are our true expression. Christ should be the background of the Christian's life. Not that Christ should be put in the background, but rather, that back of all the Christian does should be the guidance of the divine will. The divine will should become the Christian's habit. And while habitually seeking to know and to do the divine will, how blessed it is to be fortified by the knowledge that whatever the circumstances that God may permit to come into our lives, He stands behind us with outstretched arms to lead and to deliver. The Christian may not know the full significance of all the experiences through which he is permitted to pass, but he does know that God is back of him, and is well able to lead him to final victory. We never know when the wild winds of adversity may seek to uproot us, nor when the floods of passion will sweep through our souls. But how sweet to know that in these seasons, Christ forms a background. How much larger life would be to us as Christians if we would thus make God and Christ our background. How it would sanctify our joys as well as our sorrows. How it would add meaning to our daily toil, enrich our interests and friendships, and make life, despite its trials, a thing of beauty.

CRUCIFYING THE FLESH

Let us each ask himself the question, What does life mean to me? Let us honestly study the various circumstances in our lives to see if Christ is truly living in us. We know that Christ can live in us only to the extent that self is purged out. How many of the things in each day do we do to please ourselves? Every time we do things merely to please ourselves, we are to that extent living after the flesh. The flesh of each Christian

must be crucified, and to the extent that Christ lives in us, the flesh is crucified.

We recall the words that Moses spoke to Israel: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 10:3.) Some people think that God was proving Israel that He might find out how much they loved Him. We think not. God knew just how much they loved Him, though *they* did not, as was proven later. They had told God how much they loved Him, but in the times of testing they showed how much they loved themselves. So with us. God is proving us by the trying experiences that come into our lives that we may know how much we love Him. If, in these experiences, we complain and ask to be relieved from them we are proving to ourselves that we are not submissive to the divine will, but want to have our own will done. If we could but realize that these fiery trials are God's expression of love for us, we would rejoice in them. (Heb. 12:5-8.) This is His way of letting us know whether we really love Him with all our heart, or not.

Let us thank God that "He knoweth our frame; He remembereth that we are dust." (Psa. 103:14.) If this were not so what a terrible predicament we would be in. He would be giving us tests that we could not endure; but, knowing us as He does, He never gives us a trial too hard for us to bear, nor permits an obstacle too great to be overcome; and, in every emergency, He stands ready to help.

THE LESSON OF THE BURNT OFFERING

In all the Bible there is no more complete picture of consecration than that shown in the burnt offering. In the first seven chapters of Leviticus there is given to us the details of the five main offerings. These are called, the sin offering, the trespass offering, the peace offering, the meat offering, and the burnt offering. But of all these, there was only one wholly consumed on the brazen altar. That was the burnt offering. God received every bit of this sacrifice. This represents God's acceptance of our life wholly given to Him. It takes fire to have that sacrifice rise to God, and so the apostle writes, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Jas. 1:2-4.

MADE LIKE UNTO HIM

Each one of the 144,000 must be a copy of Jesus. So writes the apostle, "For whom He did foreknow, He also did predestinate to be conformed

to the image of His Son." (Rom. 8:29.) We know that we can never, so long as we are in the flesh, be complete copies of our Lord; but God did not intend that we should be fleshly copies of His Son. He begat us to a new nature and gave us a new mind, even the mind of Christ. This mind is to do the will of God in preference to our own will; and this mind working in us develops perfect love which is after the image of Christ.

When we speak of perfect love let us not deceive ourselves by thinking that we have developed perfection in the flesh. There is in every one of us a law in our members that makes us subject, in a sense, to the law of sin. (Rom. 7:21-23.) Notwithstanding this, perfect love is to be exercised in all our doings if we would be Christlike. This love is a principle that is manifested by God and Christ in all that they do. Note how Jesus explained this: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you Love your enemies, bless them that curse you, . . . and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? *Be ye therefore perfect, even as your Father which is in heaven is perfect.*" (Matt. 5:43-48.) This shows clearly that the principle that animates God in dealing with saint and sinner is the same principle that is to be exercised by all those who desire to be copies of His Son.

The safety of the Master in the presence of temptation lay in His complete devotion to the Father's will. There was no room in His heart for evil to find a lodging place. Life to Him meant the divine will; and to us it should mean the same.

On one of his voyages, Ulysses must need pass the Isle of Sirens. He knew this was dangerous, because as ships passed this place, the sirens would, by the sweet music they made, lure the voyagers to steer for the isle, and invariably they would be wrecked. Ulysses had his ears stopped up with wax, and had himself lashed to the mast, so that he might get safely by. Orpheus, too, must pass that Isle, but as he passed by he sat on the deck with his lute, himself making music so much sweeter than that of the sirens that they could cast no spell upon him. The Christian does not need to have ears stopped up with wax, nor does he need to be bound to the mast to meet

and overcome the subtle temptations of the adversary. The marvel of Christ's character lies not only in what He did; but also in that which He refrained from doing, as evidenced by the tests in the wilderness.—Matt. 4:1-11.

THE LARGER LIFE

AS EXEMPLIFIED BY CHRIST AND THE APOSTLES

Let us note how, from His childhood, Jesus' first consideration was His Father's business. When, on that trip to Jerusalem at the age of twelve, He left His mother and Joseph to discuss the law with the Rabbis, upon being chided by His mother He remarked, "Wist ye not that I must be about my Father's business?" (Luke 2:49.) Again we recall that one came to Him saying that His mother and brethren desired to speak with Him. He answered and said, "Who is My mother? and who are My brethren? . . . whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." (Matt. 12:47-50.) Evidently God's will was so precious to Him, that whoever was concerned in doing that will He considered was closely related to Him. He spoke of that will when He said, "I do always those things that please Him"—the Father.—John 8:29.

In the case of Paul, we see how dear the Father's will was to him. He knew that God had commissioned him to do a work both among the Gentiles and Jews, and nothing swerved him from fulfilling that commission. On one of his journeys, as he travelled from place to place, he was told what would befall him if he went to Jerusalem. We read of a certain prophet named Agabus, who took Paul's girdle and bound his own hands and feet, and said, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Forthwith Paul said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:10-13.) "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.—Acts 20:24.

In his letter to the Philippians, St. Paul tells the disciples what life meant to him in these words: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:7, 8.) St. Paul surely knew the larger meaning of life, and he felt that his life had not been lived in vain

as he wrote the following stirring words at the close of his ministry: "The time of my departure is close at hand. I have gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness which the Lord the righteous Judge, will award to me on that day."—2 Tim. 4:6, 7, *Weymouth*.

THE EFFECT OF TRIAL AND LOSS IN THE LIFE OF THE CHRISTIAN

The Christian does not measure success or progress by what he gets in the way of temporal blessings. He may receive many temporal blessings, but those he is most concerned about are blessings that benefit him spiritually, rather than physically and materially. The apostles did not receive much of what might be called earthly blessings, yet they felt that their lives were full of blessings of another kind. The Christian finds his greatest pleasure and privilege in giving, rather than receiving: "It is more blessed to give than to receive." (Acts 20:35.) He gets the most out of life by giving it all to Christ. And in the giving he receives "the joy of the Lord which is His strength" and the "peace of God, which passeth all understanding." (Neh. 8:10; Phil. 4:7.) If we are living for Christ, if we are doing everything we do as unto Him, we can, with rejoicing, bear the insults of the world, and go on unmoved by any circumstances that the adversary may arrange against us. Yea, we will endeavor to bear these with rejoicing and count them but light afflictions compared with the glory that awaits the overcomers. The prophet has said, "Great peace have they which love Thy law: and nothing shall offend them." (Psa. 119:165.) "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."—Isa. 26:3.

HOW WE DEVELOP CHRISTIAN GRACES

Have you ever considered how we get patience? We may have realized that we are very impatient, and have grieved over this. Perhaps we have prayed to God to make us patient, and we may have expected that in some miraculous way God would inject patience into us. No, beloved, that is not God's way to give us patience. Rather, He may allow many circumstances to come into our lives that would tend to make us impatient; and, in the mastering of these circumstances, we develop patience. In the obtaining of the rich blessing of God's peace, it is frequently the case that we will be subjected to such circumstances and conditions that would naturally make us uneasy and restless. Every virtue that we add to our faith foundation is developed by overcoming a counter

force. That is why the Christian should be thankful for these trying experiences.

Christ had all the graces of a God-like character, but His preeminence did not lie alone in His virtues, but also in the closeness of His fellowship with God. Every virtue that He possessed was filled with a special fragrance as a result of perfect fellowship with the deep sources from which these virtues flowed. Our life with Christ gives us access to these same deep sources of spiritual worth and consequently, we should be filled more and more with the same virtues.

The clearer we see what it means to be a Christian, so much the more do we see how far short we come from being copies of the perfect Pattern. We are apt to feel discouraged when we see our own imperfections, and may feel inclined to say, "It is no use; I can never make the high calling." This is a severe test, brethren. The Devil wants us to feel that way and thus give up trying. Should a test of this kind be our portion, it should be a source of encouragement to us as it shows that we are growing in grace and in knowledge of our Lord. This is what Paul desired—"that I may *know Him*." Not know merely about Him; but to be better acquainted with Him. And this knowledge of our imperfections proves that we are becoming better acquainted with Him.

