

# GOOD TIDINGS

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

Entered as second-class matter September 26, 1922, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879.

Subscription, 50 cents per year, in advance. Sample copies sent free on application.

Send all contributions to Frank E. Eshleman, Business Manager, R. D. No. 7, Lancaster, Pa. Subscriptions should be sent to "Good Tidings," No. 236 N. Mary St., Lancaster, Pa.

Remit by check, P. O. money order, or U. S. postage stamps.

---

VOL. VI

APRIL, 1928

NO. 4

---

## TABLE OF CONTENTS

	PAGE
Editorial .....	97
Bible Notes .....	98
What Communion Hath Light With Darkness .....	99
King Saul .....	101
The Christian's Strength .....	102
Bearing the Cross .....	104
The Bible (Poem) .....	106
Temperance .....	106
The Letter and The Spirit .....	107
Doctrine .....	109
Brief Notes .....	111
Questions and Answers .....	112
Man's Duty to God .....	113
God's Way of Healing .....	114
Science and Religion .....	116
Waiting Upon The Lord .....	117
The Coming of Christ's Kingdom .....	118
Jesus as a Teacher .....	119
Moral Courage .....	121
Heavenly Rest (Poem) .....	123
Reflections on Life .....	124
Power of the Holy Ghost .....	124
Prayer .....	125
Solomon's Reign .....	126
A Child's Story .....	128

## EDITORIAL

At this season of the year we are specially impressed with the wondrous works of God; the swelling bud, the unfolding flower, the verdant landscape, prove to us that a silent mysterious force which we call life is ever operating. Life transforms the barren, desolate face of nature into a beautiful panorama.

We behold the wonder workings of life, but in our finite understanding we cannot comprehend it. Scientists are trying to solve its mystery but they cannot. The mystery of life is known only to an All-Wise, Omnipotent God.

Natural life is wonderful and we love and admire it in all its manifestations, but it is transitory in character. Our individual life is as evanescent as a vapour. "For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away." James 4: 14.

There is, however, a life which will endure forever. This life is as mysterious as the natural life. This spiritual and eternal life which was given to man in the beginning was forfeited by his transgression, but according to promise it is restored again by Jesus, who came and shed His precious blood upon the cross for the remission of sins. By His

death and resurrection, He "brought life and immortality to light." By believing in Him we can receive this priceless gift.

Seeing that all things here are subject to change and decay, what a comfort it is to contemplate eternal life, to anchor our faith and hope on something enduring. This blessed condition is attainable by all who are willing to accept Jesus. The invitation is extended: "The Spirit and the Bride say, 'Come.' And let him that heareth say 'Come,' . . . And whosoever will let him take the water of life freely." Rev. 22: 17.

### BIBLE NOTES

It is said the things which happened to the people of old were examples for us, and that "they are written for our admonition." Old Testament circumstances and prophecies often are referred to in the New Testament, giving evidence by the Savior and others of their truthfulness. The rod in the Old Testament is used as a type of God's Word. The miracle by which God convinced Moses that he was to deliver God's people was by him casting away his shepherd's rod, when it became a serpent, and Moses feared and fled from it. The Lord told him to take it by the tail and it again became a rod in his hand. The type may be that if we cast God's Word from us His judgments are against us, but if we grasp it by the end, in our extremity, it becomes a support to the spiritual pilgrim. The rod was used before King Pharaoh as God had directed. By their magic, the false worshipers could do the same, but the serpent of Moses swallowed up the others. The type may mean that true worshipers will always have the stronger side.

When the Hebrews left their bondage, after much affliction was brought on the

Egyptians, they were told to borrow valuables from their neighbors, "such things as they required, and they spoiled the Egyptians." The borrowing may mean, figuratively, that when we leave the worldly life with its enslaving allurements we retain many temporal necessities and our mental endowments, same as before, to employ in doing God's will. The loss of these in the worldly situations which we left is felt like a spoil to society and worldly functions, as the energies of the redeemed are directed to higher aims.

The alarming example is, that God's people after their deliverance made an idol of what they had borrowed. The circumstance teaches us that we shall not idolize the worldly gifts and benefits which we are permitted to enjoy in the redeemed life. God made a safe way for the Hebrews through the sea, but the "floods" which He stayed for them destroyed the Egyptians. The floods of worldliness from which the redeemed are saved are judgments to destroy the worldly pilgrims. The followers of Moses were chastened for their failings; so the disciples of Jesus suffer for their weaknesses. Moses, with all those who were of full age when they left Egypt, failed to enter the promised Canaan because of trespasses. They were under the law of holiness which no human being can fulfill; it makes all guilty but Christ. It brings us to Christ "that we might be justified by faith." Moses was allowed to see the land of promise but could not enter. The land of promise is typical of Christ. The law of Moses leads to Christ, who is love; while the law is wrath and condemnation.

The young generation who grew up in the wilderness entered the land of promise. They represent the new-born in Christ. John the Baptist baptized in

Jordan, which is between the wilderness and Canaan. His mission represents the penitence to which the law will bring us, but penitence is not saving faith, as John said, "I am not the Christ." Therefore his baptism was only preparatory, and was not administered on saving faith as the baptism is to be which the Savior afterward commanded. The two baptisms are as distinct as the missions of John and Christ are distinct. We read that the people and publicans were baptized unto repentance, but the Pharisees and lawyers were not baptized. It is now so that those who are satisfied with their self-made doctrines feel no need of repentance, nor those who depend on their learned wisdom, verifying the saying of the Savior: "They that are whole need not a physician; but they that are sick." People who are at ease in their state seek no change. Repentance is not salvation. It precedes the faith which saves. The land of Canaan was to be purged of idol worshipers. To possess Christ we must purge ourselves from all that is foreign to true worship. Joshua, the leader following Moses, was to make no covenant with any of the nations dwelling in Canaan, but he was deceived by a lying nation, which he agreed to let remain in the land, and the compact caused much sorrow to his people. If we are not careful when we think of accepting Christ, we also may make a covenant with our flesh that will bring sorrow upon us.

No uncircumcised person was to eat of the Jewish Passover, and as Paul explains circumcision to be typical of inward regeneration, the type applies that no unregenerated person is to partake of the Lord's Supper, which takes the place of the Passover, as a memorial of our spiritual delivery from the bondage of sin by the Lamb slain for us. The

Paschal lamb was to be eaten entirely, showing symbolically that we are to receive the entire Christ with all His doctrines. But provision was made that if the lamb could not be eaten within the time fixed, then the remainder was to be burned with fire, intimating to us that God's love makes complete what we lack through inability.

God led His people of old by His constant presence. He yet will lead by His Spirit those who are willing to follow. The land was carefully divided among the literal people. Likely some improved their part better than others. It is so in the faith in Christ that some do more for the cause than others, yet every one is so far from perfection that no one who is in the light feels like boasting. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not receive it."

Lancaster, Pa.

E. H. H.

---

### WHAT COMMUNION HATH LIGHT WITH DARKNESS

It is quite evident that the Scriptures were given for the benefit of mankind. God had man's eternal happiness in view from the beginning of the creation. His communication with man varied in different ages, but the Apostle sums it up by saying—"All Scripture is given by inspiration." It was given through human instrumentality.

The history of Moses covering about 2500 years, from the creation of the world to the time of his death, is thoroughly convincing that the Scriptures are given by inspiration. When Paul asked the Corinthians the question, "What communion hath light with darkness?" they well knew that from the creation there was no communion. The

Apostle says, "God is light and in Him is no darkness at all." The question might follow, if God is light, why did darkness precede light in the creation? "And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, 'Let there be light;' and there was light." When light came, darkness vanished.

As darkness preceded light in the material world, so spiritual darkness reigned from the time of Adam's transgression till the spiritual reign of Christ. As the sun is the source of light in the material world, so Christ, the Son of God, is the author of spiritual light. God ruled the material world and does yet, and we see perfect order and harmony—the change of seasons bringing seed-time and harvest. Man, being a higher order of God's creation, was permitted to be a free agent. As he was created in the image or order of God he had fellowship with Him, and hence was in the light, and it would have been his privilege to remain in that order or fellowship, but he transgressed God's word, and darkness followed. "For, behold, the darkness shall cover the earth, and gross darkness the people." But there was a promise of light. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." The light shone on all, but they were illumined only in proportion as they exercised faith, or believed in God's promise to our first parents.

The light virtually was the promise of the Messiah—"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." Here is one that had authority, wisdom, might, and power. By virtue of His might He fulfilled a broken law by perfect obedience and restored what was lost by transgression. He brought salvation by His own arm, and set the captives free. He was the true light, which lighteth every man that cometh into the world. Here is the opportunity for all mankind to obtain light, but Christ said, "And this is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil."

As the rays of the sun when unobscured dispel every vestige of darkness, so is the spiritual light reflected by them that are in Christ when not obscured by what is human and worldly. The Savior said to the disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid." The light is in an earthen vessel, and the weaker the vessel the dimmer the light, but it is not entirely obscured. The life is there and so long as there is life, there is an effort made to overcome all that gives evidence of darkness. The Apostle calls this effort a warfare, saying, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Absence of light produces darkness and as these elements always have existed, so they always will exist, and also as the same conditions that cause the spiritual warfare have existed from the time of the outpouring of the Holy Spirit on the day of Pentecost, so will they exist till the end of time.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It follows that all mankind who have not accepted Christ are in darkness, and those who receive Him are in the light. Since the grace of God that bringeth salvation hath appeared to all men, there is a disposition on the part of man to worship whether in the light or not. As light and darkness have no communion, they that are in the light cannot worship with them who are in darkness. Consistency in worship draws the line as strongly as the difference between light and darkness. True worship was always characterized by faith and obedience as exemplified by Daniel and the Hebrew children. The lion's den and the heated furnace had no terror for them. Their worship was distinct from all other worship, and was a fruit of faith in God, proving that light and darkness have no communion.

