

# GOOD TIDINGS

A RELIGIOUS MESSAGE, PUBLISHED QUARTERLY BY  
THE REFORMED MENNONITE CHURCH, FOR THE  
PURPOSE OF DISSEMINATING SPIRITUAL KNOWLEDGE

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## EDITORIAL

In this issue of "Good Tidings" our readers will find some interesting and instructive matter treating, as usual, on subjects pertaining to our spiritual well-being.

Should any article not be clear to a reader who may be especially interested in the subject discussed, the publishers invite correspondence.

All the articles are carefully scanned and considered; sometimes changes are made with the view of making the meaning more clear and the language more simple and expressive, but the primary object is that sound doctrine only is advocated.

We are thankful when believers from different communities, who are gifted in writing, send us contributions. Each writer presenting gospel truths in their own way helps very materially to make the paper more interesting.

It has been suggested that we should occasionally publish articles written by believers who lived centuries ago, so we plan to include in the next issue of "Good Tidings" a selection on the subject of Baptism written in the year 1558 by Thomas Van Imbreek while in prison for his faith.

There is no doubt a time when everyone is led to sober thought concerning

their relation to God and their hope of salvation.

Following the assassination of president McKinley, one of our great statesmen, who was a close friend and companion of the president, in referring to the sorrowful visitation before a number of his associates, said, "What is life?" "Where are we going?"

Coming from the lips of one who had wide experience in the greater affairs of life, the thoughts which he expressed are an evidence that there are times when we become awe-stricken and wonder what the future holds in store for us.

"Good Tidings" is published with the object of leading its readers to sober thinking concerning these vital questions.

It is evident that the life that is to come, which is without end, is of far more importance than this fleeting life which is but as "a vapor that appeareth for a little time and then vanisheth away."

### BUSINESS NOTICE

The publication "Christianity Defined" has been revised and republished and is now ready for distribution. Bound in cloth the price is eighty cents a copy.

The fundamental principles of the Christian faith are clearly defined in this work and we believe it will be much appreciated by all persons interested in the Gospel message.

The churches in the United States and Canada will have a supply of these books and can fill orders in their respective communities: also, orders sent to the Editor of "Good Tidings" will receive prompt attention.

### THE BEAUTIFUL TREES

O what grandeur we can see  
In the foliage of a tree—  
Colors that no painter's brush  
Ever yet has made like this.  
Rich and poor alike behold  
Tints that rival burnished gold.  
How our hearts with rapture swell  
When we of their beauty tell.

How they beautify the earth  
Now that frost with chilling breath  
Killed the flowers, but decked the tree  
with a royal majesty.  
Trees so beautiful and grand  
Are loved, admired in every land.  
With the poet we agree  
"Only God can make a tree."

Waynesboro, Pa.

A. S. F.

### CONGREGATIONAL WORSHIP

"Then shall the King say unto those on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25: 34.

We learn from the text that the Kingdom of glory for the saints was prepared from the beginning of the world. God in His omnipotence rules all other things and the plan was to rule us, but by the abuse of the free will mankind placed themselves outside of His reign.

Kingdom implies a head to rule and subjects to be ruled. When it was said, "He shall bruise the head of the serpent," the meaning was He shall overcome. David foresaw the resurrection of Christ, saying, "Neither wilt thou suffer thine Holy One to see corruption." Isaiah, about seven hundred years before the tragedy occurred, wrote "He is brought as a lamb to the slaughter."

John the Baptist, the Savior and His apostles all preached: "The Kingdom of God is at hand." After the power of the Holy Ghost was given, the believers were under His rule, and the Kingdom planned at the world's foundation was established. Christ, to whom the Father gave all power, is the Ruler of all who obey Him. When He says, "My Kingdom is not of this world" He means those who are subject to His rule are no longer subject to the rule of the spirit of the world. The primitive life is restored to them.

When surveying His works at the beginning God called all "very good." Then love with all its blessed influences controlled human conduct; there was

peace, sympathy and social helpfulness; there was no injustice and abuse and no cause for contention. God's will was sacredly enshrined in the affections, and obedience was joyful, as it now is to the redeemed. The free-will was the gateway of approach for satan, against whose wiles we are earnestly warned.

In those composing the worldly Kingdom there is so little contentment and rest that extravagant indulgences are without limit to satisfy disordered desires, and the temper is so inflamed by envy, jealousy, strife, litigation, with all their evil consequences, that worldly government had to be used to keep in check the evils of the race.

Even worldly religion devises means of outward church unity, seeing the evil of divisions. What Christ calls, "My Kingdom" is so fully explained in the Gospels and the Epistles that we need not mistake the manner of life that fits us for the inheritance of glory. He says, His disciples will not fight. That quality gives them a place separate from the common worldly life, and from any position in worldly government, or part in its management.

The law of Moses allowed satisfaction to be demanded by legal process for wrong or injury inflicted by another. There were judges in their cities to fix penalties on persons who wilfully trespassed against others. In the Sermon on the Mount such legal process is forbidden. Christ teaches His disciples, when they are smitten on one cheek they shall be willing to bear more, when deprived unjustly by law they shall be ready to bear more, when compelled they shall be passive. The spirit of these precepts is to show the endurance of spiritual love. Our way is to treat with enmity our foes. God's way is to pacify with love.

Oaths are used to verify. The Savior wants our word to be so reliable as to need no legal verification. When we

offer worship we shall have peace with our brother. Divorce is not permitted on the ground of disagreement only, because we are to follow peace. Our service to others, and our worship are not to be displayed for self-glory. Only when we have cast out the beam of sin from our own eye shall we reprove sin in others. We are to beware of false teachers, and shall know them by their fruits. Strong emphasis is put on what the word teaches—regarding it, is building on the rock.

The many lovely trails planned for life at the foundation of the world are taught in the New Testament for our admiration and practice. Also the desolation consequent upon a life of sin is fearfully portrayed! The elevated life is called an adornment to the Gospel, as it ennoble the calling of the redeemed.

The Church is so close to Christ as to be called His Body, He is the Head of it, He has purchased it with His blood, He loved the Church and gave Himself for it, and fellowship with Christ is fellowship with one another. For this cause when personal preference got among the members in the church at Corinth, Paul in his reproof asked, "Is Christ divided?" The sense to them was, if He is not divided neither can they be contentious and be in Christ.

The last night before His suffering the Savior's prayer for His disciples was that the Father should keep them from evil, "that they be made perfect in one," and that they "be with me where I am." John 17. Of the service of the Holy Ghost the Savior says: "He will guide you into all truth." John 16: 13. As unity is truth the Spirit will lead to that goal. The testimony that the Kingdom or Church was planned from the beginning of things is convincing that no disorder can be countenanced in the Church. As Christ is her Head there can be no confusion continued in the

Church. The apostles condemn divisions to be carnal and devilish. Who is responsible for the divided churches? We cannot differ in the matter. We answer, all those who do not hold to sound doctrine; they commit heresy, and dishonor the Kingdom in which Christ rules. Can the Church retain members who do not obey sound doctrine? Every member of the Kingdom has a voice in purifying the Body, for the King says, in a case when members cannot agree in their private affairs the church shall finally give counsel and if the transgressor does not hear the church he shall be disowned. The correction of a fault in a member is not confined in all cases to one, but, "ye which are spiritual restore such an one." Gal. 6: 1. The charge to withdraw from the disorderly is made general. 2 Thess. 3: 6-14. Prayerful discretion for the welfare of the wayward Divine love always will dictate.

The selection of laborers for the early church, and to decide their qualifications, were left to the congregation. In these functions, as in purifying the Church, all have a voice which makes all responsible, and makes the Church a congregational body. Ministers are not to be "lords over God's heritage" as their authority is derived from the Church by choice. Love to the King constrains every loyal member to obey Him with cheerfulness.

Lancaster, Pa.

E. H. H.

### WHAT IS SIN?

It is proper and important that we consider what sin is, for we by nature are sinful beings, and it is written that sin separates from God. Isaiah 59: 2.

God as the Supreme Being seems to be recognized by all men, civilized and uncivilized, evidenced by a disposition to worship and to seek His favor. The heathen incline to idols having form, or to other objects as the moon, probably

because of its changes from light to darkness at intervals, manifests an unseen power which is superhuman and worthy of recognition. In worship they give evidence of an inclination to honor the great unseen Being, known by His wondrous works which convince them of His superiority.

Among civilized people there is a great difference in the manner of worshipping and giving honor and praise to God. A written revelation has been given, recorded in the Gospels, which declares the life of Jesus and His plain teachings to all that would worship and respect God. It reveals God's will, impressing us that we must, in this life, become reconciled to God and to one another. The cause of the widely diversified views among mankind is not that they do not believe in a God who is worthy of worship, adoration, and praise, but rather because they do not realize the awful nature of sin, and that God is holy.

Although man is a sinner by nature, he is not fully aware of his condition. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He must be awakened to the knowledge of sin and its exceeding sinfulness. Then by godly sorrow in true repentance he not only realizes what sin is, but is led to separate from it. To such it may be said as Christ told the sinful woman, John 8: 11, "Go and sin no more." All who have loathed sin and have been forgiven resolve also to sin no more. So long as man is separated by sin from God, the love that would lead to true worship does not exist.

Through this experience man learns that not only offenses like lying, stealing, and all immoral acts are sin, but also as Paul says that "whatsoever is not of faith is sin." Rom. 14: 23. He remembers that the sin of Adam was simply



disobedience to God's command, and he fully understands that to do anything in violation of the counsel of the Lord is sin.

If all would see sin in the same light there would be one manner of life practised by those who worship God. Christ came to bring unity. When the church was organized on the day of Pentecost, and the Holy Spirit came upon the disciples, they were of one heart and mind. What a lovely condition it would be if all worshipers today were so united. Christ gave rules to preserve this fellowship in the eighteenth chapter of Matthew. If any are unfaithful and will not obey after all patient labors, they are to be separated; and only the faithful retained in the church, which has no other guide but the word of the Lord.