And becoming better acquainted with Him also should make us more humble. True humility is not merely singing, "O to be nothing," nor is it saying, "the vilest of sinners, of whom I am chief." True humility is recognizing that the best in us is of God, and we say with the apostle, "I am what I am by the grace of God: and His grace which was bestowed upon me was not in vain." 1 Cor. 15:10.

OUR NEED OF COMFORT

Our Lord was called by the prophet, "A man of sorrows." (Isa. 53:3.) Yet, it was the sorrows of others He bore, for within His heart was joy and the peace of God. He advised His disciples to be happy in those circumstances that would naturally be depressing. (Matt. 5: 2-12.) He was acquainted with the sorrows of the world, but throughout His entire sojourn on earth, He had the Father's word of comfort that made Him joyful. We are called upon to lead our lives amidst conditions that are far from being ideal and that require courage, patience, kindness, and zeal. However, in these times we have the comfort of the Word.

Have you ever thought what a strong word is "comfort"? It comes from the same root as force, fortitude, fortify, etc. It is that which gives us strength in trial and temptation. It fortifies us against the attacks of the world, the flesh, and

the Devil. Notice how the apostle speaks of God as a God of comfort. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the *God of all comfort*; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:3, 4.

Without this comfort we never could live this larger life. How precious it is that in every time

of need we may go to the Father in prayer and receive this comfort, for in prayer, we have access to our Father's face, making known our requests with thanksgiving. Prayer is not so much always asking God to do some great thing for us. It should not be asking God to change His plans that we may have our way. Prayer in the truest sense must be the soul's endeavor to open the way for God to have His will done in us, and thereby to live the true Christian life.

The Philosophy of the Sin-Offering

(Part 2)



WHEN Adam was on trial he was first fully informed as to God's requirements. The Logos, as the Voice of God, explained the objective and thus made it clear that the outcome of the testing would rest upon Adam himself. Not only was Adam fully informed, but everything in his environment was conducive to faith in God and obedience to the unwritten law of God. His failure, therefore, was the result of his voluntary act in joining Eve in her transgression (1 Tim. 2:14.), possibly because he felt that with Eve taken from him he would be incomplete, and in such an event he had no promise that another Eve would be given him.

In thus breaking God's moral law, the legal sentence of death was immediately imposed, followed by the outworking of the curse, as represented in the aches, pain, sorrow and death that followed. When death intervened, then the sentence went fully into effect. Thereafter, for any salvation to come, the death of a perfect man, to take Adam's place became a necessity. Under our moral code, an evil doer, when convicted, is made to suffer for his sin, yet no atonement is made. He expiates his offense by paying the penalty called for in the law.

It will readily be seen that for man's salvation the first requirement was the provision of a ransom, or a corresponding price, and whoever should assume Adam's penalty must first be able to pass the test he failed in, successfully. Jesus was a perfect man when at 30 years of age He came to John at Jordan. He, therefore, was an exact, corresponding likeness to Father Adam, and for that reason could offer Himself to God on behalf of Adam. From one standpoint, viewed by our standards, Adam's act in joining with Eve in her sin might be considered the manly thing to do, just as chivalry toward woman ever since has been

a sign of good breeding. Adam's mistake lay in not waiting upon the Lord and in that he placed Eve before His Creator, and in following and loving the created thing more than the Creator.

Jesus, on the other hand, consistently put God first, even above His home ties, and made it His first duty to "do always the things well-pleasing in the Father's sight." At Jordan as a perfect man He offered Himself without spot to God. Why? Because He came to die the just for the unjust. Adam was condemned to death and Jesus was now offering Himself to Justice, offering to accept the penalty in force against Adam and thereby release Adam from it. It is for this reason, we believe, that Jesus, as the *Man Jesus*, remains dead, because He took Adam's place in death. (2Cor. 5:16.) The penalty for Adam's sin was unremitting and continuous in effect; but because Jesus had Adam's sin laid upon Him, and His was a perfect, sinless life, therefore Justice could accept Him and eventually release Adam and his posterity. Notice that Jesus did not forfeit His human life; but when He died on Calvary, He laid it down for Adam and his race. On His resurrection (not to the human nature which He had given up in death but) to the divine nature, He was accredited the blood shed which He could present before Justice in the Heavenly Court as evidence of His death. In the Tabernacle picture, none of the animals went into the Most Holy; only the blood, because it represented the shed life of the animal—the proof of death lay in the shed blood.—Lev. 17:11.

The period of time between Jordan and Calvary was devoted to the development of the High Priest, the New Creature, Christ, so that when He ascended on high forty days after His resurrection it was as Christ, the Head, and in His possession He had, in figure, the blood of the man

Christ Jesus which He gave into the hands of Justice, but earmarked it for the specific class who would receive its benefit before Father Adam did.—Heb. 9:24.

Because of Jesus' perfection, demonstrated through 30 years of His earthly life, He was in a position to cover over, or atone for, by virtue of His complete obedience to God's Law, the disobedience of Adam, and the value of that perfect life, or character as seen in the divine sight, we sometimes call "merit." It will at once become apparent that when Justice accepted the shed blood of Jesus, it could not hold Adam also at the same time for the same offense, and so the title to all lost in Adam rightfully was transferred by Justice to Christ; therefore restoration to Edenic perfection becomes possible to Adam and all the willing and obedient of his posterity.

Jesus spake two parables on one occasion (Matt. 13:44-46.) which might well illustrate the Ransom and the Atonement work. The first one had to do with treasure found in a field, and of a man who sold all he had to buy the field. By selling all he had the merchant did not purchase the field, but merely secured the price afterward used to buy the field; so the Lord's surrender of His earthly life and life-rights did not purchase Adam, but merely constituted the ransom price to be later applied for the purchase of Adam and his race. In the second parable the illustration is that of a man seeking pearls, and finding one of great price; of the selling all that he had and of the actual buying of the item. We believe it was at our Lord's ascension that He, as it were, "bought" us with His own precious blood, "appeared in the presence of God for us."

As Aaron took the blood of the bullock, which represented his own blood, or life, and sprinkled it in the Most Holy before the Mercy Seat to make atonement for himself (and the under-priests), and for his house (the tribe of Levi), so the Lord did in the antitype. He took "His own blood," the merit or value of His sacrifice, and sprinkled it for the antitypical priesthood and Levites—the "household of faith."

So, then, our ransom price was presented before the Father when Christ ascended on high after His resurrection; and, according to the God-given type, it was presented, not for all the people, but merely for the antitypical "household of faith." The Ransom thus provided was sufficient for Adam and all his race, but as to when, and in what order He would choose to apply it rested entirely with Himself. In the Divine Plan, we are told, every man will come forth in "his own order." As the type shows, He did not at once apply it for all, but

first, only for Gospel age believers—the household of faith.

Jesus came, then, (1) to redeem the world by giving Himself as its ransom price; and (2) to give witness to the truth; to plant in this apparently barren soil that seed of truth which, in the Father's due time, would spring forth before all nations. (Isa. 61:11.) The faithful witness He gave cost Him His life. Thus He gave Himself "a ransom [corresponding price] for all," and "tasted death for every man."—1 Tim. 2:4-6; Heb. 2:9.

THE LITTLE FLOCK CLASS

The application of the benefit of Christ's sacrifice to the "household of faith" imputes to them earthly rights, earthly restoration, solely for the opportunity this will give them of receiving these restitution blessings by faith and thus having reckoned to them human life rights which they may sacrifice. Becoming dead to earthly interests, hopes, etc., they may become alive as His members toward the spiritual blessings promised in the Word. With such underpriests the Father deals directly, yet through the Chief Priest, Christ, as His representative and our Advocate.

Their call is of God—"ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Pet. 2:9.) Their justification is by the Father—"It is God that justifieth." (Rom. 8:33.) Their sanctification is of God by Christ—"the very God of peace sanctify you wholly." (1 Thess. 5:23.) The evidence that the Father has received such is the impartation of the Holy Spirit—"of His own will begat He us through the Word of truth." (Jas. 1:18.) This spirit of begetting is only a foretaste of the greater blessing we are to receive from our Father in the resurrection "change." (Phil. 3:10.) Before their justification on the basis of their sacrifice of future earthly life and life-rights, they had a desire for righteousness pleasing to God, and when they accepted His arrangements through the merit of Christ, they were then begotten as sons needing no mediation, Christ being spoken of as their advocate.—1 John 2:1.

Whoever fails to see clearly that the members of the Church of the Gospel age are members of the Body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in His cup. At the last supper after Christ had Himself partaken of the fruit of the vine, He handed the cup to His disciples, saying, "This is My blood of the New Covenant which is shed for many for the remission of sins. Drink ye all of it." (Matt. 26:28, 27.) Not only did our Lord drink of the symbolical cup before giving it to His disciples, but He drank of the actual cup, the

partaking of which He requires of us as an evidence of our loyalty as His disciples. This is the cup of sorrow, indignity, self-denial on behalf of others. He left some of it for us that we might have the privilege of *sharing in His sufferings*, and of the glory that shall follow as soon as the last member of His mystical body shall have been glorified.

THE SYMBOLISM OF THE CUP

This symbolism must have come as a surprise to His disciples. Forbidden by the Law to drink blood on pain of death, they were now asked in symbol to do that which would have brought them into condemnation. They drank of the cup; they divided it amongst themselves, and thus they took death unto themselves. Surely our Lord meant them to understand that He was giving them a share in the condemnation and shame which was falling fast upon Him! By this they declared their readiness to follow their Master all the way of the cross, though little they knew of their weakness, and of the trials which would beset them.