Light and darkness so fittingly represent mankind in all ages; those who believed God, and disbelievers. Believers had God's honor in view regardless of their own honor or suffering—the opposite is found in disbelievers. Why then should it be thought strange or selfish when true believers refuse to worship with those who take worldly liberties not in accord with the Gospel? Justifying worldly liberties is positive proof of lack of the true light, since Christ has chosen His people out of the world. Being chosen out of the world they are not in accord or agreement with the condition existing in the world, which is in darkness.

Lemoyne, Pa.

J. I. M.

---

Happy is the man that findeth wisdom,  
and the man that getteth understanding.  
Prov. 2: 13.

## KING SAUL

When Samuel anointed Saul it was said of him that he was a "choice young man."

In noticing the subsequent events that came into Saul's life and his tragic death on the field of battle, when he fell voluntarily upon his own sword and pleaded with the Amalekite, "Stand, I pray thee, upon me and slay me for anguish is come upon me, because my life is yet whole in me," it is evident that he failed in the mission that was appointed unto him.

The narrative, as recorded in the book of Samuel, gives information as to the cause that led to so tragic an end of one who was "a choice young man." We may say it was retribution that closed his unsuccessful life, and which had its inception in the reason of his own mind in doing differently from what he was commanded to do.

The exercise of volition was with Saul as it is with us to-day. His exercise of mind is in accord with the experience of many who have since lived, and whose lives were just as unfortunate in the end, in this, that there was a lack of consideration of that which is right.

We note that his attitude brought him into reproach, for after the conflict with the Amalekites, where he was commanded to "utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass," Saul failed to obey. Samuel appearing before him said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 22, 23.

Saul allowed the evil spirit to enter his mind, this evil influence led him on,

and developed the passion of hate, envy and conspiracy. By reason of this he was blinded, and he persisted in a course which meant only sure retribution in the end. It is true that passion will unseal reason and sober reflection.

"Behold how great a matter, a little fire kindleth." The evil influence, or temptation to wrong comes into every one's life, and while the consequences may not be so marked as in the life of Saul, it nevertheless remains true, that if, "We sow to the flesh, we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap life everlasting."

Had Saul been more humble and willing to endure discipline, there is no doubt his end would have been very different. Had he given room to better thoughts, he would have found joy in being resigned to a higher power, as many persons have experienced in similar positions.

It is of consequence to heed what the Apostle says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

The exercise of good thoughts will develop and lead us on; it will invigorate and stimulate the life that will make us citizens of the household of God.

Lima, Ohio.

P. S.

### THE CHRISTIAN'S STRENGTH

"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old." Isa. 51:9.

The prophet Isaiah wrote through inspiration, and this text may be applied to the people of God in all ages, who from time to time wandered away from Him, and upon reflection were moved to call upon the Lord. God permitted His people to become a prey to their enemies when they disregarded His word and

walked after the evil inclinations of the heart. This idea is fully supported in both the Old and the New Testaments, and abundant testimony is found therein that the arm of the Lord will not sustain the disobedient, neither will He hear the entreaties of those who reject His word. For the eyes of the Lord are over the righteous, and the righteous love the commandments of the Lord, but the face of the Lord is against them that do evil.

For forty years Moses led the Israelites in their wanderings toward the promised land, and during that time there were many manifestations of the power of God, miracles were wrought, and when his people were penitent they were delivered from their enemies, all of which showed clearly the strength of the arm of the Lord, and that He was awake to their needs and entreaties. It was through disobedience and a lack of faith in the promises that they yielded to their natural tendencies, worshiped idols, turned away from the true God and so became a prey to their enemies and were carried into captivity. Upon reflection, they remembered how their forefathers were led by the pillar of cloud by day, and the pillar of fire by night, and how "Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said, all the words which the Lord has spoken we will do." Ex. 24: 13.

The Israelites did not need to call upon the Lord to awake for they were in His very presence, serving Him day and night. A beautiful representation of one who is delivered from the bondage of sin through the spiritual Moses (Christ) and who acknowledges a desire to obey His word. After the people promised obedience the Lord said unto Moses, "Come up to me into the mount and I will give thee tables of stone, and a law

and commandments which I have written that thou mayest teach them." And Moses went into the cloud that covered the Mount and the glory of the Lord abode upon Mount Sinai. All this took place before the eyes of all the people, so that they might assuredly know that it was the work of God.

In the third chapter of Judges, as in many other Scriptures, we find recorded the justice of God in the punishment of the disobedient, and His love and mercy upon them who call upon Him. "And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel." He suffered them to fall into the hands of their enemies and be held captive for eight years. And when they cried unto the Lord He raised up a deliverer and the land had rest for forty years. And the children of Israel did evil again in the sight of the Lord, and again He forsook them. So it goes on through the ages, the obedient and penitent are blessed, the disobedient and proud become captives of the enemy.

God never slumbers nor sleeps, so this appeal to awake seems rather to be a prayer for deliverance, implying a longing to return to God.

The Lord may be very near His children and yet apparently be asleep. When the disciples followed the Saviour into a ship, they may have felt themselves very secure, but in a little while a great storm brought such fear upon them that they thought they would perish, and coming to Him found Him asleep. They awoke Him saying, "Lord save us; we perish." This is in line with the text, "Awake, awake, put on strength O arm of the Lord." After permitting them to realize their danger, and their dependence on Him, He said, "Why are ye

fearful, O ye of little faith?" They were now in a position to appreciate His power, therefore "He arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, what manner of man is this, that even the winds and the sea obey Him?" This circumstance teaches us the helplessness and dependence of God's church and children everywhere upon the strong arm of the Lord. In the forty-fourth Psalm it is prophesied how the afflicted, persecuted church will at times feel forsaken. "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? Arise, cast us not off forever."

To the Church which had its origin on the day of Pentecost, the arm of the Lord is Christ, through whose strength alone all the redeemed have been upheld and will be to the end of time. Many and mighty are the enemies of the Church, few and feeble are her friends, therefore she depends alone upon the strength of God's arm for her support and deliverance. When we speak of the Church, we refer to all redeemed souls who have accepted Christ as their Savior and willingly obey His word. When one becomes converted and thoroughly awakened, he will be convinced that the doctrine taught by Christ and the Apostles must be accepted as the only safe guide, both for the individual and the Church. Since Christ and the Apostles taught that open sinners cannot be retained in the Church, love will constrain the faithful to refuse to worship with those who disregard such plain teachings. Such persons loving and adhering to the teachings of Christ will receive encouragement only from those who possess the same spirit. Then will follow a life not in conformity to the spirit of the world, but a willingness to make

sacrifices one for the other, as "we are not our own" and there will be fellowship and brotherly love, which are the characteristics of the true Church everywhere. This spirit will prompt God's children to obedience, and they will desire admittance into the visible Church by water baptism, and all the ordinances given to the Church will be a comfort to them.

The course outlined by the Master in His word and dictated by the spirit of love is so adverse to the proud nature of mankind, that without a constant appeal to Him to grant strength to His helpless children they would soon be carried along with the current of the world, and lose His guardianship. Sometimes the way is not so clear, human nature is weak and our shortcomings seem to separate us from God, then in our discouragement we call to mind how the Lord cared for Israel and feel that the same arm will sustain us if we call upon Him with a heart consecrated to His service.

The Lord having answered the appeal of His Church and people, blessing them with His Spirit and revealing the true way unto them, encourages them to keep awake by being obedient. In Isaiah 52: 1 this appeal is made, "Awake, awake; put on strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall come no more into thee, the uncircumcised and the unclean." The words quoted are an appeal to God to awake and put on strength, signifying the utter helplessness of man. "Except the Lord keep the city, the watchmen waketh, but in vain." Psalms 127: 1. In this the appeal is to the people of God to awake and put on strength. Put on thy beautiful garments O Jerusalem, the Holy City; these beautiful garments may represent the garment of righteousness which would embody true

humility, condescension, a consecrated life and brotherly love. The Church, if clad with this garment would of necessity labor to purge out all unrighteousness. The uncircumcised and the unclean would have no spiritual fellowship with the redeemed. Great and precious promises are in store for those who keep their garment clean and white unto the end, for they shall be worthy to hear these words, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14.

On the other hand, if we do as the Israelites of old did, and depart from the way taught by our Saviour, we will soon lose our inheritance, and unless we repent and return to God, will have to hear those awful words, "Depart from Me!" Let us constantly call upon the Lord to awake, to put on strength in our behalf, and if we are willing to walk in true humility, then we will be clothed with the beautiful garments of truth, love, fellowship and condescension and the effect will be a united church where peace and confidence prevail.

Lancaster, Pa.

J. L. K.

### BEARING THE CROSS

"If any man will come after Me, let him deny himself and take up his cross and follow Me." Matt. 16: 24.

To follow Christ and obey His teachings implies that there will be a cross to bear. This doctrine of self-denial as taught by our blessed Savior does not appeal to our human nature. Therefore in order to follow Him, and be willing to confess Him before the world, it is necessary that we obey the grace of God which appears unto all men.

This teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this

present world." This teaching requires obedience. It also takes from us those things which gratify the flesh, and the pleasures afforded by the world.

Our Savior speaks of a new life being necessary, and in order to gain it, we must lose this life of self. This change must take place before we can enjoy that which is pleasing unto God. If we live after the spirit we have the promise that we shall see the kingdom of God, but if we live after the flesh, we shall die without the promise.

