

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. VII

APRIL, 1929

NO. 4

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EDITORIAL

We welcome the glad Springtime! The resurrection of dormant life produces a great change upon the face of nature—a change that cannot fail to awaken pleasing and joyful emotions in the most stolid heart. The human mind is susceptible to impressions, and even the illiterate cannot fail to be impressed, more or less, by the wonderful awakening, the energy of life everywhere manifest at this season. In meditation everyone will recognize a great First Cause; a Creator, a God, who is the Author of life and of all things. All thoughtful souls will appreciate His love and mercy in creating such a beautiful world.

A favorable change in any of our affairs is very agreeable to our humanity. It has been said that "variety is the spice of life." Sameness in any line of experience, if continued too long, becomes tiresome and monotonous. In this natural life we all are more or less captivated with the love of variety and change. When the mind is too strongly imbued with this desire for diversity there is danger of going to excess in the pursuit of pleasure and happiness. Forgetting that happiness is largely a state of mind, some find that they have been chasing only a fleeting object, which van-

ishes from their grasp, and the result is disappointment.

Variety and change, however, is not indicated in the plan of salvation or in Christ's kingdom. As He is the "same yesterday and today and forever," it is obvious that His kingdom must be the same in all ages. The whole tenor of the Gospel emphasizes sameness of principle, sameness of purpose and practice in the subjects of His kingdom. They are all taught by His Spirit, and therefore agree and are united in doctrine. The Apostle taught: "Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind." Phil. 2: 2. Also, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3: 16.

There must be unanimity of sentiment among believers in confessing and considering the Christian life or Christ's kingdom. Writers for GOOD TIDINGS endeavor to define its character and the qualifications necessary to attain citizenship in that kingdom; they also tell of the unity, love, and peace that must prevail. To the natural, carnal mind which loves novelty and sensationalism the articles in GOOD TIDINGS may not be interesting, but we hope that seekers for truth, and those who love truth, and have embraced it, may be edified, comforted, and encouraged. It is only by accepting these doctrines, which are set forth in the Gospel, that true happiness can be attained in this world and a foretaste of the glorious prospect of eternal happiness in the world to come.

NEWNESS OF LIFE

The season of winter is past and nature is awaking from its annual sleep. It is a beautiful time of the year and it

is most fitting that the anniversary of the death and resurrection of the Savior of the world comes in this season.

The resurrection of dormant life in nature is ever a mystery. What beauty is revealed in each opening leaf and flower. Meditating on its beauty our minds are led from nature's resurrection to the spiritual resurrection of the soul.

The infinite wisdom and order of a Creator's handiwork is revealed in His works. In the garden of Eden our first parents' joy was complete. Man was created in the image of God and all was provided for his perfect happiness. Man transgressed God's command and fell from that happy estate. The effect of man's fall brought disorder, suffering and death. He lost the image and daily communion with his Creator. But God's love for man remained since He willed that the image lost should be restored. To that end He sent His only begotten Son to redeem man.

The advent of the Savior's birth was heralded by the angelic host who sang in rapturous strains the sweetest song that ever came to mortal ears, for the redemption of fallen man was nigh. The Child grew and increased in wisdom and stature and the grace of God was upon Him. When He entered upon His ministry the Voice from heaven attested, "This is My Beloved Son in whom I am well pleased."

Multitudes of people followed Him and marveled at His gracious words. He testified, "I am come that they might have life." Suffering and sin-sick humanity needed One who could heal the spiritual malady and restore life to the soul. To the multitudes He manifested His divine power in natural miracles. He healed the sick, gave sight to the blind, restored the dead to life; but the object of His mission was to redeem

man. The Voice from heaven again testified, "This is My Beloved Son . . . Hear ye Him." He tenderly invited all to come unto Him, "for the Son of Man is come to seek and to save that which was lost." He and the Father are one. He testified, "I am the resurrection and the life. He that believeth in Me, though he were dead yet shall he live."

Christ was obedient to the Father's will even unto the ignominious death on the cross. The work which He came to do He accomplished. The mission of His coming to earth, His humiliation and death ended in triumph in His resurrection. The glory He laid aside He recovered. His flesh saw no corruption. He had power to lay down His life and take it up again. In the crowning act of redemption it was fitting that the angel attested to the wondrous event in the joyous tidings, "He is risen." "I am He that liveth and was dead, and behold I am alive forevermore."

Through the fall of our first parents and the entrance of sin, self-love and self-interest swayed men's hearts. The barren, lifeless soul, dead in trespass and sin, is prone to evil. Envy, malice, strife, hatred and death came as a consequence of that desolate condition. Mankind was under the dispensation of judgment and condemnation which the cold and barren season of winter so well typifies.

The dispensation of winter is past. The Son of Righteousness has risen with healing in His wings. "Awake thou that sleepest, arise from the dead and Christ shall give thee light." A loving Savior is calling, "Come unto Me." He stands at the door of the heart and knocks. Can we refuse? Surely we would not wish to be of the number to whom He testified, "Ye will not come to Me that ye might have life."

To those who heed the call there is an awaking. They are wakened from the

dead state of sin and are resurrected to a newness of life in Christ. "Lo, the winter is past," it is the springtime of the soul. If any man be in Christ he is a new creature. God's love is implanted in the soul. The result is a well grounded faith and an enlightened conscience. The motives and desires of the heart are changed. Self gratification and love for the world no longer actuate the heart. Old things are passed away, all things are become new. "I will greatly rejoice in the Lord; . . . for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

Hagerstown, Md.

E. S. L.

THE TRUE SPIRITUAL WORSHIP OF GOD

"God is a Spirit; and they that worship Him, must worship Him in spirit and in truth."

This worship is the most solemn act of which man is capable. It is a duty all men owe to God, owing to their relation to Him as Creator, Preserver and Benefactor. In His presence the rich and the poor meet equally together for He is the Maker of them all. The ceremonial worship of the law has come to an end, and Christ in restoring the true spiritual worship under the New Covenant prescribed no set form of worship for His children. In the memorable interview with the Samaritan woman (from which the above text is taken) He declared the hour cometh when the true spiritual children shall neither worship upon Mount Gerizim nor at Jerusalem as these places should not much longer be appropriated to the worship of God. Under the Gospel dispensation true worship is not prescribed with grand and costly temples, multiplied sacrifices and outward ceremonies. These had their appointment under the law and had the

shadow of good things to come. It is now a spiritual service adapted to the nature of the Object of worship. It is the sincere desire of every Christian that his will be brought into subjection to the Divine will. This is an indispensable qualification for spiritual worship.

Apostolic language is very impressive: "If any man have not the Spirit of Christ he is none of His." The vitality and glory of Christianity lies in a clear knowledge of the spirituality of the Gospel. No earthly attainment can confer the qualifications to worship God acceptably. It is alone His Spirit which begets faith and love in the heart that can confer the virtues and graces necessary. Literary attainment can but confer worldly wisdom, but cannot confer true love and humility which are essential to the true worship of God. Having the Spirit of Christ implies the presence of the graces and virtues, the disposition and life, that characterized Him during His sojourn upon earth. "He that saith he abideth in Him ought himself also to walk even as He walked."

