



**THE PHILOSOPHY OF THE SIN-OFFERING**  
**THE SECRET OF AN OVERCOMING LIFE**  
**FRUITS OF THE CHRISTIAN LIFE**

# 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 H. E. ANDERSON**  
Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . July 23

**BROTHER W. T. BAKER**  
Paterson, N. J., Y. M. C. A., Ward & Prince 3 P. M. . . . . July 16  
Philadelphia, Pa., Y. M. C. A., 18th & Arch Sts. 3 P. M. . . . . 23

**BROTHER T. E. BARKER**  
New Bedford, Mass. . . . . July 8, 9  
Worcester, Mass. . . . . 16  
Lynn, Mass. . . . . 23  
Boston, Mass., 30 Huntington Ave., 3 P. M. . . . . 30

**BROTHER GIDEON BEILER**  
Lancaster, Pa. . . . . July 9  
Hazelton, Pa. (Convention\*) . . . . . 30

**BROTHER FRED BRIGHT**  
Buffalo, N. Y. . . . . July 2  
Tonawanda, N. Y. . . . . 3  
Philadelphia, Pa., Y. M. C. A., 18th & Arch Sts., 3 P. M. . . . . 9  
Norristown, Pa., Wildman's Hall, 8 P. M. . . . . 9  
Pittsburgh, Pa., 610 Arch St., N. S., 3 P. M. . . . . 30

**BROTHER DAVID DINWOODIE**  
Scranton, Pa. . . . . July 23

**BROTHER EDWARD FAY**  
Detroit, Mich. (Convention\*) . . . . . July 1-4  
Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . 16

**BROTHER A. C. FREY**  
New Haven, Conn., 19 Elm St., 10:30 A. M. . . . . July 16  
New London, Conn., Y. M. C. A. 3 P. M. . . . . 16

**BROTHER E. H. HERRSCHER**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4

**BROTHER WILLIAM HOLLISTER**  
Boston, Mass., 30 Huntington Ave., 3 P. M. . . . . July 23

**BROTHER G. S. KENDALL**  
Pittsburgh, Pa., 610 Arch St., N. S. . . . . July 2

**BROTHER PETER KOLLIMAN**  
Baltimore, Md., 4 W. Eager St., 3 P. M. . . . . July 23  
Conowingo, Md. . . . . 23

**BROTHER E. R. MAC JILTON**  
Duquesne, Pa. . . . . July 2  
E. Liverpool, Ohio . . . . . 9

**BROTHER OSCAR MAGNUSON**  
Reading, Pa., Stauffer's Hall, 3 P. M. . . . . July 2  
Mt. Kisco, N. Y., Valley Ridge Farm . . . . . 16

**BROTHER M. C. MITCHELL**  
Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. . . . . July 9

**BROTHER A. L. MUIR**  
Detroit, Mich. (Convention\*) . . . . . July 1-4  
Washington, D. C. . . . . A. M. . . . . 9  
Baltimore, Md., 4 West Eager St. . . . . 3 P. M. . . . . 9

**BROTHER A. L. MUIR**  
Chester, Pa. . . . . 15  
Denton, Md., 3 P. M. . . . . 16  
Wilmington, Del., 907 Tatnall St., 7:30 P. M. . . . . 16  
Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. . . . . 23  
Hazelton, Pa. (Convention\*) . . . . . 30

**BROTHER E. E. NASH**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4

**BROTHER G. E. POLLOCK**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4

**BROTHER EDWIN PROCTER**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4  
San Francisco, Calif. (Convention\*) . . . . . 7-9  
Paso Robles, Calif. . . . . 11  
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Los Angeles, Calif. . . . . 3 P. M. . . . . 30  
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Los Angeles, Calif. . . . . 2  
Fresno, Calif. . . . . 4  
Stockton, Calif. . . . . 5  
Oakland, Calif. . . . . 6  
San Francisco, Calif. . . . . 6  
Sacramento, Calif. . . . . 8

**BROTHER A. I. RITCHIE**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4

**BROTHER M. A. STAMULUS**  
New Haven, Conn., 19 Elm St., 11 A. M. . . . . July 2  
New London, Conn., Y. M. C. A., 3 P. M. . . . . 2

**BROTHER C. A. SUNDBOM**  
Montreal, Que. . . . . July 2  
Burlington, Vt., . . . . . 3  
Bangor, Me. . . . . 4  
Boston, Mass., 30 Huntington Ave. . . . . 5  
Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . 9  
Rochester, N. Y. . . . . 10

**BROTHER E. WALTERS**  
Rheems, Pa. . . . . July 16  
Hazelton, Pa. (Convention\*) . . . . . 30

**BROTHER W. N. WOODWORTH**  
Los Angeles, Calif. (Convention\*) . . . . . July 1-4  
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**BROTHER GEORGE M. WILSON**  
Detroit, Mich. (Convention\*) . . . . . July 1-4  
Saginaw, Mich., . . . . . 9

**BROTHER C. W. ZAHNOW**  
Detroit, Mich. (Convention\*) . . . . . July 1-4

\*See Convention Announcements on page 33

## THE NEW HYMN BOOK

We are glad to announce that work is progressing rapidly on the Hymns of Dawn (without music), and we expect to be ready to fill orders by about the 25th of this month. The book will be printed in good readable type, and bound in limp cloth of maroon color. Single copies will sell for fifteen cents, but in lots of ten, or more, the price will be at the rate of ten cents each. These prices are postpaid. Orders will be accepted now and filled as soon as books are ready.

## THE NEW BIRTHDAY MANNA BOOK

We are glad to announce that work on a new edition of the original Birthday Manna Book is going forward. It is expected that these books will be ready by the first of August. Details as to size, binding, price, etc., will be announced. D. V., in the August Dawn.

## 3-MONTHS TRIAL SUBSCRIPTIONS

Friends interested in passing along the blessings of The Dawn to other Bible Students are invited to send in names and addresses of such, and we will be glad to enter same on the 3-months free trial subscription list. The number of names sent in need not be limited.

# The DAWN

*A Herald of Christ's Presence*

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One Dollar a Year

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## NEXT MONTH

### THE PRAYERS OF CHRIST

The prayer life of the Master should serve as a guide to the Christian relative to the importance of prayer as well as the proper use of this blessed privilege of communion with the Heavenly Father. This article is a fitting sequel to the one appearing in this issue on examples of prayer in the Old Testament.

### THE LARGER MEANING OF LIFE

"For me to live is Christ," said the Apostle Paul. None but the Christian can appreciate the significance of these words, and rejoice in the blessings of a life fully devoted to God, and fully resigned to His providential overrulings. This article seeks to analyze the implications of such a consecrated life.

### HOPE OF UNIVERSAL PEACE

This is a time spoken of in prophecy in which there is a cry of "Peace, Peace," yet there is no peace. The Bible, however, also tells of a time when there will actually be peace—universal and lasting peace. This article will call attention to some of the many promises of God bearing on this subject.

### CONVENTION REPORTS

It is hoped that brief reports of the Western Conventions being held this month, as well as of the Detroit Convention, will be available for the August issue.

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# NEWS and VIEWS

## THE DEED TO PALESTINE

MANY students of prophecy who have been watching the rapid growth of Zionism during the last twenty or more years are inclined to be puzzled by the recent setback in the Zionist project of establishing a homeland for the Jews in Palestine, occasioned by what is referred to as the British "White Paper," a document outlining Great Britain's new policy in the Holy Land. In brief, this new policy is just about a complete repudiation of the Balfour Declaration, power to enforce which was given to the British under a mandate from the League of Nations. Under the terms of the mandate Great Britain undertook to guarantee to the Jewish people the right to establish a national homeland in Palestine, and during the last twenty years, as all know, marvelous progress has been made in this direction. But now, from the human standpoint, it would seem that much that has been accomplished will fail of its intended purpose, and that Zionism, so far as its efforts in Palestine are concerned, is liable to go into decline.

Briefly, while Britain's "White Paper" policy will permit a further limited immigration of Jews to Palestine during the next few years, it finally leaves the matter in the hands of the Arabs to decide, in that they, under its terms, will continue to maintain a three-fourths majority of the dwellers in the land. Feeling as they do toward the Arabs, naturally the Jews do not expect any favors from them, hence view the "White Paper" arrangement pessimistically, and with a great deal of disappointment. Figuratively speaking, Zionist Jews the world over are "up in arms" against the new arrangement. Indeed, in Palestine itself, there has been some literal fighting over the issue between Arabs and Jews.

As students of the prophecies, and having faith in the divine plan, we need not be concerned about the ultimate outcome of the Zionist cause. After all may it not be that the Lord desires us to realize more fully than we have in the past the fact that He is the one who is to guarantee Israel's position in Palestine, and not the British Empire? Throughout the ages, God has overruled in the affairs of nations in order that His purpose might be carried out through them, and doubtless He did this in connection with the

Balfour Declaration, which gave Israel such a head start in rebuilding the Promised Land. But now we are living at the very end of the existence of the kingdoms of this world, consequently, any declarations or treaties made by them could not be of a lasting nature. God, on the other hand, is building for eternity. The final establishing of Israel in Palestine must therefore be guaranteed by an authority that will outlive that of the British Empire; namely, Divine authority. Just as Palestine was promised to Israel long before Great Britain existed; so Israel will ultimately possess the land, not because of the Balfour Declaration, but because of God's decree.

The recent trying experiences of the Jews the world over, climaxed as they have been by the White Paper outline of Britain's new policy concerning Palestine, are causing many Jews to awaken to the fact that they need to turn their eyes more in the direction of the God who promised them the land, and not to depend so much upon the tottering nations of earth to fulfill their promises to them. This expression of deepening faith in the promises of God was voiced by a number of New York Rabbis recently in their services celebrating the "Feast of Weeks." Warnings to the British Government were given by several of them that the Jewish deed to Palestine did not come from the Balfour Declaration but from the Bible. Rabbi Louis I. Newman, preaching at Congregation Rodolph Sholom, on West 83rd Street, New York City, said:

"Zion is not forever beyond redemption because one British government has sought to write finis to a declaration which has its roots in the Divine Writ of the Bible. Though the horizon of Jewish life is dark indeed, we are determined not to let misfortune overcome us." He added, "...For the religious Jew, no 'White Paper' can seal the doom of Palestine as a national Jewish Homeland."

Rabbi Joseph H. Lookstein, of Congregation Kehilath Jeshurum, Park Avenue and Eighty-fifth Street, said:

"The Bible, not the Balfour Declaration, is our deed to the Holy Land. Recorded to all eternity in the Book revered by Christians and Jews is God's pledge to our first patriarch that the land which He showed him would be given to him and to his seed forever. This divine pledge can never be countermanded by a colonial minister."

Dr. Israel Goldstein, in his sermon at the Congregation B'Nai Jeshurum, Broadway and Eighty-sixth Street predicted that:

"In twenty-five years sword-rattling and swash-buckling fuehrers will be remembered as a nightmare is remembered after the awakening. Meantime, our children, before they get to the denouement of the drama, will probably have to pass through terrible tribulations, and the world will be shaken by wars and struggles on national, political, and economic fronts."

From these expressions by leading Rabbis, we can see that the experiences God is now permitting to come upon the Jews are already beginning to effect them in a wholesome manner. While it is not possible to forecast the speed with which Jewry will be brought to realize their need of God, and to a place where they will accept and rejoice in the presence of their Messiah, yet from what is already developing, it is not difficult to see how the trying experiences of Jacob's Trouble will finally have this desirable effect; and seeing this, we can understand why the Lord is beginning to remove the human prop upon which they have been depending in connection with their efforts to rebuild a national homeland in Palestine.

#### PAPACY

POPE PIUS is reported as making efforts to have Prime Minister Neville Chamberlain, of Great Britain, call a four-power conference, excluding Russia, according to Herbert L. Matthews, *New York Times* correspondent in Rome. All other conditions being equal, Papacy no doubt would rather see the world at peace than embroiled in a war, but her present reported efforts for peace do not seem wholly consistent when viewed in the light of her activities in connection with Spain and Ethiopia. Many thinking minds in the world are noting this fact, and no doubt it is because of this that the Catholic influence is not what it once was.

Both the Archbishop of Canterbury and the Pope have been urging their followers to pray for peace, the Pope stressing particularly that little children should do a lot of praying. It seems that the Archbishop drew up a resolution calling upon all Christians the world over to pray for peace, and that in this resolution he mentioned a similar effort by the Pope, referring to the Pontiff as "His Holiness." Dr. E. W. Barnes, Anglican Bishop of Birmingham, England, doesn't like the idea of thus ascribing holiness to a man, and said so. He insists that no man is holy, although, he said, "some may be gracious."

Dr. Barnes is one who doesn't seem to take much stock in the Pope's efforts for peace. In his

statement he reminds us that Papacy used all possible diplomatic skill to encourage the success of General Franco in Spain. He mentioned specially the futile efforts that were made to induce the Pope to condemn certain actions by Franco's Moorish troops. We quote Dr. Barnes in part:

"When the Abyssinians were overwhelmed by poison gas, it was proclaimed by triumphant masses in Italy," Dr. Barnes asserts. "But these masses were not condemned by the Pope of that day, nor by his Secretary of State, who is now enthroned at the Vatican. When the dictator of Italy on Good Friday morning launched an attack on Albania, did the Pope indignantly protest against such a misuse of a sacred day? There was no protest."

This was rather strong talk to come from an Anglican Bishop at a time when the Archbishop of Canterbury was trying to flirt with the Pope to bring about a concerted effort for peace in which the forces of Catholicism and Protestantism, it was hoped, would join, so the Archbishop was quick to retort, saying:

"I hope that what has been said will not attract any attention. It is obviously desirable to be as courteous as we possibly can. I hope we shall be very ready to express our thankfulness that the call which was initiated by myself proved to be quite independent but spiritually in real association with the prayers asked from his own flock."

However, Dr. Barnes' protest did attract enough attention to cause a change in the wording of the resolution from the form it was suggested by the Archbishop to one in which the Pope was placed in a secondary position to that of the Archbishop.

It is becoming increasingly difficult for Papacy to sail the stormy seas of international politics. While the Pope would like to do something to unite England and Germany in a solid block against Russia, fearing, as close observers indicate, that Russia and Germany may otherwise ultimately form an alliance against the rest of Europe, and in fact the world; yet Papacy is not faring so very well under the present German set-up, as news reports from time to time reveal.

A dispatch to the *New York Times* explains that Catholic Church authorities in Austria have been notified that all changes in the personnel of the clergy in the future is to be subject to the approval of the National Socialist party. This means that the Church will not be permitted any longer to appoint priests or higher dignitaries without first submitting a list of proposed candidates to Nazi Party authorities. The party also reserves for itself the right to pass on candidates for theological and religious orders.

Theoretically, this means that now the Nazi party in Austria has complete control over the activities of the Catholic hierarchy and the fu-

ture of the Church within the Austrian border. It can not only prevent the appointment of priests and bishops whom it considers undesirable, but it can also curtail the number of theological students who are to fill the ranks. The dispatch adds that Catholic authorities are to seek the advice of the Vatican as to what to do about it; but apparently there isn't much the Church can do about it except to submit to the inevitable. This same dispatch to the *New York Times*, adds:

"The National Socialist regime in Austria has been gradually swallowing the enormous wealth of the Catholic Church. Priests have been arrested. Sermons have been censored and regulations covering religious teachings imposed. Dispatches from Vienna last January told of complete inventories being taken of all property belonging to monasteries and religious foundations, including libraries and pictures. At that time, nuns in two large convents in that preponderantly Catholic country were compelled to liquidate their convents and schools and turn them over to Nazi workers' organizations.

"The Catholic Church was once the largest landowner in Austria and its present possessions are estimated at not less than \$100,000,000. In the last year, government commissioners have been appointed to control the properties and financial administration of all the larger monasteries. These monasteries have not been confiscated in the literal sense, because the monks and abbots have been allowed to remain in them. However, it is believed certain that control of their art treasures and real estate will never revert to them. Religious schools have been closed and many of the buildings transformed into army barracks or military training centers of various kinds."