To become qualified for, or fitted to live this spiritual life, "we must be born again." We must submit to, and become obedient to that heavenly influence which will guide us into the way of truth. Our Lord has opened the way to eternal life. This way is so plain that all who are willing to enter upon it, cannot fail to understand, and will enter the strait gate. To those who desire to know the way, God will give light and reveal their sinful condition, for it is His will that all shall be saved.

It is natural for us to try with good works to merit salvation, and appeal to God's mercy. But the law threatens and condemns us. The more we realize the sinfulness of our nature, the more we are condemned and humbled. Then the law will bring us to Christ, to the feet of our Savior, in whom alone we hope to gain eternal life. It was asked, "Wherewith shall I come before the Lord, and bow myself before the high God?" The reply was, "Do justly, love mercy, and walk humbly before thy God."

Our good works profit us nothing, even though we would bestow all our goods to feed the poor, and give our bodies to be burned it would avail nothing. We might do many things that would commend us to the world, but if we have

not become sensible of our sinful condition, and that we are saved by Christ alone, all our good works would profit nothing.

To walk in the true light of God tends to humility and to a realization of our unworthiness and inability to accomplish any good. Without Him we can do nothing, and only those who have receptive hearts are able to take up the cross and obey His doctrine.

A certain Scribe came unto Jesus and said, "Master I will follow thee whithersoever thou goest," but Christ knew the man's heart better than he did himself; the expression of his lips did not come from his heart. The Savior replied, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

It is an abomination to the Lord to make a pretense of piety when the heart is unconverted. Unless we are willing to give up all for Christ's sake we cannot be His disciples.

There will be many trials, but it is a comfort to know that there is one who has "all power in heaven and on earth," and who says, "I am with you alway, even unto the end of the world." It is a comfort to know that God reigneth and remembereth us. Faith in Him enables us to be willing to bear our cross and endure all things for His sake.

We believe that many persons are impressed with the need of calling upon the Lord for mercy and forgiveness, that they may secure a hope for their souls; but they are not willing to take up His cross and follow Him. They halt between two opinions like King Agrippa who said when Paul reasoned with him, "Almost thou persuadest me to be a Christian."

Almost is but to fail; almost, but lost.  
Carlisle, Pa. G. K.

### THE BIBLE

Would you have me throw the Bible  
Like a worthless thing away,  
Like an old time musty fable  
Not intended for our day?

Find me first a truer story  
Of the birth and life of man;  
See his prospects full of glory  
Yet how short life's little span.

Coming forth like fairest flower,  
Earning bread by sweat of brow,  
Toiling on to gain great power,  
Failing often then as now.

Can you tell me truer story  
Of a fallen sinful race?  
Why from youth to old age hoary  
Sinful passions man disgrace.

This the Bible story tells us,  
Truthful record every page.  
Every pulse that beats within us  
Verifies what's on its page.

Helpless, cheerless, God-forsaken,  
If you take this book away  
For on every page 'tis written  
Hope in Christ, He is the way.

This the hope that cheered the fathers,  
Smoothed the way for saints now dead.  
Leave the faith that was my Mother's—  
Pray! what give me in its stead?

'Tis this book that gives me comfort,  
Cheers me when oppressed with care,  
Tells me Christ will be my passport,  
With Him heaven I hope to share.

Ask me not to leave the Bible,  
Firm as heaven its truths will stand.  
Can you give me aught more stable?  
Man's conjecture may not stand.

Waynesboro, Pa.

A. S. F.

---

### TEMPERANCE

Temperance is the safe middle ground between abstinence and excess. It is most commonly referred to in connection with the use of spirituous liquors,

but it may be extended to include all of our habits and activities in life.

It is especially becoming to the Christian to be temperate in all things, because he is to use this world as not abusing it. 1 Cor. 7: 31. In the matter of eating and drinking, we are taught, "Not that which goeth into the mouth defileth a man, but that which cometh out. Matt. 15: 11. Again, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. We further read of those who, without warrant "command to abstain from meats, which God hath created to be received with thanksgiving," 1 Tim. 4: 3; and Paul rebukes those believers who were "subject to ordinances, (Touch not; taste not; handle not)." Col. 2: 20.

Nevertheless, we must keep in mind two things—the injury we may do to ourselves, and the injury we may do to others. The Apostle Paul uses the illustration of the athlete, who is careful of his diet and habits, in order that he keep in good physical condition to win the race. 1 Cor. 9: 24. Since the athlete is thus temperate in order to obtain a "corruptible crown," Paul reasons that we, who strive for an "incorruptible," should be much more diligent to keep under our bodies, and bring them into subjection. Indulging the body to excess is surfeiting, which tends to weaken our desire for spiritual growth, and exposes us to danger. The Savior warned, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

We must also consider the impression we leave upon our fellow believers and upon the world. The Christian is not called to bondage, but to liberty. We

may feel free to indulge in practices which bring no condemnation to us, but we must have regard for our brother, who may be differently impressed. "All things are lawful, but all things are not expedient." Rather than offend our weak brother, we should deny ourselves of the privilege, and submit to one another; thereby confidence is maintained. Similarly, we should guard against displaying what might prove a hindrance to those seeking the truth, or who may be watching us. "We are an epistle known and read of all men."

Temperance should be manifested in our mode of dress, as both the spirit and the letter of the Gospel command modesty and simplicity. In the furnishing of homes, in setting our tables, we should endeavor to maintain Christian simplicity, and to avoid that which is only for display, and which tends to gratify out natural pride.

In short, we should be guided by the counsel: "Let your moderation be known unto all men." Phil. 4: 5. Temperance will then be one of the fruits of the Spirit, against which there is no law; the result—a contented mind, and confidence, in which there is strength. Isa. 30: 15.

Stevensville, Ont.

W. I. T.

## THE LETTER AND THE SPIRIT

Since it is written, "The letter killeth but the Spirit giveth life" it is important that we should be able to distinguish between the two. The letter is represented by the Mosaic law as a covenant of works; the spirit, by the Gospel covenant and a new life.

The offerings which Cain and Abel brought unto the Lord may represent two covenants. Cain offered in a spirit of self-justification, cleaving to a covenant of works and his sacrifice was re-

jected. Abel offered by faith "a more excellent sacrifice," and because of his faith—not of his work—his offering was accepted. It represented the New Covenant or spiritual worship.

This circumstance presents two classes of people, the righteous and the unrighteous. From the beginning God made choice of a people for the purpose of preserving a belief in the one true God and faith in the promised Redeemer. The promise given to our first parents was renewed from time to time until finally the Israelites (a name derived from the patriarch Jacob) became a great nation. It is said, "The Lord separated the Israelites from all nations in the earth, and choose them for his peculiar people." I: Kings 8: 53. To preserve this faith God forbade Israel to worship with the other nations. God said, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest lest it be for a snare in the midst of thee." Ex. 34: 12. John 4: 9.

The destruction of the antediluvian world; the covenant made with Noah, Abraham and his descendants; the history of Joseph; Israel's deliverance from bondage in Egypt; the giving of the law from Mount Sinai on tables of stone, and of divers laws and ordinances, rites and sacrifices to be observed; and finally the promise of the land of Canaan, a land flowing with milk and honey were all literal but were types or figures which pointed to Christ and the New Covenant.

The distinction between the Old and the New Covenant believers is often not understood. From the fall of man until Christ died on the cross all mankind were under judgment for sin. Sin could not be taken away until it was atoned for. Both believers and unbelievers were under a covenant of law; but there was this difference—the believer embraced the promise of the Father and, although

he died in his sins, was still under the promise of future redemption; the unbeliever dying in unbelief has forever to lie under the curse of the law. The New Covenant believer's sins are atoned for while he is living whenever he by faith embraces Christ; he is freed from the condemnation of the law and is under the new dispensation of grace. But all who reject the Savior are yet under a covenant of works, and the law requiring perfect obedience judges them.

It was not the purpose of the Sinaitic law to take away sin nor to make man righteous, but to reveal man's sinfulness and destroy his self-righteousness. It is therefore called the ministration of death and condemnation, and the apostle Paul says "it was our schoolmaster to bring us to Christ." This continues to be the mission of the moral law written on our hearts.

Until redemption was wrought and the promise, "In the last days, saith God, I will pour out of My Spirit upon all flesh," was fulfilled, man was under disability. Because of this condition liberties were granted under the old dispensation which are forbidden under the new. The difference is shown when Christ said, "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': But I say unto you that ye resist not evil." The swearing of oaths and divorcement also were permitted. In answer to a question of the Pharisees, Christ tells the reason why these privileges were given: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." Matt. 5: 17-48; 19: 8.

This moral disability could not be removed by laws and ordinances nor by the observance of rites and ceremonies. The ecclesiastical law governing their

religious services, with its numerous offerings and sacrifices, was a daily reminder of their fallen state and that true righteousness could come only by the one perfect offering—Christ; and the remission of sins by His blood. In this faith, being obedient to the commandments given them, they were acceptable to God. Heb. 11.

While the Old dispensation prepared the way for the New, it was designed to pass away. The Apostle speaking of the ceremonial law observed that it had only a shadow of good things to come. Its ordinances resembled obscurely the way of salvation through Christ—a shadow or picture visible for a time and then vanishing away. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

With the Gospel a new power came to those who were willing to receive it. By its spiritual working in the soul man becomes spiritually awakened, and, realizing his true relation to God he becomes dead to the law as a means of justification and life, and is raised up into newness of life: "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7: 6.

It was the manifestation of this new principle of life in the walk and conduct of believers that led Paul to write to the Corinthian church defining the letter and the spirit: "Do we begin again to commend ourselves, or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men, \* \* \* written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." In

such souls the heart has been softened, humbled and prepared to receive this divine impression by the new-creating power of the Holy Spirit.