A clear and full knowledge of dependence upon the presence of the Spirit of Christ is essential to true worship. It is also necessary to have a willing mind and to offer one's body as a living sacrifice so as to be able to say not my will but Thy will be done. It is necessary that we separate from all evil, even the thoughts of the heart, and from the uncleanness of our depraved nature. "The unclean spirit shall not pass over it." "Ye cannot serve God and mammon." Hear what the law says: "And if ye offer the blind for sacrifice is it not evil? and if ye offer the lame and the sick is it not evil?" Apostolic teaching is confirmatory of the above: "Wherefore lift up the hands that hang down

and the feeble knees and make straight paths for your feet, lest that which is lame be turned out of the way.'" Herein is set forth the danger of half-hearted worship, of coming before the Lord with one's heart overcharged with cares of this life. Naturally bearing a heavy burden weakens the knees, and lack of courage and zeal causes the hands to hang down. When one looks too much upon the things that are seen and the affections become set upon the things below, the spiritual energies of the soul are weakened and faith and love are waning, and we are disqualified to fight the good fight of faith; then it is that in prayer we draw nigh unto the Lord with our mouths while our hearts are far from Him. There is probably no Christian duty so little understood by professed Christians generally as prayer, or that is so much abused. True prayer has its origin in the Divine will and a concurrence with the same in asking for those things which the Word and Spirit impress His children as being needful for them and honorable to their God.

It is evident that the possession of the Spirit of God is a necessary qualification to prayer by which His will and our spiritual wants are revealed. Many persons think they do God a service by repeating the Lord's prayer. They fail to recognize the qualification of the first sentence. No one who is a servant of sin and an enemy to the life and doctrine of Christ can consistently call God his father. It is only those who are led by the Spirit of God who are sons of God. (And this Spirit teaches them to hear and obey Christ.) Such may say "Our Father which art in heaven." All who repeat the Lord's prayer and do not hear and obey Christ are saying that which is not true in relation to themselves. They have not believed in nor

received the spirit of adoption, authorizing them to say Abba Father. Neither can such say "Thy kingdom come" since they are not willing to be ruled by the Spirit of Christ, nor are they willing that His kingdom be established in their hearts. Neither can they pray "Thy will be done" so long as they do their own will and disregard the will of God. Neither are such willing to love their enemies and to forgive their trespasses. Therefore they should not utter that prayer, for by so doing they invoke the heavy judgment of God upon themselves.

A qualification to prayer is a willing mind and an obedient will, being influenced by the Holy Spirit which brings fellowship with God and imparts a knowledge of His perfection, and begets *hope in His mercy, regard for His word, gratitude for His goodness, pleasure in His service, and a desire for the promotion of His glory*. God does not regard a fine collection of well arranged words when they are not the expression of a broken heart and a contrite spirit. So it is with all human effort and with all forms of worship; their acceptance before God depends upon the will of him who prays and acts.

When the number and extent of Christian duties are considered on one hand, and the depravity and weakness of human nature on the other, we may expect, even from devout worshippers of God, failings in the way of neglect of duty. They may through want of watchfulness and through the infirmity of their nature, neglect or violate some of those manifold duties. But they would not do so intentionally, and when they fail they are reminded of it by the Spirit of Truth, which Christ promised to every believer, which leads them to repentance and to obtain forgiveness through the intercession of Christ.

Chambersburg, Pa.

J. S. L.

BIBLE NOTES

When Joshua succeeded Moses in the leadership of Israel, he was instructed: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Jericho was the first city that the Israelites destroyed in the land of Canaan, and its conquest was easy under divine direction; but because all that was in it was accursed and was to be destroyed, when Achan took some of the spoils the whole people suffered defeat in their next attempt at conquest, and the transgressor, with all that pertained to him, had to be destroyed to bring the nation into favor. When all had to suffer for the wrong of one under the old economy, can we prove the case to be different under the new economy, in the organized church, when a known transgressor is not "taken away from among you?" 1 Cor. 5: 2.

Joshua built an altar of undressed stones, as was commanded, on which to bring sacrifices. Exod. 20: 25. As we bring our offerings to Christ, our Altar, we may understand that we are to worship by the undressed doctrines of our Spiritual Altar, and not by our own ideas.

The inhabitants of Gibeon deceived Joshua by representing that they lived in a very distant country, prevailing on him to make a league with them to spare their lives; for he was to destroy all the idolatrous nations of the land to purge it from wrong worship. He failed to consult the Lord, or the deception would have been revealed to him. By faithful prayer we may escape deception. The Gibeonites when their deceit was discovered were made servants to the Israelites. They may be a type of our sinful nature with which we may compromise too much when we wish to accept Christ, our Spiritual Rest.

The heads of the Israelites were very watchful that no change of worship should come among them, for when one of the tribes built an altar away from the altar at the tabernacle, where all were to sacrifice, they sought the purpose or object of it, but finding it was built for a memorial and not for worship, their anxiety was relieved. The same anxiety now actuates those who wish to maintain sound worship.

When Joshua was stricken in age "he called together the people charging them to continue faithful to the Lord, and warning them against the idolatry of the nations among them; and warning them not to make marriages, lest the Lord should bring upon them all the evil things until He have destroyed them." In this last charge Joshua said to the people, "Choose you this day whom ye will serve—but as for me and my house we will serve the Lord." He died at the age of one hundred and ten years.

Inasmuch as the Israelites did not obey the divine command to destroy all the Canaanites, but even had intermarriage with them, which was forbidden, they were enticed into false worship and fell repeatedly under heathen rule. When they called on the Lord they were delivered by some champion, but their afflictions were many because of their departure from divine command. Those who now claim to be the elect cannot prosper in the faith without purging themselves from fleshly lusts.

When Gideon was called to deliver the Israelites he replied, "My family is poor in Manassah and I am the least in my father's house." The Lord often calls the meekest to do service for Him. Because Gideon felt unfit the Lord gave him special evidence that he was chosen. In choosing Gideon to deliver his people

from their oppressors, the Lord guarded them from self-praise by using a small army: "Lest Israel vaunt themselves against Me, saying, mine own hand hath saved me." Pride then was, and yet is common to weak human nature. Oh, our dangerous besetments through the fall! Gideon with three hundred chosen soldiers, by a ruse, put to flight and caused destruction to the army of the enemy who were "as grasshoppers for multitude; for both they and their camels were without number."

After the time of Gideon the people took to false worship and became sorely distressed, and when they called on the Lord for deliverance from their enemies He replied: "Ye have forsaken Me and served other gods: wherefore I will deliver you no more." Here is proof that if we stubbornly forsake the Lord He will finally forsake us.

Samson was judge over the Israelites for twenty years, and by reason of his strength as a Nazarene he did great feats. During the time of the Judges the Israelites had no king and "every man did that which was right in his own eyes." The Lord is very gracious to the penitent and willing souls, but He leaves the perverse and obstinate ones to their own evil ways.

Lancaster, Pa.

E. H. H.

THE BREVITY OF LIFE

"For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." James 4: 14.

The Apostle here would impress us with the shortness of this present life, and of the danger of its coming to a close before we have made the proper use of time, to the benefit of the soul. The disposition of man is, to be occupied with the things pertaining to this life,

forgetting the more important duties pertaining to the soul's welfare.

We read that when our Savior visited His friends in Bethany, Mary was interested alone in the words spoken, and sat at His feet to listen; while her sister Martha was interested in serving and preparing for His comfort. Martha complained that she was left alone to serve. Our Savior then said to her, "Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Our Savior knew that Martha, too, had confessed and believed that He was the Christ, the Son of God, but no doubt He felt to impress Martha, as well as all those who read His word, that we may become too much interested in these tangible things of life, which perish with the using. We are in danger of becoming too much interested, and may allow the cares of life to obstruct our interest in the more important work pertaining to our soul's salvation. Even after we have become enlightened and quickened to a willingness to serve and obey Him, we may become negligent in duty.

