

Many a drinking man, when asked why he voted against the saloon, has answered: "I have a son," and the answer is sufficient. The child educates the parent while the parent instructs the child.

THE BLESSINGS OF PEACE

Isaiah puts the Messiah upon a world throne. "He shall judge among the nations and shall rebuke many people." Then follows the oft quoted picture of peace universal and perpetual:

"And they shall beat their swords into plowshares, and their spears into pruninghooks; nations shall not lift up sword against nation, neither shall they learn war any more."

Dr. Jowett calls attention to the fact that reform does not cause a diminution of energy, but rather a diversion of energy from destruction to construction. The metal in the swords is valuable; it is not to be consigned to the waste pile, but to be employed for the benefit of mankind. The plowshare is the symbol of the labor of the agriculturist just as the pruninghook represents the tools of the orchard: There will be more food when there is less war—the blessings of peace will be more satisfying than the triumphs of the battlefield.

We are often asked what substitute will be found for war; what will stir man to heroic deeds. There are some who go so far as to argue that man is so slothful and indolent that nothing less than fear of immediate death will bring forth a maximum effort, as if man would degenerate without an occasional opportunity to shed his brother's blood!

RIVALRIES IN HELPFUL SERVICE

No warrant for such a base philosophy can be found in history, sacred or profane. If killing were necessary for man's highest development, governments would make provision for it. We would have commissions empowered to examine men and permit a return to savagery whenever it was necessary to insure civilization. But instead of that we have a law against murder among all people and under all governments.

When the hatred that leads to war is banished, love will lead to rivalries in helpful service to mankind.

In passing, it may be proper to notice that there is a school or group of learned men who argue that war is necessary to prevent overcrowding. Beginning with Malthus, these so-called philosophers have calculated on the awful consequences that will follow if the world is not depopulated from time to time by the slaughter of the battlefield.

Generally speaking, economists can be divided in two classes: those who try to increase the supply of food to meet human needs, and those who try to restrict the population to fit the food. Fortunately the first group is in the majority of civilized society, while the members of the second group find few who are willing to adopt their brutish plan or even listen to their senseless predictions.

"THE PRINCE OF PEACE"

It is to Isaiah that we are indebted for one of the most striking descriptive names bestowed upon the Saviour—He shall be called (this is but one of His titles) "the Prince of Peace." The next verse of Chapter IX is not quoted as frequently as verse 6, but it contains a prophecy that explains and justifies the title given to Christ: "Of the increase of his government and peace there shall be no end."

Few verses in the Old Testament contain so much of hope for the world.

There is a gloomy philosophy that teaches that all governments must necessarily die. We are told that a government, like an individual, has its birth, its youth, its maturity, and then, like an individual, must decline and die.

Comparisons are only valuable when they are truthful; they may be very deceptive when they are false. This is one of the many false comparisons that have found currency.

While the government is, each day, in control of the people then living, it is in a much larger sense, composed of generations rather than of individuals. Its life is continuous: as one generation passes off the stage another comes on. As there is no break in the chain of generations there is no necessary reason why a future government should be weaker or worse than the present, unless there is some necessary reason why future generations should be weaker or worse than the present.

CHRIST ALONE CAN BRING PEACE

Isaiah encourages the optimist when he announces that the government and peace of the coming Messiah, our Christ, will increase without end, Isaiah also gives the reason in the

same verse: It will be established "with judgment and with justice from henceforth even forever."

If Christ is to the world what His followers believe Him to be, He is to redeem man from sin and then guide him in the paths of righteousness that lead to peace.

If one will but examine the fabric of civilization, he will find that all its strongest threads and brightest colors came from the teachings of Christ. His Golden Rule is the only one that can make business honest: His doctrine of forgiveness is the only rule that can save man from the corroding influence of the spirit of revenge; the love that He taught is the only weapon for which there is no shield.

Christ's philosophy fits into every human need: His moral code, and it alone, can solve the problems that vex the heart and perplex the world.

BACK TO GOD

By WILLIAM JENNINGS BRYAN

BIBLE TEXT—LESSON FOR MAY 14

(II Chronicles xxx: 1-9, 13)

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

For the king had taken counsel, and his princes, and all the congregations in Jerusalem, to keep the passover in the second month.

For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

And the thing pleased the king and all the congregation.

So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings Assyria.

And be not like your fathers and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

Now be ye not stiffnecked, as your fathers were but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

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

A very pleasing picture and a much needed lesson for today. That is what you will find if you will turn with me for a few moments to the 13th chapter of Second Chronicles.