Up until the time that Germany took over Austria and made it a part of the German Reich, Austria was probably the strongest remaining Catholic country in the world, apart from Italy. It is therefore most significant to note the speed with which Catholic interests in Austria are now being liquidated under the Nazi regime. The Pope will continue to do all he can to prevent the further spread of Bolshevism in the world, but in doing so he is merely putting up a defense against the lesser of two formidable enemies of Catholicism, in the hope, perhaps, that through strategy, flattery, or otherwise, he may induce the Nazi officials finally to be good little boys. Meanwhile, those who have put their trust in Papacy, are standing afar off, and the wails of their mourning is being heard louder and louder, as they see the falling of that "great city" that has in the past ruled over the kingdoms of the world.

#### THE GREAT REVOLUTION

FROM time to time it has been noted in these columns that whether war comes or not, the economic conditions of the world today are such that the very foundations of civilization are tottering to their fall. The tremendous unemploy-

ment problem we have in America would be equally as menacing in Europe were it not that the European countries have taken up a considerable of the slack by establishing large standing armies. Much criticism has been heard in this country over the alleged dilatory methods of the W. P. A. in permitting so many of the men employed to "lean on their shovels." But after all we in America should be very thankful that so many of our people are leaning on shovels rather than on guns. At least, the W. P. A. workers are producing something of lasting value, either in the form of roads, or public buildings, or parks; but the war machines of Europe produce nothing—but fear and distress.

Mr. H. G. Hobson, writing in the *London Daily Herald*, a labor paper, calls our attention to the fact that in spite of England's unprecedented preparations for war, employing many thousands of men and women, there are still 1,500,000 unemployed in that country. He goes on to show how this number would be greatly increased if war does not come, saying:

"If we escape war, our industrial system must be badly shaken at the price of universal privation and misery; if war supervenes, I do not hesitate to assert that Capitalism must collapse. No conclave of philosophers, economists and quidnuncs is needed to confirm this; it is as palpable as it is imminent."

Making allowances for the fact that Mr. Hobson is writing from the standpoint of a Laborist, it nevertheless remains that with or without war, all the foundations of the old order are being shaken, and that only from the standpoint of divine prophecy can one look into the future with a spirit of optimism, for the same prophecies which outline this overturning of the "present evil world" also assure us of the establishment of a new one "wherein dwelleth righteousness." That will be the real "world of tomorrow," the blessed arrangements of which will not be left in the hands of imperfect, selfish men, but will rest upon the shoulders of one who will rule in righteousness and justice.—Isaiah 9:6, 7.

#### FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

- "The Coming World Dictator"
- "Coming Back From Hell Soon"
- "Calamities — Why Permitted"
- "The Hope of Universal Peace"
- "Do You Know?"
- "Where are the Dead?"
- "Earth's Coming Glory"
- "What Is the Soul?"

# The Christian Life

## Fruits of the Christian Life

2 Timothy 1:7



THE individual's full consecration of every talent, power and opportunity is Scripturally called "death," because the will has died, self-will has gone, and the Lord's will has been accepted in its stead. Since the will is the real ego, the real person, the thought is that the old ego, will or person has died, and that the new creature, having no will of its own, but being wholly in subjection to the Divine will as expressed in Christ, who is the head of this body, has come into control. Whoever has a will of his own properly may be considered an individual; but whoever has dropped his will and accepted instead of it the will of another, has deceased or, figuratively has died as an individual. For instance, in 1 Corinthians 12, the Apostle declares that the entire Christ is one body of many members; and that the will resides not in the members but in the Head. He concludes, therefore, that such as have made this consecration will be dead to the will of the flesh, and should just as realistically reckon themselves as members of Christ, risen to walk in newness of life.

"The church, which is His body," began its history and development at Pentecost in the form of an Ecclesia, at which time we read, "there were added about three thousand souls." Added to whom? we naturally ask. And the King James translators have answered our question by inserting in italics "unto them." And when, a few verses further on in the same chapter we read: "And the Lord added to the church daily such as should be saved," we need to be reminded that the words "to the church" are spurious. Such interpolations only tend to mar the beauty of the real thought. "And believers were the more added to the Lord." (Acts 5:14.) "And much people was added to the Lord." (Acts 11:24.) This is the language of inspiration: not the mutual union of believers, but their divine co-uniting with Christ, is the thought.

When we inquire as to the method of entrance into this Ecclesia, the Apostle informs us: "For in one spirit were we all baptized into one body." (1 Cor. 12:13, see *Diaglott*.) This baptism in water is only an outward symbol of the inward grace, for observe the identity of form between



the ritual and the spiritual: "I indeed baptize you in water, . . . but He that cometh after Me . . . shall baptize you with the holy spirit and fire." (Matt. 3:11.) From the testimony of Scripture, it seems clear that the baptism of the Holy Spirit was given once for the whole Church at Pentecost, as shown, for example, in that beautiful illustration of the precious ointment poured on Aaron's head at his consecration and which ran down in rich profusion upon his body and priestly garments. —Psa. 133:1-2; Acts 10:38; John 1:33; Heb. 1:9.

### APTNESS OF BODY ILLUSTRATION

It is remarkable how exact is this figure of the body, which is employed to symbolize the church. In the human system life and death are constantly working together. A certain amount of tissue must die every day and be cast out and a certain amount of new tissue also must be created and nourished daily in the same body. Arrest the death process, and it is just as certain to produce disorders as it would be to stop the life-process. So the church must die daily in the fulfilment of her covenant by sacrifice, as well as live daily by walking in newness of life and after the Spirit.

Comparatively few realize to what extent we have the forming of our own characters, to what extent our minds, our affections, are gardens, in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or plant those seeds which will produce the fragrant and beautiful flowers representing the heavenly graces. That which a man soweth he shall also reap in kind, whether he sow to the flesh or to the spirit. Thus the Lord throws upon all those whom He calls to this "high calling," and who accept the call and covenant thereunder, the responsibility of their success or failure in attaining it. Through His Word He tells them of their own natural weaknesses and imperfections, and shows them how He has provided a full off-set for them in the sacrifice of the Redeemer. Far from feeling the weight of the responsibility put upon us we

should view the matter from the standpoint of Divine grace and consider what a blessed privilege has been granted us, not only of being transformed by the renewing of our minds; but, in addition to all this, God has set before us the grandest reward imaginable for the doing of that which might be viewed as but our duty and reasonable service.—2 Pet. 1:3, 4.

It is a common thought held by most Christian people that as soon as one is converted he, by virtue of that very act, receives the Holy Spirit. That such is not the case, is a fact well established by numerous illustrations in the New Testament. One of these is to be found in Acts 19 where we read that Paul came to Ephesus, found certain disciples, and interrogated them as to their reception of the Holy Spirit. Their reply was that they had known nothing else save the Baptism of John, which, Paul explained, was a baptism only of repentance. He preached to them Christ, then laid his hands upon them, and the outward manifestation of bestowal of the Holy Spirit was seen, much the same as happened in Jerusalem.

#### CHRISTIAN BAPTISM

There is another instance in Acts 8:14-17, where we are told that the apostles sent Peter and John to Samaria where certain ones had been baptized in water, but had not received of the Holy Spirit. The apostles prayed that these friends might receive the Spirit and this was granted when the apostles laid their hands upon them. Here, again, we see the distinction between the water immersion of John, symbolizing repentance, and the baptism of the Holy Spirit; and that the former does not necessarily imply the latter, but, nevertheless, repentance toward God and faith in Christ does precede the reception of the Holy Spirit, the latter being the proof of God's acceptance of the offerer.

When Jesus introduced the new baptism at Jordan He did not explain to John that it was not for sinners, but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of the sacrificial death for the sins of others. It was not then due to explain Christian baptism, and to have done so would merely have confused John and those who heard, without profiting them any, because the new baptism belonged to the new dispensation which did not begin until Pentecost. To the Christian believer, baptism symbolizes precisely the same thing that it did to his Lord; namely, consecration—the full surrender of the will to the Heavenly Father's will. By such a surrender of his will he becomes dead to the world, to earthly hopes and aims, and becomes alive to God to walk in newness of life.

#### VARIOUS OPERATIONS OF HOLY SPIRIT

Let us observe the threefold division of this subject in the New Testament so that we may readily see the process outlined therein for our benefit. These are—the begetting-anointing; the filling; and the sealing of the Holy Spirit. What we have to convey on these points will necessarily be brief, the subject being entirely too large to be covered in a brief exposition.

The first point—begetting and anointing of the Spirit—finds a reference in Galatians 4:6. There the apostle says that because of our being sons, God anoints us with the Holy Spirit. He has poured out His Spirit upon us. In James 1:18 we hear the Apostle say: "Of His own will begat He us with the word of truth;" or, as more correctly rendered: "Having taken counsel He begat us with the word of truth." It is very important that we observe the sharp outlines and distinctions which the Scriptures establish, and accordingly we find that the Holy Spirit is given only in a very special manner, during a special age, for a very special purpose.

There is first, then, a recognition of original sin, and the just sentence executed against our race by Justice. We see that God gave to father Adam a wonderful opportunity, full information as to his responsibilities and privileges, surrounded him with everything for his advantage, but left him free to exercise his freedom of choice under trial and test. Adam's failure was attributable to his greater love for the companion created for him, namely, Eve, than for Jehovah; and it was with clear knowledge that he was violating God's commands, that Adam took his stand with Eve. Thus through one man's disobedience, the reign of sin and death began, and has increasingly held sway over the earth. Faith, being an element of man's moral nature, was something inherent in the human nature, but during the past six thousand years it has been cluttered over with self-interest as the gradual degradation of the human family increased.

The Gospel appeal has been directed to man's moral nature, and it is to those who by reason of favorable heredity or environment, have a "feeling after God" (Acts 17:27) that the grand message of the Divine plan of the Ages (Eph. 3:11, *Diag.*) appeals and awakens this dormant faculty of faith and leads them forward to seek further knowledge concerning peace with God. The explanation of this condition of affairs is that these fine characters are not so fallen along lines of faith as are some others. Such are led to see that the Redeemer is the only channel for that forgiveness from original sin, the need of which they recognize.

## JUSTIFYING FAITH

Some may here inquire: What constitutes justifying faith? We answer: It is a faith in God, based upon and in harmony with all that He has revealed, demonstrated by action in harmony therewith. Abraham believed God and was justified by his faith; yet his faith was far less comprehensive than the faith which justifies God's people today; because, in the meantime, God has unfolded and expanded His revelation. Abraham's faith took in all that God had promised; namely, the blessing of all the families of the earth through his posterity; and his faith evidently grasped the thought of the resurrection of the dead, not one which would concern his posterity alone, but which would embrace also the whole human family. He could not do more than believe this, and in some respects it was a severer test of faith than that experienced in our larger faith of today; for he could not then see fully how God could be just and yet the justifier of him that believeth in Jesus; while we, standing on this side the great Ransom sacrifice, can see the *modus operandi*.

Justifying faith today, however, must believe the record God has given of His Son. We must grasp by faith that He was "holy, harmless, undefiled and separate" from the sinner race; that He left the glory which He had with the Father, and took the position and place of the first perfect man, in order that He might redeem him and all of his race which had come under his condemnation to death. We must believe that His ransom was all-sufficient for all but wilful sin, and that the Heavenly Father testified to this perfect obedience on the part of the Lord in that He raised Him from the dead; that He appeared in the presence of God to present the evidence of His sacrifice, first on behalf of the church class, and later to be applied for Adam and the remainder of the human family.

It is this faith, leading the individuals to the cross of Jesus and there seeing Him as the answer to their heart's desire that makes them earnestly desire to know what the Lord requires of them. Willing to enter into a contract with Him, to offer themselves in full consecration to do His will by His assisting grace, these tarry before Him. Graciously God reveals Himself to such in one way or another, making clear that this consecration is unto death, and that it is but a reasonable service. Upon the acceptance of this consecration, the Lord bestows the Holy Spirit and the consecrating faith is quickened so that it now becomes a fruit of the Holy Spirit in its incipient stage. The individual is now a member of the New Creation, to whom "old things have passed away, and to whom all things have become new." This

begetting of the Holy Spirit means that the individual is now in a position to receive the revelation of the secret things that belong to God, and from now onward he is in the School of Christ to learn what the Lord requires of him. At the same time, he is brought under the one anointing bestowed upon the Church at Pentecost, and thereby he enters into the Divine commission to represent the Lord and the Truth in the earth.

The anointing pertains to the office of the new creature, and is the Divine recognition and authorization of such as ambassadors, kings and priests. It should be borne in mind, however, that the anointed office may be forfeited, without the spirit-begotten life being forfeited, as in the case of those who compose the great company. Our begetting is individual; our baptism, or anointing of the Spirit is collective, but the one is as personal as the other.

## SIGNIFICANCE OF "BEGGETTING" SYMBOLISM

The expression—"begetting of the spirit"—then, is used in the Scriptures to describe that personal experience by which God accepts the individual as a new creature, and starts the new nature. The anointing of the spirit relates to the same Spirit, and in some measure to the same experiences as the begetting, but from a different angle, it being the designation to office. Through our consecration and its acceptance we are immersed into membership in the body of Christ, thus coming under the anointing. The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and He accepts and treats us as such. We are first baptized into His death, and then the figure changes; and we are raised up out of this baptism into death as new creatures. So our relationship to Christ is two-fold; one appertaining to the flesh and the other to the spirit. Our membership in the spiritual body of Christ at the present time is tentative—though we are accepted by God as if it were complete—and three classes are indicated: (1) the little flock, the "more than conquerors"; (2) the great company, companions of the bride; (3) some who will become reprobates and go into second death. The decision, of course, as to those who constitute these classes is entirely in the Lord's hands, and no one outside of Him is authorized to make any decision on the matter.

To the one who has thus entered into a covenant with the Lord, and who has been begotten and anointed of the Holy Spirit showing acceptance and ordination, there follows the process of being "filled" with the Holy Spirit. St. Paul gives us the thought in Ephesians 5:18, in these words: "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit." In this instance, the

Apostle contrasts the effect of being drunk with natural wine and being filled with the Spirit. Under the influence of strong drink there is an outpouring of all that the evil inspires—frivolity, profanity, and riotous conduct. Not content with being drunk, the individual loses consciousness of all responsibilities, troubles, worries, cares, and anxieties; to him the world presents a rosy spectacle, and every one he meets seems to him to be a long lost relation. His desire is to throw his arms around such and have them join him in some of his boisterous songs; or, contrariwise, he may become moody, fractious and contentious.

On the contrary, those being "filled" with the Holy Spirit are to "speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord," meaning that the Christian life is a personal one, and that the promises and exhortations and warnings of the Scriptures should be applied by each one individually. (Eph. 5:19.) Instead of being indiscriminate in claiming kinship with every Christian that comes along, as in the case of the drunken man, we are to study the Word of God and use it first upon ourselves, and then as a result of that experiment, we are in a better position to pass along a word of cheer and comfort to those who are struggling against the world, the flesh and the adversary.

#### THE WINE OF FALSE DOCTRINE

Using the word "wine" in the sense of false doctrine, we know that the world today is full of the intoxication of error, of false doctrine, of human schemes and plans. All who do not get rid of this intoxication of error, even though members of the spiritual house, will have their portion with the world and with hypocrites in the storm that is now around us, which will wreck completely our present civilization. The glory of Babylon at the present time is as that of a beautiful flower, but it shall quickly fade, its riches and its pride will cause it to be the more quickly devoured by the lawless ones, bred of discontent, who are being rapidly developed under present iniquitous conditions.

In the midst of all this confusion brought on by the adversary who has used the nominal church as his tool to deceive all that dwell upon the face of the earth, to misrepresent the Divine character and plan, it is comforting to find that there are some whom the Lord pictures as being His own faithful ones. Even in the present life His truth causes their faces to shine, and their table is spread in the midst of those who are their enemies. These enlightened by the Lord and filled with His spirit will have sounder judgment even in the present life and be able to do valiantly in

disputing and disproving the spirit of error and its proud and boastful claims; and by and by, when changed and made partakers of the Divine glory, St. Paul assures us these shall be amongst the judges of the world. They will then, with their dear Redeemer, occupy the place of judgment during the Millennial Age, and overcome all the forces of error and darkness and evil, establishing the Kingdom of God under the whole heavens.