By the fall of Adam, our first parent, we have inherited self-love and self-interest, our first promptings, and were it not that the grace of God visits us and teaches us to deny self, we might become satisfied in gratifying our human desires, and would be led into erring ways. It is reasonable then that we should highly appreciate God's love and mercy, in striving to awaken us by His convicting grace, and, with Mary of old, may we learn His truths which He left on record. Christ is our one and only means of redemption and salvation, which He sealed with His own blood.

It is written, "The grace of God that

bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." This knowledge, that God is no respecter of persons, should confirm our faith and increase our confidence in His mercy and love. As an evidence of His love, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These natural blessings are enjoyed by all alike.

In the 104th Psalm, the Psalmist in that early age, very fittingly observes God's love and His judgments: "He ruleth the winds and the deep, His goodness and mercy are beyond measure." Hence the Apostle reminds us that the goodness of God should lead man to repentance and submission; not alone with the idea of attaining salvation, but rather with reverence to love and render Him obedience.

When King Saul revolted and became disobedient, he, with the nation, was punished. King David and his people were also visited by pestilence for wrongdoing. God is a just God and requires obedience to His word.

We are taught to render love to God and walk in fellowship and unity. In Matt. 18, we are taught our duty to our fellowmen, if we would have promise. In John 17, our Savior prayed for perfect unity, and that His children be kept distinct and separate from the world. While they are in the world, yet are they not of the world. They will submit to the powers that be, unless the demand conflicts with the teachings of Christ. All worship not in full accord with this non-resistant teaching, will in the end be rejected. This is a painful thought, but is in accord with God's justice. How important then that while in this day of

grace, we avail ourselves of the invitation which is offered to all, to secure God's favor and have a well-grounded hope of eternal life.

Lancaster, Pa.

J. K.

THIS BEAUTIFUL WORLD

What thanks we owe Thee, gracious Lord,
For this fair world of ours;
At early morn we see the dawn
That brings the daylight hours.

And then the glorious sun appears,
Creation of Thy might;
Round which this earth revolves in space,
And brings us day and night.

The beauties of this earth reveal
To us, Thy loving care;
Inspiring us to seek Thy grace
While we these blessings share.

We thank Thee, Lord, that Thou hast made
This world so wondrous fair;
The earth and heavens Thou hast framed
Thy handiwork declare.

Waynesboro, Pa.

A. S. F.

WHAT IS TRUTH?

Owing to the responsible position held by Pontius Pilate as governor of Judea, Samaria and Idumea, one would naturally conclude that he was a man of strong character, but, according to tradition, he was reckless and unscrupulous.

When Jesus was brought before him as one who had committed a crime, it was his duty to decide his innocence or guilt from the testimony presented. He did have a brief interview with Him in which Jesus referred to the object of His coming into the world, namely, to establish a kingdom, and to bear witness unto the truth. He further stated that, "Every one that is of the truth heareth my voice," which saying led Pilate to ask, "What is truth?"

Pilate's subsequent actions proved that he was not interested in truth or justice, for he acknowledged, "I find in Him no fault at all." With justice and the warning of his wife to have nothing to do with that just man on one side, and an unreasonable mob clamoring for Jesus' death on the other, Pilate was perplexed for a time, but he yielded to injustice and delivered Jesus to be crucified, which proved him to be a very weak man.

God's designs were usually accomplished through human instrumentality. In the above circumstance we have portrayed the accomplishment of Christ's innocent death as foretold by the prophets, and as the fruit of man's yielding to false testimony. The devil, the arch deceiver, also accomplishes his purposes through human instrumentality. It has ever been his practice to endeavor to infuse unbelief into the hearts of mankind, and he has always been and is yet very successful. It may not be so bad as one man of wide experience expressed it when he said, "Mankind want to be deceived," but it seems that, that is the tendency to a very great degree, especially from a religious point of view.

God was ever supreme in power and authority, and in many instances delegated to mankind power to carry out His plans and promises. He promised blessings as a reward for obedience, but punishment for disobedience. The Apostle noted that,—“Every transgression received a just recompense of reward,” which proves that God's word is truth, and unchangeable, notwithstanding all the efforts of the devil to destroy it.

Our first parents disobeyed God, and by the sorrowful result they learned that His word is truth; they could then

no doubt find comfort in the promise of the woman's seed. At this time they could not fully realize that this promise meant the restoration of what was lost by their transgression. As time passed by God gradually revealed the plan of restoration more clearly by His prophets, but as mankind were in spiritual darkness they could not fully comprehend it until after the resurrection and ascension of Jesus.

Though the devil succeeded in deceiving our first parents and the result was their estrangement to God, God who is love and all powerful, prevented their entire destruction by preserving in mankind some knowledge of Himself and a conviction of right and wrong. In proportion to the latitude or encouragement that men gave to this knowledge was their degree of happiness. The belief in a life beyond the natural life must have been instilled, since Job asked the question,—“If a man die shall he live again?”

Since all the prophecies, types and figures centered in Christ, there was more reason to doubt God's word as being truth before, than since their fulfilment. But the devil, with all his tactics, could not overthrow the promises, nor the faith of them that truly believed. They witnessed to the truth, and the Apostle refers to them as a “Cloud of witnesses.”

A certain writer has said, “The prophecies are permanent miracles whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion whose truth they were intended to testify.” When we read carefully the prophecies relating to Christ's birth and His death, also of the destruction of Jerusalem, and then learn of their fulfilment, we cannot help being thoroughly convinced that they could

not have been the work of man, but were of Divine origin.

Since we accept the Scriptures as being of Divine origin, then they are truth, and the fruit of truth is the Church of Christ, with all the characteristics of love, the testimony of which is her obedience to all that is commanded.

Lemoyne, Pa.

J. I. M.

SUBMISSION

“Submitting yourselves one to another in the fear of God.” Eph. 5: 21.

The prosperity of all organization depends upon harmony; this must be based upon the principle of submission—a yielding one to the other for the good of the body. This applies to business relations, to the family and above all to the Church of Christ.

The church is composed of converted men and women of varied dispositions and training, some, according to nature, inclined to be liberal and rather indulgent, others inclined to be conservative and rather rigid, but as they are bound together by the ties of Christian love, they desire at all times to show forth that unity that must exist among the children of God. These same differences in disposition exist among those who are called as laborers in the church; but while they may differ in opinion they will not differ in doctrine. No member of the body will question the necessity of walking in obedience to all Gospel teaching, consequently there will always be unity of sentiment as to non-resistance of evil, separation from unfaithful worship, taking no part in worldly government, suing at law, separation from the spirit of the world and as to a united church. Concerning habits and customs, furnishing of homes and liberties to be taken by believers there will always be differences of

opinion as to what is edifying. One may have a clear conscience in taking a liberty that another would consider was conforming to the world, and in this way the conscience of the one would be troubled and confidence disturbed.