The Apostle further says, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The Apostles were appointed of God to minister not the letter but a doctrine which was accompanied by the operation of the Holy Spirit to render it efficacious; for the mere letter would have proved an occasion of condemnation and death to the hearers, but the Spirit gave life and salvation through the Gospel.

The Mosaic dispensation derived all of its efficacy from the Gospel to which it referred, but after the introduction of the New Covenant it became altogether a killing letter to those who cleaved to it. For the Gospel was the ministration of the Spirit and the only doctrine through which life and salvation could be secured. Though the law was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, after the publication of the Gospel, it lost all its reflected glory and became a lifeless letter and form to those who rejected Christ. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." "For if that which was done away was glorious, much more that which remaineth is glorious."

The letter killeth but the spirit giveth life. Even the letter of the New Testament kills when it is observed as a law; it only gives life when accompanied by the spirit of life in Christ Jesus.

We wish it to be understood that when we come to Christ we are no more under

the law, but under grace, and that we must separate the law and the Gospel as Christ divided the two kingdoms: the kingdom of this world in agreement with flesh and blood and ruled by the sword; and the kingdom of God ruled by love. This kingdom is an everlasting kingdom as the prophet Daniel foretold, which shall stand forever. Though the mystery is hid so long as the veil of Moses remains untaken away, "Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty." 2 Cor. 3: 16, 17.

May we be wise unto salvation, and choose the way that leads to spiritual life and happiness.

Lancaster, Pa.

E. J. T.

---

### DOCTRINE

Christ said, "My doctrine is not mine, but His that sent Me." The Father sent the Son to declare His doctrine, that all may know the Father's will.

God created man in his own image and likeness, and gave him the freedom to dwell in the garden, in which the Lord God planted every tree that is pleasant to the sight, and good for food. By this all are taught the object of God in creating man; that He had provided true happiness for him, if he would obey the precepts which He had given him in that early period of time; and He wills that happiness should continue, as He is a God that changeth not, but is the same today, yesterday and forever.

Man through disobedience lost the happy relation which he in the beginning enjoyed and became unhappy. When God called him, he was afraid because he had transgressed. Yet, in infinite love God opened a way by which life and happiness could again be attained. He gave a promise, and all who by faith looked to the promised Re-

deemer enjoyed much comfort prior to the coming of Christ, even under the holy law of God, which was given to Moses on Mount Sinai.

Under this law every transgression and diobedience received a just recompense of reward. By it man was found to be a transgressor and could only make the atonement which was required of him as pointing forward to the true offering, Jesus Christ, who fulfilled every jot and tittle of the law. Now all are invited to come to Him by faith and He will give them power to become the sons of God, even to them that believe in His name. When man truly believes, he will have confidence in the Lord, and accept all that He has taught, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance; such are the fruits of those that have faith in Jesus, and are taught the Father's doctrine which Christ declared. Instructions were also given to determine which are they who are in possession of the true and living faith which worketh by love. When such fruits are manifest we are assured of the good nature of the heart and of the indwelling power of the Holy Spirit. "For by their fruits ye shall know them."

God is love, and souls begotten of Him become partakers of His nature; they love Him and also one another. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." All that are in possession of the divine life are one in faith and doctrine; they will be drawn together for they have the same nature, and they will separate from everything that is not in harmony with the life and doctrine of Christ. This brings Christian unity and fellowship; and as all the members have the same care for one an-

other, nothing can sever this loving fellowship. Man is not capable of bringing about this union by his own power, but God will give His children such power according to His promise. Hence love, peace, and joy will characterize such souls, and we will admit that they have received the baptism of the Holy Ghost and of fire, and are now subjects that can testify to all the world by water baptism that this change has been wrought in them; they are now willing to continue steadfast in the faith that nothing shall separate them from God.

As the true followers of Christ are guided by His Spirit, they separate from the world, from its pride and contention; they live in peace, loving all mankind. Jesus taught His followers not to sue at the law, because it does not harmonize with His will. When men claim to be followers of the doctrines of Christ and will not obey what He taught they are by the Word called idolators and therefore believers are taught to separate from them in worship. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Again, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said I will dwell in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty."

What a blessing is in store for those who obey His doctrine, who are heirs of God and joint heirs with Jesus Christ, His beloved Son.

Rohrerstown, Penna. H. S. M.

### BRIEF NOTES

Impressive occasions there are to many of us, when familiar landmarks revive happy memories of bygone days, still mingled with feelings of inexpressible sadness when, alone, as it were, we realize that loved ones then, who contributed to and were a part of our joy, have passed over the Great Divide and return to us no more!

\* \* \* \*

Paul expressed fear that the minds of his Corinthian brethren "should be corrupted from the simplicity that is in Christ." When there are the complications and inconsistencies so apparent in much of the present-day profession of Christianity, can the reason not easily be found for the departure from that simplicity? And can such profession then be anything but vain and deceptive?

\* \* \* \*

At this season while nature's forces are again springing into growth, beauty, and usefulness, we are impressed by the mysteries surrounding us, and God manifest in His works. It may be only a blade of grass, with mysteries none on earth can fathom or explain. The poet could well write: "A child said, What is the grass? fetching it to me with full hands. How can I answer the child? I do not know what it is any more than he."

\* \* \* \*

A new diary was observed to contain a daily record of the most worth-while ac-

complishments in the life of the person who kept the record. But why was it so abruptly discontinued? The answer: "Because it does not show good use made of the time in doing and accomplishing what I know I should. I am ashamed of the record." But, "why not live your daily life as your sense of duty requires, so that a good record can be made?"

The record upon the pages of a diary may not be important; but in our daily life we all make a record that is important, and in Revelation it is declared that the contents of that record will be disclosed when "the books are opened," and we shall be "judged out of those things which were written in the books, according to their works." This is a serious thought; for we may not question the record made by the recording angel.

\* \* \* \*

The first requirement by God, the Creator, of man, the creature, is that he yield obedience to the leading and teaching of His grace in its appeals within us, and which in love, notwithstanding man's fall, as Paul says, "hath appeared to all men." When it is heeded it convicts of sin, and when obeyed it results in self-denial, and in a sober, righteous and godly life.

In some of the recent atrocious crimes committed, the perpetrators of them could give no reason why; but it can only be the result of disobedience to the teaching and leading of that gracious voice within, finally resulting in such hardness of heart and culminating in deeds of depravity too awful to contemplate.

It is dangerous to trifle with these appeals of God's grace which would lead us back and restore within us all that is pure, lovely and good. When we harden our hearts against them we may in time become immune to these appeals and His grace may be withdrawn. With God's

grace wholly withdrawn from man, is not his situation simply that of the Scriptural idea of hell?

\* \* \* \*

Paul called the attention of his Corinthian brethren to the fact that "not many wise men after the flesh, not many mighty, not many noble are called," and that "God hath chosen the foolish things of the world to confound the wise." He also fittingly remarks that "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Many wise men of our day, with noble endowments and high intellectual attainments, in writing, lectures and debates, advance a wide range of arguments to discredit Gospel teaching. They cannot comprehend the plain Gospel truths based upon a principle that is eternal and unchanging, because there is no spiritual discernment as long as the natural man controls.

For such, to become poor in spirit, a greater sacrifice is required than for those who feel that they are not so rich in themselves, and who the sooner "hunger and thirst after righteousness" that they may "be filled." The truly humble may have no natural gift of expression, nor be able to advance strong arguments propounded in worldly wisdom; but the testimony in their profession and efforts to live a consistent Christian life, speaks more. Language may fail them in this life to express what the spiritual exercises in true faith mean to them; but the full expression will finally be forevermore in "the voice of harpers harping with their harps," and "singing as it were a new song before the throne."

### QUESTIONS AND ANSWERS

Q. Is it an easy matter to be a disciple of Jesus?

A. Yes, if we are willing to sacrifice our carnal affections and our sinful lives; willing to crucify the flesh with its affections and lusts. By surrendering our will to God's will, we receive power to overcome. Then Christ's yoke becomes easy and His burden light.

Q. Why are Christians not under the Law of Moses?

A. Because Christ fulfilled the law for all the redeemed. Now they are no more "under the law but under grace." Rom. 6: 15. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. All subjects of Christ's Kingdom are justified freely by grace and not by works of the law. The law is the "schoolmaster to bring us to Christ." The law of Moses rules the kingdom of this world, but grace and love rules Christ's kingdom.

Q. How can the Church convince the world that she is the spouse of Christ?

A. By the ministry faithfully laboring to keep the flock together; encouraging the believers to obey the great Head of the church, Christ Jesus; and by the laity proving their love to Christ and His church by humbly submitting to counsel that is in harmony with His unchangeable word; keeping the commands of Christ; living in peace and one accord; not conforming to the sinful practices and spirit of the world; separating from all worship which is not in accord with the doctrine of Christ; showing love and forbearance when imposed upon by their fellowman; not returning evil for evil, nor avenging themselves for any wrong.

Q. What is the lesson of Lot's wife?

A. It teaches us to press forward in our spiritual calling, and not to look back; not look back to the world and again indulge the affections and lusts of the flesh; not to "be of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb.

10: 39. "No man having put his hand to the plough, and looking back is fit for the kingdom of God." Luke 9: 22.

The case of Lot's wife turning into a pillar of salt was evidently to be a perpetual symbol of barrenness and desolation, in which sense salt is sometimes used in Holy Writ. Judg. 9: 45; Zeph. 2: 9.

Q. How do you know you are a Christian?

A. By humility of spirit, obedience to God's word, and by faith in the promises we receive the sanction of a sanctified conscience, and a justified hope that God has accepted us. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." If we do not suffer with Him we would be deceiving ourselves with a false hope.