That which is thus shown to be the portion of the apostles is also the privilege of the entire Church. Throughout the New Testament, the association of the Church with the Lord in His sufferings is shown clearly and unmistakably, and, in His death, an association far beyond that which comes from belief in the Word of God concerning Him, one which brings us the privilege of filling up that which is behind of those afflictions. In Romans 6: 3, we read: "Know ye not, that so many of us as were immersed into Jesus Christ, were immersed into His death?" This passage does not merely say that our old man must die in order that the new man may live; else there would be no need to say the death must be in the likeness of Christ's death. We die with Him as unto sin that we may be immersed into His death. This is something beyond fidelity unto death; it is an entrance into death, the blotting out of life. When Jesus died, it was as the victim of sin, which, for the moment, seemed to have the victory. Indeed, He could not have died had not sin been imputed to Him, for all the promises of health, prosperity and life, which were by the Law, were His. The Law said: "The man which doeth those things shall live by them," and thus came the necessity for our Lord to be accounted a sinner in order that He might die for the people.—Rom. 10: 5; 2 Cor. 5: 21.

For this reason, we do not see that it is possible for the members of the Church to die unless, like Him, they are accounted sinners. Justified by faith, they are freed from the condemnation of Adam. Sanctified and counted holy in Christ, there is now to these "no condemnation," for they

walk not after the flesh but after the spirit. These, reckoned holy, and with the spirit of holiness working within, are to drink of our Lord's cup, to share in His sufferings, to be immersed into His death. But death cannot come save by actual sin, or by sin being imputed; and as even their imperfections are covered, it follows that the members of the Lord's body cannot die except, like their Lord, sin is imputed to them. Dying not for our own sin, but dying in Christ, buried with Him, "reckoning ourselves likewise as dead unto sin," we see the privilege of suffering in a light much clearer than would be possible from any other viewpoint.

However, as New Creatures in Christ, we are imperfect in the sense that we have only the old body with its blemishes with which to serve the Lord. Our daily failures to come up to the standard set before us need daily confessing at the Throne of Grace. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Thus Jesus taught us: "Forgive us our trespasses, as we forgive them that trespass against us." This relates to subsequent shortcomings after we have become the children of God through the begetting of the Holy Spirit.

INHERITED SINS

We stated in a former article that the sins of the body were such constitutional weaknesses and blemishes inherited in Adam, but aggravated by failure to be guided by conscience and the Bible. During the Gospel age the church class has been persecuted by the world and especially by nominal Christians; they have been the object of derision and scorn and active suffering. Now, since the New Creature is in the body of flesh for the time being, and is subject to its frailties, it stands to reason that we become subjects of temptation to fight back our oppressors with their weapons; in other words, to return evil for evil. However, the New Testament urges us to to a course of kindness, sympathy, generosity and tolerance toward such persecutors, and by thus voluntarily and gladly enduring such sufferings, and praying for our traducers, we are developing the mind of Christ.

Notice how St. Peter states the matter in 1 Peter 2: 20-25, outlining five steps in which we follow Christ in the path of self-denial and death. By following the same example we are thereby increasing the value of our own character and can and will be used in dealing with and affecting the reconciliation of those who persecute the true Church. Or, as Jesus put it (Matt. 19: 21.), the more closely we follow this life of dedication to

God in performance of our covenant by sacrifice, the more are we acquiring treasure in Heaven which will be used in this work of bringing about at-one-ment. The thing that makes it possible for us to be used in the work of reconciliation is the Ransom sacrifice of Jesus, which we have appropriated; and, by His grace, we have been growing in grace and knowledge, and thus increasing in the possession of the mind of Christ.—2 Pet. 3:17, 18; 1 Cor. 2:16.

In Colossians 1:24 we have a direct reference to the correspondency between the afflictions of Christ and that of His Body members. In order to properly appreciate this Epistle it is well to remember that at that time in Colosse there was a distinct heresy which the Apostle was combating. It was a mixture of Judaism and Gnosticism, with more emphasis on the latter. There were some there who claimed a superior wisdom, a tendency to interpose certain spiritual agencies between God and man as the instruments of communication and the objects of worship. They appear to have been part of the sect of the Essenes.

This sect was exceptionally rigorous in observing the Mosaic ritual, but also leaned very definitely toward asceticism, as shown by the fact that while they sent gifts to Jerusalem to the Temple, they refused to offer sacrifices there, the slaughter of animals being forbidden by their creed. However, they did have noble ideals, such as courage, simple piety and brotherly love, but because of their claimed intellectual superiority, St. Paul feels himself called upon to contend for the Universality of the Gospel. In this light, can we understand his desire to "warn every man and teach every man in all wisdom; that he may present every man perfect in Christ Jesus." (Col. 1:28.) The heresy of the Colossian teachers was contained first in their speculative views regarding the universe, and second a flat denial of the absolute character of Christ and His work.

Having thus combated the teachings of the Gnostics, Paul in the citation already referred to, explains to the Church the closeness of his relationship to the Lord as a member of His body. He speaks of Christ, not as the man Jesus of the first advent, but of The Christ who has continued all down the Gospel age. The great heart of the apostle was grieved as he noted the deflection of some of the members of the Colossian Church and yearned over them in order that they might not lose fulfilment of their hopes of the High Calling. Thus his sufferings were on behalf of the Colossians and not on account of himself, but these he understood to be but a filling out of the sufferings of his Lord. Not that Christ was unable

or unwilling to fulfil all His sufferings, but rather these sufferings were a mark to the apostle of his membership in the *one Body*, the Heavenly Father having previously arranged that the footstep followers of the Master share the Lord's cup ere they receive the crown of life.

Again in Galatians 2:20, Paul speaks of going outside the camp to be crucified with Christ. This epistle was written to combat the teaching of Judaism which disputed Paul's office and ministry; and, in this verse, the apostle is showing how close is his connection with the faith of Christ that his own life is because of the indwelling Christ. As a perfect man, Jesus voluntarily assumed the sin of Adam—was made "sin for us, who knew no sin, that we might be made the righteousness of God in Him,"—and so went without the Camp and was crucified. (2 Cor. 5:21.) By faith in Him the Church came out from under the condemnation in Adam, and came into the Court. Immediately then, and by faith, the church relinquished the earthly rights and prospects secured for them by the Redeemer's death; and they, in turn, go to Him without the Camp bearing His reproach.—Heb. 13:13.

Can it be possible that the One accepted by Jehovah as the world's great sin-offering is the whole Christ, Jesus Christ the Head and the church His body? Yes, that is what we believe the Scriptures to teach, as the apostle states: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." (Eph. 5:31, 32.) Before we can be accepted as members of Christ, we must be cleansed from sin through faith in His blood; and having thus become holy, we can then offer ourselves to Jehovah in sacrifice. Like Him, we require to be saved out of death; for so many of us as were baptized into Christ were baptized into His death. (Rom. 6:3.) The Scriptures assure us that all the members of Christ, being "made conformable unto His death," are to die like their Head. If so, it must be on account of sin; but not because of sin which they have committed: they share with their Head as part of the sin-offering, and thus share in the work of removing the sin of the world.

We shall take part in His resurrection—the first resurrection. (1 Cor. 15:42-44; Phil. 3:10.) In the light of the foregoing Scriptures, it is clearly to be seen that they apply not only to the Head, but also to His Body members, and, accordingly, they are now invited to lay down their lives with Him, to share His cup, the cup of suffering and death which seals the Covenant to be made with all men through the Great Mediator.

(To be continued)

How We Outwork Our Great Salvation

"Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."—Philippians 2:12, 13.



N this chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the Church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us, as he did the Philippian Church, that we are to *work out* our salvation. Elsewhere the Scriptures inform us that our salvation is by grace—that "not by works of righteousness which we have done, but by *His mercy* He saved us, by the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5.) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through Him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the Heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which He has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME THE SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of His good pleasure, and He will continue thus to lead and help us and work in us by His

Word of truth, if we continue to give heed to His counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the Divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to Divine—our "so great salvation!" The initiatory step to our salvation was the work accomplished by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that His only begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but He did not; therefore we know that this was the best way.

The *death* of Christ, however, was not all that was necessary. "He rose again for our justification. His death was for the cancellation of our sins; but it could not affect our justification while He was still in the bonds of death—not until He had risen—and more, not until He had ascended up on High—and more, not until He had presented His merit on our behalf—on behalf of the Church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the Church—those who are called to be joint-heirs with Christ, and who accept the Call. When Jesus appeared in the presence of God for *us*, there was an arrangement then affected by which we might become justified. There are certain inflexible conditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by Him to the Father. When our Redeemer imputes to us His merit, covering our blemishes, this brings us to the place of vital

justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At the moment we were begotten of the Father by His Holy Spirit, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (1 Pet. 1:4.) We became embryo New Creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the Divine plane, if faithful unto death.