In such a case of wounded confidence love will prompt believers to examine themselves and discern the motives which control them; if the one grieved cannot feel relieved, then they should reason together in godly fear, the one who is affected should be careful not to take his fellow believer by the throat, and the one who has taken the liberty ought to remember the many warnings given by Christ not to offend the little ones who believe in Him. The Apostle Paul in writing to the Roman brethren about offences seems to conclude by saying, "Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." Rom. 14: 13. If two believers cannot be reconciled to each other it is necessary for them to invite others, whom they believe to be spiritually minded, to help them, and if they cannot agree the matter should be brought before the ministry. Such a step calls for close self-analysis and should always be in a spirit of resignation and not with the idea of having one's own views supported. These are important matters for the ministry and such counsel as they give will usually conflict with the personal views of one or both parties, but if the true spirit is there the aim will be unity and each party will submit to the decision and defend it as being divinely directed. By nature we are so inclined to self-confidence and self-love that it may require an effort on our part to submit one to another through love, but when we come to ourselves and

yield to grace we will be thankful that there are brethren with a more clear conviction of duty than we may have, and who are willing to help us walk more closely to the spirit of the Gospel. The ministry also may fail, but if they reach a conclusion in a matter and members are burdened or troubled as to the fairness or consistency of such conclusion, love will prompt them to be free and as long as motives are sincere there will be a longing for unity and peace and it will not be hard to submit themselves one to another in the fear of God.

In the opening of the chapter the Apostle addressed believers as dear children and admonished them to walk in love. He warned them of the dangers they were exposed to, and among the sins that he counseled should not once be named among them is covetousness. Those who consent to a covetous desire for earthly things do not possess the spirit that will cause them to submit themselves one to another. The same Apostle in writing to his Corinthian brethren teaches them to covet the best gifts, among which is true charity. Those in possession of this love will receive the kingdom as a little child and thus be able to submit one to another, for without question the more humble and childlike we are, the easier it will be for us to subdue our own will and accept the judgment of those in whom we have confidence, thus showing in our lives the submission taught in our text.

In the home-life, whether the members of the household be adults or children, believers or unbelievers, there is of necessity a submitting one to another. With true love and mutual understanding in the heart such as should exist between husband and wife, one might be impressed that there would be little need of submission, but the human element is

always present and this at times mars the peace and unity of action, much to the humiliation of the one who has been unyielding. This is especially the case where there are children. Parents many times find themselves confronted with problems which require prayerful consideration. Selfishness is so deeply seated in all of us that it must be subdued constantly. It develops in children when quite young and needs to be curbed by parents or those having the oversight of them. Solomon says, "Withhold not correction from the child." Parents of different temperaments, and probably different rearing may differ as to what conduct requires correction, so it is necessary to discuss matters in the spirit of love, and it is possible that both may have to yield to some degree in order to come to a full understanding as to the correction to be given. It will require grace for a firm father and an indulgent mother (or the reverse) to submit themselves one to another in the fear of God and thus be equally respected by the child corrected, but Christ has promised "My grace is sufficient." When peace has been restored to a troubled heart the true child of God will have had sufficient compensation for any sacrifice.

To children who have been reared in a home where the true Christian graces are cherished, and who have come to realize in maturer years that all reproof was given through love for their good, the words of Paul may apply, "Furthermore we have had fathers of our flesh which corrected us and we gave them reverence." Heb. 22: 9.

Only those who have reared children can fully realize the anxiety felt and the many perplexing situations that present themselves, and although parents make an honest effort to be a Christian exam-

ple in granting or refusing liberties, they may still be too much under the influence of natural love and yield more to the wishes of their children than may be edifying. On the other hand, believers who do not have children may not be able to fully realize the perplexing situations of their brethren with families and may be too easily affected by liberties granted. Only by forbearing and submitting one to the other in the fear of God can Christian fellowship continue.

In the church, which is called the household of faith, every member owes a duty to those who are called as watchmen over the flock. The Apostle Paul counsels, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief." Heb. 13: 17. As long as there is a faithful ministry it will not be hard for believers to submit to the counsel of those who labor among them, for they are not as lords over God's heritage, but they strive to be examples to the flock, remembering that all their strength comes from humble submission to the great head of the Church—the Lord Jesus Christ.

The happiness of believers consists in having a heart at peace with God and this is attained when as penitent sinners we come to Christ, submit our will to His and accept His righteousness as our own. Having come to Christ we go on day by day learning more of His will and appreciating more fully the wonderful plan of salvation. Each day brings the need of submission in one way or another. We may have discouragements, we may have bereavements, our natural plans may not prosper, we may have bodily affliction, but under all these situations we can rejoice in the spirit

and, instead of murmuring, thank God for our many blessings knowing that all gifts and all dispensations are of God, and He will bless them according to our needs.

May the spirit of true love ever prevail in the church that the desire for peace may control us and by our willingness to labor together in love may we show to the world that there is a home, a refuge for all God-fearing souls.

Lancaster, Pa.

J. L. K.

HELPING THE FALLEN

"I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5: 9-11.

The Apostle distinguishes between wrong-doers within the church and without, concluding that the former bring reproach upon it by disobedience while the latter do not.

Though it is a serious breach of the rules of politeness and courtesy to refuse to sit down to eat with any one, it must be remembered that the relation of the believer to Christ is far more sacred than any social relation, inasmuch as it involves the praise or the reproach of the Son of God. Such avoidance cannot fail to make a deep impression on those who are affected by it. If this impression leads to sober reflection, to humility, and a willingness to accept God's counsel, the reasonableness and consistency of such avoidance will be evident. Should not those who have brought reproach on the Son of God, and upon His Church, and have become betrayers of

the high and holy calling, be held in a different relation from those who have never been united with the Church? Yet the bearing towards such should be in Christian love with a view of helping them to a realization of their error, that they might return to the fold, "and to our God who will abundantly pardon." Isa. 55: 7. "Yet count him not as an enemy, but admonish him as a brother." 2 Thes. 3: 15. "That the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 5. Such need admonition, counsel and help, for the remembrance of their transgression and their remorse might bear so heavily upon them that they might lose all hope of forgiveness and restoration to the favor of God and the confidence of the Church.

It may be argued, how can one be impressed that the Church has love for him who is held in avoidance to such an extent as not to eat with him or to show good-will toward him as toward friends? While to practice this command is painful to all who are affected, it is in agreement with the principles of the Gospel and the doctrine of self-denial enjoined by the Savior; it is an expression of loyalty and love to Him. If the transgressor is brought to a full realization of his act, he will not and cannot be satisfied until he has made all possible amends and restitution; neither is he a fit subject for restoration until he comes to a penitent state of mind; for "God resisteth the proud, but giveth grace unto the humble." Jas. 4: 6; 1 Peter 5: 5.

Under the law the disobedient and those that brought reproach upon Israel were to be cut off from among the people; the idolaters were to be stoned to death, and wickedness was to be put away. As the nearest of kin were to be first to punish the evil-doer the separation or avoidance must be observed

without regard to natural ties of friendship or family relations. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." Matt. 10: 37, 38.

"With such an one no not to eat" cannot refer to the Communion or Lord's Supper; for it is not the privilege of the Church of Christ to partake of the Communion with any who are not members of His body, therefore it is evident that the daily meal is meant. Communion with the fallen could easily be avoided without attracting attention; but if the common meal were not eaten in company with those who are frequently or regularly together, as in the family, it would be much more impressive and significant, and comparable in its test of faith to that which Joshua laid before the people of Israel,—“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.” Josh. 24: 15. And if the effect of the ban or avoidance is for “the saving of the spirit in the day of the Lord Jesus,” surely we should have such a love for the souls of those of our own kin, and others that we would use all possible means as outlined in the Scriptures to promote their spiritual welfare.