King Hezekiah the Good of Judah, about whom the Old Testament historian writes, deserves to be counted among the idealists, and there is a fascination about his vision of a reunited race, as set forth by the chronicler.

He longed to see the kingdoms of Israel and Judah one—they had been separated for 250 years—and he chose the only way of bringing them together, namely, a revival of their interest in the one God whom the two factions worshipped. He sent to all Israel and Judah and wrote letters to the half tribes of Ephraim and Manasseh inviting them to come to the house of God at Jerusalem and keep the Passover unto the Lord God of Israel.

The Passover, the great feast of the Jews, had not been observed in latter years as it had been earlier, and, with disregard for the things held in common, came increasing enmity between the two segments of the Hebrew people.

From "Dan to Beersheba," or from "Beer-sheba to Dan," a phrase used to include the entire land from north to south, the proclamation was carried by runners and great preparations were made for the feast.

THE SIMPLE REMEDY

Hezekiah not only admitted the sins of the fathers, but he used their sins to stimulate a new spirit of faith and worship. While he pleaded with the people to return to the God of their fathers, he called attention to the punishment visited upon those guilty of apostasy: "God gave them up to desolation, as ye see."

Hezekiah's remedy was very simple. "Yield yourself unto the Lord, and enter into his sanctuary, which he hath sanctified for ever:

and serve the Lord your God." Here are the three steps necessary.

Surrender of self comes first. Their fathers had been "stiff-necked," a term used to describe habitual resistance to God's appeal. No use for them to enter the sanctuary until the spirit of rebellion gave way to the spirit of reverence.

Is there anything unreasonable in such a requirement? The Commandments begin with, "Thou shalt have no other gods before me," This implies surrender to the Heavenly Father. God must have the first place; even self, the false god that has the largest number of worshippers, must be put aside that Jehovah may have the supreme place.

Christ reiterated this requirement when He condensed into one the commandments that relate to man's duty to God and proclaimed as the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

RESULT OF LOVE OF GOD

The entering of the sanctuary naturally followed surrender to God.

As long as one is insurgent against his Creator, he does not feel at home among the obedient. Just as soon as the proper relationship is established between man and his Maker, he finds it easy to be a co-worker with worshippers like himself. Love of neighbor follows closely after love of God. That is the natural order, and because it is the natural order the brotherhood of man is not to be expected until the Fatherhood of God is acknowledged.

When one surrenders himself to God and unites with his brethren, service is not only natural but necessary. The thought of service does not come to one who is not one with God or to one who is out of sympathy with those about him; it comes with love of God and fellowship with other Christians—an atmosphere in which indolence is impossible.

Hezekiah holds out the promise of reward if the Children of Israel will do their part: "Serve the Lord your God, that the fierceness of His wrath may turn away from you." Even the heart of their oppressors will be softened; if the people show their fidelity to God, they shall find compassion before their captors and be permitted to return to their own land. Hezekiah gives us a conception of God that history has justified. God is gracious and merciful, and will not turn away His face from those who return to Him.

We are told that there were assembled at Jerusalem much people—a very great assembly—to keep the feast of unleavened bread. Hezekiah did not accomplish all that he had hoped for. Some scoffed at him and ridiculed his efforts, but many found in the Passover an opportunity for reconciliation.

The world has to meet today the problem that confronted the Children of Israel, and Hezekiah's plan commends itself to those who are interested in uniting the religious forces of the world to combat the materialistic influences that would rob life of its spiritual element. All the metals fuse at some heat; nothing but heat can unite them. Today the religious world is divided into many factions, and antagonism between various factions prevents co-operation even in matters about which they agree. Christian and Jew, Protestant and Catholic unite on a number of fundamentals, but they too often emphasize the differences instead of the points upon which they agree.

THE DUTY OF ALL CREEDS

To illustrate. All believe in God—this is the basis of their religious faith. One cannot claim a greater devotion than the other to the Heavenly Father whom they worship as all loving, all wise, and all powerful. They equally revere Him as the source of religious sentiment and as the object of adoration. All acknowledge a sense of responsibility to God for thought and word and deed. This sense of responsibility is the most potent influence that acts upon a life.

All believe in prayer; no group will concede that any other is more sincere or constant in expressions of gratitude to God or in petitions for God's guidance.

All believe in a future life where we will render an account of the deeds done in the flesh.

All believe in the coming of universal brotherhood, which is the manward expression of faith in the Fatherhood of God.

Here are four vital elements in the life that rests upon a belief in God—which the others rest.

BACK TO GOD!

Just now the world is suffering from the ignoring of God's law of rewards. Every human being must draw every day from the sum of human