THE MARVELOUS GRACE OF GOD

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising *up* UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, and every name that is named, and seated upon Messiah's Throne, beside the infinite Son of God, partakers of His glorious nature—the nature of Jehovah Himself—the Divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we were feeding on the beggarly elements of the world. We were dead in trespasses and sins. It is only as New Creatures that we have any standing, that we can please God, that we can work for Him. It is this New Creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offering and our vows to Him, and granted us His Holy Spirit, He did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona fide on our part—that we *meant* every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But He was not the Redeemer when He was born, nor until He made His consecration when He was thirty years of age. He was called the Savior from His birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when He was baptized of John in Jordan, and the Holy Spirit came upon Him in begetting power. Then it remained for Him during the three and a half years of His active service to work out that consecration. Every act of life during that crucial period was the fulfilling of His covenant of sacrifice. He had covenanted to sacrifice His human nature with all its conditions and possibilities, in order that He might carry out the Father's purpose. For this cause He came into the world, and He faithfully fulfilled His covenant. His glorious reward was the Divine nature and the authority to execute all the Father's great Program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, His followers. We come in under the same arrangement, our weaknesses and imperfections being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. And His Word to us is, "My grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. 12:9.) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather My saints together unto Me, those who have made a covenant with Me by sacrifice," is the command of Jehovah. (Psa. 50:5.) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to *note* the opportunities, great and small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's Body his own place in the glorious Temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken His covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (Ecc. 5:4-6.) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, He will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It is God who planned the whole matter. He has been working in us by His promises, by His providences in our daily experiences, and by all the instructions, warnings and counsels of His Word, and we rejoice in this. There is no changeableness with God; and when once He made this proposition, He meant it to the full. It would never mean

anything else. He never makes an arrangement which He would wish to abrogate or amend.

We are assured by the Apostle Paul that "He who has begun the good work in us will complete it, unto the Day of Jesus Christ." The only condition is *our own* faithfulness. God will never fail. "We are His workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of His good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently cooperate with Him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which He purposes shall be in all those whom He will make joint-heirs with His Son.

"DO ALL THINGS WITHOUT MURMURINGS"

In following in the footsteps of our Lord Jesus, we are not to *murmur* by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are led, nor to seek to have any other way than that which Divine providence marks out for us, realizing and trusting that the Lord knows exactly what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot, which He has permitted, it would indicate that we are out of sympathy with the spirit of His arrangement.

Such obedience, if it were possible—and it is not—would not meet the Divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should "do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life." . . .

Excerpt from article in W. T. Feb. 15, 1916.



International Sunday School Lessons



BEVERAGE ALCOHOL AND THE COMMUNITY

August 20—Joel 1:5-7;
Daniel 5:1-5, 17, 25-28

Joel 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Daniel 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

25 And this is the writing that was written: MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT: Woe unto him that giveth his neighbor drink.—
Hab. 2:15.



IT IS evident that Belshazzar was drunk in more sense than one. He was drunk with power and had lost the sense of his personal responsibility to whatever extent he had before possessed it. Daniel reminded him of this fact. He said, "The most high God gave Nebuchadnezzar thy father a kingdom and majesty, and glory, and honour. And for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would, he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beast, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

To day the world is full of intoxication in some form or other. Some are given to the inordinate

use of intoxicating beverages which habit unfits them for the work of life and for the highest usefulness in their community. Others again are drunk with the possession of power; still others, with the influence and prestige that wealth affords; and others again, with wrong ideas concerning the world and human existence therein. The one great thing that makes people steady on their feet is divine truth. This stabilizes them and enables them to see the real purpose of life.

Those who keep their lives balanced by the truth should be of the highest value to all who love righteousness and hate iniquity. They do not go to extremes. They know that there is no testimony so great as that of a life in harmony with the Lord. Their word is as good as their bond. They are reliable. Whenever they take obligations upon themselves, they endeavor to the best of their ability to carry them out. Not only do they avoid literal intoxication but also symbolic intoxication. They are fully aware of the fact that doctrinal error creates unsteadiness. They depend on God for spiritual nourishment. They know that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." They realize that the time is not far away when God will stabilize the world, and will take away from it all the wine of false, misleading teachings concerning Himself, and that then the earth will become filled with the knowledge of the glory of the Lord as the waters cover the sea

QUESTIONS:

Exactly what was the sin of Belshazzar?

Of what did Daniel remind the king of Babylon?

What forms of intoxication are manifest in the world today? How does the law of sowing and reaping apply to mankind?

What is the value of a true Christian life?

**UZZIAH:
A KING WHO FORGOT GOD**
Aug. 27—2 Chron. 26:3-5; 16-21



3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honour from the Lord God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

GOLDEN TEXT: Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 18:14.

ING Uzziah made a good showing for a time. He manifested the proper degree of reverence toward

God, and strengthened his kingdom so that it could the better keep out its enemies. Like the other kings of Israel, this man had his commission to rule from the Lord God and was responsible to God for the use of his power.

Now when the king's fame had spread abroad, however, he began to feel very great in his own eyes, which is always a dangerous thing for anyone to do. Pride is likely to lead to sins of presumptuousness, and it did so in this case. Uzziah forgot that he was merely the Lord's representative, and that his first duty was obedience.

When he had proved successful in politics and in military affairs, the king's fame spread abroad, and then he began to aspire to religious distinction. He probably felt that everyone was proud of him, and that God would be pleased to have him enter into the temple and offer incense as the priests were accustomed to do. He knew the divine ruling in this matter, but had become so great that he evidently thought he was above all rules and regulations.

While it was proper for Uzziah to offer sacrifice only through the priesthood, that does not mean that the Lord recognizes a clergy class today in any special way. The age of Uzziah was a typical period, and during the present era the approach to God is through our Lord Jesus, who is the great High Priest of the anti-typical temple. "No man cometh unto the Father but by Me," said Jesus. He, then, is the one and only approach to the holy, heavenly things, and only through Him can our sacrifices be accepted by God.

When the priests remonstrated with Uzziah, he became angry with them though they were entirely in the right. This king needed a lesson to bring him down from his place of arrogance and pride. And this lesson was forthcoming; for suddenly leprosy

appeared on his forehead, and realizing that God had smitten him, he speedily made his exit from the sacred place.

The lesson taught by King Uzziah's experience is one of humility. It is easy to forget that all we are and have, we owe to God. We did not get the truth ourselves, but the Lord sent it to us, and graciously opened our minds to receive it. There are millions in the world who know absolutely nothing about God's divine plan of the ages, so they just have to wait till the Millennial age, when all "the blind eyes shall be opened, and the deaf ears shall be unstopped, the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:6.) At that time, indeed, "the knowledge of the Lord shall fill the whole earth as the waters cover the sea," and that knowledge will mean peace, happiness and life to the human family.—Isa. 11:9; Hab. 2:14.

So, then, we must learn to walk very humbly before the Lord, and in the words of David we should pray, "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Secret sins are sins that exist chiefly in the mind; presumptuous sins are open violations of the divine law; and "the great transgression" would doubtless be taking the law of God completely in our own hands, which would be a most wicked thing to do.

QUESTIONS:

Describe the first part of Uzziah's reign.

What probably caused the king to be led astray?

Why is humility the best setting for all the virtues?

What is our present means of access to God?

In what danger are we from presumptuous sins?

What might "the great transgression" be?

**ISAIAH:
A LIFE DEDICATED TO GOD**

Sept. 3—Isaiah 6:1-13

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.

9 And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

GOLDEN TEXT: Here am I; send me.—Isa. 6:8.



ISAIAH was a prophet of God who set forth some great prophecies concerning the divine kingdom, and that contained in the sixth chapter of the book of Isaiah is one of them. This chapter records a vision of the Lord and His glory such as is given to but few to know. Clearly it was a vision of the Millennial age, for the Lord was highly exalted, His train filled the temple, and around Him stood the seraphims, each having six wings and crying, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

We know that nothing like this has as yet taken place. The earth today is not filled with the Lord's glory, but rather with Satan's glory. For the earth does not reflect the glory of truth and righteousness, justice and love, which will be the Lord's glory, but does reflect the so-called glory of strife and war, of ambition and pride, of that which poses for patriotism, but is more in the nature of hatred of the people of other lands. So then, by the conditions that obtain today we know that this great prophecy has not been fulfilled.

Having had a vision of the glorious righteousness and perfection of the Lord and of the divine rule of the future, Isaiah felt his own littleness, weakness and uncleanness. He said, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

And surely this is how all believers of the present time regard themselves after the Lord has shown them His righteousness and the perfection that He will require of all in due time. But as one of seraphim touched Isaiah's lips with a live coal, thus giving

him the quality of purity, even so has the Lord applied to His people power from off the great altar of the sacrifice of Jesus, and has given to them that wonderful thing called justification by faith, which is a standing of righteousness before God, so that now they are in a position to do something for the Lord that He will accept.

Then the Lord said, "Whom shall I send, and who will go for Us?" And the prophet replied, "Here am I; send me."

And that is what every truly consecrated person has said to the Lord throughout the Gospel age. Since the Lord through His Word has said, Who will go forth and do the witnessing work of the kingdom, each one of those who love Him has said, "Here am I; send me."

And the Lord accepted the offer. Yet He warned the prophet not to expect any great results. In fact, he foretold what most persons would regard as total failure. He said, "You will make the heart of the people fat, and their ears heavy, and will shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed."