Landisville, Pa.

C. S. N.

BRIEF NOTES

“Sin” and “Grace” are two words around which all Scripture centers.

“Where sin did abound, grace did much more abound.”

* * * *

The nearest accurate estimate of the value of the soul is that given by the Savior himself when He warningly said, “What shall it profit a man if he shall gain the whole world and lose his own soul?”

* * * *

No one can avoid wrong desires being offered or presented, but every one is accountable for accepting or cherishing these wrong desires which lead to their indulgence, thereby disobeying the voice of God which still calls as in the case of Cain, “If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.”

* * * *

“God so loved the world that he gave His only begotten Son.” That is the nearest that even Jesus came to express the greatness of the Father's love. The fulness of His love could only find expression in the giving of His “unspeakable gift.”

The Prophet through the centuries saw the manger in Bethlehem, and with rapture declared, “Unto us a child is born, unto us a Son is given.” Men and angels forever marvel at the infinite love involved in the giving of the greatest of all gifts.

* * * *

In Job we read of “God, my maker, who giveth songs in the night.” The dark hours of our lives are comparable to the night-hours of distress, sadness and sorrow—times which have been mothered by trouble and fathered by affliction, as it were, our plans and purposes interrupted and broken. Under them all, through an unwavering faith

in Him who best knows our needs and whose redemptive and saving grace sustains us, we can still "rejoice and be exceeding glad." We may look back upon these experiences and say with the Psalmist, "I call to remembrance my song in the night."

* * * *

"The heavens declare the glory of God, and the firmament sheweth His handiwork." There is here a wonderful display of divine wisdom and power, written in the starry heavens and God's book of nature. It reveals man's imperfections in contrast with the perfection God purposed in all His works. It shows man a sinner. It shows him how far he is out of time with the harmony of the spheres and the economy of Heaven. May a knowledge of this contrast ever lead to a realization of our need that we may, with the Psalmist, say, "Cleanse thou me from secret faults. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

* * * *

It has been said that the greatest modern need is a keener sense of the sinfulness of sin. This can only come through recognition of sin at its source, in the acceptance and cherishing of desires and promptings presented through "the lust of the eye, the lust of the flesh, and the pride of life." These always are the points of entrance for the committing of overt sinful acts, by every human being.

The nature of sin is fully revealed by the Savior in the declaration that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these

evil things come from within and defile the man."

Though Satan makes his assaults upon us, we are not defiled when we repulse the offer and refuse to accept or cherish promptings to do the wrong, just as the Savior repulsed Satan when he tempted Him. But when we cherish wrong desires we become defiled as truly as in committing the overt sinful act.

Lending himself then to the accomplishment of Satan's purposes, man makes apologies and excuses trying to justify his course; but there is no justification,—sin carries its own condemnation, and "the wages of sin is death."

Under this continued indulgence man's sense of the sinfulness of sin gradually loses its keenness. The contrast in Christian living is sharply drawn, for then a sense of the sinfulness of sin becomes ever keener. There are no more vain excuses under failings, but penitence, confession, and justification by faith in Christ, as Savior and Redeemer.

* * * *

There have been a number of newspaper accounts telling how professing evangelists and preachers scathingly denounced their own congregation of members as not living Christian lives, and being "down on a level with some unbelievers."

While these charges are publicly made, there has not been a single instance, in all that has come to my notice, in which the labors of love to restore the erring, as the Savior instructed, were advised or employed. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." That requires self-denial, and having the love of God as the motive in the heart. To herald it abroad—to tell others—is in itself inconsistent and unchristian. It

is in violation of the very principle on which Christian living is based.

The Savior's prayer to His Father, as recorded in the 17th chapter of John, embodies a solemn declaration of His mission and the purpose of His teaching. It centers in His one chief concern for His followers, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Such a condition of unity can never exist where there is disregard of the duty of love to one another, as the Savior outlined in Matt. 18: 15-17.

Believing in Heaven necessarily means to believe in the heavenly principle—love—ruling in the heart. Love cannot rule when confidence is interrupted among individuals; and when love fails the unity which was the Savior's concern and purpose cannot exist.

The sad feature of the situation is, that while these so-called evangelists and preachers are applauded as being courageous workers for righteousness and the extension of Christ's kingdom, their inconsistent course makes their service fruitless.

QUESTIONS AND ANSWERS

Q. Can we keep the law, the substance of which is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; thou shalt love thy neighbor as thyself"?

A. Since "the law is holy" it demands a sinless and perfect life. No one of the race of Adam can live up to its standard. Though we keep the letter and live unblamably, it yet condemns the evil promptings within as of pride, anger, envy—the sin in the flesh, and the human weakness which leads to inevitable failures in the high duties it enjoins. We

fulfil it only in our desires. Christ alone was capable of moral perfection. Therefore the Apostle Paul says: "By the deeds of the law there shall no flesh be justified." "By grace are ye saved through faith."

Q. How does the term holy apply to believers, as "holy prophets," "holy apostles?"

A. True believers are holy in their desires and aims. The law of holiness is written in their hearts, and with the mind they serve the law of God. Although their sinful nature causes them to come short of perfect obedience and leads them astray unwittingly, their repentance proves that they love holiness and hate iniquity. To all such Christ's merits are attributed, and righteousness is imputed on account of faith.

Q. Why did the Apostle Paul write to the Corinthian brethren, "If in this life only we have hope in Christ we are of all men most miserable?" 1 Cor. 15: 19.

A. That they were miserable may have been especially true of those Corinthian believers for they no doubt experienced many hardships and trials in ways that are unknown to present-day Christians. For them to embrace this new doctrine entailed so many privations and persecutions that from a natural viewpoint they knew misery. Then if added to this they were encouraging a belief in a resurrection from the dead and it should be false, there was no recompense in a life to come and they were missing what enjoyment they might have in this life. Thus with these blasted hopes they were made more miserable than those who lived without restraint.

Q. What did the Apostle Paul mean when he wrote "We have this treasure

in earthen vessels, that the excellency of the power may be of God and not of us"? 2 Cor. 4: 7.

A. It was a confession on the Apostle's part of the weakness he and all those who preached the Gospel felt in themselves. They were frail and mortal, made mistakes, and were subject to all the ills of life as well as its fears and sorrows. They were in no way superior or looked upon with favor. At one place he compares the Apostles to "the filth of the world and the offscouring of all things." In our limited way of seeing things God might have had a more glorious beginning for His Church by sending other than "earthen vessels," to carry the message but the idea was that all the glory of this wonderful Gospel was a power that came from Him alone and in no way depended upon the natural ability of those who were bearing witness to it on earth. He wanted His own power manifested so that "he that glorieth let him glory in the Lord."

Q. Do persecution and opposition hinder the cause of true religion?

A. History testified that in the age of severest persecution, the saints continued to multiply. It was said that "the blood of the martyr's was the seed of the church," or saints. It seems when persons beheld the steadfastness and loyalty of the saints to their faith in God, they were impressed that divine power enabled them to suffer and so patiently endure. This no doubt confirmed the convictions of many and induced them to accept the faith. Opposition, instead of discouraging converts, seemed to increase their fervor of spirit, for God's grace is sufficient for every need.