The spirit of the world seeks to invade the domain of the new creature, and we therefore have to be on the alert to resist such invasion. The spirit of the Lord, dwelling in us in its fulness—as it should be—will cause us to be entirely filled with the principles of righteousness laid down in His Word. But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in heaven, we should take alarm and make instant investigation of our hearts.

#### NECESSITY FOR CONSTANT WATCHFULNESS

We need continually to watch and pray, because, otherwise, there is constant danger of being ensnared by the adversary. We remember the case of Jesus who, for thirty years, was a close student of the Scriptures. By reason of His perfect mind, He was able to read and remember exactly all that He read; but His difficulty was that He did not fully, clearly understand what these things meant. He listened to His mother's explanations; He came to the Temple and sought the explanations of the doctors of the Law, but still He was unable to satisfy Himself that they understood the matter, either. However, He did see that when He was thirty years of age, there He would be a mature man under the Law, and at that time He could present Himself to His Father in consecration. When He did so at Jordan, He went away into the wilderness immediately—Why? In order that under the guidance and inspiration of the Holy Spirit He might recall all that He had read of the Scriptures and, after pondering them fully, come to an understanding of their proper meaning, and His part in connection with them. Thus it was that after the wilderness experience, the Lord came forth with His message and taught it as "one that had authority, and not as the Scribes."

Here we have a lesson from the highest authority, that, first of all, we need to be recipients of the Holy Spirit, and thereafter our first duty and privilege is to take time to consider all we have ever learned of the Word of God, and to meet with those of "like precious faith" in order that we might digest properly what we learn, and thus

develop our faith structure. It is because some during the Age have neglected this very important task, that they find themselves unsure of the messages they have embraced. In proportion, then, as we come to an understanding of the Truth, we begin to imbibe its spirit, and more and more we come to see that this is a very necessary procedure, because the truth is only valuable to us in proportion as we eat it, masticate it, and assimilate its properties. The result in our hearts is more of the likeness of Him who is represented in the truth.

However, let us guard against accepting a kindly disposition, a sympathetic and considerate attitude as sufficient evidence that such an one is a New Creature. We must remember that some are born with just such natural possessions due to heredity, environment, and the polish which the world considers a sign of good breeding. Any who manifest these things merely, deserve no credit therefor, but if one is by nature rough and uncouth, not gentle or mild, and yet is able to develop the contrary graces, then surely such may properly be thankful for this evidence of the power and spirit of the truth.

#### THE OIL OF THE HOLY SPIRIT

As one is more completely filled with the spirit, this development should be expected, and as the Christian life proceeds, the truth will become more clear and distinct and bring with it "great joy and peace in believing." Hence the filling of the Spirit becomes a valuable gauge to our progress in the Narrow Way, and we should be constantly on the look-out for the lubricating and mollifying of character which will show that the new mind, or disposition of love for God, dwells in us richly.

In this day of machinery all have some knowledge of it and of why machinists put oil in its various joints and bearings; it is in order that it may operate with the greater ease and perform its duties the more perfectly. Without the oil, the tendency would be for the various parts to bind and produce friction, heat and wear. Nevertheless, as we all know, machines are of various degrees of perfection and imperfection, hence while the oil will be of advantage to every machine, it will not produce the same evenness and smoothness of motion in every part of each. And so it is amongst Christians. While every Christian will be blessed with the Holy Spirit, nevertheless all Christians will not be alike, smooth, regular, moderate, gentle, long suffering, tenderly affectionate one toward another in love. The anointed heart must be striving for perfecting in love and actuated by it as a motive power, but the working of this upon the outward man

will vary according to natural makeup and its rooting in selfishness. Those who are naturally bad tempered, cross, hateful, mean, will be helped from the time of the anointing of the Spirit, and through it is filling them more and more, yet it may be years before such inherited weaknesses are noticeably subdued; and it should be the constant effort of the New Creature to grow in that Spirit or grace. As an aid along this line we should strive to let our light so shine before men that they may see that the spirit of Christ has wrought a great change in us in all the workings and operations of life, that God may be glorified thereby.

St. Paul tells us in Ephesians 4: 15, 16, that while each New Creature may be considered as a complete member of Christ, and have all the parts of his own character thoroughly lubricated with the Spirit of Christ, yet, in addition to this, all the new creatures are to recognize themselves as members one of another, and of the body of Christ, the Church; and are to exercise toward each other in their various efforts toward co-operation in obedience to the will of the Lord, such love, such unction, such lubrication, as will prevent friction and enable the whole body of Christ to co-operate for its own upbuilding in the graces of the Holy Spirit.

#### THE SEAL OF THE SPIRIT

And now we consider the sealing of the Holy Spirit as told to us in Ephesians 4: 29, 30: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption [deliverance]." The expression, "sealed unto the day of deliverance," carries with it the idea that at an appointed day the sealed ones will be delivered. The use of the term "sealed" in this connection is very significant when we consider the importance of the seal, which has been in use from remote antiquity. A seal is an authoritative impression affixed to an important document, which, when affixed, testifies to its genuineness, and to the deliberation with which it has been executed. When affixed according to legal requirement, it not only thus authenticates, but it also ratifies, confirms and declares the document legal; and thus it becomes the pledge or assurance of its fulfilment.

It is thus that God's inspired writers symbolically apply the term to God's gift of the Holy Spirit to the Church, which testifies to their Divine recognition as sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with Him, even unto death. This sealing

with the Holy Spirit is not accomplished by act of the individual sealed; it is the stamp of God, impressed by God upon all His believing and truly consecrated children. Those whose faith accepts in child-like simplicity, the provision of God through redemption by the precious blood of Jesus, with full purpose of heart to conform to His holy will in all things, and thus sanctify (set apart) themselves unto God, and apart from the world, are also set apart, or sealed, by God, being stamped with His Holy Spirit for the day of deliverance.

This seal is also called the "Holy Spirit of promise" because it is of itself a foretaste, a first fruit, a pledge, of that blessedness into which those who possess it and hold it fast shall, by and by, be delivered. Now, as St. Paul says (Rom. 8:23.), having this first fruit of the Spirit in the imperfect earthen vessel which cannot fully and satisfactorily carry out the mind of the new spirit, and hence in which we groan within ourselves, realizing both these Divine aspirations and our human shortcomings, we longingly wait for the glorious deliverance provided at the appointed day—the deliverance into the glorious likeness of our Lord and Head. Toward this end every truly overcoming child of God is constantly aspiring, and should be able, from time to time, to note perceptible degrees of progress; for even though in this tabernacle of the flesh we groan, being burdened with a weight of inherent imperfection, it is our duty and privilege daily to press toward this mark of holiness and Christlikeness.

In this view of the matter how important it is that those who hope for the deliverance should see to it that the seal of God is clearly stamped upon their hearts, that they have this Holy Spirit of promise constantly witnessing with their spirits that they are indeed and in truth, sons and heirs of God. Nor is it enough that we have the recollection that at one time in the long ago we were sealed with this spirit, if at the present time neither we nor our friends can discern the impression. The witness, to be of any value, must be a present witness, and must continue so unto the end.

#### RECEPTIVE ATTITUDE NECESSARY

In order to the receiving of this Divine impress or seal of God, the soul, having first by faith gratefully accepted the redemption provided in Christ Jesus, must also be in a plastic or receptive condition toward all the influences of Divine grace, just as wax readily receives an impression; and, like wax, it must also have that cohesive quality whereby it may retain and preserve that impression. Such cohesive qualities of the soul consist of (1) a loving and grateful submission of the

whole heart and life to God; and (2) a resolute purpose and fixed principles of action. Unless the soul be in this attitude it would be impossible either to receive or to retain the seal or stamp of God. The stony heart will not take the impress; nor could the unstable heart, or the double-minded man, such not having enough of the cohesive qualities of stability and fixed principle. In dough or other soft substances, the impression would soon subside or disappear, especially if some, however little, of the leaven of sin be permitted to work in it.

It is the possibility of thus losing this Divine impress upon the soul, that the Apostle refers to in charging the people of God not to grieve the Holy Spirit whereby they are sealed. If we are fully and continuously submitted to the will of God, the impression of this seal should deepen with the passing years and become more and more distinctly legible; but, on the contrary, if we do not so continue to yield ourselves to the will and power of God, but allow the leaven of sin to abide and work in us, we thus resist and grieve the Holy Spirit, which, if we continue to do, will, in time, result in the obliteration of the seal of God, and in the loss of that inheritance of which its possession was the pledge. Grieve not the spirit, efface not the seal, despise not the inheritance, but hold fast the seal, the pledge of your inheritance, and let its blessed impression deepen upon the soul, that, when the appointed day of deliverance shall have fully come, this clearly legible, God-given pledge may prominently attest its claim to be redeemed by the payment of that fulness of the divine bounty of which it is declared by the voice of inspiration to be the pledge.

It is not possible that any man should bear this divine impress or seal of God—even the first impression of it, before the discipline of years has deepened and marked its outlines more distinctly and prominently—without its being observed by those with whom he comes into contact. Such is its transforming power that it will attract attention as strongly in contrast with the spirit of the world; and that without the slightest reference to it by the possessor. And if the seal, in its general outlines at least, is thus manifest even to the world, how much more distinctly should its features be discerned by those whose perception has been clarified by the vision of the truth. Such quickly recognize in each other the stamp of God, and feel, consequently, a heavenly affinity which leads to blessed fellowship and communion of spirit; and where the Spirit of God is, there all the fruits of the Spirit grow.

That the Church in this sifting and proving time will be individually tested as to character,

as well as to faith, is certain. The prospective heirs of the Kingdom must, like their Lord, be tried and tested in every point; and it behooves everyone, therefore, to watch and pray lest he or she enter into temptation, and diligently to cultivate such a character as will stand every test applied to it. But in the hour of testing let none mistake love of peace for love of righteousness. Let us see to it that the same mind dwells in us that is in Christ, our pattern. So shall we be the children of God, beloved and owned of Him.

"I wish thee peace! The earth is full of trouble,  
And days are marked by rush, and strain and test;

And life grows one unceasing round and struggle;  
I wish thee peace! God's peace—thy heart's deep  
rest!

I wish thee peace! the peace of His near presence;  
The peace of glad abandon to His will;  
The peace which is of God's own heart the essence,  
The peace which reigns—serene and strong and still.  
I wish thee peace! peace past all understanding,  
Which comes through prayer, and loving God's  
dear Word;  
So shall thy life be fruitful, strong, outstanding,  
And thou shalt be of service to thy Lord."

— J. D. Smith

## Philosophy of the Sin-offering



HE subject of the Sin-offering continues to be one of absorbing interest to the Lord's dear people. Vital to a clear understanding of the points at issue is to see the difference between the Ransom and the Sin-offering. Failure to keep each of these items separate and distinct cannot but obscure the proper significance of both. In earlier days of the Harvest work, Brother Russell ably presented both of these subjects, and what we will have to present now will but confirm his conclusions, although approached from a slightly different standpoint. One of the splendid things about the truth is that one is not left to only one avenue of thought, but we each study the Lord's Word in the light of His revealed purposes, and our conclusions lead us to the same end. May we, therefore, suggest that you give this subject careful thought and examine the argument as it advances in the light of the Bible, so that each phase thereof may be built on a "Thus saith the Lord."

We are accustomed to say that we are saved from wrath and made the children of God, not for any work or righteousness of our own, but simply by the grace of God; and that any attempt upon our part to proffer to the Lord good works would be rejected by Him, because as "children of wrath" we can do no work that God can accept, being sinners and under just condemnation. This is all exactly true, and this grace of reconciliation is what we Scripturally term justification by faith in the blood. However, after being justified through faith, after being reckoned of God as freed from Adamic condemnation through the imputed merit of our Redeemer, we are on a new footing entirely where we may do works acceptable to God, and where such works are demanded.

Cancellation of sin, the legal covering of our blemishes, is made operative to us only when, act-

ing upon our faith-justification, we become followers of our Redeemer and covenant to walk in His steps. When we responded to the Divine call and entered into this covenant by sacrifice to be dead with Christ (Psa. 50:5), and when the Holy Spirit was received evidencing God's acceptance of this contract, thenceforth works—self-denials, sufferings, faithful endurance—were expected and required.

Everyone who thus obtains a place in the true Vine gains possession without works or merit of his own; but, having become a branch in the Vine, it is required of him that he bring forth fruit. (John 15:1-2.) So our justification was through faith a free gift from God through Jesus Christ our Lord, but from the moment of our sanctification it has been our privilege to bring forth the fruits of character, and to labor while it is called "today."

Is it not proper then to think of this "fruit," borne by the church, as new creatures, and as branches in the vine, as having a certain merit, and that her sacrifice is "holy and acceptable" in the sight of God? Thus, while in Him, is there not merit in the church's character, developed during a period of suffering in conformity with the terms of her contract already referred to? It is not because, in Christ, the sacrifice of the church has no merit, but because it is not needed, that it has no part in the ransom. Our Lord's sacrifice was a sufficient price for the sins of the whole world; and it pleased the Father to allow that one sacrifice to be efficacious, instead of allowing merit of the Church to commingle with it.

Let us note clearly in the beginning, the distinction between the Ransom and the Sin-offering. The former represents the offering of Jesus alone on behalf of Adam and humanity in him, Jesus being the only one who could thus make a

perfect offering. The Sin-offering, on the other hand, illustrates the manner in which God uses the Ransom sacrifice of Jesus in making atonement, not simply for Adam's original transgression, but also for all subsequent violations of God's law. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years, represented in the various weaknesses and imperfections which flow from that original sin; however the penalty must be paid for other sins against knowledge which were more or less wilful, and which have not been previously expiated, but which have been accumulating particularly since Pentecost. See W. T. 1916, page 87.

#### WHAT IS SIN?

In order that we may properly understand the work of atonement, we must first comprehend what is really meant by the term "sin." If this is not done, then our conclusions are simply built upon theory and thereby we get an erroneous conception of this phase of the divine plan. Of the several Hebrew words used in the Old Testament to denote sin, three require to be mentioned. The first is *chata*, which means literally "to miss the mark." There is an instance of it in Judges 20:16 where the remarkable feat of shooting at a hair and not missing is commented upon. The thought, therefore, is that the slightest deviation from the mark would be a sign of imperfect marksmanship. This word is used to describe sin in thought, word or deed, and refers to a sin of commission. After a somewhat similar fashion St. John says, "All unrighteousness is sin," meaning that the slightest infraction of the divine law is sin. (John 5:17.) Again, in James 2:10, the same point is illustrated: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Adam's sin was one of commission, represented in the act of disobedience to the distinct command of God. In all other respects he was well-pleasing, but in choosing the course of disobedience to law Adam became guilty and subject to the penalty for breaking the entire law. The object of Adam's trial and test in Eden was to crystallize his character in righteousness. Adam shot wide of this mark however, deliberately choosing to side with Eve in partaking of the fruit of the forbidden grove. It will thus be seen that the claim of some that God made Adam with a weak will so that he should sin is incorrect, and that, on the contrary, Adam had every advantage but exercised the powers of his free moral nature and chose to join with Eve in her transgression.

The second Hebrew word is *asham*, and means "trespass", referring to sin done in error or ignor-

ance. It is used in Numbers 5:6, 7 as a sin of omission, meaning a breach of commandment, done in ignorance, but, when guilt was proved, required atonement. St. Peter uses the thought of ignorance when, speaking of the death of Jesus, he says; "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17.) Nevertheless, the fact remains that the death of Jesus proved their guilt, and God took them at their word when they said, "His blood be on us and on our children," and they were compelled to make expiation therefor when their nation and polity was destroyed at the hands of the Romans. (Matt. 27:25.) Since Adam's sin was not a sin of omission, it stands to reason that this second Hebrew word refers to a class of sins independent of and additional to Adam's original sin, and for which some form of atonement is needed.