Carnal reason closes the way by seeking to get around the plain teachings of Christ. It calls indulgences which minister to the flesh and not to the spirit, such as games and amusements in social entertainment, harmless liberties and innocent pastimes. It sets aside the example of our Lord and His precepts to return good for evil, and to love our enemies, and would permit litigation, and many worldly practices. It endeavors to comfort the mind in disobedience by trusting in God's mercy. By not taking captive carnal thought in obedience to Christ, His Spirit cannot lead and control, and fleshly liberties no more appear sin, and divisions result.

Great will be the sorrow in the day of judgment of all who add to or take from the Lord's word. It is declared that His word shall be our judge. How then can those who disobey have a hope since disobedience is sin, and sin separates from God? Those who bring not the doctrine of Christ but another doctrine, the apostle John says, we shall not receive, and again it is said the faithful are to avoid such. Rom. 15: 17. No awakened soul

who is honest before God can continue in a worship that is false, or in membership with the unfaithful. Such worship was always regarded by the Lord as unclean (Isa. 1), and we are commanded to come out and touch not the unclean thing. 2 Cor. 6: 17. It is an honor to God to obey but to disobey is sin and death. Should no true church be found which stands in fellowship and in agreement with Christ's loving counsel, we can worship Him alone. Christ, only, is salvation; the church will not save us.

Lancaster, Pa.

J. K.

### THE TONGUE

Man, formed after the image of his Creator, was given dominion over all the beasts of the earth, the fowls of the air, and the fishes of the sea. To him, alone, was given the power of speech, or language, as a means of communication with his fellow creatures. It is evident that this power was not acquired, but was given to man complete, as part of the perfection in which he was created; for we read of Adam returning answers to God and giving names to the brute creatures, very early in his life.

There was but one language upon the earth until after the Flood, when men attempted to build a great tower in which they could take refuge, in the event of another deluge. To demonstrate His displeasure with this work, and to convince man of the futility of striving to resist His judgments, God caused the confusion of tongues, so that the workers could not understand each other, and they were obliged to give up their undertaking. The dispersion of peoples into various parts of the earth, their separation by natural barriers, and the many changes that time brings, have resulted in the existence of hundreds of languages and dialects since that time.

It is remarkable to note how this wonderful means of expression has been re-

tained and developed, especially in civilized countries. In these latter days every effort is made to facilitate the spreading of knowledge, and many marvelous methods have been devised for the rapid communication of intelligence, which would be impossible without language, spoken or written.

Like many of God's blessings, the privilege of speech may be abused. The apostle James leaves much rich counsel concerning the use of our tongues. "Therewith bless we God, and therewith curse we men . . . these things ought not so to be." With the same mouth man curses his fellow creature, he boasts, utters lies, jests, offers prayers, and calls upon God for mercy and aid. Do we not behold the inconsistency? Since a fountain cannot send forth at the same place sweet water and bitter, it is evident that those who have been regenerated will seek to prove by careful conversation that their treasure is in Heaven. James says, "if any man . . . seem to be religious, and bridleth not his tongue—this man's religion is vain."

The apostle Paul, writing to the Ephesians, admonishes to "put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts . . . be renewed in the spirit of your mind and . . . put on the new man, which after God is created in righteousness and true holiness." He teaches that our wordly conversation is vain and unprofitable (Eph. 2: 3. 4: 29. 5: 4-6) and encourages Timothy to be "an example of the believers in word, in conversation, in purity."

We discover that, in order to have our conversation blameless, it is necessary to keep the heart and mind pure, "taking captive every thought unto the obedience of Christ," because "out of the abundance of the heart the mouth speaketh." Herein the believer in Christ must put forth much effort, especially if he be of

an impulsive disposition. James describes the tongue as "a fire—a world of iniquity—an unruly evil, full of deadly poison." This is, indeed, our experience. How often, in an unguarded moment, we may make a remark which wounds a fellow mortal; how often we are tempted to make statements about an absent brother or sister which may weaken confidence; how easy it is to drift into frivolous and witty sayings, or to relating amusing anecdotes, and what penitence it afterward brings! Undoubtedly we all meet with more trouble through things we have said than things we failed to say. Solomon could well say, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" and "he that hath a perverse tongue falleth into mischief."

Though he must continually lament his inability to perfectly do so, the Christian will endeavor to have his conversation in Heaven; will confess Christ (Rom. 10: 9); reprove sinners (Eph. 5: 11), and speak that which is edifying (Eph. 4: 29). If he can "refrain his tongue from evil, and his lips, that they speak no guile" he is then in a fit condition to glorify God, both in body and spirit, which are His, and can employ his tongue in praises and supplications, which will ascend to the Throne on high.

As those who use the world and not abuse it, Christians will endeavor to use pure language, since it is not becoming to indulge in present-day "slang," which has a tendency to introduce "by-words" and other unsuitable speeches into our conversation. The Savior said, "Let your communication be yea, yea, nay, nay, for whatsoever is more than this cometh of evil." Being born of God, who cannot lie, their conversation will be honest, free from flattery, and will require no oath to attest to its truth. The chief topic of conversation will be of the love of God, and the great redemp-

tion that has been wrought for them, rather than of those perishable subjects, which are of such interest to the unconverted.

Let us seek to be a light to the world in this, as in other things, that it may bring meditation and conviction, and that we may finally be accounted worthy to praise God throughout eternity.

Stevensville, Ont.

W. I. T.

### --- IDOLATRY

In the ten commandments, both the first and the second prohibit idolatry. God may have placed these first for a purpose. To obey and worship God acceptably, man must first fear and reverence Him and acknowledge Him as Creator, Preserver and Upholder of all things. Long before the giving of the law, God impressed man with the duty of obedience and worship. He appeared unto Abraham, Isaac and Jacob. To Abraham He said: "I am the Almighty God; walk before Me and be thou perfect." Gen. 17: 1.

After Moses had delivered the ten commandments to Israel God through him announced the *great* commandment: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 4, 5. Had they shown respect for this command they never would have transgressed the first, but many did not obey and by disobeying they lost veneration for God and became abominable idolaters. The licentious rites and ceremonies associated with heathen idolatry debauched their morals and they then readily disobeyed all the other commandments. They even committed murder. To appease their false God Molech, they sacrificed "their sons and daughters by passing them through the fire." Jer. 32: 35.

Idolatry was always a great abomina-

tion to God. He visited severe judgments upon Israel for practising this evil. It seems remarkable that so many of His chosen people should so soon forget the great love and power He manifested in delivering them from bondage. He demonstrated His power by performing many miracles to protect and sustain them, not only in their deliverance, but also in their journeying through the wilderness. When God withheld these blessings for a short time, they murmured and provoked Him by committing idolatry.

Aaron, the spokesman of Moses, was seduced to make a golden calf for them to worship. They said: "These be thy gods O Israel, which brought thee out of the land of Egypt." Exodus 32: 4. For this grievous sin, there fell of the people that day about three thousand men. Exodus 32: 28. And the "Lord plagued the people, because they made the calf, which Aaron made." Exodus 32: 35. They were often reminded and warned of the sin of idolatry and of the severe judgments that would follow this evil. "Ye shall not go after other gods, of the gods of the people which are round about you (for the Lord thy God is a jealous God among you), lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth." Deut. 6: 14, 15.

Notwithstanding these commands and threats they continued, with few intermissions, to worship idols. At the time Josiah became king, idolatry was so prevalent that they appeared to have forgotten God entirely. They had lost the book of the Law of Moses which Hilkiah the priest found in the house of the Lord. 2 Kings 22: 8.

Even the glorious reign of Solomon was contaminated with idolatry. "He built high places for the different gods of his strange wives which burnt incense

and sacrificed unto their gods." 1 Kings 11: 7, 8. It is lamentable, indeed, that Solomon, who was specially endowed by God with wisdom and understanding, should have forsaken Him for dumb idols. He built the beautiful and glorious temple and when dedicating it offered the impressive prayer: "Lord God of Israel, there is no God like Thee in Heaven above or in earth beneath, who keepeth covenant and mercy with Thy servants, who walk before Thee with all their heart." In humility of spirit, he asked the question: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee; how much less this house which I have builded." 1 Kings 8: 27. To have uttered a prayer showing such fear and reverence to God and then to have forsaken Him for dumb idols, seems almost incredible. In Solomon, however, we have an impressive example of the selfish and rebellious disposition of man. He had great wisdom, exceeding that of any man before him, but this did not moderate this disposition—a disposition to set aside and disobey the prohibitions of the law of God. This had its inception in Eden. It caused the fall of our first parents, instigated by the devil.

Prohibitory laws may restrain or regulate actions but they cannot transform the sinful heart. Therefore laws, whether divine or human, cannot make righteous men and women. Solomon knew all of the commandments and laws yet they did not restrain him; and the "Lord was angry with him because his heart was turned from the God of Israel which had appeared unto him twice." 1 Kings 11: 9.

In the days of Elijah there were four hundred and fifty prophets of Baal to one true prophet of God, showing the almost universal worship of idols. Jeremiah complained: "For according to the

number of thy cities are thy gods O Judah."

This is a brief reference to idolatry under the Mosaic dispensation. The question now arises, Can there be idolatry under the Gospel dispensation? There is abundant testimony that there can be. One definition of idolatry is "excessive attachment or veneration for anything." Also, "all human inventions thrust into the worship of God." So we need not worship golden calves or idols of wood and stone, or the luminaries of heaven, to be idolaters; we can set up idols in our hearts. Likely the many idols which were worshiped of old are types and figures of the spiritual idols worshiped today. These are many and varied in character. Since the devil is the author of idolatry, he may deceive us by leading us to believe that we are worshiping God acceptably when we are only spiritual idolaters.

Christ said, "Ye cannot serve God and Mammon. If we profess to worship God and continue to love the world—taking part in all its social and political activities, aspiring to honor, esteem and riches, seeking gratification through the lust of the flesh, the lust of the eye and the pride of life, we would verily be idolaters, and worshiping Mammon, the god or prince of this world.