Q. May temptations be a blessing in disguise?

A. They may be when overcome by faith and prayer. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12. We are tempted by the Devil through our sinful flesh, and it is an impressive reminder of our frailty and our dependence upon the Lord. We are humbled and abased. Temptations do not condemn the Christian if they are resisted and overcome by faith. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Rom. 8: 1.

Q. What is meant by the blood of the everlasting covenant?

A. Under the Old Testament or Covenant of works as it has been called, "When Moses had spoken every precept to all the people according to the law he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled both the book and all the people saying, 'This is the blood of the testament which God hath enjoined unto you.'" Almost all things were by the law purged by blood and without shedding of blood there was no remission of sin.

So the New Testament or Covenant of grace was sealed by the death of the Son of God. "How much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." As Christ fulfilled the law and with His blood purchased salvation for all who believe on Him in all time, so Paul in writing to his Hebrew brethren appealed to them to be perfect in every good work through the blood of the everlasting covenant.

THE VANITY OF EARTHLY THINGS

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the Sun? One generation passeth away, and another generation cometh: but the earth abideth forever." Eccl. 1: 2, 3, 4.

Solomon, the Preacher referred to, was blessed with wisdom and knowledge, riches, wealth, and honor, "such as none of the kings have had that have been before thee, neither shall there any after thee have the like." 2 Chron. 1: 12. Having been so highly endowed by God, he was capable of performing great works, and became a wise king. He also could gratify all the desires and ambitions to which the human mind could aspire. But after he had accomplished many great works, and had satisfied his desires, whether noble or ignoble, to the fullest extent, he realized earthly things cannot satisfy and, in sober meditation, pronounced them all "vanity and vexation of spirit."

This condition applies to all earthly things and affairs; there is nothing permanent to be found in this mortal state. God created all things good, and made them adaptable to the end and purpose for which He intended them; but after the transgression man became sinful and intemperate in his emotions and desires, and often employed his high endowments to promote selfish and sordid ends. He thus abused the things God gave him to use and perverted their use, even so far as to make idols of them. In ages gone by, he likely was often impressed with the vanity of these natural attainments in his pursuit of happiness; for often man's best laid plans for prospective enjoyment or success in his undertakings, vanish in vexation and disappointment. This then signifies vanity—that which frustrates and disappoints a per-

son in the accomplishment of his ends; and in this sense the hope of all unregenerated persons may justly be called vain, because it will deceive and disappoint them at last.

"One generation passeth away, and another cometh; but the earth abideth forever"—forever, as meaning all time. Earthly affairs and the varied processes of life, continue nearly the same through successive ages. But what has a man profited from all his labor since he must die, leave all to others, and make room for the coming generation? But he possesses an immortal soul which came from God and must return again to Him. Man cometh forth, continueth for a little season and is cut down like the grass, and his glory fadeth as the flower of the grass. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12: 7. Solomon having been impressed with the vanity of all earthly things, and the many vexations which he experienced, concluded his wise sayings as follows: "Let us hear the conclusion of the whole matter: fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, and every secret thing, whether it be good or whether it be evil." Eccl. 12: 13, 14.

This truly is wise counsel and if obeyed will turn the mind away from earthly vanities, and tend to turn our affections to things eternal. Man is naturally vain in his desires and promptings, in other words spiritually dead, until the Spirit of life and light in Christ Jesus restores the divine life by regeneration. We must become spiritually minded by accepting Jesus; for the Apostle says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. One of the character-

istics of the spiritual mind is love; love to God and love to man, and love is essential to obedience. The Apostle says that, "love is the fulfilling of the law." "He that loveth not knoweth not God; for God is love"; "Herein is love, not that we loved God, but that He loved us, and sent His Son as the propitiation for our sins." This love will draw all believers away from the vanities of this world, and from all sinful practices and false doctrine. The lust of the flesh, the lust of the eye and the pride of life, are some of these vanities and they will be renounced by every child of God. They "will set their affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." Col. 3: 2, 3.

There is a wise purpose in all that God does, the object no doubt is to have us forsake sin and bring us into communion and a closer walk with Him. We behold much sorrow and affliction on every side. Sometimes we may question why? The design is likely not only for the good of the afflicted ones, but to impress us all so that we do not lose sight of the fact, that all here is vanity and vexation of spirit and that nothing will endure but that which is founded on the word of God, which will abide forever.

Lancaster, Pa.

E. J. T.

PUBLIC WORSHIP

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5: 1.

The Apostle Paul counsels his Hebrew brethren not to forsake the assembling of themselves together, "as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

We would say that the object of public assembly of Christians is threefold: to praise God, to win souls to Christ, and to encourage the believers.

From the time when the tabernacle was raised in the wilderness, it has been customary for those who trust in God to meet; for the purpose of instruction, worship, and spiritual enjoyment. There have been seasons when persecution has prevented them from coming together openly, at which times their meetings were held secretly; but at the present day freedom is accorded all people in almost every land to worship as they choose.

Man's innate desire to worship prompts all human beings to express it in some way. We shall attempt to deal only with Christian worship here. Countless thousands of edifices, from the smallest frame meetinghouse to the immense cathedral, requiring centuries of labor in construction, have been dedicated to the service of Almighty God. All nations which worship the God of Heaven, and acknowledge Christ to be the Savior of men, are called Christian nations.

The Scriptures speak much of the glory, majesty and power of God. He dwells not in temples made with hands: Heaven is His throne and earth His footstool. Acts 7: 48. When Solomon had completed the magnificent temple at Jerusalem, he invoked God's blessing, and said, "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?"

We learn that we cannot please God by the erection of splendidly appointed temples, nor by elaborate ceremony and display. It was when the worship in Solomon's temple degenerated into mere formality, that God withdrew His pres-

ence: "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Amos 5: 21. "Bring no more vain oblations; incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Isa. 1: 13.

On the contrary, it is written that God dwells with him that is of a contrite and humble spirit; and will look to him that is poor, and trembleth at His word. He resisteth the proud, but giveth grace to the humble. To praise Him with the lips, to call Him Our Father, to be ever so diligent in church attendance, will not profit, unless we are His regenerated children, and, as such, are willing to obey whatsoever He has commanded us.

If we have come to know God, and to know ourselves, we will be deeply humbled before Him. There is no place for vanity and pride before Him: His all-seeing eye penetrates the guise of hypocrisy: boasting is excluded. The Savior told the Samaritan woman, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

God's Spirit, then, will prompt us to meet in humility and child-like simplicity. We would wish to avoid unnecessary display in our garb, in our manners, and in the construction of the place of worship. It is consistent that the services be composed of preaching, prayer, and the singing of hymns.

Preaching consists of counsel from the Word of God; warning mankind of their fallen condition; pointing them to Christ for salvation; revealing His doctrine, and exhorting His followers to constancy. True ministers of the Gospel are called by God, through His Church, and will endeavor to declare the unadulterated truth—not according to the wisdom of

man, but in the power of the Spirit. Women are forbidden to hold this office. 1 Cor. 14: 34; 1 Tim. 2: 12.

The congregation should engage in heavenly meditation, withdrawing the mind from earthly interests, that their souls may be refreshed in the presence of the Lord, who has promised that, where two or three meet in His name, He will be in the midst of them. Order and punctuality, too, are becoming.