In Leviticus 4 we have listed four sins of ignorance, namely, the individual, the priest, the whole congregation and a ruler, and it is particularly stated that when the knowledge of the sin becomes known, then a certain offering shall be made by means of which atonement is accomplished. In this sense, these sin-offerings dealt more with the guilt of the sin committed rather than with the evil consequences resulting therefrom, and therefore serves to call our attention to two phases of sin, namely, the act itself, and the evil effect of sin. For instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, deliberate sin afterward, if we should come to a clear knowledge of the truth concerning it and fail to repent of it to the Lord and to undo so far as is in our power the wrong toward others.

A third Hebrew word—*avon* or *avown*—is used and its meaning is "iniquity." In Hosea 4:8, it is connected with idolatry. It describes a course of bad conduct flowing from the evil desires of the old nature. In our study of the subject of sin, we are bound to recognize the simple fact that Adam's original transgression was only the beginning, and that there have been considerable additions thereto. It will, likewise, be apparent to the careful student that the ransom is a corresponding price, and that, therefore, the death of Jesus was to cancel Adam's original sin. When Justice pronounced the sentence of death upon Father Adam, there was no recourse nor hope of God changing His mind; and when Jesus died on Calvary, He there provided the price which would release Adam from the legal sentence imposed upon him. The Scriptural proposition at this point is a contrast between Adam's sin based upon his disobedience to the declared will of God, and the

obedience and perfection of Jesus at His first advent to the same will of God whereby He had a life and life-rights to offer for Adam and thus make atonement for his sin. Bear in mind that the death of Jesus is one thing and the distribution of that perfect life value quite another. The first cancels the legal sentence imposed in Eden, while the second gradually removes the evil effects of that sentence during the Mediatorial reign.

Analysing the subject further we find that sin can be classified as follows:

#### CLASSIFICATION OF SIN

(1) *Sin of the mind: Galatians 3:13, 14.* Obedience to the divine law proceeds from the perceptive faculty, as Paul indicates in Romans 7:25, "With the mind I myself serve the law of God; but with the flesh the law of sin." In this we are dealing with the root of sin, and it was here that Adam sinned. In Matthew 5, Jesus points out time after time that the act of sin is always preceded by sin in thought, and that if we could but control our thoughts, then our words and deeds would be thereby improved. The argument in Galatians is that the first purpose of God, through Jesus, was the redemption of the Jews from the curse of the Law, because they were twice condemned—once in Adam, and again under the Law Covenant. The second purpose, which was involved in the first, the apostle shows, was the extension of the promised blessings to Abraham and his seed, to the Gentiles; not through the law, but in Jesus Christ. It was therefore necessary for someone with a perfect mind—and therefore also perfect in deed—to come forward and present a ransom which would have the effect of covering over Adam's imperfections of mind and body, thus making possible a full reconciliation.

Adam's sin was a wilful act, nevertheless it could have been avoided had his love for God been greater than his love for Eve. God foresaw the full effect of Adam's act and formulated a plan, the basis of which was a corresponding price, or ransom, whereby Jesus would assume Adam's guilt and penalty—death—and thus by perfectly fulfilling the Law and surrendering that perfect life to Justice, God could accept it and release Adam into the custody of Christ, that He might become the second Adam, or future Father of the human race.

(2) *Sin of the body: Leviticus 13:14.* The sins coming under this head are such as are properly called the concomitants of sin, and represent those daily imperfections and weaknesses resulting from Adamic sin. While these general weaknesses arise from original sin and are covered by the Ransom, yet they have an adverse effect on char-

acter and hinder many from receiving the blessings of the Gospel in this Age. Such constitutional weaknesses and blemishes cover over that element of faith originally implanted in Adam as a part of his moral nature, and obscure the great moral lessons that God would teach in nature and in grace. As a result, these imperfections will need to be removed. This will be done by the church, who, having recognized this heritage from Adam, and endeavored daily, by the Lord's assisting grace, to overcome, thereby create a value in character that can be used to help in removing these imperfections of the world, and thus to bring about a full at-one-ment.

In spite of the many Scriptural declarations on the subject (Jas. 2:5; Rom. 12:1; 1 Thess. 2:12; 1 Pet. 1:15; Rev. 2:10.), it appears difficult for some to accept the thought that the Church militant, progressing in the sanctified life, thereby increases proportionately in character value. To fail to see this elementary fact is to becloud the entire subject and obscure the full meaning of the Gospel age secret. The reason for this character value is that all the members in the True Vine have the life of Christ in them as the energizing power, consequently the life they lead is actuated by the faith of the Son of God, the same faith that led Him to make Himself "an offering for sin." No value resides inherently in any member of the Church on this side the vail, but only in so far as each one has appropriated the life of Jesus and therefore the character developed is due directly to the life of Christ dwelling in them.

Similarly, Adam's original sin was but a prelude to succeeding transgressions, by himself and by his children. The death of Jesus was for the cancellation of the legal sentence imposed upon Adam, and the justifying power of His blood makes it possible for members of the church, originally condemned in Adam, to share in the works of reconciling to God those who have become sinners as a result of the first transgression. Let us not be misunderstood: The Ransom provided by Jesus was all-sufficient, and the only reason why others appear upon the program of atonement is because the Heavenly Father willed it so. As will be shown later on in the discussion, any value possessed by the believer is entirely due to being justified through appropriation of the Ransom provided at Calvary.

(3) *Sin in the environment: Numbers 19:13-16.* When God sentenced our first parents, He also placed a curse upon the earth, so that not only does death work in man, but death is also apparent in nature. Instead of the earth producing spontaneously either the luxuries or the neces-

sities of life, strenuous, protracted efforts become indispensable; instead of joy dominating such efforts sorrow is experienced; and instead of the sorrow either being trivial or brief, it becomes profound and co-extensive with the life. In addition to "the herb of the field" being obtainable only by strenuous and protracted labor, there were to be "thorns and thistles" obtainable without any labor at all. The latter naturally choke the former, which increases and intensifies the toil, so that man's food is obtainable only by "sweat of brow;" and this hard, grinding, crushing toil continues until he is brought down to "the dust" again.

Not only is this true of the physical earth, but we find in the environment of the human family the same destroying influences which rob them of the finer virtues of life and emphasize instead the evils associated with hypocrisy and godlessness. The pages of history teem with illustrations of the rejection of light and knowledge brought humanity by the various civilizations of the past and present, all because these advantages militate against the utter selfishness and ambitions of men. Man's laboring with "sweat of face" has intensified his selfish instincts and consequently, in giving in to these things, God's moral law condemns him, while outwardly man glories in his achievements. The European situation today is a good example.

As an illustration of this principle, Jesus, in Matthew 23:27, 28, speaks of this hypocrisy which is so destructive. It is said that wherever a dead body was found there the Jew had to bury it and erect a white stone over it. At the Passover season, Jerusalem could not accommodate all the thousands of pilgrims who had come to celebrate, and hence many camped outside in the valleys. It was doubtless as He looked over the scene that Jesus saw the fit comparison between those Jews sitting in the presence of death, and condemned by the Law (Num. 19.), and the Jewish people resting upon the Pharisees, the "holiness" people of His day. Through contact with such leaders the people were contaminated in the proportion that they leaned upon them, and hence atonement had to be made for such sins. The Law was sufficiently explicit to have enabled the people to avoid such "uncleanness" had they remained free from the "traditions of the elders."

(4) *Trespases against light*: 1 Samuel 3:1. Wherever the light of the Gospel has gone, a certain measure of knowledge has gone and a certain measure of responsibility has accrued, and God intimates that every sin must receive a just recompense of reward. Before the New Dispensation can be fully ushered in with all its blessings, the world's accounts must be fully squared. The

trespases now referred to are especially the persecutions of the Gospel Church during the Age. These are some of the trespases mentioned by our Lord when He said, "Forgive us our trespases, as we forgive those *who trespass against us.*" (Matt. 6:12, 14, 15.) These shortcomings, imperfections, etc., are represented in carelessness, indifference, wilfulness, or any other failure to do the Lord's will, and in that respect are culpable sins for which atonement must be made. Manifestly, the death of Jesus in itself does not square these sins.

The statement of St. Paul in 1 Corinthians 2:8, "For had they known it, they would not have crucified the Lord of glory," evidently implies that this act was not wholly wilful on the part of the perpetrators. There was a measure of sin because there was a measure of knowledge. Because men are more or less imperfect in their judgment, on that account God would be willing to forgive all such trespases, for they are unintentional; nevertheless in the divine economy such trespases need to be atoned for as we shall point out in the subsequent discussion.

(5) *Wilful sins*: Isaiah 25. In Revelation 6:9-11, we are told the character of the sins for which the world is held responsible, and which differ from trespases in that the persecution of the Lord's people during the Gospel Age passes from simple rejection of them and the Gospel, to active extermination, as illustrated in Acts 9:1, 2. The Revelator says: "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them;' and they were told that they should wait "a little season" until their brethren, who also were persecuted, should be gathered.

Thus the same idea respecting the Divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of the Jewish age. He said that all the righteous blood shed on the earth from the time of Abel down to Zacharias at the altar, would be required of that generation, to square the account. (Matt. 2:34-36.) In the great time of trouble with which the Jewish age ended at the hands of the Romans, that account was squared. Similarly, we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble now in progress in the earth today.

We are rapidly approaching the great fire of anarchy into which the "tare" class of Christendom will be cast. It will not be an utter destruction of life (although many lives will be lost in the awful trouble), but it will completely con-

sume all earthly governments and institutions and will overthrow churchianity. Nothing will be permitted to quench that fire, or hinder the utter destruction of present systems.

(To be continued)

## Studies In Prayer

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matthew 6:5,6.

**P**RAYER belongs so characteristically to the spiritual and personal side of the life of faith, and it is of its own nature so free from restrictions, that, among the minute regulations of the Mosaic Law covering Hebrew worship, there occur no instructions for either the public or private petitions of the people. Yet the Old Testament furnishes evidence that even under the Mosaic economy religious life found its abundant expression in unrestrained private petitions.

In the earlier periods, probably no set times for private prayer were observed, nor any hallowed place frequented but the one national sanctuary. One of the Davidic Psalms, however, speaks of praying in the evening, in the morning, and at noon. (Psa. 55:17.) By the time of the long captivity, we find that the habit of private prayer thrice a day, at stated hours, had become recognized. (Dan. 6:10-11.) The introduction of synagogue worship, probably soon after the return from Babylon, by providing a convenient place for retirement, naturally served to confirm the custom of saying all prayers in public, which in the rabbinical schools was at length worked into a system, resulting in the hypocrisy subsequently condemned by the Lord.

The words of Christ, quoted at the head of this article, refer to personal or private prayer. To the pious Jew, custom necessitated the repetition of certain forms of prayer at least three times a day. Modesty and true devotion would have chosen to observe these hours, wherever possible to do so, in the privacy of home; but the Pharisees deliberately left their homes for the sake of being seen publicly in the synagogue. Publicity usually encourages hypocrisy, and consequently such

outward devotion became overdone, resulting in the great admiration of the beholders. Hence the Lord's plainly spoken rebuke of such actions.

In the western world we are not so troubled along this line. Rather, the temptation is more powerful to conceal than to parade such devotions. In our civilization conditions are such that there is far greater risk in offending Christ by not praying at all, than by praying too conspicuously. Nevertheless, there are times in the congregation of the saints when individuals indulge in lengthy prayers from which the hearer sometimes gathers that the person is continuing his discourse by supplying items missed when giving the talk. According to the Lord's direction, we should endeavor to make our prayers, both public and private, brief and to the point.

### WHAT CONSTITUTES PRAYER

Prayer should be regarded as a spontaneous childlike utterance of dependence upon God, and of thanksgiving to Him, instead of an act of man's righteousness, pleasing or meritorious for its own sake in the Father's eyes. The Jew, who, like the heathen, recites over and over again the same words, did so because, like a heathen, he had come to attach merit or value to the mere act of praying. He no longer saw prayer as a simple childlike request, but a work of religion valuable in itself. True prayer, however, viewed as a soul's petition to God, is of its own nature a private thing. Its value lies in its being heard and understood by God. So long as we only pray because we are in need, and because we cannot help telling the Father what it is we need, prayer continues to be an affair which lies between the petitioner and the Giver of every good and perfect gift.

Our Father who is in secret loves to be the one privileged intimate of each heart among His children. In the preference for Him which makes an individual dissatisfied with all meaner company; in the trustfulness which dares to tell Him everything; in that irrepressible childlikeness which makes one cry out to an unseen Father, though reason and philosophy should try to hinder; in

all this the Father delights, and, as the Lord has said, "your Father which seeth in secret shall reward you openly" in the growth of Christ-likeness in the life.

Let us turn now to several Old Testament illustrations of personal prayer for helpful suggestions that will benefit us in our Christian progress:

#### JACOB'S PRAYER

In Genesis 32:24-28 we have the instance of Jacob wrestling with the angel for God's blessing, and persisting till break of day, and finally obtaining it. The story of Jacob at this point in his career concerned his return home after forty years absence. Experience had taught him confidence in God and lack of confidence in man. He was ninety-seven years old, and rich in flocks and herds; and his wife and twelve sons embarked on a long journey of some four hundred and fifty miles, trusting simply in the promises of God, although somewhat uneasy in his mind as to the reception he would receive from his brother Esau.

Verses 9-12 furnish the first recorded prayer in the Bible, and it is beautiful in its humility, simplicity and trust in God. Having gratefully acknowledged the blessing already received from God, Jacob goes on to tell of his fears of his brother and seeks divine protection. Thus with child-like simplicity he comes to God as to a loving father. And is this not the true attitude of the soul in all the experiences of life? While we should not minimize the extent of the trials confronting us, nor look for a miraculous deliverance, we should approach them in confidence that, as a child of God, we can claim His watchcare and protection and overruling of these things.

As an answer, God sent His angel to comfort and direct him. Jacob, however, sought more than comfort and direction in his temporal affairs, and all night he pleaded with the angel for a special evidence of divine favor. While the angel had a blessing to give him, he delayed its bestowal until morning dawned, that Jacob might have the opportunity of displaying the strength of his desires and appreciation of the Divine favor.

Is this not the method of the Father's dealing with all His children even now? We cannot drift along into divine favor, but rather there must be the earnest desire for it, and watchfulness for its reception. In Jacob's case there was added the physical affliction—commonly thought to be sciatica—but this did not weaken his desire and determination to obtain the blessing. How this reminds us of Paul's affliction, the thorn in the flesh sent to buffet him, and yet out of it we have some of the deepest and grandest expressions of

divine truth. Such experiences cause us to walk with God alone and in the secret of His presence we are privileged to see some of the hidden things of His truth and Kingdom.

#### JACOB RECEIVES THE BLESSING

Finally, Jacob got the blessing, together with a change of name from Jacob to Israel—a prince with God—and he was satisfied. Yet one thing more he would know. Was it relief from his physical affliction? Nay, but he would know the name of his benefactor that he might remember him in lasting and grateful remembrance. However, the angel would not give his name, that Jacob might remember instead that the blessing he received came from God.

In this interesting illustration we are taught the value of simplicity, and the appreciation of the Divine promises, together with the quality of perseverance in prayer and watchfulness for the answer. No matter what trials or difficulties may engulf us, we should try to see beyond the simple experience the lesson the Lord intends to teach us. Thus do we grow in grace and knowledge and in confidence that the Lord doeth all things well.

#### NECESSITY FOR HEZEKIAH'S PRAYER

Another illustration for study is found in 2 Kings 19:14-19. The Assyrian king, Sennacherib, had invaded the ten-tribe kingdom and carried its people captive, and had placed peoples of other nationalities in the land in their stead; and eight years after that conquest he determined upon an invasion of the kingdom of Judah. Already, one after the other, the Assyrians had conquered various nations, and Judah lay between them and the land of Egypt. Bent upon conquest and mastery, rather than upon destruction, Sennacherib, while laying siege to some of the intermediate countries, first sent letters and subsequently his general, Rabshakeh, with an armed host to Jerusalem, demanding the full surrender of the kingdom, that the people might be deported to other lands, as had the people of the ten tribes.