And in a general way that is the effect the truth has had on the people of the world. And it has accomplished the divine purpose in taking out of the world the members of the true church; and, with regard to those who have faithfully given the witness, it has made them acceptable to God.

QUESTIONS:

How do we know that this prophecy of Isaiah relates to the future?

What was the smoke? What did the live coal represent?

How is the saying, "Here am I; send me," fulfilled in the church of God?

With what success have the Lord's people met in proclaiming the Gospel message?

How long is the work to go on?

A KING WHO REMEMBERED GOD

Sept. 10—2 Chron. 30:13-22

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month; and the priests and Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For the multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spoke comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

GOLDEN TEXT: Turn us again, O God, and cause Thy face to shine; and we shall be saved.—Psa. 80:3.



EZEKIAH was one of the best kings who sat upon the throne of Judah. This was the more remarkable because he was the son of King Ahaz, one of the very worst of kings. King Ahaz had encouraged idolatry in a large way, and his country had sunk to a very low condition in God's sight. Then came Hezekiah at the age of twenty-five, and at once he began a work of reformation throughout the entire realm.

The secret of Hezekiah's virtue probably lay in the fact that his mother was a godly woman. Her name, Abijah, means, "My father is Jehovah." And she named her son Hezekiah, which means, "Strength of Jehovah." In this connection we remember the Apostle's words, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." (1 Cor. 7:14.) So this indicates that the Lord is pleased to recognize the child as the offspring of the believing parent, and thus it comes under divine care, up to the age of discretion.

So, then, while Ahijah could not influence her husband for good, she could and did exercise a moulding effect upon the character of her son, and in this way she conferred a boon upon the entire kingdom, and furnished a good example for mothers ever since that time.

The restoration of the Temple to the divine service was celebrated by King Hezekiah, the city fathers, and by the princes of the nation with great zeal, for the whole nation evidently felt the need of a revival. Then the king sent messages to all Israel, bidding them come down to the feast of the passover in Jerusalem in the second month.

To day God's people commemorate the spiritual passover, or the passing over of the church of

Christ from a condition of death to one of life during the Gospel dispensation. As the Jewish passover was a joyful occasion, so also is the Christian's passover. As the Jews did away with idol worship, so the follower of the Master does away with all the creed idolatry of the "dark ages." And as leaven was put out of the homes of the Israelites, so must the people of God today put away sin in all its forms.

So there has been a great cleansing process going on. False, creedal conceptions of God have had to yield to the purifying power of the truth in the minds of believers. The great fact that "God is love" has shone out in the Harvest period of this age with great beauty, and has illuminated the true Temple class with the light of the Most High. God, indeed, wants a people cleansed from all iniquity and zealous of good works, and behind the operations of His Holy Spirit today is the good right arm of His omnipotence.

Let us, then, get rid of all leaven or corruption of every kind. "Blessed are the pure in heart, for they shall see God." Let us, then, seek to worship the Lord in "the beauty of holiness," "not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—Matt. 5:8; 1 Chron. 16:29; 1 Cor. 5:8.

QUESTIONS:

Tell of Hezekiah's work of cleansing the Temple.

What had evidently moulded the character of this king?

Why was the passover held in the second month?

What is the Christian's passover?

What idols must we overthrow?

What did leaven symbolize?

Why should there be great rejoicing among God's people today?

What is the Temple that is now being cleansed?

CHILDREN'S HOUR



The Birth of Jesus



HE birth of Jesus was the greatest event in four thousand years of the world's history," said Uncle Eb. "Had Jesus been just an ordinary man, born in the same way, His birth would not have been as great as it was. But Jesus was born by the power of God, called the Holy Spirit, and not like the other members of the human family.

"The Jewish people had looked forward to the birth of their Messiah for hundreds of years. They believed that this mighty One would deliver them from the power of their enemies and make of them a great nation—in fact, the greatest nation in the world, and that Jerusalem would then become the capital city of all the earth. Parents told this prophetic story to their children, and it was one of never failing interest. It helped to sustain them in a certain confidence in God amid all the trials and troubles through which they were called upon to go.

"The Prophet Micah had foretold that Christ should be born in Bethlehem of Judea. Now Bethlehem was only a small town; but, at times, great men have been born in very insignificant and obscure places. No doubt the people felt sure that they would know about the birth of Christ when it took place, because He was to become so great that the good news would be published near and far. But year after year passed by, and still the wondrous event did not occur.

"One night, however, something most marvellous did take place. Out on Judea's starlit hills certain shepherds were watching their flocks, as was the custom in eastern lands. These were very humble men, but men who, doubtless, had faith in the sacred Scriptures of the Jewish people, being Jews themselves. Possibly on this very occasion some of them were thinking about the various things that their prophets had written.

"And now a strange light appeared to them. It grew brighter and brighter, and shone round about them. And then suddenly there was an angel with them in their very midst. And the

angel said to them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a very large company of heavenly beings praising God, and saying, 'Glory to God in the highest, and on earth, good will toward men.'

"Well, just think how amazed the shepherds must have been. They said one to another, 'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.' So they hastened forth, and at length came to the place where the infant child, Jesus, lay in a manger.

"And how came Jesus to be in such a place as this? The fact is that Joseph and Mary, his espoused wife, had gone to Bethlehem to pay their taxes. Of course, they looked for some house in which to stay, but every house was fully occupied; so that is how it came to pass that Jesus was born in a manger.

"At this time, there also started wise men from the east to worship Jesus. No doubt these travelled a very long distance. They were guided by a star. Just what kind of star this could have been, I do not know. Some people think one thing, and others think another. But, at any rate, the star went before the eastern sages and led them till it came and stood over where the child Jesus was. And when they saw the star, they rejoiced with very great joy.

"And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh.

"Now the gifts that the wise men had brought to the infant Saviour had a meaning. Gold was the gift to a king, and the giving of this to Jesus meant that he was to be a king. Frankincense

was the gift of a sacrificing priest, for it was used in connection with the various sacrifices. So this revealed the fact that Jesus was to become a priest. Then myrrh was used in embalming the dead; so this pictured the future death of our Lord.

"After the eastern sages had departed, the angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the young child and His mother, and flee into Egypt and stay there until I bring you word: for Herod will seek to destroy the young child.'

"So Joseph arose and took the child and his mother by night, and departed into Egypt, and was there until the death of Herod; and in this way a certain prophecy was fulfilled which said, 'Out of Egypt have I called My Son.'

"After Herod was dead, an angel of the Lord appeared in a dream to Joseph, saying, 'Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life.' So Joseph, Mary and Jesus went back to the land of Israel, and took up their abode in the town of Galilee.

"Now then, that is the simple story of the birth of Jesus. And if any of you have some questions to ask, we might give the remainder of our time to answering them. How about you, John?"

"Did Mary, the mother of Jesus, know that He was to become Christ?" asked John.

"Before the birth of Jesus, an angel had appeared to Mary," said Uncle Eb. "And the Angel said to her, 'Hail; you are highly favored, the Lord is with you: you are blessed among women. For you shall bring forth a son and shall call His name Jesus. And He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of David forever; and of His kingdom there shall be no end.'

"Was Jesus really born on Christmas day?" asked Paul.

"Jesus was not born on the twenty-fifth day of December, which day we call Christmas," replied Uncle Eb. "We know that our Lord was born in the fall of the year. It had to be that way to fulfill prophecy. The month of his birth was probably October, but we are not told the day.

"Our Christmas is really borrowed from a heathen festival. On the twenty-fifth day of December a feast was held in honor of the Sun god, because, at that time the sun begins his return journey to the north. It was considered a great occasion, and in its celebration a tree was used. This was the Yule tree. It was an evergreen. Then a great log was carried into the house and burned in the

fire-place, and it was called the Yule log. Its burning was believed to represent the death of Nimrod, who had been a mighty hunter in his time. The people also thought that when Nimrod died, he became a god and had various gifts and favors to bestow upon those who believed in him. And that is how the presents came to be put upon the evergreen tree, which we call the Christmas tree.

"Well, Nimrod means nothing to us today, for the worship of this man is a false worship. He just died and went into the grave like any other man and did not become a god at all. So when Christmas day comes, we think about the birth of Jesus, not because He was born at that time, but because that event means so much to us. When I see a Christmas tree, I do not think about the heathen festival, but about the great tree of God's divine promise, and about the gifts that God will give to the people of the world in the Millennial age. That will indeed be the world's real Christmas, a time when people will have the gifts of peace, happiness and life presented to them; and these will all come because Jesus was born into the world and died on Calvary's cross and was raised from the dead and ascended into heaven.

"I used to think there was a Santa Claus," said Peter, "but one day the teacher in school told us that Santa Claus is just the spirit of Christmas. And, of course, I know now where the presents come from. And I like to get them too. Last Christmas I got a pair of new skates and boots, and the prettiest little black Pomeranian dog you ever saw. Sometimes I wish that Christmas would come twice a year instead of only once. But we nearly always have a Christmas tree at our house, because it looks so pretty with all its bright stars and fancy things. And we don't have to think about that old Nimrod when we see it, do we, Uncle Eb?"

"Not at all, Peter. If the rest of your brothers and sisters like to have the tree, and I see that you yourself have no objection, why, then the only thing to do is to make the best of it. And let it remind you of God's goodness in giving you so many nice things, and also of the many good things that He will give to the world in due time. And let us think of the wonderful being who came down from heaven and consented to be born as a little babe in a manger and grow up, and then die for us; and all this in order that we might obtain everlasting life at a future time. And with our minds on such great things as these, let us cherish in our hearts the spirit of thankfulness for the many blessings that God has bestowed upon us."