Singing is uplifting, tending to unite our hearts in love, and by this means we can express our joy, or give utterance to the emotions aroused by the occasion. There is no sound more lovely than that of the human voice, uplifted in songs of praise to its Maker. Instrumental music adds no value in the sight of God, nor is its use in conformity with Christ's teachings. The use of instruments was a part of worship under the law, when all was ceremony and outward obedience. Now that the Holy Spirit has come, under the Gospel dispensation, believers can rejoice in the spirit, "singing and making melody in their hearts to the Lord"—of which the former use of instrumental music was only typical. Christ and His Apostles leave no record of instruments being used in the early Church.

If we consider the worship in many fashionable churches, made up in great part of music rendered by talented musicians and trained choirs, must we not conclude that it does but entertain and draw people to it for the gratification of the senses.

The conditions necessary for us to fitly praise God should exist with us daily, not only upon the Sabbath. Love and unity among His children are signs of the true worshipers. True willingness to come under the Cross, to confess Christ openly, to obey Him rather than

our own reason, will lead us to growth in the spiritual life, and our prayers will ascend as sweet incense unto God.

Beyond this time His faithful followers will re-assemble around His throne, never to part again, there to sing the song of Moses and the Lamb. They shall dwell in the everlasting City, where only the redeemed shall enter, and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Stevensville, Ont.

W. I. T.

A FUTURE LIFE

Although a belief in a future life seems to have been held generally by mankind, and the resurrection of the body is typified by some of the operations in nature, as in the illustration used by Paul, of grain sown in the ground; and though there is something within us that reaches forth beyond the fleeting things of this world to that which is eternal and abiding, the question is yet as of old: "If a man die shall he live again?"

All spiritual things are mysteries because they pertain to an unseen world. They cannot be solved on natural grounds, for human knowledge is of the things of sense and sight; they must be spiritually discerned. "The things which are seen are temporal, but the things which are not seen are eternal." "Of the things that are not seen," it has been admitted, "science knows nothing." A belief in immortality, therefore, rests upon divine revelation, and must be accepted on faith. But we are not left without a revelation, nor the evidences which would lead to faith, for God has revealed Himself and "has

not spoken in secret from the beginning."

God reveals Himself by His goodness. "He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons." His providences are over all, both good and evil; His forbearance is known to every sinner.

He manifests Himself to us by His works. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." As we associate the building which we behold with a builder, the gift we receive with a giver, so we can not separate God from the creation, nor from the blessings we receive.

He is manifest in us. By the light of conscience we perceive that, in their very nature, there is a distinction between good and evil, virtue and vice, right and wrong. We see within us a law, "written in the heart." It enjoins upon us certain duties, and makes them imperative; we feel that its authority is above us; it condemns us for wrongdoing. This law and the conscience imply a Supreme Lawgiver and Righteous Judge, and bring to view a relation existing between us and our Maker.

Since so much has been revealed to us of the attributes and character of God, we are instinctively drawn to Him. Impressed by His eternal power and goodness, we incline to worship Him; we have a sense of need and dependence. We feel reverence and gratitude; we wish to offer to Him the thanks which arise in our hearts. We have the sense of obligation; we owe obedience. As we are under law to God we know He demands obedience of us; and though we have the power of accepting or rejecting His guidance, our thoughts accuse us

when we disobey and the conscience bears witness—the presage of a future judgment. We feel that we are accountable to God for our acts. With this knowledge of God and of our relation to Him as conscious beings we must have some conception of a future life, with rewards and punishment; some knowledge of the design in our creation, namely, “to glorify God, and enjoy Him forever.” Our endowments and our capacity for higher things prove, do they not? that we were destined for a life of the spirit.

Though we by nature know so much of God, we do not know Him intimately. There is still a void. We have not realized the peace and rest our spirit craves. Between the soul and God there is an estrangement. But we have had the evidence that He deals with us as His offspring and that “He be not far from every one of us.” As we yield fully to that grace which is ever present in His workings in us, we learn the spiritual relation in which we stand toward Him. The law within becomes quickened; it awakens the conscience and judges the secret thoughts and intents of the heart. We see that God is holy and that we are sinful. We realize the exceeding sinfulness of sin. We realize our guilt because we have transgressed the Divine law. And now as we strive to fulfil the requirements of that law, it reveals still more clearly our offenses, and we find that we can not keep it, for the “law is holy.” Helpless, we feel the need of a righteousness better than our own, and, knowing the goodness and forbearance and long-suffering of God, we are led to appeal to Him for deliverance.

By repentance and faith we realize God, both His eternal justice and His eternal love. And, since Christ atoned for sin and became our Savior, we now,

through the power of faith, are brought into a relationship to God in which we can say, our Father, and worship Him in spirit and in truth. For “God is a Spirit.” This fellowship, so free from earth and sense, we believe cannot be broken by death.

To the Christian the subject of immortality is not in doubt. The Christian life is based on the principle of regeneration, a resurrection from spiritual death to a life which in its very nature is eternal—a life in Christ, who is the Source of life to the believer and who, by His resurrection, became the Victor of death. “He that heareth My word,” says Christ, “and believeth on Him that sent Me hath everlasting life.” The New Testament teaches not only the spiritual resurrection which assures the future life, but it teaches clearly the doctrines of a general resurrection of the dead, both just and unjust, and of a final judgment.

We accept the revelation of God’s Word on account of the proofs of its genuineness; its confirmed record of One who was pure and holy—the only sinless life in the history of the world; its incomparable teachings of the infinite love of God, and of love to man; and because it is in harmony with our spiritual impressions and exercises, and satisfies the hidden want of our hearts. By the lives of those who have lived by its precepts—the few of the multitudes who cry, Lord, Lord—we are persuaded of the truth and power of the Gospel. On a subject of such importance we look for the assurance which Divine Revelation gives, and on which we can lay hold by faith. In the incompleteness of this present life, with its inevitable misfortunes and sorrows, we look for a better world. The wisdom of man does not suffice. Can we not trust the Voice that speaks within

us, since spiritual things are spiritually discerned? Jesus said, "With the heart man believeth unto righteousness"; and, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Life is dreary and hopeless until we open our hearts to the Light and Spirit that would enter there.

Lancaster, Pa., R. 4

M. H. M.

COURAGE

True spiritual courage is very closely related to faith, and it is to a degree, at least, a dependent courage. Spiritual courage is not based nor founded upon our own ability, but comes to us as the result of having put our trust in God.

Persons who are gifted with great natural abilities or talents, and are able to live correct and commendable lives, may develop a natural courage and confidence in themselves and in their own abilities. This condition may go to extremes as is exemplified in the illustration given by the Savior in the 18th chapter of the Gospel according to St. Luke—the prayers of the Pharisee and Publican. The Pharisee manifested a spirit of exaggerated courage, or self-confidence, evidently forgetting that all that he was able to do was by reason of that which was given unto him.

A beautiful example of humble courage was shown by the Publican. With all the unworthiness, which apparently weighed heavily upon him, he yet had sufficient courage to appeal to the Heavenly Father for that mercy and pardon which we know will never be withheld from a sincere and contrite soul.

So long as we feel that we are able to chart our own journey through the varied experiences of life, we are in

great danger of being captivated by that subtle and deceptive influence, which probably does not appear to us at first with plainly unscriptural or evil promptings, but with suggestions of delay or minor compromises. We may gradually drift farther and farther from true spiritual understanding and conviction of duty, which comes to every one of us, until the finer sensibilities are deadened, doubts, and skepticism grow, and we feel that we have a long, hard and seemingly impossible journey to return. We may even become so darkened as to believe that nothing more is required of us, no longer feel the necessity of repentance and conversion, and forget the Savior's declaration that "no man cometh unto the Father but by Me." This would be an unfortunate type of courage.