Q. What was the nature of the apostle Paul's experience when he was caught up into Paradise? 2 Cor. 12: 2-5.

A. We cannot know since he has not answered the question himself, but says: "Whether in the body, or out of the body I cannot tell: God knoweth." He heard "unspeakable words" which he must have understood though "not lawful to utter"—probably unsuitable to our earthly state.

This was a special revelation given to Paul which must have been a support in the trials he had to endure for the sake of the Gospel, and which he related only for the purpose of establishing his Apostolic authority in the face of much opposition.

Q. What is the meaning of "tongues" in the Apostle's time?

A. "They shall speak with new tongues," Mark 16: 17, was a promise of

a supernatural power to be given to the disciples on the day of Pentecost, after Christ's ascension. It is said: "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2: 4. At this time there were assembled at Jerusalem, Jews out of every nation. The languages spoken generally were Hebrew, Greek and Latin, but among the various nations many dialects were in use. "Of every nation under heaven," "every man heard them speak in his own language" "the wonderful works of God." They were amazed and marvelled at this manifestation of the power of God; the more so, since all that spoke were unlearned Galileans. "Tongues are for a sign to them that believe not."

The gift of tongues continued in the early Church and is mentioned in 2 Cor., 12th chapter, with a number of spiritual gifts which were not given to all, but severally. Although tongues were for a sign to them that believed not, they were not needed as a sign to them who believed. Therefore in the church where all things were to be done in order, if any present had this gift, two or three only were permitted to speak at one meeting, not at one time, but in turn. And as tongues evidently were languages or a manner of speech which often was neither understood by the speaker nor his hearers, the use of them in the church was not edifying unless they were interpreted. 2 Cor. 14. The gift of tongues was highly esteemed, also edifying to them who used it, yet Paul, in loyalty and fidelity to his vocation, said: "In the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." As the age of miracles passed, tongues ceased.

### MAN'S DUTY TO GOD

God is perfect; He is merciful, kind, and true. He is the Creator of all things both visible and invisible. He "formed man of the dust of the ground, and breathed into him the breath of life; and man became a living soul." Gen. 2: 7. Thus man was highly endowed; he possessed a mind capable of comprehending the object and purpose of his creation—that he should love, honor, and obey his Creator. God created woman as an helpmeet and companion for Adam and they together were happy in the beautiful garden of Eden where God placed them.

They lived in communion and fellowship with their Maker. They were privileged to eat of every tree of the garden, "But of the tree of knowledge of good and evil, thou shalt not eat: for in the day thou shalt eat thereof thou shalt surely die." Gen. 2: 16, 17. Satan appeared in the garden in the form of a serpent, and in his subtle, deceitful way, mingled truth with falsehood and thereby tempted this highly endowed creature, man, to disobey God. They ate the forbidden fruit and through this disobedience all mankind fell under condemnation and the wrath of God. God, however, manifested His great love and mercy, by promising future redemption and salvation.

In the fulness of time He gave His only begotten Son, Christ Jesus, to atone for man's sins and again reinstate him in favor and fellowship with his God. Jesus is the most precious gift that God ever gave to man, and it is man's highest duty to accept and believe in Him; for it is only by so doing that he can find peace and rest for the soul.

God, through His grace, pleads with and invites all to come to Jesus and obtain eternal life; but unless we come we cannot receive His blessing. We find

that when Jesus was on earth, He did not follow men to heal their natural diseases and afflictions, but they followed Him; neither will He follow us to-day to heal and cleanse us, but if we wish to do our duty and share in the heavenly inheritance we must follow Him. We must humble ourselves and pray, "Thy will be done."

Christ compared His followers to sheep, His church to the fold, and Himself to the door. He said, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. He also said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14: 6. In view of these Scriptures, and since Christ was the only redeemer promised after the fall of man, who should open the way to life and salvation, we would readily conclude, there is but one way.

Christ made the sacrifice which removed the barrier that stood between God and man; He suffered death upon the cross, once for all, that the way could be opened, thus fulfilling the whole will and counsel of God. It is a great privilege that all can enjoy and appreciate if we but obey our convictions and come unto Him; for it is the will of God, that none should be lost, "but He will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2: 4.

What a great responsibility rests upon all who "know to do good and do it not."

Strasburg, Pa.

C. W. W.

### GOD'S WAY OF HEALING

The healing of Naaman, the Syrian leper, as recorded in 2 Kings, fifth chapter, is very interesting and instructive. Naaman was a man in authority, captain of the hosts of the King of Syria. He

was afflicted with a loathsome and incurable disease. He was a leper.

The Syrians in one of their marauding excursions had brought captive a little Jewish maiden who was a servant in Naaman's family. She had sympathy for her master and said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

The King of Syria then sent Naaman with camels laden with rich presents and also sent a letter to the King of Israel, asking him to restore Naaman of his leprosy. King Jehoram was confounded when he read the message and thought the King of Syria was seeking a quarrel with him.

When Elisha, the prophet, heard of Naaman's request, he asked that the man be sent to him. Naaman at once went to Elisha. He traveled in state and came to the prophet with a high sense of dignity which naturally would not be the way a suppliant for mercy and favor should come. He was not impressed with the thought of exalting the name of the God of Israel, but he purposed to requite the prophet for his service. He had preconceived ideas of what the prophet would do. He expected Elisha to pay him personal attention and respect; to heal him by an appeal to his God. But Elisha was the Lord's prophet and worked in harmony with God's will. He did not come out to meet Naaman but sent a servant to tell him to "Go wash seven times in Jordan and he would be healed."

Naaman was wroth; this simple way did not appeal to him. It was only after his servant reasoned with him that he consented to obey. Naaman felt that the waters of Abana and Pharpar, in Damascus were better than the waters of Jordan and he asked, "May I not wash in them and be clean?" But after he

did as the prophet instructed, a blessing attended him and he was healed. Had it not been God's way of healing, Naaman's repeated washing in the Jordan would have been to no purpose.

He remained the leper until he was willing to abandon all his own ideas as to how the healing by the Lord could be purchased. The Lord would do nothing for him until he would believe and obey. In his obedience the Lord was honored and not only was he healed of leprosy, but he was led to praise the Lord. Thus Naaman made a good confession. He had faith that the prophet could heal him, and he came in the fullest confidence, but it was humiliating for him to consent to the prophet's way of healing. But Naaman the leper was more proud than Naaman the restored.

He realized his defilement and his need of healing and his coming to Elisha is an illustration of the defiled sinner's coming to Christ. There was no cure for Naaman's malady except by divine intercession. Just so with the sinner's coming to Christ. God convinces us by His word that He would be honored in all His works, and it is manifest that He purposed being honored by Naaman. So like Naaman, is the case of the defiled sinner who feels the need of cleansing and comes to Christ. Had the sinner not faith in His power to save and cleanse him from sin, he would not come to Him. God's way is the only way of healing; all our own ideas, or carnal reason is of no avail.

Love and obedience are required. As Naaman's body was healed of leprosy, so is the soul of man healed of sin; when realizing his need he comes to Christ and humbly submits to God's way.

God's way for Naaman was very simple. God's way for the sinner as outlined by Christ's teaching is also simple. There is no means by which the defile-

ment of sin can be washed away, except by the blood of Jesus Christ, the Lamb that was slain for man's redemption.

The unconverted heart is proud by nature, and carnal reason would suggest that the simple teaching of Christ is too self-sacrificing. There are creeds and theologies of man's devising, "teaching for doctrine the commandments of men," which might draw the awakened seeker from the true and only way that leads to Christ. No service of our own good works will avail to the saving of the soul, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Hagerstown, Md.

A. L.

### SCIENCE AND RELIGION

The trend of modern thought is decidedly away from that for which man was especially endowed, and to which God intended that he devote his best efforts. There is much controversy between science and religion. Brilliant intellects are drawn to the task of solving this seemingly momentous question, which should not be perplexing to a receptive mind, ready to accept the doctrine of a divine design in all things. While science reveals and explains the work of God as we see it in the world, and demands our reverent admiration; yet in no sense does it supply the inherent need in the hearts of men, for that intangible something, which finds its answer in religion, or a faith in, and obedience to the word of God.

The Scriptures are given to us as a means whereby we may know what duties God requires of man, and what He would have us believe concerning Him. It is replete with evidence of a supreme intelligence, and an overruling power, ordering and regulating the fundamental laws of the universe; and likewise the

lives and hearts of those who allow themselves to come under this beneficent rule.

On the other hand, science has given to the world gifts of incalculable value, through the untiring efforts of those who have given their time and thought to this end, and to whom is due our highest regard. Of temporal value alone, the result of this unceasing labor brings no aid to the spiritual life which is something separate and apart. To promote its growth, ceaseless labor is also required, in order to bring results pleasing to the Eternal Father, by whom, and through whom exists a harmonious coordination of the spiritual and the material, witnessed through all the economy of nature; in perfect adaptation to the needs of man in the natural life.

One defender of the Bible, a scientist of international renown, has this to say, "Our science is but folly when God is left out, and if He is not in all our thoughts." To an unbiased mind, acceptance of, and belief in the Bible and its record of the progressive formation of system and order out of chaos and the subsequent creation of man, God's crowning handiwork, seems not only reasonable and consistent, but it gives us a sure and settled faith which can preserve us from being influenced by those theories of men, based as they are on conjecture rather than on fact, which lead to the gloom of uncertainty and the darkness of unbelief.

While the results of scientific research are marvelous, it is at once apparent that there are limitations to man's achievement in this direction, as well as to the attainment of perfection along any other line of endeavor and the finite mind is brought to realize the need of a guiding power, above and beyond the limited ability of human reasoning.

Hagerstown, Md.