These letters and messages were full of boastings of the power of Assyria, and the conquests already made, and then, recognizing that Jehovah was the God of Israel, they first declared that the Assyrians were sent there by Jehovah for the very purpose of overthrowing the Kingdom, and taking the people captive, and then went on to say that their trust in Jehovah was vain, because the various nations which had been conquered trusted severally to their own gods, and yet all alike failed; and that Israel's God could do nothing more for them, either.

Hezekiah's first move was to placate his adversary by becoming his vassal and paying annual tribute, and a first step in this direction was the sending of gold, silver, ivory couches, etc., even stripping the gold and silver ornaments from the temple. In this he seemingly erred, and it would appear that it was as a consequence of this act that the Assyrians were permitted to destroy many of the outlying cities, and to besiege Jerusalem, the capital city.

#### PROBLEM LAID BEFORE THE LORD

Nevertheless, when it came to the extremity, Hezekiah's faith in the Lord increased in proportion as the power of the Assyrians was manifested, and the condition of his own city and people became more critical. Then it was that he did what he should have done at the beginning—he, with Isaiah the prophet, joined together in prayer to the Lord in the Temple, laying before the Lord the letters received from the haughty Sennacherib, and recounting his boastful words, beseeching the Lord to have mercy upon His covenanted people, who now were trying to serve and please Him, and to grant them deliverance from their enemies when there seemed no hope from any other quarter.

How beautiful is the action of Hezekiah in laying before the Lord the letters he received, and asking the Lord to open His eyes to see, and His ears to hear these things. Brethren, in your own trying experiences have you ever presented your difficulties in this way at the Throne of Grace? Have you spread before the Lord the difficulties besetting you and have you assured Him of your earnest desire to continue serving and pleasing Him, and out of that consecrated petition have you besought Him for the grace to help in the time of need? There is something very significant in this picture for the true spiritual Israelite.

Another lesson for us is that we should beware how at any time we lose sight of the Lord's power on our behalf, no matter how threatening the evil that assails us. A proper faith will look up to God, under such circumstances, and relying upon His promises will seek His aid rather than strive to purchase deliverance from the great adversary by any compromise. Regretfully we note that many are disposed to do as Hezekiah did, purchase peace with things consecrated to the Lord—to compromise the truth. For instance, if threatened with the disfavor of friends or neighbors or employers how many are willing to conciliate such adversaries by a more worldly course, by subtracting from their consecration

vow to the Lord considerable portions of time, means, etc., to be given to worldly service, or to secure domestic peace or social advancement, or commercial prosperity. So surely as the Lord's consecrated people do this, we may expect that the Lord will permit to come upon them the very difficulties which they dread and seek to avert by unholy compromise. The Lord will chasten such to prevent them making compromises whose tendency would be to lead them further and further astray from faith and trust in the Lord.

#### PRAYERS OF THANKSGIVING

There is another angle to the prayer life, and that is a recognition that all we have to render to the Lord He has already bestowed upon us, and thus in worshipping and praising Him we are but returning to Him of His own. This is pictured in the grand prayer of David, recorded in 1 Chronicles 29:13-17. David at this time had accomplished nearly all of his earthly mission. He had extended his dominion, thoroughly organized it, and greatly revived and energized the religious zeal of the people. He found powerful enemies on every side but finally subdued them and led the nation to a condition of peace and prosperity. He also led the foundation for the more permanent establishment of the service of God in his preparations for the building and service of the Temple which God had promised that his son and successor should build. His life had been an eventful and troubled one, not without its grave mistakes, but it had accomplished great things in bringing order out of confusion. The glory of Solomon's reign was but the harvest of David's labors and sufferings, even as in the anti-type, when the David class has been gathered safely on the other shore, then will follow the result of their labors and patience and sufferings in the wonderful blessings of Messiah's Kingdom, the greater than Solomon.

The building of the Temple was to be a monument to the religious devotion and zeal of the people, and hence had to be built in a time of peace when the attention of the people was not occupied in wars and perplexities. The prayer of thanksgiving of David to God, ascribing praise to Him for the privilege of collecting the materials for His temple, and humbly acknowledging that all their gifts were only returning to God that which was His own, expressing his joy in the free-will offering of the people and praying that their hearts might ever incline to Him, and that He would give Solomon a perfect heart, is full of touching pathos, reverence, meekness and holy enthusiasm.

**"ALL THINGS"**

Read this prayer and underscore its touching phrases that it may prove a source of strength and encouragement in the daily life. "All things come of thee"—does this not remind us of St. Paul's expression in Romans 8:28: "All things work together for good"? Surely it takes years of Christian experience and overcoming to be able to say from the heart that "all things come of thee." There is no second cause to the true child of God, but rather the daily faith that every experience is ordered of the Father because He sees that it will work out for our highest good, now, and hereafter. But it is difficult sometimes to properly value an experience, and so the Lord is patiently teaching us in the hope that we will soon be able to joyfully accept His providences in our life and gladly embrace them knowing that they will work out the peaceable fruits of righteousness in us.

"Our days on the earth are as a shadow," tells us that there is nothing permanent here and that it is useless to build for the present. How many of the Lord's children have felt the urge to work hard for security now in the hope that when that is assured they will give liberally to the Lord and His cause. Alas, such find themselves taken in their own snare, because the harder they work for their security, they just as surely weaken their spiritual life, and hence are taken captive alive by our great adversary. David here is placing a correct value upon the things that are seen; there is no one able to devote all of his time and strength to make himself independent, in the worldly sense, who can also be a strong and active Christian following out his covenant by sacrifice.

**"GOD WORKING IN YOU"**

Says David: "All this store . . . cometh of Thine hand," and how true it is, for the character we build in this life is but the result of "God working in you." We grow in grace and knowledge and excellence by keeping our "old man" under and bringing our wills into subjection to the will of Christ. Because we are thus pliable in the Lord's hands, He is able to perform His mighty work of transformation in us, through the Holy Spirit, and as we grow older in the Christian life we come more and more to see that everything we are and have is rightfully the Lord's.

How this thought should make us humble! Says the apostle: "What hast thou that thou hast not received?" and how foolish it must seem to the faithful Christian to come in contact with the bickerings and strife of other Christians. It surely must be that those who despise the teach-

ings of the Lord in our day are more to be pitied than censured, because how great is their loss, and how they expose themselves to the gaze of the Lord as those who take pride in their own abilities.

"Thou triest the heart and hast pleasure in uprightness," is another solemn thought. As Brother Russell used to say: "It is the heart that is running this race," and because the heart is so uncertain as to its motives, we need to be constantly on guard lest a root of bitterness spring up and cause us to lose the glorious prize of the high calling. As the years roll by we may be tempted to lay aside the grand message of the Harvest and indulge ourselves in thinking that we can, of ourselves, dig from the Bible diamonds of truth.

While it is always desirable that we keep posted with regard to the developments of the Lord's Word, it is strange today to witness some who hold conflicting ideas, and whose explanation for so doing is to say that they are able to believe these various differing things because they are growing in the quality of love. But love—true love—does not lead to confusion of knowledge. Let us see to it that we are still continuing the same spirit of consecration with which we began this course in the Narrow Way, and the Lord who tries the heart will see that we are still sincere and anxious to do His will, and He will see to it we have sufficient knowledge to make both our calling and election sure. Says David: "in the uprightness of my heart I have willingly offered all these things," and in these words we have a solemn test of our consecration to the Lord and His Kingdom.

**STRENGTH THROUGH PROPER MEDITATION**

The Prophet Isaiah has a word for us in chapter 40:19-31 where he encourages us to let our faith grow strong by meditating upon the precious promises of the Lord's Word that thereby we might surely know the source of our strength. One of the most difficult things in the Christian life is that of waiting on the Lord for the answer to our petitions. Having committed our ways to the Lord we should go forward only as He leads, but life is so rushed in this our day that many neglect this admonition. If we are not clear as to the Lord's will, let us not be in too great a hurry to make decisions, nor try to guide ourselves, but present the matter to the Lord in earnest prayer asking that we may be guided by Him through the Holy Spirit and the Word. Then let us wait and watch for the indications of His providence, and follow as He seems to lead. Those who wait upon the Lord do not always prosper best, from outward appearances.

This passage refers to the Lord's people who will have trials and experiences similar to the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as they do to the world, but are under the direct supervision of the Lord. If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help, and makes him powerless before his foes. The prophet Isaiah emphasizes the greatness of our God and says there is none like Him, and now as His children is there any power of evil that can overthrow us? Surely not, save as we give in to a spirit of fear and fail to lay hold of the eternal life promised to the overcomer. So there is quite a lot for the individual Christian to do in connection with making his election sure to the heavenly glory.

#### PROPER CHRISTIAN FEAR

Then, too, St. Paul explains that a proper fear is necessary in the Christian when he says: "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4:1.) This proper fear was one the Lord had, but He never became discouraged, nor did it hold Him back from the work His Father had given Him to do. His fear was a filial one,

which engendered a watchfulness and care, a circumspection of walk and life, that He might be wholly pleasing to the Father.

This also is our privilege, and in these days we should be going over the groundwork of our faith again, proving its correctness. By so doing, the Lord will strengthen us in the faith, and as the Lord's children thus learn to wait upon Him, to them is fulfilled the promise: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Let us each, dear brethren, be very solicitous for ourselves and for each other; and counting the prize set before us in the Gospel as superior to all else, let us so love the Lord's children that their welfare will be our chief concern, and this will mean our own spiritual health. Yet we must not permit friendship for the brethren to hinder our confidence in the Lord's love and wisdom in respect to the revelation of His great plan for both the church and the world. We will receive the necessary grace and strength as we continue in prayer, and watch in the same with thanksgiving.

—Contributed

## The Secret of an Overcoming Life



FOR the extent of the changes in circumstances and position experienced by our Lord, there is, of course, no parallel in history. He was the only direct creation of Jehovah, the Logos, or spokesman of the Father, the representative of God in the creation of all other beings. From that exalted position He descended to the human nature, and "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-8.) One of the experiences which men find the most difficult to bear with fortitude is a rapid and extensive decline in their position and fortune. But no man has had anything to compare with the experiences of our Lord: from an exalted spirit nature, honored and loved by His Father, God's faithful representative in the works of Creation; and thence, changed to a much lower nature, in an imperfect world, rejected by those who professed to be God's people, gradually giving up life and strength in His ministry among them, ridiculed, opposed, falsely accused of blas-

phemy against the Father He supremely loved, and finally condemned to die as a criminal. What supreme tests of loyalty, wisdom, courage, utter and complete devotion to God and all His holy principles of thought and action, these experiences involved.

Consecrated Christians are called to walk in the footsteps of the Master; of them it is written that God's will is that they be conformed to the image of His Son, in order that He may be the first-born among many brethren. (Rom. 8:29.) They must be armed with the same mind; they must suffer with Him if they are to reign with Him; they must be dead with Him if they are to live with Him. (1 Pet. 4:1; 2 Tim. 2:11, 12.) How thankful we may be, in view of these conditions, that our Lord has given us the formula for His success in carrying out the will of God through all His varied experiences, even unto death.

#### THE SECRET OF JESUS' SUCCESS

This secret of Jesus' success is recorded by the Prophet David in Psalm 16:8: "I have set the

LORD always before me: because He is at My right hand, I shall not be moved." These words, and their context, are ascribed to our Lord by the Apostle Peter in Acts 2:25-28. Incidentally, we are glad when we have such definite authority for interpretation as in this case, where the inspired New Testament writer quotes from the Old Testament and makes application of the prophecy. It is interesting to notice how frequently such keys are provided in the Lord's Word. The secret, then, was that Jesus depended not upon Himself, nor upon any other creature; but that He kept the Father always before Him, at His right hand. And it seems certain, as we read the accounts of Jesus' life, His course of conduct, His words, His demeanor, that this statement is to be taken literally: that the Father was more present to the consciousness of Jesus than any other being, at all times and in all circumstances. And it seems equally certain that each member of the overcoming church will desire, and sooner or later will attain to, a condition of heart and mind in which he, too, will be constantly attentive to the will of God, constantly seeking His guidance and strength in the experiences of life, both great and small. Let us note our Lord's words which clearly indicate the closeness of our relationship to the Father and to Him: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself to him. . . . we will come unto him and MAKE OUR ABODE WITH HIM."—John 14:21-23.

This rule of life, to "set the Lord always before" Him, was manifested even in Jesus' boyhood. In the account of His visit to Jerusalem when twelve years of age, He responded to His mother's question why He had remained behind them, talking with the Doctor's of the Law in the Temple: "Wist ye not that I must be about MY FATHER'S business?" (Luke 2:49.) When He came to John at the age of thirty, to be baptized in symbolization of His consecration to death, His attitude seems to be stated by the Psalmist: "Sacrifice and offering [of beasts] Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." (Psa. 40:6-8.) These words are ascribed to our Lord by the Apostle Paul in Hebrews, chapter 10, and how forcefully they describe His conduct and testimony during the years of His ministry. Unquestionably it was because of this complete devotion to the Father's will, this constant setting of the Father before Him, that God could give the Spirit without measure to

Jesus, and that Jesus could testify that He always did the things which pleased the Father.

#### JESUS TEMPTED BY SATAN

One of the momentous experiences in Jesus' life must have been when Satan came to Him in the wilderness to tempt Him, shortly after His baptism. Jesus, as the Logos, had, we understand, been the representative of the Father in the creation of Lucifer, who became Satan. Lucifer had evidently been given a special charge over the first pair in Eden, being spoken of by the Prophet as "the anointed cherub that covereth." Jesus had witnessed Lucifer's fall, his debauching of the human race; had, we understand, encountered him as an opponent of God even before Jesus became a man (Jude 9); and now His self-control, patience, courage, wisdom, are tested in another meeting with Satan, this mighty angel, still in control of the earth. How this experience in the wilderness again draws attention to the abiding principle of Jesus' life, "I have set the LORD always before Me: He is at My right hand; therefore I shall not be moved." We recall the circumstances: the attempt by Satan to cause Jesus to use His miraculous power to provide temporal food; to cast Himself down from the pinnacle of the Temple; to bow down and acknowledge Satan's authority in the earth. And we remember the wisdom with which Jesus drew from the Scriptures, the answers to these suggestions, which evidently proved to Satan that it would be useless to attempt any further, either to deceive Him into disobedience to God, or unfaithfulness to the consecration of His human life to death, or in any wise to weaken the beautiful spirit of humility and devotion to God's will which Jesus manifested. We may feel sure that any other attitude than that expressed in the words of our text, "I have set the LORD always before Me; HE is at My right hand," would have proved insufficient in these tests.

#### THE POOR HEARD THE GOSPEL

Deeply appreciative response to Jesus' message seems to have been confined almost exclusively to the poor and less educated of the people of Israel. It is recorded that "the common people heard Him gladly"; Jesus sent word to John in order to reassure him; that "the poor have the Gospel preached unto them"; and, as we know, most of His disciples were of the poor and uneducated class. On the other hand, the leaders of the people, the doctors and lawyers, the scribes and the Pharisees, rejected His message, opposed and persecuted Him. Jesus' willing acceptance of this division of the people, the poor and unedu-

cated to be His followers and co-workers, the leaders of the people to be His opposers, is recorded in the Gospel of Luke: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." (Luke 10:21.) Again He said: "All that *the Father giveth Me* shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me."—John 6:37, 38.

Here we have another illustration of the Master's constant regard for, and His complete satisfaction with, the Father's will with respect to all things. In this beautiful prayer recorded by St. Luke, note that He expresses thanks to the Father that He had hidden His message from the wise and the prudent, and had revealed it unto the uneducated—the "babes." Why did Jesus rejoice that this division was apparent between those who accepted, and those who rejected, Him and His message? Just because "it seemed good in Thy sight." Another convincing testimony that Jehovah and His will were ever before the Lord. And is there not much for us, His followers, to learn from this incident? Let us, too, seek the Lord's choice of our friends and associates; let us faithfully give out, and live our lives in accord with, God's Word. And, whatever the results—separation from those who are regarded as "the wise and prudent," close association and fellowship only with the simple and sincere, the "babes," or as the apostle speaks of them, "the poor of this world, rich in faith"—let us not only be content, but as our Lord was, thankful because we have assurance that such is the Father's will.