Talking Things Over



CONVENTIONS—PAST AND FUTURE

SPACE will not permit of our publishing reports of all the many convention gatherings that are arranged and held by the brethren—as much as we would like to do so. There is much of interest that can be said of even the smaller, local gatherings; and we are happy to have the friends write to us and tell us of their convention blessings, even though we are not always able to publish the reports. The reports of the Los Angeles and other gatherings, which follow, are published because of the wide-spread interest of the friends in these General Conventions—interest manifested by the attendance of friends from many different states, as well as from Canada:

BLESSINGS RECEIVED AT LOS ANGELES

THE MASTER promised that where “two or three” are met together in His name, for the purpose of glorifying Him and edifying each other, He would be in the midst; and when the Lord meets with His people there is sure to be a blessing for those who are in the proper heart attitude to receive it. There were considerably more than the required “two or three” who met in convention for four blessed days in Los Angeles—July 1-4. In fact, close to five hundred mingled their hearts together in praise, testimony and prayer during that happy period, making it, by the Lord’s grace, a convention that will live long in the memories of those privileged to attend.

Brother Jasper Wood, the first day’s chairman, suggested two important themes to be kept in mind as keynotes of the convention: first, praise to the Lord; and second, our responsibility with respect to the truth as a guide in our individual lives, as well as our privilege of sending it out for the guidance and blessing of others. The words of the hymn, “Send out Thy light and truth O Lord, let them our leaders be,” Brother Wood suggested, express well a principle that should be kept in mind, not only during the convention but at all times.

Brother Joe Brown gave the address of welcome, and when he finished there was no doubt in the minds of the friends but that they were really welcomed by the Los Angeles Ecclesia; and this warmth of feeling and good fellowship pervaded the convention from beginning to end. The first session opened with an address by Brother Robert Nash, who used as his topic, “Christian Privileges.” Among the “privileges” specially mentioned by Brother Nash, were those of spirit begetting and sonship, and prayer. Brother

Nash also emphasized the privilege of service, both on behalf of the brethren, and in bearing witness to the truth, as among the important privileges that should not be neglected by Christians who are desirous of growing “strong in the Lord.”

Brother Nash gave his talk on Saturday morning of the convention, and he explained that, according to the program, the friends were to be given the privilege that afternoon of distributing cards announcing the public meeting for Sunday afternoon, but that this would be changed because the Los Angeles brethren themselves had been so alive to their privileges that all of the fifty thousand cards available for the purpose had been put out before the visiting friends had arrived. This permitted all the brethren to enjoy the full program that had been arranged for Saturday afternoon, which consisted principally of an inspiring testimony meeting led by Brother Deppe of Phoenix, Arizona, and a timely talk by Brother A. I. Ritchie on the subject, “Coming in the Clouds.”

Saturday evening Brother L. H. Norby of Minneapolis, Minn., spoke on the subject, “Our Father’s Business.” Brother Norby stressed the importance of each one of the Lord’s people seeking to find that place in the Lord’s arrangements and service that divine providence indicates as being the one for him. He said that our efforts in this direction should be free from self-seeking, and with a willingness to face the facts of our abilities and opportunities as they really are, and not as we, according to the flesh, would like them to be. He reminded the friends that they should consider the vote of the ecclesia of paramount importance in matters of this kind. Brother Norby also advised the brethren to consider carefully all the Scriptures bearing on a point at issue, and to seek thus to get a balanced view of what the Lord requires in the way of service and devotion. His talk was timely and well received.

Sunday’s sessions opened with a testimony meeting led by Brother Beckman of Alton, Iowa. This was followed by a discourse by Brother Williams of Richmond, Calif., on the subject, “Patient Endurance.” As a result of hearing Brother Williams it was established in the minds of those present that patient endurance is a very necessary quality of Christian character, and that it is only unto those who “endure unto the end,” that the crown of life will be given.

Brother Williams was followed on the program by Brother Dimock of Menlo Park, Calif., who spoke on “Present Truth.” Brother Abrahamsen, the chairman

for Sunday, remarked in introducing Brother Dimmock, that the Sunday morning program might be called the California session of the convention in that both speakers were from this state. Brother Dimmock's talk was encouraging, and especially so in view of the fact that he has been rejoicing in present truth since 1906. He affirmed that in all the years he has been in the truth he has found nothing better—that it still satisfies his longing as nothing else can do.

Sunday afternoon was devoted entirely to the public witness, which was given in the Embassy Auditorium (formerly the "Trinity Auditorium."). As it was a holiday week-end, and thousands of the public had left the city, all the friends wondered whether or not many would be attracted to hear the message of the Kingdom, which was presented by Brother W. N. Woodworth under the topic, "The End of the World." It was a great joy to all, therefore, to see sixteen hundred people assemble in the auditorium, and to learn afterward that four hundred and sixty of them left their names for a copy of the booklet, "God and Reason."

An invitation was extended to the strangers to come to the regular meeting place of the convention on the following night and hear Brother Pollock speak on the subject, "Life After Death." Several hundred did return to this second public meeting of the convention, and again manifested enthusiasm in the message they heard.

On the closing day of the convention, in a question meeting, Brother Pollock made a very enlightening observation relative to the cost of securing a turnout at a public meeting as compared with twenty-five years ago. He related the fact that while the Embassy Auditorium had many times been filled in former days to hear the message of truth, that the amount and cost of advertising in the "good old days," was far in excess of what the Los Angeles Ecclesia had done on this occasion. He stated that for one meeting alone it was not unusual to spend \$1200.00 in advertising, distribute 100,000 to 200,000 circulars, and place a thousand or more window cards. And with this total amount of advertising they were well pleased, in former days, if the auditorium was comfortably filled.

But on this occasion, only a fraction of the above amount was spent for advertising; and only 50,000 house-to-house cards and 100 window cards were distributed, yet the results were the same. This comparison definitely proved that the people are at least as willing to attend public meetings today as they were at any previous time in the harvest period; and, without doubt, many who attended the convention were encouraged to renew their efforts in this direction in their home territory. Many at the Los Angeles convention felt that the object lesson of the public meetings both on Sunday afternoon and Monday evening, will encourage a wider witness for the truth in many places.

The first discourse Sunday evening was given by Brother E. H. Herrscher of Phoenix, Ariz., who spoke on the subject, "Earnestly Contend for the Faith." This talk, which was timely and to the point, took

the form of an examination of the radical departures from the truth by those now called "Jehovah's Witnesses." Many felt, after hearing this talk, that it had prepared them to be of help to their brethren who are confused by the many false theories now being presented. It was also an encouragement for all to realize afresh the beauty of the truth as we have learned it.

Brother Herrscher was followed on the program by Brother Edwin Procter of New Bedford, Mass., who spoke on the subject, "The Holy Spirit." Brother Procter outlined the manner in which the Holy Spirit has operated for the guidance of the Lord's people throughout the ages, and stressed the importance of giving strict heed to the leading of the Spirit at the present time. He contrasted the guidance of the Spirit with the fallen inclination to follow the desires of our flesh; or, to have "our own way," rather than to yield to the will of God.

Brother Fowler of Hawthorne, Calif., served as chairman for the third day, and also gave the opening talk on this day. His subject was, "What We Must Overcome." Brother Fowler took his lesson from the messages to the seven churches of Revelation, and urged the importance of overcoming as outlined in these messages in order to be assured of the blessings promised. Brother Williams of Richmond, Calif., followed Brother Fowler, giving his second talk of the convention, speaking on the subject, "The Path of the Just."

Monday afternoon's session was given over to a baptism talk, followed by an immersion service, at which two symbolized their consecration to be dead with Christ. Brother Woodworth gave the talk on Baptism, and prefaced his talk by relating briefly the experiences of Brother Gates of Memphis, Tenn., in sending out Consolation Cards, and the fact that through this effort some, particularly two sisters in Mississippi, had come fully into the truth, and have made a consecration of their all to the Lord, and are now waiting for an opportunity to symbolize their consecration. Brother Molenaar of Los Angeles, conducted the immersion service.

Many blessings were enjoyed during the final day of the convention. As on other mornings, the opening session was a testimony meeting led by Brother Dimmock. Then came the first discourse of the day, given by Brother A. Obenland of Cleveland, Ohio. Brother Obenland's subject was "The Tests of Discipleship." Among the "tests" to which he called attention were, love; loyalty to the truth; contending earnestly for the faith; and meekness in our endeavor to instruct others, especially those who are departing from the way of truth.

Brother Procter followed Brother Obenland on the program, and spoke on the subject, "If Ye Do These Things." His lesson was taken largely from the first chapter of Peter's second epistle. The important point stressed by Brother Procter was that we should be doers of the Word, and not merely hearers; for, it is only if we "do these things" that we may hope to have an abundant entrance into the Kingdom.

The Tuesday afternoon session was opened by a question meeting conducted by Brother Pollock. Brother Pollock explained that in answering the questions he was acting merely as spokesman for the Los Angeles elders, who, through a committee had gone over the questions and agreed on how they should be answered. In answering one of the questions Brother Pollock affirmed the fact that the elders of the Los Angeles class all held firmly to Present Truth as set forth in the Scripture Studies. He said that a number were present at the convention who did not agree with them doctrinally, but that most of these, he was sure, had come for a blessing and that they were most welcome.