A. K. H.

### WAITING UPON THE LORD

The prophet Isaiah says, "But 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." The eagle is a type of strength and courage. It is able to fly far above the earth and build its nest entirely out of the reach of its enemies. From what the prophet said they, who exercise faith, and trust in the Lord, and wait upon Him, shall be given strength to rise above the temptations of the enemy, and though they have a conflict to overcome, their strength will be renewed so that they shall not faint.

The Lord heard the groanings of the Israelites while under the Egyptian task-masters and in His appointed time and way delivered them. He went before them in a pillar of fire by night and a pillar of a cloud by day. Se we believe, if we are prayerful and wait upon and trust our Heavenly Father, He will guide us in the dark hours of trial with the sunshine of His love, and shield us from the glitter of temptation with the shadow of His strong arm. When the children of Israel thirsted and came to the bitter waters of Marah, instead of trusting in, or praying to the Lord, they murmured against Moses. In like manner the Christian may fail to trust in God when he meets a bitter experience, which may be permitted by the Lord to teach him submission and faith; he may blame some person or circumstance, instead of accepting it in faith.

We believe that all who desire the true way of salvation, and study the word of God, with a willingness to obey it, will be led into all truth; but if like Balaam, when the Lord told him not to curse Israel, we persist in having our own way contrary to the word of God, He will al-

low us to be led into the broad way of evil, as He did Balaam. We are free agents; God compels no one; He permits us to make choice of good or evil. The Psalmist says, "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy: to deliver their soul from death and to keep them alive in famine." There are times when the faith of Christians seems weak and they cannot, so keenly, feel the drawings of the Savior's love. This, we might say, is a time of famine. Then it is that we should with the Psalmist, "Rest in the Lord and wait patiently for Him."

Quiet waiting and patience does not mean indolence. When we plant seeds in the ground, we wait for rain and sunshine; but we also cultivate, lest the weeds overcome the tender plants. At times we may feel unworthy, or grow weary of waiting to be relieved of a burden. Then it is that, by faith, we should "mount up." We may need teaching to be ready for the blessing which we desire. That which we long and wait for is sweeter for the delay, like well ripened fruit. Paul writes, "that we are troubled on every side, yet not distressed: we are perplexed, but not in despair." It would seem that Paul had need of patience and quiet waiting, being so long in bonds. Yet he labored and declared Christ through it all, and had strength to "mount up."

We can only enjoy the blessing of Christ's love, when we exercise ourselves to have a conscience void of offense toward God and our fellow beings. If we hold something against one, our prayers are hindered and we cannot enjoy full fellowship with our Savior. The happiness of this life depends upon our attitude to our Heavenly Father. It is only when we fully resign our will to Him that we experience the joy which

our Savior said we shall have in this life. What we term pleasure in this life, we all know, soon passes away, but the "pearl of great price" will endure. Not any one of us can fully appreciate eternity; it is too much for our finite minds to comprehend. So whether the spiritual or natural blessings which we desire are withheld, let us strive to "be still and know that I am God."

Chambersburg, Penna. E. K. L.  
R. F. D. No. 10.

### THE COMING OF CHRIST'S KINGDOM

"The voice of my beloved; behold! He cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young hart. Behold! He standeth behind our wall, He looketh forth at the windows showing Himself through the lattice. My beloved spake, and said unto me, Rise up my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

The author very appropriately, under the figures of a bridegroom and his bride, in the form of a dialogue prophesies the coming of Christ, and the mutual love that would exist between Him and His Church. This is doubtless the primal meaning of the text. The conversation between the bridegroom and his bride apparently begins at the time when the winter and rainy season is drawing to a close and springtime is near. The winter season when the earth is cold and unfruitful may represent the legal dispensation when mankind were under judgment and condemnation, and there was no one to deliver or release them from this condition. The bride was in the house waiting for the approach of spring

when she could join her beloved and walk with him in his garden. So the people of old who were conscious of their fallen and unsaved state patiently waited for the passing of the spiritual winter—the legal dispensation—desiring to see the spiritual springtime—the Gospel age. They looked forward in hope for the spiritual bridegroom, Jesus Christ, and rejoiced in the glorious prospect of His coming.

It is remarkable that many of the prophesies pertaining to Christ's advent are written in the present tense—an evidence that the fathers and prophets had implicit faith in God's promises. They foretold of Christ's mission many centuries before its fulfillment. We learn from their writings that God had revealed to them not only the coming of the Messiah, but they apparently had a clear conception of the peace doctrines that He would teach, and the power that would be given His people to obey them. By faith they were enabled to enjoy a foretaste of the blessed relation that the redeemed of the Lord would experience in this Christian Era or Gospel Age. Job said, "I know that my redeemer liveth." Isaiah expressed the joy of the Old Testament believer in the following beautiful language: "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head, they shall obtain gladness and joy, and sorrow shall flee away." David said, "The Lord redeemeth the souls of His servants, and none of them that trust in Him shall be desolate." The aged Simeon, one of the Jews who believed, lived to see Christ and when he saw Him, said, "Lord now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation."

"Behold, He cometh leaping upon the

mountains, skipping upon the hills like a roe or young hart." The roe or young hart, commonly called deer, has great strength and endurance being able to cross deep waters and traverse parts of hills and mountains that would seem impassable. Like the roe or young hart, the bride's beloved came from afar to claim his bride, so Christ the spiritual bridegroom came from high heaven for His bride. As said by a certain writer, "Dark was the night, deep were the waters which He passed through and rough the pathway that He trod on His way to victory." He endured trials and great sufferings. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Isaiah 53: 5.

"Leaping upon the mountains and skipping upon the hills" may be symbolical of the joy in heaven, or of the delight of the God-fearing in Solomon's time in contemplation of their redemption and of Christ's coming to establish a kingdom of peace which shall never be destroyed. "Of the increase of His government and peace there shall be no end." Isaiah 9: 7.

As the delightful springtime follows the dark and cold days of winter bringing back to life the flowers and plants, so the spiritual winter or legal dispensation is followed by the spiritual springtime when the life that was lost through Adam's transgression is restored to all who sincerely call on the Lord. Only those souls who realized their inability to measure up to the Law of the Commandments given to Moses from Mount Sinai, or the perfect life which it required, could appreciate the need of a Savior, and all who believed in Christ and embraced the promise of the Father through faith were saved by Christ's atonement,

just as those who now believe and embrace truth are saved by the atonement.

Applying the words of our text to ourselves individually: as the bride's beloved "looked forth at the windows showing himself through the lattice," so Jesus stands near to every one of us, pleading that we come to Him. The bride had knowledge of her beloved's presence. We are not without the knowledge of Christ's presence. "Her beloved spake;" Christ speaks to us from heaven. Paul says, "See that ye refuse not Him that speaketh." He knocks at the door of every heart but can not enter unless we open the door. He has demonstrated His power over sin, death and the devil, thus proving Himself worthy of our admiration and love.

The bride rose up and walked with her beloved in the garden. Will we rise up and walk with Jesus in the garden of the Lord to enjoy the fullness of His love which the natural garden with its beauty and the sweet fragrance of its flowers fittingly represents?

The marvelous change from the cold and unfruitful season of winter to the joyous springtime when nature's forces resurrect the flowers and all vegetation, is a beautiful representation of the change from spiritual death to spiritual life, and the unspeakable joy that is found by those souls who pass from the spiritual winter of darkness to the glorious springtime of light.

Lancaster, Pa.

F. E. E.

---

### JESUS AS A TEACHER

Our Savior is called in prophecy "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." In His lifetime many names were given Him, such as Teacher, Master and King. As a teacher, Jesus was pre-

eminent in authority; and in His life He gave proof of His Divinity.

When He was twelve years old, His thirst for knowledge was signally revealed. He went to the feast of the Passover with His parents. When returning home, they missed Him, and after searching for three days they "found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." When they inquired after His whereabouts, He answered them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

At the time when He submitted to the ministration of John the Baptist, a voice declared, "This is my beloved Son, in whom I am well pleased." Again at the Transfiguration in the mount, when with His disciples, Peter, John and James, the same voice was heard, with the added command, "Hear ye Him." In the exercise of His authority He caused consternation among His disciples, and they said, "What manner of man is this, that even the winds and the sea obey Him!" "The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." "And the Jews marvelled, saying, 'How knoweth this man letters, having never learned?'"

On one occasion His authority was challenged. "The chief priests and the elders of the people came unto Him as He was teaching, and said, 'By what authority doest thou these things? and who gave thee this authority?' He promised to tell them if they would answer Him whether John's baptism was from heaven or of men. Their query remained unanswered since they realized it would place them in an embarrassing, even

dangerous position before the people if they would truthfully reply to His question.

It is recorded that after His temptation, "He taught in their synagogues, being glorified of all. . . . As His custom was, He went into the synagogue on the Sabbath day." He read from the book of the Prophet Esaias: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." . . . "And He began to say unto them, 'this day is this Scripture fulfilled in your ears.' And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." But when He began to accuse their nation of negligence in obeying God, they became angry. However, He was able to escape from their midst.

The introductory message of Jesus was "Repent: for the kingdom of heaven is at hand." This was the inauguration of a new system of religion wholly at variance with their manner of life. His teaching was reformatory, for He taught the people non-resistance of evil. Under the Mosaic law they were allowed to demand redress, but now the message was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"When one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, 'Which is the first commandment of all,' " Jesus answered him with part of their own Shema, "The first of all the commandments is, Hear,

O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, 'Well, Master, thou hast said the truth: for there is one God; and there is none other but He: And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.' And when Jesus saw that he answered discreetly, He said unto him, 'Thou art not far from the kingdom of God.' And no man after that durst ask Him any question." Mark 12: 28-34.

The customary method of teaching at that time was in parables, from which method Jesus did not depart. It is recorded, "Without a parable spake He not unto them: That it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.' " In this way inferences could be deducted, since He always chose symbols in His parables that were familiar to them.