#### THE PITFALL OF PRIDE

Among the pitfalls and temptations through which the Christian must maintain his course, none is probably more subtle and dangerous and none has claimed more victims, than pride; the feeling of complacency because of one's attainments, and the desire to have his wisdom or ability recognized. The development of this disposition in Lucifer, culminating in an unholy ambition to "be as the Most High," resulted in his downfall. Jesus used this illustration of pride as a warning to His disciples when they returned from a successful journey in which, they reported, that "even the devils are subject unto us through Thy name." In response, Jesus said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:

and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rejoice, because your names are written in heaven." (Luke 10:17-20.) St. Paul also uses this example of Satan's fall and condemnation, when instructing Timothy in regard to the choice of elders. He points out the danger of pride developing in one appointed to such service in the church, and exhorts that he be "Not a novice [a new convert, inexperienced, undeveloped] lest being lifted up with pride he fall into the condemnation of the devil."—I Tim. 3:6.

One's character is evidenced by his disposition, his speech, and his deeds; or, as we are accustomed to express it, by his thought, words, and actions. In the records of Jesus' life among men, all of these elements of His character are repeatedly brought to view. The nobility of His thoughts is illustrated by His words and His actions; and, additionally, by the statements that He had compassion on the afflicted, indignation at injustice and misrepresentation, especially when practiced by those who stood as representatives of God and His Law. Jesus' words were, no doubt, the most gracious, comforting, inspiring words ever spoken, even as it is recorded that "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." (Luke 4:22.) His deeds likewise revealed His character, as it is written that He "went about doing good, and healing all that were oppressed of the devil; for God was with Him."

If any one of God's creatures had reason to take satisfaction in his attainments it was Jesus. Yet He was completely free from the slightest hint of self-complacency or pride. What a wonderful illustration of a noble character, one completely agreeable and acceptable to God. And the secret of Jesus character, and of His complete success in His ministry, we have in these words of the Psalmist spoken of Him: "I have set JEHOVAH always before me; HE is at My right hand; therefore I shall not be moved." So when one speaks to Him as "Good Master," Jesus responds that "there is none good but God" and thus, by implication, declares that the goodness which the speaker has recognized, is only the outworking of God's Holy Spirit, given to Him without measure. Likewise with respect to His message, those gracious words which fell from His lips and at which the multitude wondered: they are of the Father—"For I have not spoken of Myself; but of the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." (John 12:49, 50.) Precisely the same view is pre-

sented by Jesus of His wonderful works: "The Son can do nothing of Himself," "the Father that dwelleth in Me, He doeth the works."

#### HUMILITY BEFORE GOD

Certainly nothing is more essential to success in a follower of the Master, than to recognize this great principle, namely, that his highest place is lying low at the Redeemer's feet, learning of Him, absorbing the secret of His faithfulness in all the checkered experiences of His life, unparalleled alike in height of exaltation and in depth of humiliation. And it is inspiring to see that some of the Lord's followers have grasped this great truth, that true greatness is in being nothing independently of God, but being a broken and emptied vessel, wholly dependent upon God for the filling of the vessel, for the exercise of His power in us and through us if we are to have part in the accomplishment of any of His purposes. Among these are the faithful apostles, in whose writings these thoughts are given great emphasis. St. Peter says: "As each one has received a free gift, so minister it among yourselves, as good stewards of the manifold favor of God. If any one speak, let it be as the oracles of God; if any one serve, let it be as from the strength which God supplies; so that in all things God may be glorified through Jesus Christ; whose is the glory and the power for the ages of the ages. Amen." (1 Peter 4:10, 11, *Diaglott.*)

How beautifully the apostle here presents the selfishness of a developed follower of the Lord: the recipient of great favors from God, and giving them forth for the blessing and service of others, as a good steward of the manifold grace of God. St. Paul likewise lays great emphasis upon this attitude of mind and heart, and in writing to the Corinthian brethren says: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Yes, why indeed take any self-complacency in the fact that we are recipients of the marvellous grace and gifts of God through Christ, or if we have natural advantages of birth or education or ability, which are likewise only gifts? Instead, let them constitute but an incentive to humble ourselves under the mighty and benevolent hand of God; to acknowledge Him in all our ways; to pray for and seek the wisdom to discharge our responsibilities as "the ministers of Christ, and stewards of the mysteries of God."—1 Cor. 4:7, 1.

Let no one assume however, that this humble disposition can be quickly and at the same time, permanently established. The imperfect mind

naturally aspires to eminence, recognition. It is, as natural to fallen man to have this unholy ambition as for "the sparks to fly upward." It will require constant watchfulness of self, and constant meditation upon the true principles of holy ambition, revealed in the Word of God and in the life of our dear Master, in order to be "naught of self, and ALL of Thee." Says the Apostle Paul, "We are His workmanship, created in Christ Jesus unto good works, which He before prepared that we should walk in them." Yes, our whole part in the matter is the complete willingness with which we present ourselves in consecration; in order that self may die, and that, wholly by His grace, His power, His Word, His providences, we may be developed in Jesus' likeness, and ultimately "filled with all the fulness of God."—Eph. 3:19.

In the final experiences of Jesus' life on earth His formula for overcoming is again clearly seen. When about to proceed with His disciples on their last journey together, from the upper room where they had partaken of the Passover and He had instituted the memorial of His death, He said to them: "But that the world may know that I love the Father; and as the Father gave Me a commandment, even so I do. Arise, let us go hence." He was going to Gethsemane, the judgment hall, and Calvary. And it was because, "*I love the Father; . . . and the Father gave Me a commandment.*" To Peter, in the Garden of Gethsemane, when he drew his sword to defend his Master, Jesus said: "Put up thy sword; . . . the cup which My Father hath poured for Me shall I not drink it?" To Pilate, when he told Jesus that he had the power to release or to condemn Him, Jesus merely replies: "Thou couldst have no power at all against Me, except it were given thee from above."

What precious encouragement and inspiration we may draw from these final testimonies of Jesus. Therein is recorded the final victory of the Master over all the powers of evil. Therein is again, and finally illustrated, the infinite power which flows to the one who has set JEHOVAH always before him; to the one who desires and consistently maintains his determination to have Jehovah at his right hand, with all that that implies of checks, and limitations, and sacrifice, so far as self and the present life are concerned. Let us remember that we are called to follow the Lamb whithersoever He goeth; that He is one among many brethren who, in turn are to be conformed to Jesus' own image; and let us more fully and intelligently take for our own, this formula which enabled the Lord to overcome, to "not be moved."

# CHILDREN'S HOUR



## The Prophet Balaam



YOU have been told," said Uncle Eb, "how the Israelites entered into Canaan and became recognized as God's own people. Now there was a prophet of the Lord called Balaam. He lived in Mesopotamia, near the Euphrates river. Whenever this man said that something would come to pass in the future, that thing certainly took place, because Balaam received his information from God.

"Now the king of Moab at this time was Balak, and he was very much afraid of the Israelites. So he sent messengers to the prophet Balaam, saying, 'There is a people come out from Egypt. They are very numerous and cover the face of the earth. Now I want you to come over to my side and curse this people for me.'

"Then the Lord visited Balaam in the night and said, 'Who are these men staying with you?'

"And Balaam replied, 'Balak, the king of the Moabites, has sent these men to me, saying, There is a people come out of Egypt, very numerous. Now therefore curse these people for me, so that I shall be able to overcome them and drive them out.'

"And God said to Balaam, 'You shall not go with these men, neither shall you curse this people: for they are blessed.'

"So when morning came, Balaam said to the messengers, 'The Lord refuses to let me go with you; and he will not permit me to curse the Israelites for they are blessed.'

"So the princes of Moab went back to King Balak and told him what the prophet had said. Then Balak sent princes that were still more honorable, and they came to Balaam and said, 'Let nothing prevent you from coming with us, for the king will promote you to great honor if you will only curse the Israelite people.'

"And Balaam answered and said unto the servants of Balak, 'If the king would give me his house full of silver and gold, I cannot go beyond the word of the Lord to do less or more. So,

now wait here this night that I may find out what the Lord still has to say to me.'

"And the Lord said to Balaam, 'If the men come to call on you, rise up and go with them, but speak only the word that I tell you to speak.'

"So Balaam rose up in the morning and went with the princes of Moab. Now he was riding upon an ass, and the angel of the Lord stood in the way against him. And the ass saw the angel of the Lord standing in the way with a drawn sword in his hand, and the animal turned aside and went into the field. And Balaam smote the ass to turn her into the way.

"But the angel of the Lord stood by a path in the vineyards, a wall being on either side, and the ass crushed Balaam's foot against the wall, and he smote her again.

"Then the angel of the Lord went and stood in a narrow place, where there was no way to turn, either to the right hand or to the left. And when the ass saw the angel, she fell down under Balaam, and Balaam smote her with his staff.

"And the Lord opened the mouth of the ass and he said, 'What have I done unto you that you have smitten me these three times?'

"And Balaam said, 'Because you have mocked me. I wish there were a sword in my hand for then I would kill you.'

"Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way, with a drawn sword in his hand, and he bowed his head and fell flat on his face.

"And the angel said to him, 'Why have you smitten your ass these three times? If the ass had not seen me and turned aside, surely I had killed you and saved her alive.'

"And Balaam said unto the angel of the Lord, I have sinned; for I did not know that you were standing in the way against me; now, therefore, if you so desire it, I will go back again.'

"But the angel said, 'Go with the men; but speak only the word that I shall say unto you.' So Balaam went with the princes of Balak.

"And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab. And he said unto Balaam, 'Did I not earnestly send for you and call you? Why then did you not come? Am I not able to promote you to great honor?'"

"And Balaam said unto Balak, 'I have come, but I have no power to speak anything but what God tells me to speak.'

"Next day King Balak took Balaam to the high places of Baal, that he might thus obtain a view of all the people.

"And they built seven altars and offered sacrifices thereupon. And Balaam said, 'How shall I curse those whom God has not cursed? Or how shall I defy those whom God has not defied? From the top of the rocks I see Him: lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his.'

"And Balak said unto Balaam, 'What have you done unto me? I called you to curse my enemies, and behold, you have blessed them.'

"And Balaam said, 'I can speak only that which the Lord puts into my mouth.'

"Uncle Eb," said Peter, "was Balaam a good man or a bad man? He did what God told him to do, didn't he?"

"Well, he did and yet he didn't," replied Uncle Eb. "In the first place, God told him not to go with King Balak's messengers, and not to curse the Israelites because they were blessed. Then God saw that this prophet wanted to go with the man, so he let him go. Indeed the Lord knew that Balaam's heart was set on receiving the rewards of King Balak, even while he also wanted to be on the Lord's side and have the divine blessing. The Lord tells us that no man can serve two masters, for either he must love the one and hate the other or must cleave to the one and despise the other; we cannot serve God and Mammon.

"Balaam went as far as he dared to go in pleasing himself and in pleasing King Balak. He did not dare to actually curse those whom God had blessed. There are people in the world like him today. They do not put God first, but themselves and their selfish interests first; then they want to seem to be very much on God's side. But the Lord does not appreciate that kind of loyalty, for He wants a whole-hearted service.

"Now perhaps you can think of some other Bible character who did not put God first although he pretended to do so."

"King Saul," said John.

"Why yes, King Saul is a very good example," replied Uncle Eb. "God raised up Saul from a state of humility and put him on the throne and gave him honor and power and everything that the heart of man could desire, and then Saul took the law into his own hands and forgot that he had received all his possessions from the Lord."

"How about Judas?" queried Ruth.

"Yes, Judas also failed to put God first. In his case the man was overcome by the spirit of covetousness. We are told that he carried the money bag and became a thief. It is a terrible thing when people let the power of gain get possession of them.

"You will remember that Esau sold his birth-right for a mess of pottage. He certainly did not put the things of God first; but Jacob, on the other hand, was willing to become a wanderer in the wilderness because he valued the divine favor.

"When Jesus was on earth, the rulers of the Jews, the Scribes and Pharisees, were great professors of religion. They claimed to both know the law and to keep it. They looked down on the rest of the people as being beneath them. They were great for making long prayers and for washing themselves a great deal. From outward appearances they seemed very holy indeed, but Jesus saw through them. He called them hypocrites, saying that they were whited sepulchres outside but full of dead men's bones inside.

"Jesus said, 'Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.'

"We can prove a blessing to people by being honest and sincere and true. As we have opportunity we are to do good unto all men, and especially unto them of the household of faith. We should not have a desire for those things that are contrary to the Lord's will, for if we do we'll come under the condemnation of Balaam, who evidently had set his heart on that which the Lord had forbidden. God can read the heart and we cannot deceive Him in any way; and we should pray to Him and say, 'Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer.' And 'keep thy heart with all diligence, for out of it are the issues of life,' said the prophet. If we keep our hearts fed with the word of God, we are pretty sure to do that which is pleasing in the Lord's sight."



# International Sunday School Lessons



## A MAN WHO MADE A FOOLISH CHOICE

July 16—1 Kings 12:1-11, 17, 20

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and will serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

**GOLDEN TEXT: A man's pride shall bring him low.—Prov. 29:23.**



IN considering the conduct of Rehoboam we should not forget that his mother was a heathen woman given to the worship of idols, and that to please her Solomon had erected a sanctuary to the god Moloch on Mount Olivet. With such a mother, and with a father who was pandering religiously to his many wives, it is little wonder that Rehoboam was not much given over to the ways of wisdom. Had he taken the advice of the old men, all would have been well. But the advice of the young men appealed the more to him, and this was to the effect that if he yielded at the present time, he would have to keep on yielding to greater demands in the future. His best policy, therefore, was a bullying one. Here was an opportunity to intimidate the people and this he therefore decided to do. His ultimatum was, "My father chastised you with whips, but I will chastise you with scorpions."

Had the king possessed more discernment he would have seen that it was a bad time in the history of the nation to make such a decision. The elements of discontent were much in evidence. This does not necessarily mean that Solomon had been an oppressive ruler. But he had, to a considerable extent, departed from his early wisdom and piety, and had given cause for opposition and the spirit of rebellion to manifest itself. Rehoboam should have been fully aware of this condition of things and consequently should have used conciliatory measures. But he seems

to have been proud and overconfident in the possession of power to accomplish his purposes and keep the people in subjection.

No doubt many of the people thought the division of the kingdom a great disaster, but such was not the thought in the mind of God; for God wished the nation to be humbled and weakened. This would, indeed, work out no ill to the individuals who composed the nation. This fact is set forth in the Scriptures, for we read that the cause of the division was from the Lord, that He might establish His Word through the prophet Ahijah. Some time previously the Lord had sent a message through this prophet to Jeroboam stating that the latter should become king of the ten tribes, and now Rehoboam's answer to the people brought about the fulfilment of that prophecy.

The events narrated in our lesson were but the beginning of a sifting process. Many persons had been weakened in their allegiance to God by the prevalence of idolatry in the land. God wanted to get rid of all leaven and to draw His own people more closely together. The Temple at Jerusalem was the center of the Jewish faith, and the tribe of Judah—through which Christ was to come—became the most religious of all the tribes because of being closely identified with this hope and its fulfilment.

### QUESTIONS:

How was the conduct of Rehoboam affected by the law of heredity?

Why did the young men give the king wrong counsel?

What was the condition of the kingdom at this time?

What is God's method of dealing with His people?

How is the divine purpose being worked out at the present time?

## ASA—A LIFE OF TRUST

July 23—2 Chron. 14:2-12

2 And Asa did that which was good and right in the eyes of the Lord his God.

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand: all these were mighty men of valor.