The Savior said, "beware of covetousness." This is a sin which lies near to the human heart, and can only be overcome by the grace of God. Paul was impressed with this when he said: "I had not known sin had not the law said Thou shalt not covet." To have an inordinate desire or craving for things which others possess is covetousness. The Apostle in enumerating works of the flesh includes "covetousness which is idolatry." Col. 3: 5. Again: "No covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

Paul told the Corinthians to flee from idolatry; they had become too legal and carnal in their worship and in the observance of the Lord's supper. These Corinthians were members of the church of Christ, but it was evident that some of them had given way to a worldly, carnal spirit, indicated by the reproof given them by the Apostle. Thus we see church membership and the observance of the ordinances do not qualify us to be true worshipers of God. Our worship may be legal and carnal and the Apostle's reproof would fitly apply—"Flee from idoltry."

The true worshipers must worship God in spirit and in truth. This implies first that we must possess Christ's spirit which is acquired through repentance—the renunciation of our former sinful life. "He that hath not the spirit of Christ is none of His." Having His spirit we will be actuated to obey all His commands. Truth embraces the whole will and counsel of God, and we cannot worship in truth unless we oppose everything that is false and idolatrous. If in seeking for truth we look for it among the multitude of worshipers, we may be deceived. The opinion and verdict of the multitudes do not count in the kingdom of Heaven; only those who "fear God and keep His commandments" are recognized; only those who follow the meek and lowly Nazarene, Christ Jesus, who was "despised and rejected of men." He said, "I have chosen you out of the world, therefore the world hateth you." He taught love, peace, unity and good will toward man in opposition to self-love, hatred, strife and war. He sought no reputation, but when He performed miraculous cures He charged them to "Go and tell no man." He taught separation from the world with its fashions and vain display, its glory and honor, for He said, "How can ye believe, which receive honor one from an-

other and seek not the honor that cometh from God only."

The important question is, Can we be true worshipers of God when we ignore the blessed Savior by disobeying His holy commands? He said, "I am the way, the truth and the life: no man cometh unto the Father but by me." He is the Author of salvation. He giveth eternal life to all who believe. He said, "He that believeth in me hath everlasting life." We repeat, can we be true worshipers of God without having Christ's humble self-sacrificing spirit and a disposition to obey His word? Sound reason and revelation will answer that we cannot. Then it is self-evident that if we profess to worship God and at the same time ignore Christ and the Gospel commands we are idolaters.

Lancaster, Pa.

E. H. W.

### SIGNIFICANCE OF HEAD COVERING

To prove that an artificial covering on the head is scriptural, we refer to the following Scripture testimony.—1 Cor. 11: 4-16.

The apostle Paul highly commended the Corinthian church in general, yet he took occasion in part of this epistle to correct some errors they had fallen into. Our text reveals a departure from the wearing of a veil or head covering which we have reason to believe was a practice in the Christian church by believing women. At the time the apostle wrote this epistle the endowment of special gifts had not ceased in the church, and these gifts were bestowed upon women as well as upon men. We infer from our text that under certain conditions women prophesied and offered prayers in public. This may appear at variance with what the apostle wrote, as recorded in Cor. 14: 34, 35. But we recognize their public assemblies varied, as to the



object of them, and the nature of their exercises. What we safely infer from the latter text is that women were not allowed to speak in the public congregation.

Paul wrote his letters to the church and their instruction is intended for the regulation of Christians. For a better understanding of woman's proper sphere of action in the church, the apostle asserts that the woman's relation to man is similar to the relation of man to Christ, and that of Christ to God. Christ in His mediatorial government was subject to God in all things, so the man should show his subjection to Christ, doing His will and seeking His glory; and the woman should show her subjection to the man and do what is pleasing to him. That God purposely placed the woman under the man is clearly taught in the Bible. It is claimed by good authority that it was the custom of those times that respectable women wore veils when appearing in public. It is therefore not hard to understand that a Christian woman appearing in a public assembly unveiled would be worthy of reproof, as she would be acting out of keeping with her assigned relation to man. It is also evident that the apostle's teaching was in keeping with the custom of the times. If the wearing of the veil, or head cover, indicated recognition of a submission to a natural superior, it would therefore be improper for a man to come into the assembly with his head covered, as he would be acting out of character and keeping as the head of the woman. As the veil or head covering is expressive of her assigned relation to man, it would be inconsistent with modesty, humility, and subjection for her to lay aside her veil, or head cover, at any time or under any circumstances.

In the latter portion of the text occurs the following sentiment: "For her hair is given her for a covering." This is a

well-known fact, but while this natural covering goes far to indicate her sex and is the glory of every true woman, yet this is not the covering of our text, where we read: "For if the woman be not covered, let her also be shorn, but if it be a shame for a woman to be shorn or shaven let her be covered." Undoubtedly meaning an artificial covering. For if the hair is that covering then she is always covered and much that the apostle enjoined has no meaning, such as the following: "But every woman that prayeth with her head uncovered dishonoreth her head, for that is even all one as if she was shaven." In those days all reputable women retained the natural covering—their long hair. It is therefore manifest that a Godly woman was not shorn, but retained nature's covering, and yet the apostle emphasizes the duty of an additional or artificial covering. The apostle's reasoning insists upon an artificial covering.

The fact of the covering being expressive of submission apparently limits its function to married women. But upon a careful canvass this conclusion does not follow. Woman redeemed is restored to her primitive state and relation to man; that of equality in the spiritual life. In Christ there is neither male nor female. Therefore an unmarried woman stands in the same relation to God and to Jesus Christ the Savior of all who believe as does a married woman. Her relation assigned her is the same as that of the married woman, as pertains to spiritual duties. Sobriety, modesty, retirement and a meek and quiet spirit are befitting every follower of Christ; they are especially befitting to Christian women. If praying or prophesying by a woman with head uncovered is disapproved by apostolic teaching, and if praying or prophesying by a man with his head covered is disapproved by the same teaching, it is evident that both sin-

gle and married persons are under the same gospel rule. It is not improbable that those women whom the apostle re-proved, habitually were veiled and only were without the head covering while publicly praying or prophesying in imitation of the heathen priestess who performed their services bare-headed. However that may have been, one thing is evident, that praying or prophesying with uncovered head by women was disapproved by the apostle, and as all believing women do pray, whether married or single, and not only in the public assembly, nor every evening and morning, nor only while on their knees, but at all seasons and at all hours, therefore the head cover cannot be dispensed with.

“For this cause ought the woman to have power on her head because of the angels.” Whatever the meaning of this Scripture may be, one thing is evident; it is associated with the sign of woman’s artificial head covering and not with the natural covering of long hair, which is an additional argument that both single and married women should wear the token of power on the head, and as this power is continuous the token of it should be continuous. There is no saving virtue in any outward work of man, so there is none in the head covering. Angels are ministering spirits, rendering continuous service to all believers, both male and female. To a God-fearing woman, the sign is a perpetual reminder of her duties in her assigned estate, naturally and spiritually, and of the importance of her continuing in that state, even as the angels continue in their assigned state and render their assigned service to God and man. The angel service to woman may be facilitated by her sign of power on her head.

“For as the woman is of the man, even so is the man also by the woman, but all things of God.” The subjection of woman to man, as the position as-

signed her of God, does not imply hardship from a Christian standpoint. Every Christian man highly appreciates the worth of a Christian woman. Her fine sensibilities fit her for unfaltering devotion to duty. She is not made subject to man on account of intellectual, moral or spiritual inferiority, but on account of the Divine order. This order is promotive of her comfort and spiritual strength. There is no oppression, injustice or hardship consequent upon her relation to man.

If this exposition of the scripture contained in 1 Cor. 11: 4-16 is correct, then it is a Christian duty for believing women to wear an artificial covering for the head continuously, whether they be single or married, and that such cover be devoid of ornamentation or display.

Chambersburg, Penna. J. S. L.

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### THE LIFE AND CRUCIFIXION OF JESUS

Why was Jesus crucified? Was it for the evil or the good that He had done? We read that He did no evil, but His whole object was to redeem man from the sinful state into which He had fallen through Adam’s transgression in the garden of Eden. He was sent from heaven and power was given Him to raise man from the mire of sin. He removed from the gates of Eden the flaming sword that barred man from partaking of the tree of life.

He did many signs and wonders, and wrought many miracles. He healed the sick and raised the dead. He reproved sin and taught the people a new and living way, different from the law given by Moses on Mount Sinai. A bitter hatred was kindled in the hearts of the people against Him because they said He taught laws and customs contrary to the law of Moses. He evidently performed the miracles to prove that He was sent

ly God and that the people might believe on Him. He was accused and finally condemned to death. They called Him a blasphemer because He said He was the Son of God and a king. They said He was a man, gluttonous and a winebibber, a friend of publicans and sinners. Called to a marriage in Cana of Galilee where they had no wine, He directed the water pots to be filled with water and turned the water into wine. They called Him a Sabbath breaker when He went through the corn fields on the Sabbath and His disciples plucked the ears of corn.

He healed a man having an infirmity for thirty-eight years, who was lying by the pool at Jerusalem where many impotent folk of blind, halt, and withered were waiting for the moving of the water. "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." Jesus saw him lie and said unto him, "wilt thou be made whole?" He answered, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." "Jesus saith unto him, 'Rise, take up thy bed, and walk.' And immediately the man was made whole, and took up his bed, and walked." John 5: 8, 9. Because this was done on the Sabbath day the Jews persecuted Him and sought to slay Him. They said, "He casteth out devils through Beelzebub the prince of devils."

He cleansed ten lepers and it is written that only one returned to give thanks, and he was a Samaritan. Jesus said, "Were there not ten cleansed? but where are the nine?" Do we give Him due praise for the good He has wrought in our behalf?

When Jesus raised Lazarus who had been dead four days, the chief priests

and Pharisees held a council and said, What do we? for this man doeth many miracles. "If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11: 48.