Someone put in a question relative to the possibility that the six volumes of Scripture Studies would be republished. Brother Pollock expressed belief that practically all the brethren would rejoice to see the Scripture Studies republished. He suggested that if a sufficient number of friends were willing to order a set at a price above that which the edition will ultimately sell for, knowing that the extra amount is to go toward the cost of typesetting, etc., it would doubtless make possible the undertaking. He then asked for a showing of hands of those who would be willing to order one or more sets of the new volumes at \$5 a set, if such a plan were put into operation. Approximately 140 sets were thus tentatively ordered. The convention then passed a motion recommending that this plan be mentioned at other conventions. Many were afterwards heard to express the thought that the news of the possibility of republishing the Scripture Studies constituted one of the highlights in a blessed convention.

Brother Warren gave the last talk of the convention, using as his subject, "A Final Tribute." It was very impressive. Toward the close of his talk, as he was reminding the friends of the rich blessings of truth the Lord had given them through Brother Russell, the curtains at the rear of the platform parted, revealing a beautiful hand-painted portrait of the pastor. Naturally, when Brother Warren thus finished his talk, there was scarcely a dry eye in the audience. It is not that we worship Brother Russell, but simply that we appreciate what the Lord did for us through him, that we are glad to remember him in our feasts of love.

The convention finally closed with an old-fashioned "Love Feast" which defies description. It was a fitting climax to four days of feasting at the Lord's table of truth. The brethren separated, we believe, with a firmer determination than ever before to press on faithfully to the end of the way, to finally hear the "Well done" from the Master Himself.

THE SAN FRANCISCO CONVENTION

RICH were the blessings the Lord showered upon the brethren who gathered at San Francisco over the week-end of July 7-9. It was not a large convention from the standpoint of numbers, but the hearts of those who did attend were certainly enlarged by an indwelling of the Holy Spirit as they fellowshiped

with each other and listened to the messages of truth from the Word that were given by the various ones who served on the program. Convention interest was increased by the attendance of a number of friends from the East, who had journeyed to the West Coast to attend both the Los Angeles and San Francisco gatherings. Among these were Brother and Sister Negley of Canton, Ill.; Brother and Sister Beckman and son, of Alton, Iowa; and others. One of the unusual incidents of the convention was the fact that Brother Herrscher flew to it from Phoenix, Arizona, in order to be in time to take his place on the Saturday evening program.

A number of brethren who served on the Los Angeles program also served at San Francisco including Brothers Obenland and Procter, from the East; and Brothers Ritchie and Fowler, of the Los Angeles Ecclesia. Brother Williams of Richmond, Calif., who gave two helpful talks at Los Angeles, conducted a Berean Study on the subject of the Ransom and Sin-Offering, which proved to be very enlightening. Brothers Allen and Negley of Illinois; Dimock, Bender, Reynolds, Small, and Barfield of California; and Parsons of Salem, Ore., also had part on the program. Brother Bolger, publisher of the Berean Bible Student, while not taking an active part on the program, did much to make the visiting brethren at the convention feel that they were really welcome. In fact, all the brethren of the Bay City District, who sponsored the convention, constituted a very efficient welcoming committee, which had much to do with the success of the gathering.

The first day of the convention was styled "Faith Day." The closing discourse of this day was given by Brother Obenland, who spoke, very appropriately, on the topic, "Faith Without Works is Dead." Brother Obenland encouraged the friends to be faithful in letting the light of the Kingdom Gospel shine out for the blessing of others, and thus to demonstrate the reality of their faith in the message.

The second day was styled "Hope Day." The closing discourse of this day was given by Brother Herrscher of Phoenix, Ariz., who discussed, much to the edification of the brethren, many of the divine promises relating to natural Israel, and the hope these promises give us on their behalf. Brother Herrscher emphasized the fact that God will fulfill His promises to Israel irrespective of the attitude of Great Britain, or of what other nations may do about it.

The third and last day we entitled "Love Day." The closing talk was given by Brother Procter of New Bedford, Mass., who used as his subject, "Love, and More Love." It was a fitting conclusion to what all agreed, was a spiritually profitable gathering of the brethren. At the close of Brother Procter's talk the friends found it difficult to separate; and the many expressions of "God bless you," and "Please pray for us," betokened the deep feelings of brotherly love which had been engendered by the three days of feasting on the spiritual things that the Lord had poured out for His people at San Francisco.

THE DETROIT CONVENTION

CONVENTION seasons are looked forward to with great interest, and many are the preparations made in advance for the comfort and well-being of those privileged to attend. All too soon, the mountain-top experiences are over, and nothing remains but the fragrant memories of united fellowship at Jesus' feet.

This was the experience July 1-4 at Detroit. Looking back on these days one seems to see a greater spirit of unity displayed; a greater desire to be real and true in one's relationship to the Lord, the Truth, and the Brethren. The number attending was in excess of that anticipated, there probably being 275 brethren present all told, although not all at any one meeting.

There was a special service on Sunday morning devoted to a children's class explaining and discussing the Divine Plan of the Ages. These youngsters sat on the platform and presented a picture of the Divine Plan that made many older friends wish they could explain it as clearly. The teacher of these children deserves a lot of credit for work well done.

The following is a letter from the class Secretary in which he says:

"Dear Brethren: The Detroit Annual Convention for 1939 is now over and happy indeed are the recollections that remain. The attendance this year was larger than usual and abundant evidence of the Lord's spirit was manifest all around.

All the discourses were inspiring and it is our hope that the rich and precious thoughts will remain with us, enriching our lives and ennobling our Christian character, bringing us into that closer relationship with the Heavenly Father that we all so desire. Six dear ones symbolized their consecration by water immersion, thus stimulating the hearts and minds of those witnessing the service as they saw them go down into the waters of death and arise to walk in newness of life in Him. Our purpose is that they may faithfully carry out that covenant of sacrifice and hear those words, 'Well done, good and faithful servant.'

"The Public Meeting was very well attended and Brother Muir gave an exceptionally fine talk. Over 300 were present, among them the minister whose Church we rented for the baptismal service. Forty-two names were sent in with requests for free literature.

"The Wednesday night prayer meeting following the convention gave much evidence of the close attention to the convention talks and of appreciation of the Lord's goodness in bestowing so many blessings upon us. All present gave evidence of a desire to live closer to Him.

"It was indeed a fitting climax to the four wonderful days of feasting at the Lord's table. We wish to thank you dear ones for help and cooperation in the sending of speakers and generally helping to make the convention a success.

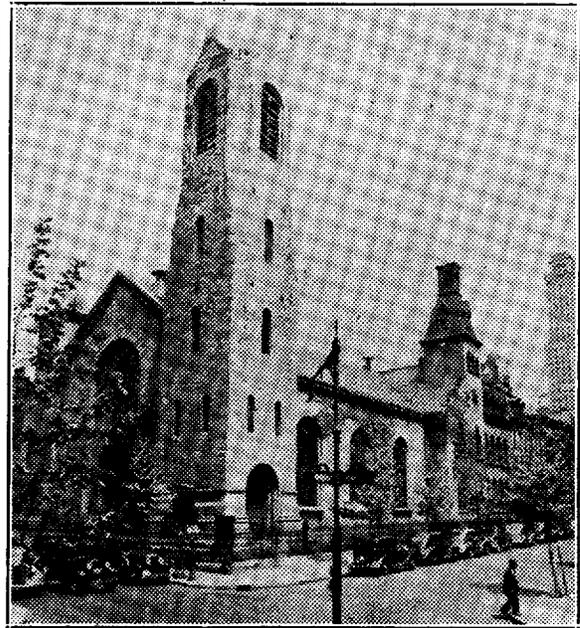
"Our appreciation too, goes out to those who attended from near and far, whose fellowship we enjoyed and whose hopes and aims we share. Yours in His service, M. Hogg, Sec'y, Detroit Ecclesia."

FUTURE GENERAL CONVENTIONS

THE 1939 convention season is not yet over. In addition to the General Convention at Epworth Forest, which will be in session or past, by the time this issue of The Dawn reaches its readers, there are still the Labor Day gatherings at Minneapolis, Minn.; Saginaw, Mich.; and Brooklyn, N. Y. There are also the annual gatherings at Pittsburgh, Pa., and St. Louis, Mo., which, if the Lord wills, are to be held in October. All of these, as well as a number of more local gatherings, are announced on page 33. Following is a more detailed account of plans and prospects relating to the Labor Day Convention in Brooklyn:

"All arrangements are well under way to make this year's convention in Brooklyn a truly fine one in every way.

"The convention spirit gained from the numerous gatherings through the summer from West to East will have accumulated such momentum as to make this assembly of the Lord's people a 'peak' event of the year.



Church of the Pilgrims, Brooklyn, N. Y.

.. "Brethren of outstanding ability have been invited to serve as speakers for the convention. A well balanced program, with ample opportunity for an expression from all, is being planned

"As has already been stated in these columns, the sessions of the convention will be held in the spacious and restful main auditorium of the Pilgrim Church—a picture which appears herewith. Music from the

fine organ will be heard at most and perhaps all of the meetings.