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in Thy name we go against this multitude. O Lord, thou art our God; let not man prevail against Thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

**GOLDEN TEXT:** Help us, O Jehovah our God; for we rely on Thee.—2 Chron. 14:11.



ING Asa was the great grandson of Solomon. He reigned over the two-tribe kingdom of Judah. Only a small portion of the kingdom had been left in the hands of Rehoboam. Idolatry flourished, both in Israel under Jeroboam and under King Ahijah. The

heathen religions contained elements that were fascinating to the Jews, for the religion of Jehovah held up strict moral standards which called for lives of integrity.

King Asa began a work of reform, which consisted of the altars that had been set up on various hilltops. These altars were surrounded by groves which were considered sacred, and in which the rites of the false religion were practised. In fact, the groves were regarded as temples to Baal and Astaroth. Not only did Asa destroy the false altars, but he also issued a proclamation throughout the kingdom calling the attention of the people to the worship of the true God and to His law and His commandments.

The pious act of Asa does not imply that people of today should take similar steps for the destruction of what they consider are false religions. We must remember that the Jews stood in covenant relation to God, and the act of Asa had the divine approval. The times in which we live call for more of the spirit of tolerance toward those who do not agree with us. Many of these have the desire to worship the same God that we do, but they are hindered from so doing by the great show of the adversary and therefore have but little understanding of the real character of God. Some day ere long all the clouds of ignorance shall be lifted from off humanity and then, as we read, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

King Asa had ten years of peace, and these years seem to have been necessary as a time of preparation for what was to come. At length Zerah, the Ethiopian, with a vast army said to have been a million men, came against Judah. Asa was able to raise only half as many men as his enemy. He therefore went to God with his troubles and asked for divine assistance, saying, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go

against this multitude. O Lord, Thou art our God; let no man prevail against thee."

The Lord blessed the army of Asa by giving it the victory, for greater numbers meant nothing with Him. The enemy was completely routed and pursued through the land of the Philistines. It was a remarkable triumph for Judah, and manifested the power of the Lord of hosts. The Christian too has his enemies, and, at times, they seem a formidable array. If one fought them in his own strength he would have but little chance of success. But God has said, "Call upon me in the day of trouble, and I will deliver thee." So he who is hard beset may have access to the throne of heavenly grace and there find help for every time of need. The prophet has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19.) And such has been the experience of God's people in every time of the past. As the mighty One of Israel stood by king Asa, and by Joshua at the crossing of the Jordan and the fall of Jericho, and by Moses at the time of his going up to Pharaoh; even so He has ever stood by those who trust Him. God is still achieving His victories, although they are recognized by a comparative few. Some day in the future He will win the greatest of all victories—even that over sin and death; and then the millions of humanity will say, "Lo, this is our God; we have waited for Him, and He will save us: . . . We will be glad and rejoice in His salvation."—Isa. 25:9.

### QUESTIONS:

What did King Asa do to restore the true religion?

Does his act imply that people of today should try to destroy religion of others?

What were Asa's natural chances of success against the host of the enemy?

What was the king's prayer to God?

Can we always count on God for success? Tell of some victories in the past.

## JEHOSHAPHAT— A LIFE OF OBEDIENCE

July 30—2 Chron. 17:1-6, 9-12

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in His commandments, and not after the doings of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.

6 And his heart was lifted up in the ways of the Lord; moreover he took away the high places and groves out of Judah.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

**GOLDEN TEXT:** Seek ye first the kingdom and His righteousness.—  
Matt. 6:33.



**J**EHOSHAPHAT was the son of Asa, and became king of Judah at his father's death. No doubt he had been well instructed in the law and in the religion of his people; for he set about to abolish idolatry by every means in his power. The groves and high places had been destroyed by king Asa, but probably some of them had been preserved by the people in secret, or had sprung up again. These high places may

not all have been established in the honor of Baal, but some of them may have been intended as "improvements" in the worship of Jehovah. So among Christian today we find those who are continually seeking to make changes in the simple religion of the Bible. It is quite impossible to improve on the instructions given to us by Jesus and His apostles, and when we follow the course of conduct which they laid down for us we are on safe ground.

Jehoshaphat recognized the fact that knowledge is the true basis for belief. He therefore instituted a system of instruction throughout his kingdom, so that the people might know exactly what the Lord wanted them to do. By this method he was paving the way for future favor with God by the complete abolition of all heathen rites of religion from the land.

In taking steps to increase the knowledge of the people Jehoshaphat was very wise. There is nothing like a true knowledge of God's word to dispel the mists of superstition and ignorance that have come down to us from the "dark ages." For hundreds of years the Bible was taken away from the people, and not till the Reformation movement began was it translated into a language that the people could understand. Some kind of knowledge of the Scriptures has gone far and wide. The spirit of truth is a spirit of civilization and of liberty, and its influence has been exercised even among those who make no profession of being Christians.

The result of Jehoshaphat's course of enlightening the people led to a greater respect for the true God, not only among the people of Judah, but also among the surrounding nations. Some of the heathen kings seemed to understand that if they could cause the Jewish people to become disloyal to Jehovah, He would turn against them, and then they (these kings) would win the victory over them. This, indeed, was the course pursued by Balak, who tried to get Israel

to sin so that he might triumph over them.

When the surrounding nations beheld the increasing loyalty of Judah for Jehovah, they held the Jews in greater respect, and also feared their God. Thus we read, "The fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."

There are so many in the world today—not Christians—who recognize that there is some truth in Christianity, and who would not wish to do injury to any one who is seeking to follow the precepts laid down in the divine Word. They seem to have some appreciation of the fact that God is on the side of His people. No doubt Satan also knows this. Consequently the policy of the Evil One is to endeavor to turn us away from our allegiance to God. If he can succeed in doing this, he knows that he will win the victory over us, for our strength lies not in ourselves but in our trust in the Lord.

Jehoshaphat made some mistakes during his reign, and these are recorded for our instruction. However, the Lord did not recognize these as being wholly intentional, but more as being errors of judgment. Even so likewise, we are sure to make some mistakes along the way; but if our hearts keep pure, true and loyal, the Lord will make all reasonable allowances for us, and will finally come out "more than conquerors" through Him who loves us.

### QUESTIONS:

Describe the activities of Jehoshaphat in abolishing idolatry.

How did Jehoshaphat recognize the value of knowledge?

How did the king's course of action affect other nations?

How does the Evil One try to win us today?

Wherein lies the secret of the Christian's strength?

## ELIJAH— A LIFE OF COURAGE

Aug. 6—1 Kings 18:30-39

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and am Thy servant, and that I have done all these things at Thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God.

**GOLDEN TEXT:** The Lord is far from the wicked: but He heareth the prayer of the righteous.—  
Prov. 15:29.



**ATTTERS** were approaching a crisis in Israel. Idolatry had long prevailed, and the time had come to reveal the power of the true God of heaven. Because of ini-

quity the Lord had sent a grievous drought in the land, and this lasted three and a half years. Then the Lord said to Elijah, "Go show thyself to Ahab, and I will send rain upon the earth."

And it came to pass when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?" But he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred which eat at Jezebel's table."

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

And Elijah came unto all the people and said, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." And the people answered him not a word.

Elijah then proposed that they test the matter by fire. Each side was to choose a bullock, cut it in pieces, lay it on wood on an altar built for the purpose, and place no fire under it. Then the God that answered by fire was to be accepted as the true God.

The Baalites were given the first chance, and they cried out to their god all morning, but there was no response. Then Elijah mocked them, and gave them to understand that he knew that Baal was a false god. Then he called the people to him and exhorted them to make a definite choice between Jehovah and Baal.

Elijah did not pray for fire at once, for he had other things to do first. The Lord gave him explicit directions in regard to digging a trench, pouring out water, etc. Everything had to be done just right. Thus the prophet also had his part to play in this matter. In due time, however, all the divine instructions had been carried out. And then Elijah

drew near to the Lord in prayer, and asked Him to manifest three things; first, that He was the true God; second, that Elijah was His prophet; and third, that he (Elijah) had done all things at the divine command.

Then the fire of the Lord fell and consumed the sacrifice and the wood, and the very stones, and the water that was in the trench. It was not natural fire, but divine fire. And when the people saw that kind of fire, they fell on their faces and said, "The Lord, He is the God; the Lord, He is the God." Then the false priests were taken out and put to death, and the true God was triumphantly vindicated.

As to who is the true God is a great test at the present time. For hundreds of years so-called Christendom worshipped the eternal torment deity, believing that God was a being who would torture people who did not love Him. Dispensational truth today has completely exploded that false belief except in the minds of those persons who still adhere to the creeds of the "dark ages." The true God will be manifested by fire—the fire of the great time of trouble that is to end this age. Then the people at large will accept Him and will rejoice in His salvation.

### QUESTIONS:

Narrate the events leading up to the lesson.

What is the parallel at the present time?

What is the duty of the true church today?

How will the people know that the fire is from God?

What is our present individual responsibility as Christians?

Will the false prophets be slain? If so, how?



## ELISHA— A LIFE OF HELPFULNESS

Aug. 13—2 Kings 5:1-10, 14

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his Lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

**GOLDEN TEXT:** Be ye kind one to another.—Eph. 4:32.



**AAMAN**, captain of the hosts of Syria, seems to have been a very noble character according to worldly standards. When the Bible says that he was honorable, that means a lot. Honesty of heart has always been a valuable quality. Naaman may be considered to represent the best class of people that is in the world. With all his good moral standing, however, he was a leper. And so with the world at large. Even in the case of the very best people, we find them contaminated with sin, which is a disease that is quite beyond human power to cure. Indeed, the one and only hope for its cure lies in God.

It was a little captive maid that pointed the way to the relief of this great man. This little girl possessed a knowledge of the greatest importance, and moreover, she used this knowledge to good effect. And those who have the truth today also possess great knowledge. They know something that the rest of the world does not know. They can see the world's terrible disease, and they know the remedy for it. They are fully aware of the fact that only God can achieve the release of mankind from its fearful malady, and that this will be accomplished when the divine kingdom is established on the earth. In the meantime, they know that there is a remedy for sin in the case of those who are willing to become members of the one true church of Christ, and they can therefore say with authority, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

The Captain of Syria's hosts with a fine cavalcade rode forth in search of his cure. He had the world's money and the world's power, but he still also had the disease. He bore a letter to the king of Israel. It was quite a letter and read: "Now when this letter is come unto thee, behold I have therewith sent Naaman my

servant to thee, that thou mayest recover him of his leprosy."

Well, Jehoram the king, seems to have known nothing about the prophet in Samaria, which shows that he had not been living up to his privileges. So he rent his clothes, thinking that the king of Syria was seeking a quarrel against him. But Elisha sent him a message of encouragement, and Naaman set out for Samaria.

No doubt, this great man thought that he would overawe the prophet, but not so. In fact, Elisha did not even come out to see him, but sent his servant, telling him to wash in Jordan seven times and be healed. At this Naaman was wroth, saying, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper." Thus man's ways are not God's ways.

However, Naaman had the good sense to listen to the advice of his servants. He went and washed in the Jordan and was thoroughly cleansed. How rejoiced he must have been. He returned to Elisha and urged him to take some recompense at his hands, but the prophet refused.

There is only one Jordan for the sinner during the present age, and that is the fountain opened for sin, even the blood of Jesus Christ. "There is none other name under heaven given among men whereby we must be saved," but this one name. All the philosophy or science in the world cannot confer on us the required boon. Those who feel that their old sins have been taken away can look up to God with grateful hearts. They desire to manifest their thankfulness and this is the spirit indeed that all such should have.

### QUESTIONS:

What class of people in the world does Naaman remind us of?

What class of persons does the little Jewish captive maid illustrate?

What capacities for serving the truth do we all possess?

Why didn't Jehoram, the king of Israel, know about Elisha?

# "GOOD HOPES" REPORT

(Months of January, February, March)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to the contributors when donations are acknowledged. The first item listed includes all donations under \$5.

### FREE TRACT FUND

A1-616--A1-650 .....	37.10
1-619 .....	10.00
1-620 .....	26.00
1-624 .....	5.00
1-626 .....	5.00
1-627 .....	5.00
1-631 .....	5.00
1-635 .....	5.00
1-636 .....	5.00
Balance January 1, 1939 .....	89.32
Transferred from General Fund .....	400.00
<b>Total</b> .....	<b>\$592.42</b>

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 189,814.

Total cost of printing and shipping .....	\$511.08
<b>Balance</b> .....	<b>\$81.34</b>

### FREE BOOK FUND

G7-79--G7-80 .....	\$3.50
7-78 .....	5.00
7-81 .....	5.00
7-82 .....	5.00
Balance January 1 .....	68.17
<b>Total</b> .....	<b>\$86.67</b>

Booklets charged against this fund, 1,129 at 5 cents each: \$56.45; Other books, \$2.25.

Total charge .....	\$58.70
<b>Balance</b> .....	<b>\$27.97</b>

### TRAVELING SPEAKERS FUND

C3-1251--C3-1308 .....	\$51.68	3-1279 .....	5.00
3-1252 .....	5.00	3-1284 .....	15.00
3-1253 .....	10.00	3-1287 .....	10.00
3-1255 .....	5.00	3-1289 .....	15.00
3-1256 .....	5.00	3-1292 .....	5.00
3-1258 .....	5.00	3-1293 .....	5.00
3-1260 .....	6.00	3-1294 .....	5.00
3-1265 .....	5.00	3-1295 .....	5.00
3-1267 .....	24.00	3-1297 .....	11.00
2-1268 .....	5.00	3-1298 .....	10.00
3-1269 .....	5.00	3-1302 .....	5.00
3-1270 .....	5.00	3-1303 .....	10.00
3-1271 .....	5.75	3-1306 .....	5.00
3-1272 .....	5.00	Balance Jan. 1 .....	154.98
3-1273 .....	10.00	<b>Total</b> .....	<b>\$440.01</b>
3-1275 .....	6.60	Traveling expenses .....	248.32
3-1276 .....	5.00	<b>Balance</b> .....	<b>\$191.69</b>
3-1277 .....	5.00		
3-1278 .....	5.00		

Number of class meetings served, 179; total attendance, 5, 117.  
 Number of public meetings served, 37; total attendance, 3,287.

### FREE SUBSCRIPTION FUND

E5-144--E5-166 .....	\$14.80
Balance January 1 .....	119.32
Transferred from General Fund .....	400.00
<b>Total</b> .....	<b>\$534.12</b>

Number of 3 months subscriptions charged to this fund, 1,449 at 25 cents each; \$362.25. Number of annual subscriptions charged to this fund, 138 at \$1 each; \$138.