The Jews became more incensed against Him for His claiming to be the Son of God and making Himself equal with God, and they bound Him and brought Him before Pilate where he was condemned to death. Pilate questioned Jesus in many ways, but found no fault in Him. Pilate tried to release Jesus. "And they cried out all at once, saying, Away with this man, and release unto us Barabbas! who for a certain sedition made in the city, and for murder, was cast into prison." Pilate said, "What shall I then do with Jesus?" They all cried, "Crucify Him, crucify Him." Pilate said, "Why what evil hath He done? shall I crucify your king?" The chief priests answered and said, "we have no king but Caesar." When Pilate saw that he could prevail nothing he took water and washed his hands, saying, "I am innocent of the blood of this just person, see ye to it." Then they answered and said, "His blood be on us, and on our children, let Him be crucified." Then he released Barabbas and delivered Jesus to be crucified. They stripped Him, crowned Him with thorns; they blindfolded Him and smote Him and said, prophesy who smote Thee. They mocked Him. "Thou that destroyest the temple and rebuilddest it in three days, save Thyself." "He saved others, Himself he cannot save." "If thou be the Son of God come down from the cross." While He suffered an ignominious death He said, "Father forgive them; for they know not what they do."

There were two criminals crucified with Jesus, one on the right hand and the other on the left. The one on the left said, if Thou be Christ save Thyself and

us; the one on the right rebuked him and said, "For we receive the due reward for our deeds; but this man hath done nothing amiss." And he said unto Jesus, "Lord remember me when Thou comest into Thy kingdom." And Jesus said unto him, "Verily I say unto thee, today shalt thou be with me in Paradise." From the sixth to the ninth hour the sun was darkened. Jesus cried, "My God, My God, why hast thou forsaken me, and He gave up the ghost." "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Those that accused Him had now to say, "Truly this was the Son of God." "The graves were opened and many of the saints which slept arose."

The captives were released. The flaming sword was removed, that all could again have free access to the tree of life. The patriarchs of old could now see the day they had longed for; they with us could now hear the voice of Jesus saying, "redemption is wrought." Now the prophecy of David was fulfilled: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in." Psalm 24: 9.

The days are evil, and the adversary has great power over this generation. We ought to give the more earnest heed to the things which we have heard and diligently inquire into the righteous judgments of the Lord. Let us ask ourselves, what is our attitude toward Jesus and His precious word? He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20. Will we receive Him or will we reject Him? If we are not willing to make an unconditional surrender and obey all His commandments then we with the Jews say, "Away with Him, we will not

have this man rule over us;" we will have Caesar for our king. The Sun of Righteousness will refuse to shine into our hearts, we will be enveloped in darkness, and debarred from the glorious light and the blessed promises of the gospel.

New Hamburg, Ont.

A. H.

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### FAITH AND HOPE

O, Lord, our refuge and our stay,  
On Thee alone we trust.  
Thou art the life, the truth, the way—  
The Holy One, the just.

O, teach us Lord to know Thy way,  
Thy will, Thy truth, Thy all,  
That we may walk from day to day  
In Thee, what'er befall.

Thy spirit grant and strength impart  
To pray, Thy will be done.  
And faith, that we can every dart  
Of Satan overcome.

Thy goodness, love, and mercy Lord  
Should cause us to adore,  
And strive to keep Thy blessed word,  
And praise Thee evermore.

O, keep us, Lord in Thy embrace;  
Be ever to us nigh,  
That we may leave this world in peace,  
And dwell with Thee on high.

Lancaster, Pa.

C. N. H.

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### LOVE

An eminent writer has said that love is the greatest thing in the world. Paul, the apostle who calls himself the servant of Jesus Christ, said, though we might have all the other virtues and have not charity or love, we would be as nothing. Christ said, "by this shall all men know that ye are my disciples, if ye have love one to another."

How are the followers of Christ to show to "all men" that they love one another? We see no better way than to go to our fellow-believers in love when we see them err and tell them of their

fault. To the natural mind this often seems hard, as many of us are sensitive by nature and would rather allow the offense to pass unnoticed than speak to our brother or sister. When we see our natural brother or sister in danger we are quick to warn them. If some of our friends were about to start on a journey by the modern means of travel, and we saw them take a road which was not a good one, although it might not be really dangerous, we would tell them of it, and point out a more comfortable way. The love for our fellow-believers in Christ should be even greater than our natural love and how much more should our brother or sister in Christ appreciate our word of counsel if they step aside from the way of peace and safety in Christ.

Christ intended the church as a means of preservation and of encouragement to its members. We all need the help of one another. No one is so strong or well guarded but needs the help of his fellow-believers. Coming to Christ creates new desires in the heart, but the old nature remains the same.

We are not our own, but have been bought with a great price, and should be willing to lay aside all except love, and labor together to keep the unity of the spirit in the bond of peace. We should believe that each member is needed in the church, no matter how insignificant we may feel. If one of the members of our natural body becomes weak, or is lost, the whole body suffers. So it is with the church.

Christ said, "if thy brother hear thee, thou hast gained him." How comforting to gain a brother or sister. If we neglect to go in meekness and love, they may become cold and drift away.

As Christ's followers are compared to sheep, it would seem that in order to keep the church pure, they must keep together in one fold and follow one leader, our Lord and Savior. The sheep

that stray from the fold must be sought after. "There shall be one fold and one Shepherd." The faithful ministers of Christ make many sacrifices, and have many cares and anxieties in the oversight of the church. Every individual member of the church should earnestly endeavor to do his or her duty thereby supporting the ministry. Christ used the word "strive" frequently. So it would seem that there is often a strife required in keeping His commands. As parents are pleased when their children obey them cheerfully, so we believe our Heavenly Father would have us obey His commands without murmuring. This labor of love must characterize the true church of Christ; and by exercising it, His followers will in consequence keep the unity of the Spirit in the bond of peace, and show to the world that they have love one to another.

Chambersburg, Pa.

E. K. L.

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### SPIRITUAL BARRENNESS ILLUSTRATED

"Be patient therefore brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receiveth the early and latter rain." Jas. 5: 7.

Those who live where rainfall is plentiful, where trees, fruits, crops, vegetables, flowers and weeds grow in profusion, perhaps give little thought to the above scripture passage. They prepare their orchards, fields and gardens, plant them and cultivate, and, except under unusual conditions, they have fruits, grain, vegetables and flowers. Rainfall to them sometimes is a hindrance in its over-abundance, and helps the weeds, thorns and thistles to grow luxuriantly, threatening to do damage rather than benefit. They may remember what the Lord God said unto Adam after he had eaten of the forbidden fruit, "Cursed is the ground for thy sake; in sorrow shalt



thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shall eat the herb of the field." But to wait in patience for rain is something they do not need to do.

To those who live in the semi-arid regions the words of the Apostle are a true admonition. Some of them prepare their orchards, fields and gardens, plant them and cultivate; sometimes they receive much early rain; often it does not come so plentifully.

The orchards, fields and gardens begin to show forth the labor bestowed upon them; the orchards become green, then whiten with the most profuse bloom; the fields assume a most beautiful verdure and grow luxuriantly, where the soil is fertile. In the gardens the early vegetables grow rapidly and soon the laborer begins to receive the herbage of the garden as his reward; the later vegetables begin to appear and growth is rapid. The face of the earth shows beautifully the beginning of another season, and people are hopeful that in the coming season they will receive more bountifully for their efforts.

Then may come the clouds which hover and threaten, the flash of lightning is seen, the peal of thunder heard; the cloud is very dark and a heavy rain seems almost at hand; in a few moments the scene is wholly changed, the flash and peal cease, the dark cloud lightens, and the hoped-for heavy rain may be only a light shower. Soon the sun shines again with burning heat, the wind adds its drying effect, and the beautiful light green verdure begins to assume a darker hue, and the broad luxuriant leaves of grain present a narrow, rolled appearance. This may occur two or three times a week. All the while the earth is becoming dryer and dryer, the husbandman is now in a situation where the possible exercise of patience is indeed a

blessing, and long patience is necessary. Vegetation struggles valiantly to fulfill its purpose of reproduction, the heads of grain which do appear are small and poorly filled, the fields so beautiful and giving such promise of a bountiful harvest, instead of yielding some sixty- and some thirty-fold now yield three- to five-fold.

Other fields of later crops have not suffered so greatly for they do not need as much moisture and the husbandman hopes they may receive the necessary later rain; but they are growing rapidly and nearing the critical stage of growth when more moisture must come or the crop must suffer. Often is the sky scanned for signs of possible rain, which may indeed come in local showers, but not sufficient for the needs of the crops which, like the earlier ones, begin to darken, curl and cease to grow. The husbandman now feels if only rain would come so that a small crop sufficient for the needs of his stock could be secured how thankful he would be. The water supply for his stock is another cause for anxiety. His well does not furnish the required amount and he must find where he can get sufficient for them or must sell them at whatever price he may be offered.

A week, two weeks, three weeks pass, no rain has fallen which has affected the later crops for more than two or three days and they now have withered and browned to such an extent that the husbandman must make haste and do something to get needed feed for his stock. He must save what fodder there is, if possible, so he goes through the fields to determine what he must do and finds places in the fields where the fodder is dead, fallen to the ground, other places where the fodder will be so short and light as to be hardly worth the cutting; over the greater portion of the field there is still

considerable green fodder which if cut immediately will make good feed, in some small favored spots the husbandman is delighted to find that some grain has developed to such a degree that it will ripen.

The above description might be likened to the field referred to by our Lord and Savior in Matt. 13: 24, 42. The Lord has prepared this earth as a husbandman prepares his orchards, fields and gardens. He has planted upon it the choicest of His creation—men endowed with reasoning minds, capable of understanding His word and doing His will. He has placed around them the most pleasant environment for their comfort and well-being, that they in response to His goodness might bring forth fruit to the honor and praise of their Creator.

But everywhere we behold the work of the enemy, the tempter, the despoiler of souls. He is ever at work with all subtlety to cause us to fail in bringing forth fruit for the Lord and Master. The Lord has bestowed His love upon us, we behold it everywhere manifest in His provision for our natural well-being, as He has "not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17), thus providing seed for the sower and bread for the eater. The Savior showed His love when He would not send the multitude away empty, lest they faint by the way, and fed them with a few loaves and fishes. He healed their sick, cleansed the lepers, caused the lame to walk, the blind to see, the deaf to hear and the dumb to speak.