"Many of the friends will want to combine with the convention a visit to the New York World's Fair. Railroad and bus fares are low and we wish to assure all the friends everywhere that, contrary to impressions that have gone forth from this vicinity, there is no unusual discomfort due to large crowds of people. Auto travel is practically normal, hotel and room rates are reasonable and food prices are just as at any other time.

"There are ample rooming and eating accommodations near our convention auditorium.

"It is expected that our printed programs will be ready and available not later than August 15th. May all who can, come to this spiritual feast to gain encouragement and strength to continue in the narrow way. For further information regarding the Labor Day Convention in Brooklyn address the class Secretary, Mr. William Josiah, 117-34 123rd St., South Ozone Park, L. I., N. Y."

COMING CONVENTIONS

EPWORTH FOREST, Lake Webster, Ind., Aug. 2-6. Great enthusiasm is being manifested on behalf of the Midwest General Convention at Epworth Forest, and from present indications there will be a record attendance. Through lack of space in the July issue we had to omit the list of speakers. The following Brothers will take part: C. A. Sundbom, L. F. Zink, A. Obenland; E. G. Wylam; H. W. Deming; Leo Poskonka; Casimir Lanowick; Ray Krupa; John T. Read; W. A. Poe; D. J. Morehouse; S. C. DeGroot; A. P. Johnson; Horace K. Blinn; W. A. Buhl; W. J. Seikman; W. J. Hollister; H. E. Deitrich; Irving C. Foss; L. H. Norby; A. Newell; P. Kolliman; Norman Woodworth; G. Kendall; A. L. Muir; C. W. Zahnow.

Should friends find it necessary to stop over in Chicago on way to the Convention, arrangements have been made with the Y. M. C. A., Hotel, 826 S. Wabash Ave., for accommodations ranging from \$1.00 to \$1.25 per day per person. In making reservations please state that you are a delegate to the General Midwest Bible Students' Convention at Epworth Forest, Ind.

Plenty of accommodation at Epworth is assured in tourist homes, houses and hotels in the vicinity. Those who plan to stay in cottages or dormitories on the grounds should remember to bring their sheets, pillow slips and a blanket.

LINCOLN UNIVERSITY, PA., Sunday, Aug. 20. This is the annual gathering held on Brother M. L. Ritchie's farm. Most of the friends in the territory will know how to reach the farm, but those desiring further information can obtain same by writing to Brother Ritchie, Lincoln University, Pa. A cordial invitation is extended to all.

SAGINAW, MICH., Aug. 12, 13. The friends in Saginaw wish to make special announcement of their monthly convention, for which they are planning an exceptionally interesting program. The Saturday sessions will be at 3418 Sheridan Road, and on Sunday, at 311 N. Jefferson. Further details may be obtained from the secretary, Mr. C. A. Sundbom, R. F. D. 1, Saginaw, Mich.

WILKES-BARRE, PA., August 12, 13. While this is a convention of the Polish friends primarily, arrangements are being made for some talks by English speaking brethren on Sunday for the benefit of many who understand English. Therefore, all are cordially invited to attend. All sessions will be in the P. O. S of A. Hall, 48 Main Street, Nanticoke, Pa. For further details, write the secretary: Miss G. Folcik, 76 Brook St., Wilkes-Barre.

BROOKLYN, N. Y., Labor Day Week-End. Plans for this general convention are going forward, and full details will be announced in the August issue of Dawn. All sessions will be held in the Church of the Pilgrims, 109 Remsen St., Brooklyn. Class Secretary, Mr. W. Josiah, 117-34 123rd St., S. Ozone Pk., Long Island, N. Y.

Detroit Junior Convention, Labor Day Week-End. This convention starts at 10:30 Saturday morning and closes about 3 o'clock Monday. All sessions will be held at the Y. W. C. A., 2230 Witherell at Montcalm. The secretary writes: "We want to stress the fact that even though this will be a Junior Convention, we cordially and heartily invite those bent with age and mellowed by years of service in the Truth... secretary, Mr. Frank Niemczak, 5808 Lawndale, Detroit, Mich."

MINNEAPOLIS, MINN., Labor Day Week-End. Convention begins 7 P. M., Sept. 2nd. A fine group of visiting speakers, including Brothers Ben Hollister of Chicago, Arthur Newell of St. Louis, A. L. Muir of St. Petersburg, Fla., G. W. Wilson of Pittsburgh, Pa., and E. G. Wylam of Chicago. Visiting friends should communicate with the secretary, Bro. L. H. Norby, 6804 Third Ave., S. Minneapolis, Minn., regarding accommodations or other information.

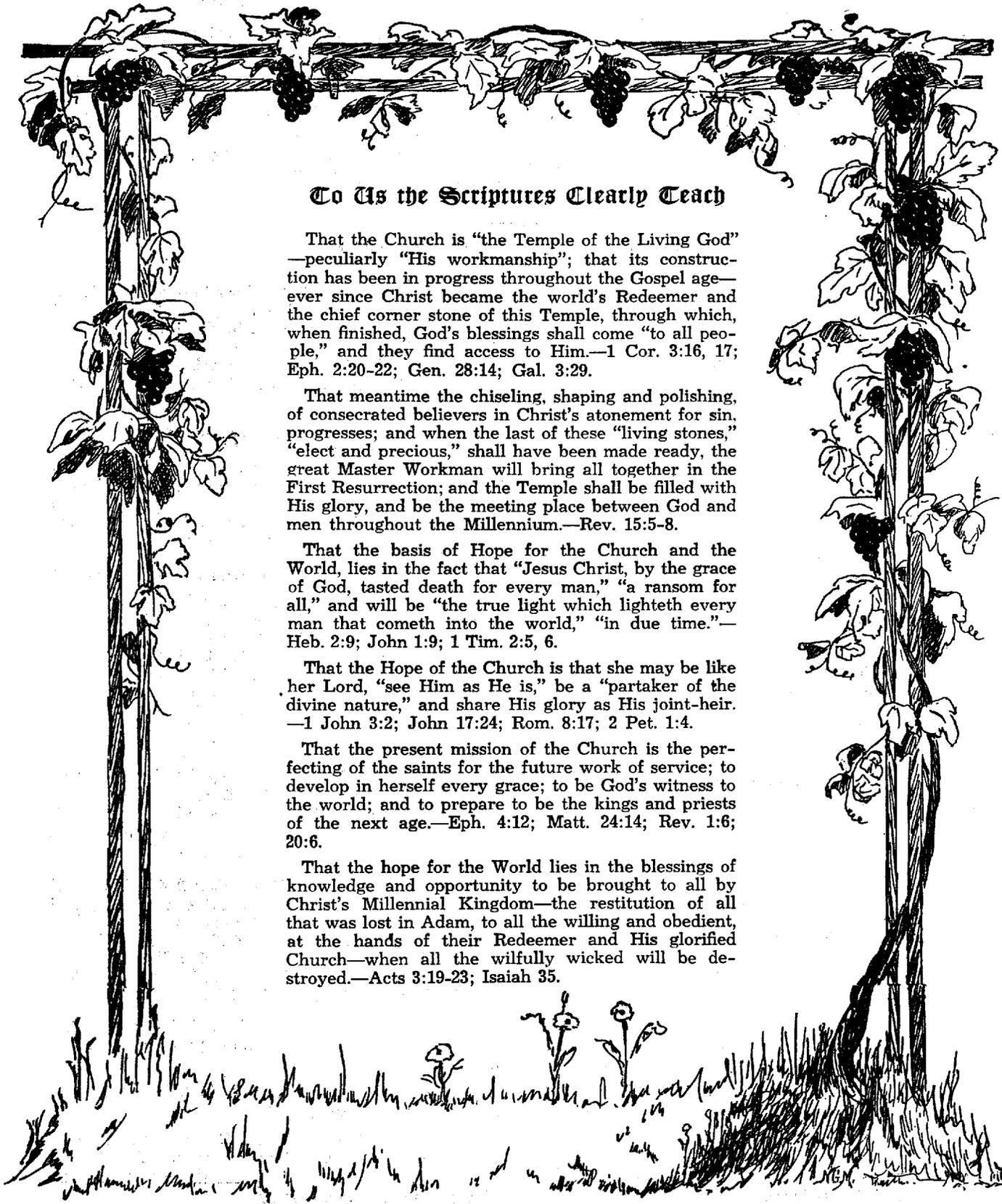
SAGINAW, MICH., Labor Day Week-End. The Saginaw brethren are looking forward to this gathering with happy anticipation. Further details will be announced in September issue. Class Secretary, Mr. C. A. Sundbom, Route 1, Saginaw, Mich.

VANCOUVER, B. C., September 2-4. "As usual we are looking forward to this gathering with joyful anticipation, realizing the blessedness of assembling with those of like precious faith. Brother Edwin Procter is on the programme and will address the public. Light meals will be served and all sessions will be held in Victory Hall, 535 Homer St."

Milwaukee Junior Bible Class, October 29. Arrangements for this convention are progressing. More details later.

ST. LOUIS, MO., October 7, 8. Details of this gathering will be announced later.

PITTSBURGH MEMORIAL CONVENTION, Oct. 20, 21, and 22 are the days chosen for this Annual General Convention. Keep these dates in mind, and plan to attend. Details later.



To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.