He gave them many warnings and rebuked severely those who were hypocritical, and said, "But in vain they do worship me, teaching for doctrines the commandments of men." At no time was He a respecter of persons, as the people testified when they came to inquire whether or not it were lawful to give tribute to Caesar, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth."

Simple and unwavering faith in His Divinity was always rewarded by granting the object sought. "A leper came and worshipped Him, saying, 'Lord, if Thou wilt, Thou canst make me clean.' And Jesus put forth His hand, and touched him, saying, 'I will: be thou clean.' And immediately his leprosy was cleansed." And when the centurion besought Him to heal his servant who was sick of the palsy, Jesus said, "I will come and heal him." But the officer felt unworthy to have Him come to his house, yet he had such strong faith that he said his servant could be healed if Jesus would only speak the word. Jesus marvelled and remarked to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel." And to the centurion He said, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

In spite of the fact that He was condemned to the ignominious death of the cross, His Divinity and power, as evidenced by the resurrection, could not be denied. And later when the disciples were given power and authority to take up the work of the ministry many converts were drawn to the new faith. Jesus Himself had prophesied: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Waynesboro, Pa.

B. F. M.

### MORAL COURAGE

The term moral courage applies to man, and means such strength of character as enables one to stand firm in the face of difficulties and render obedience to every conviction of duty, both naturally and spiritually.

When David of old realized that his earthly career was about to close, he

solemnly charged his son Solomon in these impressive and inspiring words: "Be thou strong therefore, and shew thyself a man." 1 Kings 2: 2. He admonished him to walk obediently in all the ways of the Lord, and to keep His statutes and commandments; and if obedient to this fatherly counsel he was promised prosperity.

In natural affairs men may be fairly successful though lacking, in a degree, this admirable virtue of moral courage; but in that which pertains to our spiritual well-being it seems impossible to make even a beginning—to turn to God in obedience to our convictions, without a strong effort, as the Savior said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

Humanity resents dictation. The love of self and of the world is so pronounced in our sinful nature that many say as did the people in Christ's day: "We will not have this man to reign over us." Luke 19: 14. How ungrateful for man, the creature, to thus rebel against God, his Creator? Yet many true believers, while engaged in retrospection, can recall a season of such exercises. They remember with sincere regret the many misspent years, and bitterly reproach themselves for having lacked the moral courage to yield to the grace of God in earlier life. Many pass through a long siege of heavy conviction, apparently too weak to rend asunder the imaginary chain which binds them, until in distress and alarm, lest they be engulfed in sin, they cry, "God be merciful to me a sinner."

If the plea for pardon be an honest heart-cry we can believe that our sins are forgiven. We then receive from our Heavenly Father the peace for our souls that passeth all understanding, and can

rejoice that the Holy Spirit will abide in our hearts to lead and guide us into all truth. In this happy condition we go forth as babes in Christ, nourished by the sincere milk of the Word of God. Christ, the good Shepherd, leads us into green pastures, and beside the still waters. Having received the Spirit and mind of Christ we discontinue our former worldly practices and cast our lot with the people of God, striving against the temptations which yet assail us. Since we are by nature weak, we yet need the admonition, "Be strong and shew thyself a man."

The fact that so few young souls are willing to consecrate their lives to the Master's service is a painful one. We know that they have been called, for the Word teaches that conviction visits all; but they will not give room to it, they will not yield to that influence which alone can awaken them to a realization of their lost state and they lack the courage to confess their Savior. Some even seem to think that to profess a willingness to obey Christ's commandments is an evidence of weakness rather than of courage. Strange it is that men are strong enough to risk their lives to gain honor, wealth or notoriety, yet when eternal gain is offered them on condition that they bear the cross of Christ, they lack courage. By thus frustrating the grace of God they bring much suffering upon themselves. Only those who accept the offers of mercy in complete submission to the will of God, can know the happiness which is attained by living a life that is hid with Christ in God.

The words of wisdom are "Remember thy Creator in the days of thy youth." How highly favored are they who do so. We admire the zeal and courage of all young people who manifest an unfaltering trust in Almighty God. May we,

whose duty it is to be an example to the lambs in Christ, be duly impressed with the grave responsibilities resting upon us; for upon the shoulders of the young shall rest the labors of the future in the preserving and upbuilding of Zion.

We should honor our worthy leaders of to-day by being faithful in the discharge of our duties, self-denying in our lives, and by contributing to their needs. We may be inclined to comfort ourselves with the thought that, since the Lord has called them to His service, He will amply provide for them. We believe that He will. But how? Are we not all stones in the temple, lively stones, willing to respond whenever duty calls? Are we open to conviction, and do we hear the call of duty? or may it be that "Having ears to hear, we hear not." We need to enter into self-examination often and compare ourselves with the Word.

In the family relation, as parents or guardians, we feel the need of moral courage in instructing and reproofing dear young souls who are in our care. As they advance in years they advance in sin unless they heed the call of grace in youth, and resentment to spiritual instruction grows stronger. We are then in danger of failing in the duties of admonishing and teaching. Of greatest importance it is that we show them a Christian example. Experience teaches us that with the best intentions and efforts in doing our parental duty, we are liable to become tempted and sometimes fail in being the light to our children that our high profession demands. Young persons of normal intelligence are keen of perception. They readily get impressions from the epistles we write by our conduct, and may be hindered in coming to Christ if we, as believers, do not measure up to the standard of New Testament teaching. However, if we right the wrong we may have done, humbly

acknowledging our fault, we prove our sincerity and may set our children an example of greater value than by precept.

Again, in our own families we may take things too much for granted. Heart to heart talks between parents and children are a mutual help, and go far in bringing about a spirit of frankness and candor, and in establishing binding relations of confidence and love in the home,—a condition so dear to every believer.

Moral courage is a natural endowment, and we seek no righteousness in the use of it. Like all the faculties given to us, it is strengthened by use and we should encourage and cultivate it daily. We need it in the trials and vicissitudes of this life, in sickness, losses and sorrow, that we may meet them with calmness and fortitude.

Above all we need faith. May grace through faith by which we hope to be saved dwell richly in our hearts, that when the closing hour of our life has come we may be strong in faith, hopeful, and resigned to meet it; having the assurance that, through mercy, there is awaiting us the happy plaudit: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

Ephrata, Pa.

S. G. K.

---

### HEAVENLY REST

O cherished thought of heavenly rest  
Where saints and angels dwell,  
Where all is love and joy and peace  
As they His praises tell.

With longing hearts we think of those  
Who're gone before to rest,  
They now have found a sweet release  
In mansions of the blest.

There God shall wipe away all tears,  
Clothe them in garments white.  
The streets are made of purest gold,  
The Lamb shall be the light.

Elmira, Ohio.

A. R.

### REFLECTIONS ON LIFE

A wall which was built around a deserted graveyard years ago by interested friends, has fallen down. The entwining ivy, weeds and briars cover the graves of these departed ones, hiding many of the tombstones, some of which have fallen down. Many of the memorial inscriptions are difficult to read, for the lichen and moss have almost obliterated the names.

Sufficient, however, is legible to show that the members of families one by one have been followed here by loving friends, and now they all sleep together in the chambers of the dust. Their friends and relatives also passed away and there are none left to care for the old graveyard which long since has been consigned to ruin and oblivion. Large trees have grown up spreading their branches far and wide, and little birds warbling their sweet notes testifying that life and growth continues the same as when the occupants of these neglected graves walked the earth.

Here we are impressed with the vanity of all earthly things. We behold some lived to a great age, others were cut down in the vigor of manhood and womanhood, others in the flower of their youth. Job well said: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

What a sad commentary upon the pride and glory of man is here exemplified! Truly, as the poet says, "The paths of glory lead but to the grave." These men and women who are forgotten, were once active on the stage of life. They had their varied experiences, their joys and sorrows, their bright hopes and disappointments, their cares and anxieties. Some no doubt were ambitious and

had attained honor and riches, and some remained poor; but what profits it now! The tale of their life has been told, and, "Here the poor man and the son of pride lie calm and still."

Viewed in the light of mortality this truly is a sad picture, but there is a brighter side. All these departed ones possessed a soul which is immortal. Its tenement was buried here and will return to dust, but the soul to the God who gave it. If they, while they lived, believed in Jesus, obeyed His commands and thus had part in the first resurrection, in the final resurrection of the dead they will come forth to glory and to immortality.

They all had the opportunity, for "God will have all men to be saved, and to come unto the knowledge of the truth." It seems difficult to realize that the multitudes that now walk the earth, and that are busy with the affairs of life shall meet the same fate as these forgotten ones. How important that we be impressed with the inevitable decree: "It is appointed unto men once to die, but after this the judgment," that we may obey God's grace, accept Jesus as our Savior and thus stand acquitted in the great Judgment Day. We may be forgotten here, and the elements through time may corrode and obliterate the memorials over our graves, but if our names are enrolled in the Lamb's Book of Life we will receive that "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Lancaster, Pa.

E. H. W.

---

### POWER OF THE HOLY GHOST

"Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8.

While Jesus was yet in the world He promised his followers, that after His

return to the Father He would send the Holy Ghost, John 16: 7; after which they would receive power from on high. The Holy Ghost first descended or fell upon those who believed Jesus while they were assembled and tarried at Jerusalem in obedience to the command given by Him. Luke 24: 49.

Those who assembled had known Jesus in the world, had lived under His teachings during the years of His ministry, had seen Him perform many miracles, feed thousands with a few loaves and fishes, were with Him when He was betrayed, present at His trial before Pontius Pilate, and followed Him to Calvary. But it was only after the day of Pentecost, when they were baptized with the Holy Ghost, that they received power to preach with boldness, Acts 2: 22; testify for Jesus; pray for their enemies, Acts 7: 59, 60; speak with other tongues, Acts 2: 4, and to become of one heart and one soul, a perfect unit. Acts 4: 32.