The Father's love for us is great, for the record is, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 16, 17. We are His handiwork planted upon this earth as fields, orchards, and gardens, that we may bring forth the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Do we respond to His loving kindness and tender mercy? Are we growing in grace, and in the knowledge of our Lord and Savior Jesus Christ, or, as does the drought the natural field, are we allowing the enemy to dwarf and stunt our growth, causing us to bear fruit after the flesh which is adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like? We are either fruitful or unfruitful in God's fields, orchards and gardens. If we are sowing to the flesh we are unfruitful and shall of the flesh reap corruption, but if we are sowing to the Spirit we are fruitful and shall of the Spirit reap life everlasting.

In order to be fruitful we must hear God's voice or word and obey His commands. When He says, our yea shall be yea, we will not go farther and swear a legal oath; when told to greet one another with an holy kiss, we will do so, thereby testifying that we love one another, believing it to be neither useless nor dangerous. The Savior commanded the destructive sword to be put in its sheath, and His message is one of love, not of war. The command is, repent, believe and be baptized. One who will not repent and believe will not be benefited by baptism; neither will a follower of the Lord Jesus baptize such persons knowingly. The Lord's Supper, instituted by the Savior to commemorate His suffering and death, is valueless to those

who profess the faith, and do not keep His word, and who are not born again, nor is there truth in its observance without peace and unity among its observers. The washing of feet as exemplified and commanded by the Lord teaches true humility to those who follow Him. Those who disregard this plain teaching are not in possession of true humility, nor will the happiness promised in His word be theirs to enjoy.

To those who profess to be followers of the blessed Savior the great question is, *are we fruitful?* His word is the guide; if we abide in His doctrine, *fruitfulness will be the result.*

“The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of the prophecy of the book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Glen Elder, Kansas.

E. F. S.

## JOHN THE BAPTIST'S MISSION

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” Malachi 4: 5, 6.

After Malachi the Jews were without a prophet for a period of about four hundred years until the coming of Elijah, meaning John the baptist. He therefore exhorted his people to exercise themselves diligently in studying the law of Moses that they might be faithful, and be guarded against all temptations.

The words of the text are confirmed by similar prophecies, that John, the forerunner of Christ, in due time would appear among them to proclaim the joyful vent of the coming of Christ; and by his preaching he would endeavor to turn the hearts of the fathers and their children to the Lord, that they might return to the faith of the fathers, Abraham, Isaac and Jacob.

John may have been called Elijah because his life corresponded with the self-denying life of the prophet Elijah. It is said that “he came in the spirit and power of Elijah,” who was considered chief of the prophets after Moses. He preached in the wilderness of Judea saying, “Repent ye: for the kingdom of heaven is at hand.”

The prophet Isaiah directly refers to John's mission in the following language: “The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” Isaiah 40: 3-5.

John the baptist in the desert part of the land is an apt emblem of the barren state of the Jewish people. His mission was to awaken—to turn men from sin to righteousness; to straighten our crooked and selfish nature; to humble the proud and exalted minds; to raise up the low and degraded; “to make ready a people prepared for the Lord;” and, that the high and the low, the rich and the poor might be brought upon a level, as the prophet Isaiah referring to this time said, “All flesh shall see it together for the mouth of the Lord hath spoken it.”

At the time of John and previous thereto all mankind were under the law

—a law of perfect righteousness and therefore of condemnation. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." "For the law was given by Moses but grace and truth came by Jesus Christ."

Of the believers under the Old Covenant mentioned in the Epistle to the Hebrews, who through faith subdued kingdoms, wrought righteousness, etc., it is said, "these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40. None could be saved until Christ came and atoned for sin; and the faithful ones who lived prior to Christ's coming, though they believed the promise and were comforted thereby, were not saved until Christ atoned for sin.

Christ's coming into the world, His suffering, His ignominious death on the tree of the cross for our sins, and His triumph over death and hell should draw all men to Him.

All who experience true repentance, who obey Christ's teachings, take up His cross and follow Him will receive His spirit, the fruits of which are love, joy, peace, longsuffering, kindness, gentleness, meekness, and will become united into one body or church. Paul wrote to his Ephesian brethren, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Of such it is said they are no more under the law, but under grace, and sin shall not have dominion over them. If, however, they should be disobedient and unfaithful, they again come under the

condemnation of the law, and need to be renewed by repentance and faith.

The way is open to all. It is written that the wayfaring men, though fools, shall not err therein. Isaiah 35: 8. The unholy and the unclean can not find this way; it is hidden from the worldly wise and prudent. It is found only by those who truly repent and leave the paths of vice and folly to pursue the way of holiness—by those who seek instruction from the word, and through faith in Christ walk in obedience to His counsels. These, though they may be esteemed fools by the world, are made wise unto salvation.

Lancaster, Pa.

E. J. T.

### WAITING UPON GOD

"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; and they shall walk, and not faint." Isa. 40: 31.

This is a comforting assurance in figurative language to all who truly desire spiritual support. The eagle, as we know, has remarkable capacity for exertion and endurance and we, likewise, shall be supplied with equal strength to carry us through all situations in life, never growing weary or faint by the way.

But let us bear in mind our part of the condition—to wait upon God. Our natural inclination is to perform an act of service for our Creator and to do for Him as we think best; but our righteousness is as filthy rags in His sight. The habit of hurry and action grows so strong in us that we may think of "waiting" as an unnecessary delay, but it is a part of God's plan for our instruction in both the natural and spiritual life. The words of Jeremiah are a fitting reminder: "Therefore we will wait upon Thee. For Thou hast made all things."

When the promise was given to Abraham that his seed should be multiplied as the stars of heaven, that they should be strangers in a foreign country, afflicted and compelled to serve four hundred years before entering the land of promise, he believed this and waited with patience, murmuring not nor disputing with God because his seed should suffer greatly for such a length of time. This is an admonition to us that we should cleave to the word of God, holding firmly to His promise, for God cannot forget or break His word, because "The word of our God shall stand forever."

Through faith, Abraham, seeing the promise from afar, comforted himself therewith. In like manner also, the promise of the future, eternal life, through Christ gives comfort to all who sincerely believe and obey Him.

The children of Israel waited until the cloud was taken up to resume their journeyings through the wilderness, and, "Whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days or a month or a year that the cloud tarried thereon," they abode in their tents until the cloud was taken up. This was a lesson in waiting which they no doubt needed to impress upon them that God alone was their leader. We have not a visible cloud to guide us through the wilderness of this world, but we have the same assurance expressed by the Psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

David was impressed with the propriety of waiting when he wrote of himself, "Truly my soul waiteth upon God—from Him cometh my salvation."

Jesus waited with great patience, withstanding many trials before the time was ripe for Him to return to the glory of the Father's presence. We believe that He earnestly looked forward to the ap-

proach of this time to come because He often spoke of it; on one occasion when under mental sorrow and distress, He exclaimed, "Oh, faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" Who of us, at times, does not feel as the Psalmist says, "Oh that I had wings like a dove! for then would I fly away, and be at rest." Psalm 55: 6.

Paul says, "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body."

But we know also that "It is good that a man should both hope and quietly wait for the salvation of the Lord." The Hebrews were admonished thus: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise," and also be comforted: "For yet a little while and He that shall come will come, and will not tarry."

May the Lord direct our hearts into the love of God and into the patient waiting for Christ," for "They shall not be ashamed that wait for Him."

Chambersburg, Pa.

C. L. R.

### HUMAN INSUFFICIENCY

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5.

The apostle Paul in writing to the Corinthians relative to the divisions and various abuses that had crept into the church requiring discretion to be exercised by the laborers, was evidently so much impressed with the grave responsibility resting upon him that he was moved to exclaim, "Who is sufficient for these things." 2 Cor. 2: 16. While he rejoiced in the success of their labors, he was well aware of the fact that to those that perish they were a savor of





death unto death. Yet he was comforted to know that to them that were saved they were a savor of life unto life, and enjoyed the assurance that they were conscientious ministers, since he says, "For we are not as many which corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." 2 Cor. 2: 17. Paul was conscious of the weakness in himself, but rejoiced in the sufficiency of God. The same glad message applies to us, who have been bought with a price and who sincerely strive to live the Christ-life. What can we attain to in a spiritual sense until we become conscious of the fact that of ourselves we are not sufficient to accomplish anything? As a little child is dependent upon its parents for sustenance, we must also acknowledge that our sufficiency is of God in spiritual energy and ability to discharge our Christian duties and grow in grace.

How often, in the course of life, ambitious humanity reaches out into interests foreign to the humble and unassuming Christ-life. But when we are reminded by the still small voice, of such a departure from the principles of non-conformity to the world, we are abased; and, as a consequence, penitence follows because of the mis-step. An earnest appeal is made to the Heavenly Father for mercy and pardon, and for grace to wage more valiantly the warfare against our adversary, who is subtle and often disguised. We are promised that "the eyes of the Lord are over the righteous, and that His ears are open unto their prayers;" hence we have reason to feel assured that pardon will be granted, and peace restored to our hearts—a heaven-born peace that passeth understanding. O happy condition! Well may the child of God rejoice, and render praises for the providential care through the ministrations of guardian angels. Our hearts

overflow with gratitude, which our lips can not express because of our own insufficiency, only to further teach us the impressive lesson that our "sufficiency is of God." With humble hearts and sincere desires we thus renew our efforts each day, and return to the true source of our sufficiency.

In reading the history of the early martyrs, and considering their severe trials, we believe they could not have met the awful tortures inflicted upon them with songs of praise on their lips and rejoicings in their hearts had not their "sufficiency been of God." As their strength emanated alone from this source, and since the same God reigns to-day, let us be firmly established in the faith, so that should the Lord again permit His elect to suffer by the sword of persecution may His power also sustain us as it did the faithful martyrs of old. May we render faithful obedience to His holy will, because the sufficiency of the true believers is of God.

In the trials and perplexities of life it is a comfort to know that there is with us an ever-present helper in every time of need. Do we appreciate the kind invitation of the Father to "cast all our cares upon Him, believing that He careth for us?" We are inclined to want our own way, lay our own plans, and fail to say, "If the Lord wills."