Total charge .....	\$500.25
<b>Balance</b> .....	<b>\$33.87</b>

### CLASS FORMING FUND

B2-15--B2-23 .....	\$11.00
2-13 .....	20.00
2-14 .....	5.00
2-17 .....	19.00
2-19 .....	10.00
2-20 .....	10.00
2-21 .....	5.00
2-24 .....	5.00
2-25 .....	5.00
Balance January 1 .....	32.22
Transferred from General Fund .....	200.00
<b>Total</b> .....	<b>\$312.22</b>

Total charge .....	240.50
<b>Balance</b> .....	<b>\$71.72</b>

### GENERAL FUND

F6-1683--F6-1860 .....	\$124.44	6-1814 .....	20.00
6-1679 .....	5.00	6-1817 .....	10.00
6-1681 .....	5.00	6-1818 .....	5.00
6-1682 .....	10.00	6-1819 .....	15.00
6-1688 .....	5.00	6-1821 .....	10.00
6-1689 .....	5.00	6-1823 .....	5.00
6-1691 .....	10.00	6-1825 .....	5.00
6-1692 .....	25.00	6-1826 .....	5.00
6-1694 .....	10.00	6-1827 .....	10.00
6-1695 .....	5.00	6-1829 .....	19.00
6-1701 .....	10.00	6-1830 .....	10.00
6-1704 .....	10.00	6-1831 .....	19.00
6-1705 .....	25.00	6-1834 .....	10.00
6-1706 .....	10.00	6-1835 .....	10.00
6-1707 .....	5.00	6-1836 .....	8.00
6-1711 .....	7.00	6-1837 .....	5.00
6-1713 .....	25.00	6-1838 .....	50.00
6-1717 .....	9.00	6-1839 .....	5.00
6-1719 .....	5.00	6-1840 .....	5.00
6-1721 .....	5.00	6-1844 .....	10.00
6-1730 .....	5.00	6-1847 .....	10.00
6-1800 .....	9.00	6-1850 .....	25.00
6-1803 .....	10.00	6-1852 .....	5.30
6-1805 .....	8.00	6-1855 .....	5.00
6-1807 .....	25.00	6-1857 .....	5.00
6-1808 .....	5.00	6-1863 .....	50.00
6-1809 .....	25.00	Balance January 1 .....	272.49
6-1810 .....	25.00	<b>Total</b> .....	<b>\$1140.23</b>
6-1811 .....	5.00	Transferred .....	\$1000.00
6-1812 .....	19.00		
6-1813 .....	100.00	<b>Balance</b> .....	<b>\$140.23</b>

# Talking Things Over



## PROFITABLE BIBLE STUDY

AS students of the Bible we should give careful consideration to the methods we use in gleaning from the sacred record the information the Heavenly Father has put therein for us. This is important in connection with our individual study of the Word as well as in our group or ecclesial studies. While the Bible itself contains all the information we need for our sanctification, being profitable for instruction in righteousness, for reproof, etc., that the "man of God may be perfect, thoroughly furnished unto every good word and work," yet God has so arranged it that the Christian needs the help of fellow-Christians in order to glean from the Word the truths therein contained and put them together in proper fashion—to "rightly divide the word of truth."

Besides the Bible, the Heavenly Father has provided pastors, teachers and evangelists to aid us in the understanding of the Word. How very little progress any of us could make in understanding the Bible apart from the many helps that have been provided to assist us! Let us not ignore these helps and presume that independent of the provisions the Lord has made, we can dig things out of the Bible through our own wisdom. True, many throughout the age have posed as teachers authorized by God, yet they have failed to give us a satisfactory harmonious understanding of the Word. It seems to us, therefore, that in looking to others for help, we should note the ones whom the Lord has blessed in providing pure and wholesome spiritual food.

The point we are coming to is, that in this end of the age the Lord abundantly used Brother Russell to give the church "meat in due season," and through the ministry of this "wise and faithful servant" the Bible has been made an open book to thousands of the Lord's consecrated people. The Bible had been studied before, by individuals and by groups, and while rich blessings were doubtless obtained, yet much of the sacred Word remained a mystery, and the glorious plan of God, which reveals the harmony of His entire revelation to the church, was not understood. Now it seems to us that to attempt a study of the Bible today apart from the helps provided for us through

this God-given pastor, is really a step backwards, rather than forward.

We sometimes hear it said that we should study only the Bible, and that in our class meetings we should not listen to the opinions of men. On the face of it this sounds like a very plausible argument, and it gives the impression that those who advance it are more loyal to the Bible than others. But actually such is not the case. Actually it is impossible to conduct a Bible Study among a group of Christians without having the opinions of men expressed. Everytime one expresses a thought in such a meeting he is giving his understanding of the point being discussed. His opinion may be the Scriptural one, and it may not be. That is up to the class to decide. Even when we simply read our English versions of the Bible we are getting the opinions of men to the extent those opinions have influenced the translations.

It may be possible at times that when a brother advocates the open Bible study in order to avoid studying the opinions of men, what he really means is that he wants the class to consider his opinions rather than the opinions of Brother Russell. The adversary is very subtle, and we should be extremely careful that under the guise of stricter loyalty to the Bible we are not led away from the real teachings which it presents. We are convinced that no more profitable Bible study can be held than those in which one or another of the Volumes of Scripture Studies, or the Tabernacle Shadow booklet is used as a guide.

Brother Russell's works should not be used as an authority—only the Bible should be thus used. But the Bible will the more readily yield up its rich treasures of spiritual knowledge when these well-tried "keys" are used to unlock it. The use of the Scripture Studies thus, means that an orderly arrangement of study is followed, and that Brother Russell's comments on the subjects discussed have a place with the comments of others.

We are quite certain that if Brother Russell were with us today there are few Bible Students that would not welcome him as a leader of their study meetings. The proper use of his writings means that in effect he does occupy that position in our meetings, even though he is not personally

present. Now the fact that through his ministry we have learned the truth, the truth that harmonizes the Bible and has made it a new book to us, should be good reason for continuing to avail ourselves of the benefits of spiritual knowledge the Lord has provided for us through him.

But let us continue to prove all things by the inspired Word of God, and hold fast to that which is good. God used Brother Russell as a helper to reveal the divine plan to His people, and it is our opinion that in order to maintain the clarity of the divine plan in our minds and hearts it is well to continue our use of this ministry. Paul's ministry did not cease when the apostle died. His writings have nourished the church throughout the entire age. And we still may enjoy the ministry of "that wise and faithful servant," through his writings. These writings brought us into the truth, and a continued use of them, other conditions being equal, will *keep* us in the truth. Let us then use them more freely, individually and in our meetings.

### EPWORTH FOREST GENERAL CONVENTION



PLANS for the Epworth Forest, Indiana, General Convention are going forward, and we are asked by the committee in charge to publish the following additional information which has become available since the June Dawn was sent out. This convention, as probably all know by now, is to be held August 2-6. Epworth Forest is located on Lake Webster, Indiana. (See the June Dawn for details of location, and how it may be reached.) The program of the convention is being arranged so that ample time will be available for fellowship and rest between sessions. A general outline of the program for each day will be about as follows:

#### MORNING SESSION

9:30—Opening and Bethel Service  
 9:45—Praise and Testimony Meeting  
 10:30—Intermission  
 10:45—Discourse  
 11:30—Intermission

#### AFTERNOON SESSION

1:30—Opening  
 1:45—Discourse  
 2:30—Intermission  
 2:45—Testimony Meeting (Or Special Service)  
 3:15—Discourse  
 4:00—Intermission

#### EVENING SESSION

7:00—Praise Service  
 7:15—Discourse  
 8:00—Announcements

"Friends desiring accommodations at the Epworth Forest Hotel, or in the cottages, should send in their reservations at once, accompanied by a deposit of twenty-five percent of the amount of the total rental. (For details as to where to write for reservations, see the June Dawn.)

"An Immersion Service will be held at dawn on Saturday, August 4th.

"An automobile and trailer camp will be available for those desiring such accommodations.

"Brother Casmier Lanowick of Chicago, will be in charge of tract distribution advertising the public meeting.

"A special meeting is being arranged for Saturday night at which Brother George S. Kendall will give his Illustrated Lecture on "The Holy Land."

"The convention will close Sunday afternoon with a public meeting addressed by Brother W. N. Woodworth, on the subject, "The End of the World."

"Friends are requested to bring their own Hymn Books.

#### AUTO BUS SERVICE

"There is no auto bus service available to Syracuse, Indiana. Friends desiring to use this means of transportation must go to Warsaw, from where taxi service is available to the Convention grounds as indicated under the heading: "Taxi Service."

#### TAXI SERVICE

"Friends coming to the Convention on the Baltimore & Ohio Railroad, should get off the train at Syracuse, Indiana, from where taxi service is available to the Convention grounds, eight miles away, at the following rates:

One passenger	\$1.35
Two passengers	1.85
Three passengers	2.25
Four passengers	2.50

Arriving at Syracuse, telephone J. W. Rothenberger Taxi Service — Phone 848.

"Friends coming to the Convention by Pennsylvania Railroad, Big Four Railroad or Greyhound Bus Line, should get off at Warsaw, Indiana, from where taxi service is available to the Convention grounds, fifteen miles away, at the rate of \$3.50 for the trip, which would be divided on a pro rata basis by each passenger up to five. Upon arriving at Warsaw, friends should proceed to the Hays Hotel and from there, telephone to Ed. Meek's Taxi Service, Warsaw 935, and as soon as enough friends have gathered to justify a trip, they will be taken to the grounds.

Regular trips will probably be made about mid-afternoon each day, so try to time your arrival in order to get to Warsaw before 3 P. M., unless sufficiently large groups are coming in this way to make up a load which can be taken over at any time of day or night.

#### BEDDING AND BLANKETS

"In private conversation it has developed that some friends are of the opinion that blankets will not be needed. It would be a mistake not to bring a blanket, as the nights are quite cool—so be sure to bring a

blanket in addition to your sheets, pillow-cases and towels.

#### CUSHIONS FOR AUDITORIUM SEATS

"The Auditorium seats are of plain wood, and friends who will need cushions to sit upon should provide them.

"All enquiries for further information should be addressed to the Committee Secretary, Ernest G. Wylam, 4301 North Mason Avenue, Chicago., Ill."

## COMING CONVENTIONS

**SAN FRANCISCO, CALIF., July 7, 8, 9.** On July 7th and 8th the San Francisco Convention will be held in the Y. M. C. A. Auditorium, 220 Golden Gate Avenue; and on Sunday the 9th, the meetings will be held in Recreation Hall, inside the World's Fair Ground, on Treasure Island. It is expected that some of the speakers at the Los Angeles Convention will also serve at San Francisco. Many of the friends from the North and East are planning to attend both the Los Angeles and San Francisco gatherings, making a happy and blessed convention week. The public talk of the convention will be broadcast. For additional information, write to the Convention Secretary, W. T. Barfield, 2563 Renwick St., Oakland, Calif.

**VANCOUVER, B. C., Canada, July 15, 16.** The Vancouver brethren write: "We anticipate a very blessed fellowship and joy in the Lord. We extend a cordial invitation to all the Lord's people to assemble with us to enjoy these blessings. All sessions will be held in Victory Hall, 535 Homer St., Vancouver, B. C. Light meals will be served. For further information write the Secretary, Mrs. Henry Burdett, 2591 E. 20th Ave., Vancouver."

**CHICAGO, ILL., Sunday, July 23.** All sessions of this one-day gathering will be held in the Central Masonic Temple (the regular Sunday meeting place of the Chicago Bible Students), 910 North La Salle Street. A cordial invitation is extended to all.

**ANN ARBOR, MICH., Sunday July 30.** This all-day gathering will be held in the Dixboro Methodist Church, four miles east of Ann Arbor, on U. S. Highway, No. 12. This is the Highway that runs from Detroit to Chicago, and is easy for all to find. There will be a well advertised public meeting at 3 o'clock in the afternoon. A cordial invitation is extended to all. For further information, address H. N. Nelson, R. 5, Ann Arbor, Mich.

**HAZELTON, PA., Sunday, July 30.** This one-day gathering is to be held in the American Legion Hall on West Broad St. Services are scheduled to begin at 10:00 A. M. and the concluding service, a public meeting at 3 P. M. All are cordially invited to share in the blessings of this day.

**EPWORTH FOREST, Lake Webster, Ind., Aug. 2-6.** See June issue of Dawn, as well as Talking Things Over in this issue for detailed information.

**"AUGUST CONVENTION IN LONDON .** The informal group of London brethren who usually arrange

the London Convention have, this year, invited the Bible Students Committee to be responsible for the gathering and for the programme. The Committee has accepted this invitation and arrangements are being made for a three-day Convention, August 5, 6, 7, at the Memorial Hall, Farrington Street, London. A programme of speakers has been drawn up and there will be prayers that each of the brethren will bring a message of exposition and exhortation helpful to those who come seeking to be blessed of the Lord. Further information and programmes, from Bible Students' Committee, 24 Darwin Road, Welling, Kent."

**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.

**MINNEAPOLIS, MINN., Labor Day Week-End.** Arrangements for this convention are in the making, and a good program is in the offing. Details will be announced in the August issue. The class Secretary is L. H. Norby, 6804 Third Avenue, South, Minneapolis, Minn.

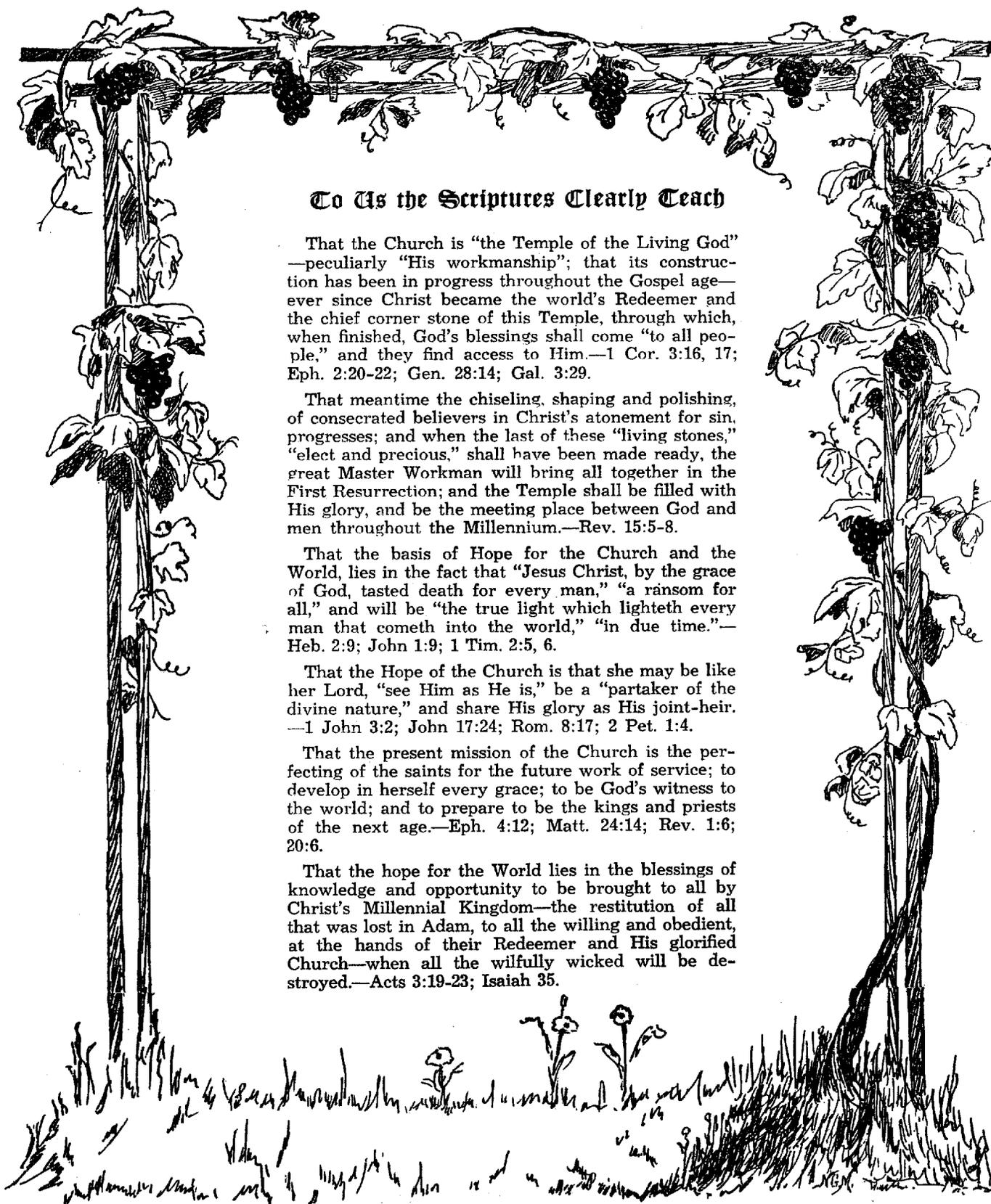
**BROOKLYN, N. Y., Labor Day Week-End.** Plans for this general convention are going forward, and full details will be announced in the August issue of Dawn. All sessions will be held in the Church of the Pilgrims, 109 Remsen St., Brooklyn. Class Secretary, Mr. W. Josiah, 117-34 123rd St., S. Ozone Pk.,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

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

**DETROIT JUNIOR CONVENTION, Labor Day Week-End.** Details of this gathering will also be announced in the August issue of Dawn.

**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.