Those who in our day strive to follow Jesus and the promptings of that inward monitor, the grace of God, which Paul said has appeared unto all men, and who are baptized with the Holy Ghost, receive the same power as did those on the day of Pentecost. Then they go forth speaking with a new tongue, their conversation is as becometh the Gospel of Christ, always willing to testify for Jesus and take advantage of every opportunity to do so; they are given power to overcome self, to cast out devils, the evil spirit that formerly ruled them, to love and pray for and do good to their enemies and unto those that persecute them and say all manner of evil against them falsely; to remove mountains, the obstacles that hinder them from walking with Jesus.

They are given power to rightly divide

the word of truth, and find the line that separates the kingdom of this world from the kingdom of heaven; they all speak the same thing, need not be taught one of another, but are that people of which the prophet mentioned, Jer. 31: 31, 34: "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them unto the greatest of them;" they are of one heart and one soul, a united people. These are the people, which constitute the Church of Christ, which had its origin on the day of Pentecost, when the marriage of the Lamb took place and the time when God started to make up His Jewels.

Dear reader let us examine ourselves. Have we received the power from on high, and been baptized with the Holy Ghost? are we of that number who have a desire to separate from the world and all unscriptural and idolatrous worship, and to lay off a testimony against such by our conversation and walk in life? Are we ready for the coming of the Savior, the Lord Jesus Christ, who shall come in such an hour as we think not? Have we been married to the Lamb? Are we of the number of whom the Lord spoke to the prophet Malachi, Mal. 4: 17: "And they shall be Mine, said the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him," or will we be of those to whom He shall say, "I never knew you, depart from me?" Matt. 7: 23.

Lancaster, Pa.

J. C. L.

---

### PRAYER

There is something so beautiful in prayer. Prayer is a heartfelt cry or appeal to God for help and strength.

It is like a sacred shrine, to which we flee when we feel the drawings of God's grace and feel that we need a Helper stronger than man.

We need make no long pilgrimage to temples or places erected for worship, but at any place or at any time we can lift our hearts to God, even if our appeal be in unuttered words. Our Savior directs us to secret or private prayer, even to the closing of the closet door.

We are told: "By prayer and supplication with thanksgiving let your requests be made known unto God." "Praying always with all prayer and supplication in the spirit, for all saints." "The effectual fervent prayer of a righteous man availeth much."

With such assurances as these, and there are many others, why should not our hearts be inspired with the spirit of prayer, when through it we receive unspeakable comforts and blessings?

Waynesboro, Pa.

A. S. F.

---

### SOLOMON'S REIGN

After Solomon had concluded his prayer at the dedication of the temple, fire from heaven consumed the sacrifices upon the altar. All the people bowed their heads in adoration and repeated the song, "The Lord is good, His mercy endureth forever." The cloud which covered the ark in the holy of holies and the consuming fire was the same consecration which had been granted to the tabernacle in the wilderness.

This solemn celebration lasted for two consecutive weeks. It happened to be the year of Jubilee, and the feast of Tabernacles following, probably accounts for the duration of this great festival, as these feasts usually ended after seven days. Solomon blessed the people and said, "Let your hearts therefore be per-

fect with the Lord our God, to walk in His statutes and to keep His commandments as at this day." The people then joyfully returned to their homes, glad of heart for the Lord's goodness.

The Lord appeared unto Solomon the second time and said He had heard his prayer and had accepted his service and would continue to dwell there if Solomon would walk in uprightness of heart and integrity as his father David had done, and his throne would be established forever. But if Israel forsook Him, He would abandon them, cast them out of His sight and they should be a proverb and a byword among all people. "And at this house which is high, everyone that passeth by it shall be astonished and shall hiss, and they shall say, why hath the Lord done this unto this land and unto this house; and they shall answer, Because they forsook the Lord their God and have taken other gods and worshipped and served them."

Solomon offered unto Hiram for his services twenty cities in the land of Galilee, but Hiram was displeased with them. Solomon paid Hiram a yearly tribute, which made a heavy tax on the people. He built many cities and a magnificent home for his wife, the daughter of Pharaoh. His expenses were great, but he had ships which brought gold from Ophir, other ships also brought silver, gold, apes and peacocks. It is said, "That silver made he to be as stones in Jerusalem and cedars made he to be as the sycamore trees in the vale for abundance." The king also made a great throne of ivory, overlaid with gold. So Solomon exceeded all the kings in riches and wisdom; and all the earth sought to hear his wisdom which God had put into his heart.

The Queen of Sheba hearing of his fame and wisdom came to prove him with

hard questions. Solomon answered her, there was not any thing hidden from the king which he told her not. When she saw the magnificence of his surroundings and heard of his wisdom, there was no more spirit left in her and she said, "Behold the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men and happy are these thy servants which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God which delighteth in thee, to set thee on the throne of Israel, to do judgment and justice." She brought Solomon rich presents, of gold, costly stones and a great store of spices; and he gave her whatsoever she desired and she returned to her own country.

King Solomon had many wives, and his heart was turned to their idolatrous worship. He married wives of the idolatrous nations, against which evil the children of Israel had long been warned, for surely it was said, "They will turn away your hearts after their gods." To please his idol-worshipping wives he built for them temples in full view of the temple of the Lord. He not only tolerated this iniquitous worship, but burnt incense to their idols himself.

It is a sad commentary that one who had been so blest and favored, and who had such direct communications from the Lord should so soon fail in duty and fall under the Lord's displeasure and curse. The Lord said, "Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake. . . . But I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom but will give one tribe to thy son, for David My ser-

vant's sake and for Jerusalem's sake which I have chosen."

The line of the Messiah was to be maintained unbroken and the tribe of Judah was miraculously preserved.

Jeroboam, the son of Nebat had been employed by Solomon, and by industry and good conduct won general approbation. Solomon earlier had not employed the Israelites to perform any drudgery or hard labor, but after he became idolatrous he grew tyrannical and oppressive and Jeroboam had charge of the men employed in building and repairing his cities.

At one time as Jeroboam was going out of the city he met the prophet Ahijah who had on a new garment, and as they were alone, Ahijah took off the garment, rending it into twelve pieces. He gave ten of these pieces to Jeroboam and said, "Thus saith the Lord, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes unto thee. . . . Unto his son will I give one tribe that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My name there. And it shall be if thou wilt hearken unto all that I command thee that I will be with thee and build thee a sure house, as I built for David and I will give Israel unto thee."

When Solomon heard of what Ahijah did he sought to kill Jeroboam but the latter fled into Egypt.

Solomon died after a reign of forty years and was buried in the city of David.

Solomon's many songs and his wisdom of natural things which was a wonder to all nations have long been lost with the exception of the book of Proverbs. The book of Ecclesiastes is supposed to have been written by him and in its pages are preserved the conclusion of his moral wisdom. Here he sums up his estimate

of human life as "vanity of vanities." His later life and death furnishes a melancholy lesson on the instability of human grandeur.

With Solomon expired the glory and power of the Jewish nation and his son Rehoboam was left with an insecure throne and a discontented people.

Hagerstown, Md.

E. V. L.

### A CHILD'S STORY

THE STORY OF THE APOSTLE JAMES

*My dear little Children:*

Once when Jesus was walking by the Sea of Galilee He saw two brothers, James and John, in a ship mending their nets, with Zebedee their father. Jesus called them and they immediately left the ship and their father and followed Him. St. Luke tells us that James and John were partners with Peter, for they were all fishermen.

We do not know as much of the Apostle James as we do of St. Peter and some of the other disciples; he seems to have been a quiet man, he did not ask questions as Peter was wont to do, perhaps being a skillful fisherman he had learned to be quiet and patient.

However, Jesus who could read the hearts of all men knew that James would be a brave and willing disciple and we notice on several occasions that Jesus took Peter, James, and John as His special companions, so we know that James was one of the most trusted disciples or we might say one of the chosen three.

There was a time when Jesus took Peter, James, and John and led them up into a high mountain apart by themselves, and while there a great change came over Jesus. They saw His clothing become shining and white as snow, they were frightened, and fell to the ground, but Jesus said they should tell no man what they had seen.

On another occasion we read of a

Ruler named Jairus, who came to Jesus falling at His feet and saying, "My little daughter lieth at the point of death: I pray Thee come and lay Thy hands on her that she may be healed." Soon it was told the Ruler, "Thy daughter is dead," but Jesus said to him, "Be not afraid, only believe." Jesus suffered only Peter, James, and John to go with Him. When He entered the house with the three disciples, Jesus took with them the parents of the little girl and they went to the room where she was lying. He took her hand and told her to arise and she arose and walked. Jesus said they should give her something to eat. This little girl was twelve years old. Can we imagine the joy of those parents?

Then again in the garden of Gethsemane just before Jesus was crucified, at that sad time it seemed as if He made choice of these three men, Peter, James, and John to be near Him.

After Jesus had gone to heaven the Apostle James remained in Jerusalem. He was brave in teaching and telling the words of Jesus; for this he was arrested and was the first of the Apostles to suffer martyrdom. His death is briefly told. "Herod the king stretched forth his hand, and he killed James the brother of John with the sword."

Jesus was a wonderful teacher, but His teachings were different from those of olden times. His disciples were good, honest men and they followed Him day by day, but they did not always understand His words. He promised to send them a power from heaven, a comforting Spirit that would teach, and guide them into all truth.

That same good Spirit will lead us today, as it did the Apostles, if we ask for it. We are told, "Ask and ye shall receive, Seek and ye shall find, Knock and it shall be opened unto you."

Waynesboro, Pa.

A. S. F.