We do not wish to be understood that the people of God should be an indifferent and indolent people, so carefree as to be undutiful. No others owe so high a duty to God and man as the people of God. To God, obedience, to man an observance of the Golden Rule, which, through the sufficiency of God, truly brings real happiness into our lives.

Our many infirmities sometimes cause us to beseech the Lord, as Paul did, that "this thorn in the flesh might depart" from us; yet the answer, "My grace is sufficient," is very comforting, when we



through the Spirit understand the purpose of the exercise.

As true believers, we should always be mindful of the duty we owe to our faithful laborers, and highly esteem them. Spiritually, materially and socially may our interest in them be as untiring as theirs is in us, the laity. May we strive to lighten their burdens whenever opportunity offers, and possibly the greatest factor in promoting their welfare and happiness would be a zealous effort on the part of each individual to live a consistent Christian life; a life that conforms well with the high profession we make; for as a city that is set on a hill cannot be hid, so by our profession and conduct in life we are writing an epistle which is known and read of all men. May we earnestly strive to live such lives that will cause no undue anxiety to the shepherds of the flock, but will be an ornament to our profession worthy of God's praise.

By our profession, we give evidence that we have pledged allegiance to Almighty God. Our pledge is a sacred one; and as we go through life we meet with many problems, sometimes causing us to say with Paul, "And who is sufficient for these things?" only to again find comfort in the fitting answer that our "sufficiency is of God."

Ephrata, Pa.

S. G. K.

### SPRITUAL HEALTH

Man is a two-fold creature—the body, which is for this life only, and the soul, which is for the life that is to come. God, the Father of all, wishes the souls of all His creatures to return to Him from Whom they came, and be with Him forever. He has made a way, and says there is but one by which this may be done, and that way is Christ.

When Christ, His beloved Son, was here on earth, He said, "I am the way, the truth and the life, no man cometh

unto the Father but by Me." The Word teaches us that those souls who accept Christ—who is God's way to eternal life—receive from God a new life, which is with them as long as they are obedient to God and keep His commandments. St. Paul says, "Know ye not that ye are the temple of God, and His spirit dwelleth in you?" We are taught of God that this new life or being is spiritual, and its tendencies are directly opposite to those of our fallen nature. The Holy Spirit, however, being from God Himself, is more powerful than the evil nature which all inherit from our first parents, and is able to subdue and conquer it, if the creature yields to its influence and allows it to work. In proportion then as this is done will the new or spiritual life flourish; and, conversely, in proportion as this is *not* done, will the new or spiritual life suffer.

Our physical health is a subject of very general interest. Most persons are more or less concerned about their health, and that of their friends and neighbors. Some try to live so that they may have good health. Thus we see that the health of our natural body, which is perishable, is generally considered a matter of much importance, and so it is. Of how much greater importance is the welfare of our spiritual being, which, unlike the natural, is destined to live forever?

Is there such a thing as spiritual health? Why not? Let us consider the subject and look into the Word. When souls are born again, which is what the Word calls accepting Christ and receiving the Holy Spirit, they are "new creatures." They need and look for new food. Saint Peter admonishes these "new creatures" to "desire the sincere milk of the Word" that they may "grow thereby." The Word is the food that will help us to remain healthy and to grow spiritually. The spiritual man,

like the natural, grows by what it feeds upon.

If we neglect the Word, and feed upon "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2: 8) we are depriving our spiritual life of its proper sustenance and it cannot grow and flourish, but will become weak and sickly and an easy prey to the great enemy of all good.

Christ says, "The words that I speak unto you, they are spirit, and they are life." Again He says, "I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit." We know that to bear much fruit a natural vine must be healthy; so it is with a spiritual vine. Christ here tells His followers how to keep spiritually healthy. They must be a part of and remain in Him, and get their nourishment from Him. They need the constant influence of His presence within them. They cannot do without Him and live. His word is their meat and drink. By so living they may bear "the fruit of the spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Is this not lovely fruit to bear? If we allow ourselves to lose interest in our spiritual life, if we neglect the various means of grace—prayer, reading the Word, attending public worship, encouraging each other by conversation and example, keeping mind and heart open to the needs of our fellow creatures—the health of our spiritual vine will suffer and the fruits will not appear. If we persistently neglect to obey a conviction of duty we grieve the Holy Spirit and shut ourselves out from the source of our spiritual health and life.

Let us earnestly strive and sincerely pray to God to keep our soul-ways open to Him. May He clear them of all obstructions which we may have allowed to

collect in them, so that we lose none of His life-giving Light. There are almost innumerable hinderances to our spiritual health and life. Our soul-ways may be clogged with self-love, lack of moderation, complainings, want of faith, passing judgment on others without knowing their motives, etc. It would be a wholesome exercise often to say to ourselves—"Is it well with your soul?"

Spiritual parasites there are that fasten themselves to one's soul, and if not detected, flourish there so that their growth may extend so far as to even shut out the true Light, and our spiritual life may fade and die. One of the worst of our enemies is idolatry. We read in 1 John 5: 21—"Little children, keep yourselves from idols"; we know that we are in danger of idolizing almost anything. Whatever holds a higher place in our affections than God is an idol. We may idolize our parents, our husbands, our wives, our children, our dear friends, and even ourselves. Let us pray to be delivered from this destructive influence.

In John 3: 1, 2 we read, "That thou mayest prosper and be in health, even as thy soul prospereth." We may interpret the continuation of his thought to have been—"even as thy soul prospereth and is in health."

Those who would have spiritual health must obey Christ's words, "watch and pray, lest ye enter into temptation." "The spirit indeed is willing, but the flesh is weak." He teaches us to pray for and cultivate humility, saying, "Blessed are the meek," and "without me ye can do nothing." St. Paul says, in comparing the believing Gentiles to grafts put into a good olive tree, "boast not thyself against the branches, but if thou boast, thou barest not the root, but the root thee."

We must wait upon the Lord, keep our spiritual eyes and ears open to receive



Divine direction, and thus we shall renew our strength. Christ himself said, "My meat is to do the will of Him that sent Me." Let us follow His example. Our motto should be "my meat is to do the will of Him who died for me."

The Holy Spirit, which is the spirit of love, will keep us in good health spiritually. Love corrects all evil in us and keeps our human nature in subjection to its influence. But, being human, we cannot be perfect. Try as we may, we fail—sometimes grievously. The remedy for this is repentance, and a sincere effort to repair what harm we may have done. As long as we are sensible of our shortcomings, and through grace try to overcome them, giving God the honor for what we are enabled to do, our spiritual health will be maintained.

God forgives, and, with each new day of life has for us a fresh supply of grace, if we daily make an unconditional surrender of self to Him and continue to earnestly try to do His will.

As God, who is our ideal, forgives, so will we forgive, if we are living under the influence of His spirit.

Lancaster, Pa.

L. L. F.

### BRIEF NOTES

Moses declared that one with God shall chase a thousand, and two shall put ten thousand to flight. When Haman, under king Ahasuerus, was near a wicked triumph, with all the powers of the kingdom to carry out his conspiracy, and an especial gallows made for Mordecai, he did not figure on this unseen force—God's care for His people—which the faithful ever had.

\* \* \* \*

A noted college president in addressing the students told them not to think too much of themselves—that when they do so their usefulness to themselves and others is impaired. In a well-governed

life many admirable traits can be cultivated without professing Christianity; but in real Christian living the effect spontaneously is with each, "not to think of himself more highly than he ought to think, but to think soberly."

\* \* \* \*

As we have been created after our Maker's image, with the privilege of choosing good or evil, we can shut the door of our heart and bar out God's grace and love; but we cannot prevent God's purposes and designs from being accomplished outside of ourselves. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . so shall my word be, . . . it shall not return unto me void: but it shall accomplish that which I please."

\* \* \* \*

Reasonable minds easily understand Christ's teachings are so plain that they convey no uncertain meaning. Unity and fellowship are characteristics, as the Savior taught, by which Christ's followers are known. A lack of this required unity and fellowship cannot be reconciled with a consistent profession of Christianity. When the existing divisions and lack of unity, as we see it in the popular profession of Christianity, are justified and countenanced, those doing so can justly be charged with strengthening skepticism and infidelity.

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Our natural impulse and prompting is to vindicate our rights and retaliate when we think we are treated unjustly. In Christian living we are restrained from obeying these promptings, and constrained to return good for evil. War then becomes an impossibility with us, quarrels end; and the wrong done to us is harmful only to those who inflict it upon us—not really to us, as far as our

happiness is concerned, even if bodily suffering should be the consequence at the time. Our inward peace and happiness is immeasurably greater when in the Christian spirit of love we can bear injustice and wrong; for then we can "Rejoice and be exceeding glad."

\* \* \* \*

After quarrels which ended in separation of husband and wife, it was a pathetic occasion when, as the husband was taking final leave, a little child of the mother by former marriage, followed him down the lane to kiss him goodbye. Here was the example of a little child, cherishing nothing of the disposition and feeling which caused the unhappy breaking of sacred ties—willing to forgive and forget!

How fitting the Savior's reference to our need of becoming as a little child; and how beautifully the Prophet foresaw and foretold the result of Christian living, under which the "wolf," the "leopard" and the "lion" in our natures will harm no longer, and together with the "kid," the "calf" and the "fatling," the "little child" within us "shall lead them."

The Savior said, unless we humble ourselves as a little child we cannot see the kingdom of heaven. Much less can we enter or become subjects of that kingdom without the self-abasement and humility typified in the little child, and the meekness and lowliness of heart as in the Savior's example. Without these qualifications of fitness for the kingdom of heaven there can be no real conception of its nature and purpose, just as was the case with the disciples of Jesus before they were endowed by the Spirit. Lacking in these qualifications and yet professing Christianity, the laws and principles in Christ's kingdom are often applied to the worldly kingdom, out of which Christ's followers are chosen; and

likewise the effort is made to apply the laws which govern in the worldly kingdom, to Christ's kingdom; thus mixing the two, in which condition they do not work. When the mechanical process of mixing ceases these opposing laws and principles instantly separate, just as oil and water separate.

\* \* \* \*

Knowing the profession we make, and the fundamental principles we proclaim as necessary in true Christian living, many bring the accusation that by our profession and practice we virtually judge and condemn multitudes who do not live and believe as we do.

Jesus said he came not to judge the world but to save the world. Our profession of Christianity would be vain if the motive prompting our acts in life were not from the spirit of love and the desire to save, rather than to judge and condemn.

Jesus said: "He that rejecteth me and receiveth not my words hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." When there is open violation and disregard for His plain teaching, the course of true love necessarily is to testify against and not take part in the worship of those whose profession and practice is not in harmony with the words which Christ spoke and by which all men will be justified or will have brought condemnation upon themselves in the last day, as he declared.

### QUESTIONS AND ANSWERS

Q. What is meant by the scripture "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14.

A. Under the law the Jews were commanded not to plow with an ox and an ass together nor wear a garment of divers sorts, as of woollen and linen, together, nor sow divers seeds together lest the

fruit of their vineyards be defiled. Deut. 22: 9-11.

Under the gospel dispensation the separation between spiritual light and darkness is as clearly defined.

Believers are spontaneously drawn together by love into church fellowship. Their first object is to live in harmony with Christ's counsel. They are interested in things pertaining to their salvation.

Unbelievers cannot be retained in the church because they are carnally minded, having little interest in the kingdom of Christ. Should unbelievers be outwardly yoked together with believers in the church the spiritual vineyard of the Lord would in consequence be defiled. There could be no common interest; discord would result and Christ's blood would have been shed in vain.

Q. What is the most convincing evidence that there is a God?

A. The perfect order of all His creation; the bounds set for the seas that they cannot pass; all nature declares there is a God. Also the inward monitor we call conscience reveals to us the same truth.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse." "The heavens declare the glory of God: the firmament sheweth His handywork." Psalm 19: 1.

Q. What is condemnation?

A. Consenting to do evil when we know to do good. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 3: 19.

Q. Are all persons under condemnation?

A. "By the offense of one judgment came upon all men to condemnation;

even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18.

Through the sin of Adam all have inherited a fallen nature; on the other hand, all are freed from condemnation by the blood of Christ until they came to years of accountability. If we then choose to live in sin, and have knowledge of our guilt, and refuse to take refuge in Christ, we voluntarily come under condemnation. "To him that knoweth to do good and doeth it not, to him it is sin." James 4: 17. All who accept Christ as their refuge and live in accord with His teachings are not under condemnation. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8: 1.

Q. What is gained by accepting Christ?

A. True happiness and peace of mind that passeth understanding and the hope of a joyous resurrection and a blissful immortality. Every attainable gratification of the flesh—wealth, fame, success, honor, and even health of body and a long life will not bring true happiness to one who remains outside of Christ.

### CARNAL REASON

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they who are in the flesh cannot please God." Romans 8: 6-8.

To be carnally minded signifies an unregenerate state, one that is not in agreement with God. In this condition all men are by nature, for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The Mosaic law embraced ceremonies and ordinances which related to the purifying of the flesh, but these could not redeem the soul. From this we see that the moral man

with all his labors cannot escape from the bondage of sin. He may not be wicked or immoral; he may be religious and make for himself a hope of salvation, but if he has not become spiritually minded by being regenerated through the acceptance of Christ, he remains carnal and "to be carnally minded," the Apostle says, "is death."

The carnal mind is in opposition to the requirements of divine law. The essential principle in this law is love. The carnal man is not capable of exercising love to God and to his neighbor because he does not possess it in his heart; he therefore disobeys the divine law and is under condemnation. "For all have sinned and come short of the glory of God." Romans 3: 23.

No man save Christ has ever attained to moral perfection. None who have any knowledge of God's righteousness could assume to be free from sin. They feel that by nature it is easier to indulge sin than to practice the divine virtues, for this requires an effort while sin often steals in unawares. The Christian is cautioned in scripture to take captive carnal reason, and not to be swayed by human wisdom or popular opinion. He must lay aside carnal reasoning, and accept unconditionally our Savior as the man of his counsel. He must have faith; for faith is dependence upon God, and implicit trust in Him alone. This subjection of the will to God's will is only acquired through humility and self-abasement, induced often by suffering and afflictions or disappointment in our plans and hopes, and also through fear of God and judgment to come. We become convinced of the vanity of all temporal things. We realize our helplessness;—all of which brings soul famine and we learn the lesson of the Prodigal Son "who came to himself" and said, "I will arise and go to my father."

Our Savior places pride as one of the greatest of sins which comes from within and defiles the heart; if not subdued by grace it will check the growth of the god seed and the result will be unhappiness to the transgressor. David in the nineteenth Psalm makes the appeal: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." As a result of pride, divisions come. It was so in the church at Corinth. Paul as a true sentinel warned them who fell and said, "Ye are yet carnal and walk as men." 1 Cor. 3: 3. He admonished them to unity and love. Only the "faith which worketh by love" is true faith; and love is the test of sincerity and an evidence of grace. The proof of its possession is obedience to Gospel teachings.

Christians do not walk as carnal men, but in humility. They regard their brother's conscience and do not take liberties that offend and weaken others. They avoid divisions and contentions by submitting one to another in the fear of the Lord. They have one aim and object in life, that they might honor and glorify the great Shepherd and Master. They remember the sacrifice made in their behalf—the wounded Savior, His precious body suspended on the cross, His anguish—and feel a deep sense of obligation as the words of Paul express: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." He redeemed their souls from death.

"To be carnally minded is death." It is not natural death, but spiritual. Christ "brought life;" "in Him was life

and the life was the light of men." His blessed promise is, "I am come that ye might have life and have it more abundantly." Life and light are within the reach of all, but those who will not receive it are under condemnation, and unless they allow themselves to be judged in this life and quickened through repentance and faith to receive the gift of eternal life, they can entertain no hope. Temporal death is a separation of the soul from the house of clay in which we dwell—the dissolving of this earthly house. It is the departure out of this world into eternity which terminates our opportunities in this day of grace, the time of our probation.

Lancaster, Pa.

H. M. D.

### COMMUNING WITH GOD

"Draw nigh to God, and He will draw nigh to you." James 4: 8.

The words of the Apostle indicate the way to obtain favor with God. In order to draw nigh to God we must possess humility of spirit. The Lord by the Prophet said, "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." We must believe that "God is and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. We must submit our will to His will and be obedient to His commands. We must—"labor not for the meat that perisheth, but for that which endureth unto everlasting life." The labor we are called upon to do, in order to draw nigh to God, is the exercise of faith in God and His beloved Son. When Jesus was asked the question, "What shall we do that we might work the works of God?" He answered, "This is the work of God, that ye believe on Him whom He hath sent."

When we repent of our sins and renounce the worldly life, and vow before God and man that we will be faithful

and that "nothing shall separate us from the love of God," we are under a binding obligation to obey God's commands. If we make such profession, and continue to love the world following after "the lust of the flesh, the lust of the eye, and the pride of life," we do not draw nigh to God. We would be trying to serve two masters and Christ said, "Ye cannot serve God and Mammon."

Jesus must be born in our hearts. The Prophet declared, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9: 6. Naturally a government cannot prosper unless citizens are loyal and obedient to the laws. Sober-minded and faithful citizens become alarmed for the safety of the government when lawlessness becomes prevalent, and the social and political fabric are endangered.

This, however, pertains only to a temporal condition, to a government or kingdom which will perish. How much more solicitude should we have for the welfare of that spiritual government, that is upon the shoulder of Jesus Christ our Savior and Redeemer, whose kingdom shall stand forever, and whose faithful subjects are heirs of eternal life!

By disobeying His commandments we would become estranged and finally forfeit our citizenship in His kingdom, we would lose our privilege of drawing nigh to God. Adam and Eve could draw nigh to God as long as they were obedient; they communed with Him in loving fellowship. But after they had transgressed they "hid themselves from the presence of the Lord God amongst the trees of the garden."

We should highly esteem the blessed opportunity which is offered to us of drawing nigh to God; for if we draw



"near with a true heart," He will help us, He will "uphold us with the right hand of His righteousness." We shall then be "heirs of God and joint heirs with Jesus Christ," "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1: 4.

White House, Ohio.

H. B.

### CHRIST'S KINGDOM

Christ's spiritual reign began on the day of Pentecost, when the hearts of those who believed were purified by faith and became possessed of the Holy Ghost. Christ became their Spiritual Prince, and they His subjects, ruled by His spirit and word. "But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people." The principle of the kingdom is an unfailing one; therefore it will survive all other kingdoms. The prophet Isaiah in portraying the character and kingdom of Christ said, "The government shall be upon His shoulder," signifying how He would establish His kingdom by authority and power. He calls Him the "everlasting Father," because His grace faileth not; and "the Prince of Peace," which is in harmony with the refrain of the angelic host, "Glory to God in the highest, and on earth peace, good will toward men." The prophet then adds, "of the increase of His government and peace there shall be no end;" which testimony is in harmony with the apostle Paul's incomparable definition of charity, "Charity endureth all things; charity never faileth." 1 Cor. 13.

Christ said, "I am the living bread which came down from heaven; if any

man eat of this bread he shall live forever: and the bread that I will give is My flesh which I will give for the life of the world." To the Samaritan woman He said, "Whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life." To Marry and Martha He said, "Whosoever liveth and believeth in me shall never die." By these testimonies we are encouraged to believe that salvation is free to all who come under the power and influence of the Holy Spirit, and look to Jesus as the author and finisher of their faith.

In John 18: 36 Jesus said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews: but now is My kingdom not from hence." This is a clear and positive declaration of our Savior, hence we are either of His kingdom, or of the kingdom of this world. If we are of His kingdom we can have a hope that will not make us ashamed when that great and notable day of the Lord shall come. Christ's kingdom as foretold by the prophets and holy men of old is composed of souls who have been washed and cleansed by His blood; and who lay off a testimony to the world, that they are no longer of the world, but that they have been chosen out of the world, and have their affections centered on things above, where neither moth nor rust doth corrupt and where thieves do not break through and steal.

We can all enter that kingdom: "Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will sup with him, and he with me." The invitation is extended to all mankind, and all may, with Mary of old, choose the good part and become heirs of God, and joint heirs with Christ, who is now



seated at the right hand of the throne of God interceding for His children who are ever watchful and prayerful that they may not err on the way. The Savior said, He will come again—at a time we know not, and in such an hour as ye think not. Hence it behooves all to ever watch and pray lest we fail of the promises and fall under condemnation.

Springfield, Ohio.

M. R. M.

### SOME PECULIARITIES OF THE CHRISTIAN LIFE

Jesus Christ's life was short; yet He finished the work that was given Him to do. He was never hurried. If there is anything for us to do, God will give us time enough to finish it. The life of Jesus was one of marvelous composure; yet He said, "Think not that I am come to send peace on earth, I came not to send peace, but a sword."

Man by nature desires to glorify himself and enjoy himself forever. There is practically no limit to man's search for entertainment and pleasure. He is so busy with the affairs of life that he has very little time to reflect upon the purpose of life. To anxious, careworn man these temporal things often become all there is to life.

Of course we know Jesus came to bring peace, and to give rest and peace to the soul. We also know that some change must take place in order that we may receive this condition. However we may differ in our opinions as to how the change will come; Jesus knew our condition far better than we, hence is it strange that he would refer to the revolution within our souls which must take place if we would accept Him and enjoy peace?

God wants our happiness to be everlasting and He directs us to turn our affections away from purely temporal things even though it may mean pain

for the immediate present. Is it strange that he used such paradoxical utterances as, "the way to find life was to lose it, and to lose life in this world was to keep it forever?" In fact His message seems adverse to almost every inclination of the natural man.

Christ was peculiar and the more man is conformed to His life the more odd and out-of-line with the majority he will become. They will say he has shown a weakness which they did not expect. Time has not changed the essential difference between the spirit of this world and the spirit of Christ. Light must conflict with darkness, truth with error, hence the sword of the spirit of which Christ spoke.

To a prominent teacher of the Jews, Christ said, "Except a man be born again he cannot see the kingdom of God." This is a very comprehensive statement. It does away with the evolutionist's theory that culture, education, reformation, the fruits oftentimes of long years of application can fit one for the Kingdom of Heaven.

Regeneration, the new birth, is the work of the Spirit but as definite and real as birth in the physical life.

Repentance is sorrow for sin, conversion is turning away from sin. It would seem therefore that the Christian experience is repentance—regeneration—conversion.

How then will regeneration manifest itself? In a new heart, one that feels for others; in a new mind, as we are transformed by the renewing of the mind, as we are made partakers of the new nature; and in love for the Word of God. A regenerated one moves in the world but his highest thought and inspiration are fixed on the future. To such a person what takes place here and now is not unimportant but it is infinitely less important than what shall take place hereafter. He looks upon this life as but a

preparation for the life to come. His experiences here, whether of joy or of sorrow, are of value to him chiefly as they fit and prepare him to be worthy of the promise of everlasting life.

He is not indifferent to the rewards which may come in this world to industry, endeavor and opportunity; but failure, illness, poverty, abuse,—what do these amount to, to a man who believes he is to enjoy the sublime privileges of eternity?

Regeneration should mean this at least—that there is present in our souls a hungering and thirsting after righteousness, a desire both to know God's will and by His help to live in agreement with His word, so that our hope may be based upon the true foundation, that whether we live or die we may be free. Surely if we are not free here we shall not be free hereafter.

The work of grace in the soul which fits us for the kingdom of heaven is a progressive work—"First the blade, then the ear, after that the full corn in the ear." Mark 4: 28.

Lancaster, Pa.

M. H. B.

### THE DEATH OF KING SAUL

The Philistines gathered to attack Saul's army, and Achish, king of Gath, asked David to go with him to battle against the Israelites. David went, but when the princes of the Philistines saw David and his men they asked king Achish, "What do these Hebrews here? Is not this David of whom they sang, Saul has slain his thousands and David his tens of thousands?"

David and his men were then sent back, but when they returned to Ziklag they found the country invaded by the Amalekites who had burned Ziklag and carried away the wives and families of both David and his men. They were greatly distressed and wept until tears failed them.

David inquired of the Lord through Abiathar, the priest, if he should pursue the Amalekites. The Lord said, "Pursue, for thou shalt surely overtake them, and without fail recover all."

David went in pursuit with four hundred of his men and found an Egyptian in the field who was suffering from want of food and water, having eaten nothing for three days. David questioned him after he was given food, and he said he was a servant of an Amalekite and his master left him to die when he became ill. He was with them when Ziklag was burned, and offered to show David and his men where to find the Amalekites, if they promised not to kill him, nor deliver him to his master.

The Egyptian brought them to the place where the company were encamped and David's men recovered their wives and families and also secured the flocks and herds of their enemies. The Amalekites were destroyed with great slaughter.

While David was in pursuit of the Amalekites the Philistines were gathering a great army near Mt. Gilboa to attack the Israelites. When Saul saw the host of the Philistines he became frightened. He was growing old and was discouraged. David was no longer with him, Samuel was dead, and Saul had slain the priests who were instructed by the Lord to tell the king what to do in times of trouble. He realized that the Lord had forsaken him.

Upon hearing that a woman dwelt in Endor who was able to call up the spirits of the dead, Saul in desperation disguised himself and went to inquire of her. He asked to have the spirit of Samuel the prophet brought before him.

The woman was afraid as she knew that Saul had earlier banished or destroyed all those who had familiar spirits. Saul assured her that no harm should befall her and he asked that the

spirit of Samuel be brought before him.

It seemed as though Samuel did appear and asked why he had been called. Saul said, "I am sore distressed for the Philistines make war against me, and God is departed from me and answereth me no more."

Samuel then said, "Wherefore dost thou ask of me seeing the Lord is departed from thee, and is become thine enemy. . . . Moreover the Lord will also deliver Israel, with thee, into the hands of the Philistines and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines."

This was an awful message and Saul sank prostrate upon the ground. He had taken no food that day and it was only after he was given food, and was compelled to eat, that he was able to return to his camp.

The next day a great battle was fought. The army of King Saul seemed thrown into confusion and many fled. Many were killed among whom were Saul's three sons, Jonathan, Abinadab and Melchishua. Saul himself was mortally wounded and his armor bearer too was one of the dead. The men of Israel forsook their homes and fled, while the Philistines took possession of the abandoned cities.

When the Philistines came to plunder the dead and found the body of King Saul they cut off his head and fastened his body, with those of his three sons, to the wall. When the men of Jabesh heard of it they went at night, and took the bodies of Saul and his sons, burned them and buried their ashes under a tree. They no doubt remembered how Saul had once delivered them from the tyranny of Nahash, king of the Ammonites. They fasted also for seven days, mourning for King Saul, expressing their sincere regret for his unfortunate death.

This ends the life of unfortunate

King Saul. The people made choice of a king in opposition to the will of the Lord. In effect they rejected the government of God to make way for this king. He at first was humble and sought to do God's will, but he became proud and tyrannical. He was courageous and was a successful leader of his people in most of their battles. But he was a weak man and refused to obey the counsel given him by the prophets and thereby fell under God's displeasure.

After David returned from the slaughter of the Amalekites he abode two days in Ziklag, when a man came with tidings from Saul's camp. When David was told of the death of King Saul and his sons, both David and his men rent their clothes, fasted and wept that the house of Israel had fallen. In his grief he wrote a beautiful song of lamentation for his friend Jonathan. He said, "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. . . . I am distressed for thee my brother Jonathan, very pleasant thou hast been to me; thy love to me was wonderful, passing the love of women. How are the mighty fallen and the weapons of war perished."

Now that Saul was dead David enquired of the Lord what to do. He was told to go to the city of Hebron. He went with his wives, his men and their families. Here David was publicly anointed King by the men of Judah. He sent messengers to Jabesh Gilead, blessing them for their kindness in securing the bodies of King Saul and his sons, and asked them to be valiant in his cause as he now had been anointed King.

Saul had reigned forty years. In the beginning of his reign he had been successful in war against the Philistines, but at his death Israel was under the power of the Philistines whose yoke was heavier on Israel than at any time before.

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### A CHILD'S STORY

#### *Paul's Wonderful Escape from Prison*

My dear little Children:

Paul had many sad experiences. We read in Acts chapter 16th that he and his companion Silas offended the people. A great number rose up against them and brought them before the rulers of the city. These rulers commanded that they be beaten with many stripes, and then be cast into prison, charging the Jailor to keep them safely. He after receiving this charge thrust them into the inner prison, and made their feet fast in the stocks.

We read of those inner prisons being built of solid masonry, with great high walls, with no window for ventilation save the door or opening, and when that was closed, the darkness was so great that it could almost be felt, and we wonder how they could endure it. We are thankful that in our day there are no prisons like these.

We can imagine how uncomfortable and miserable they felt, their bodies sore and aching from the beating they had received, and their feet being fastened that they could not move.

But at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

When the keeper of the prison waked

out of his sleep, and saw that the prison doors were open, he drew out his sword, and would have killed himself, supposing the prisoners had fled. But Paul cried with a loud voice saying, "Do thyself no harm; for we are all here." The Jailor called for a light, and sprang in trembling, falling down before Paul and Silas, and bringing them out, he said, "Sirs, what must I do to be saved?" And they told him to believe on Jesus, and he and his house would be saved, and they told him and his family the words of Jesus.

The Jailor took them at once and washed their stripes. He believed on Jesus and was baptized, both he and his family. After he had brought them into his house, he gave them food to eat, and they all rejoiced together.

When the rulers heard what had happened they sent this message, "Let those men go." The keeper of the prison told Paul, "The rulers have sent word to let you go: now therefore depart, and go in peace." Paul considered it wisest here to reply, "They have beaten us openly without a trial, unjustly, and have cast us into prison; now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out."

When the rulers heard this they began to fear, and they came and brought them out and desired them to depart out of the city.

After going to the house of Lydia and meeting the other disciples, whom they comforted, they went on their way.

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