We are so much attached to the things of the earth that it requires a great deal of courage, fortified by faith in God, to become willing to give up our citizenship in the worldly kingdom, and unconditionally accept the plan of salvation as it has been established.

After we have accepted it, and have experienced that great joy and spiritual rest which accompanies forgiveness of sins and the new life which is established within the heart, we still need courage. We soon find that we are engaged in a conflict, because we "have this treasure in earthen vessels." We experience the very condition expressed by the Apostle Paul when he said, "When I would do good, evil is present with me." We find, however, that we are given those spiritual weapons which he also mentioned—"the breastplate of righteousness, * * * the shield of faith, * * * the helmet of salvation, * * * the sword of the Spirit." Eph. 6: 14-17. Courage is implied in this equipment, which

must be used in our conflict with the enemy. If we give up the contest, it will not serve us.

True spiritual courage, then, is not dependent upon mental brilliancy nor ability to live an exemplary life. Our Creator, the Giver of all good gifts, is ever ready to enlighten and encourage every one who calls upon Him with a sincere desire to know His will and to live in accordance with it. "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31: 6.

Mountville, Pa.

J. H. F.

THE BLESSED HOPE

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Tit. 2: 13.

Hope is the exercise or faculty of mind whereby we are enabled to look into the future in the expectation of some happiness or personal good. Hope is one of the principal virtues, and being closely allied with faith and love, it is indispensable in the plan of salvation. Though faith and love yield present rewards of joy and happiness, hope's promises are in the future, since it only contemplates future events.

The Apostle ascribes great virtue to hope when he says, "We are saved by hope;" but he distinguishes between the blessed hope and a deceptive hope when he adds, "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it."

The blessed hope is based upon faith in Jesus, by accepting His meritorious

works as our righteousness and not by relying upon our own works. It is through repentance and regeneration that Christ imparts His Spirit; we then partake of the precious promises, and receive the blessed hope. We are then in unity with the Apostle Peter when he exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1: 3.

Hope that is seen is evidently a hope attained by our own works of righteousness, and is limited in its scope and fulfillment to this world. It cannot in sincerity promise a joyous prospect for the soul in eternity because it is not spiritual in character; it is not based upon faith in Jesus and His word, but upon perishable elements—the "doctrines and commandments of men." It is, therefore, a vain, deceptive hope, a "hope that is seen." The blessed hope is not seen, it is spiritual and ethereal and we patiently wait for its consummation in the world to come. The blessed hope is a consoling, cheering, encouraging virtue to the Christian warrior and it qualifies him to overcome temptation and incites him to "press toward the mark for the prize of the high calling of God in Christ Jesus." It also has a cleansing efficacy, for the Apostle says, "and every man that hath this hope purifieth himself even as He is pure."

What a marked contrast between the blessed hope and the hope of the world. Though the hope of the world often adds zest and enjoyment to this temporal life, it just as often ends in disappointment, since it looks forward to empty, vanishing things, gilded over with the thin appearance of good. The normal human mind does not, however, despair if hopes

are not always realized; though it may be discouraged the imaginative mind grasps at new hopes. A certain writer says, "Hope springs eternal in the human breast."

The blessed hope is based upon such a stable foundation—God's unchangeable truth and almighty power—that the fulfilment of its object, which is an eternal state of glory and joy, is considered so positive that the Scriptures treat it almost as a reality. The Apostle says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." It is granted to us through the mercy and love of God and, being faithful to Him, we can feel assured that it will be preserved in our souls until the end, and that being "justified by His grace we should be made heirs according to the hope of eternal life." Tit. 3: 7.

O, who would not share the blessed hope of immortality? Who would not desire to share the glory and happiness of heaven? Who would not desire to exchange this fitful, vanishing, often troublesome life, for a world where there shall be no more night, "where God shall wipe away all tears, and where there shall be no more death, neither sorrows nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4. This will be the fulfilment of the blessed hope and it will be needed no more forever; for what had been hoped for will have been realized.

All are invited to share this blessed hope, but to attain it we must believe and obey "the Lord Jesus Christ, who is our hope." Therefore, a hope not based upon the Lord Jesus and His word is a false hope and will end in disappointment and despair to the soul in eternity. It is only by possessing and cherishing

the *blessed hope* that we can by faith look for "the glorious appearing of the great God and our Savior Jesus Christ."

Lancaster, Pa.

E. H. W.

THE EFFECT OF TRANSGRESSION

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 1: 9.

Disobedience or transgression was always displeasing to God and that is what brought destruction upon the people in every age.

If we trace the history of man from the creation of the world to the present time, we will notice there was an influence always in evidence that caused him to worship in a different way than God had commanded.

Adam and Eve, our first parents, lost their communion and fellowship with God through one transgression; they were commanded not to eat of the fruit of the tree which stood in the midst of the garden; but through the influence of the evil spirit they were persuaded to eat and the result was that they were driven from the garden.

This evil spirit entered heaven. We read in the 12th chapter of Revelations, 7, 9, that there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. It is said: "Therefore rejoice ye heavens and ye that dwell in them. Woe to the

inhabiters of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." In Mark 5: 9, he was asked, "What is thy name? And he answered, saying, 'My name is Legion; for we are many.'"

In Noah's time they were commanded not to intermingle with other nations; but the sons of God saw the daughters of men, that they were fair, and they took them wives of all whom they chose and their children became mighty men which were of old, men of renown. And God saw that the wickedness of men became great in the earth and that every imagination of the heart was only evil continually, and it repented the Lord that He had made man. And the Lord said, "I will destroy man." And He caused a flood to come over the earth, and destroyed every creature that did not enter the Ark which He had commanded Noah to build; those who heeded His command, numbering only eight souls, were saved.

After the flood God made a covenant with Noah that He would no more destroy man by a flood of waters and He set the bow in the clouds as a token of the covenant He had made. "And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." But they soon forgot what God had told them. They said, Go to, let us build a city and a tower whose top may reach unto heaven, but it displeased God, and He came down and confounded their speech that they could build no longer.

We read, Deut. 28, how the people would be blessed if they would diligently hearken to the voice of the Lord and keep all His commandments. He would bless them in their city, in their field, in

their flocks, in their baskets and in their storehouses, in their going out and coming in. But if they would not hearken to His command, they would be cursed in their city, in their field, in their flocks, in their baskets, in their store, in the fruit of their body, in their going out and coming in. "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me."

Many similar instances of disobedience and transgression have since occurred. This same evil influence is what causes the great confusion in the world at the present age. It tempts man to accept some way whereby he may escape the cross of Christ. The enemy of our souls can be transformed into an angel of light. He will present many devices to hinder souls from coming to the true light of the Gospel. He may tell us we must repent, but that it is not necessary to live such a humble and self-denying life.

To the youth he will say, You are too young to forsake your fine company, your friends, your parents. What will the world say? You can enjoy the pleasures and pastimes of the world yet for a time. There will be some more convenient time: when you get older, you can serve the Lord. In many such ways he will try to close the way.

Dear reader! Will we hearken to such suggestions? Will we set a time for Jesus to enter? When He says, "Today, when ye hear My voice, harden not your hearts. Behold I stand at the door and knock, whosoever will open unto Me, I will enter in and make My abode there and sup with him and he with Me." How many are snatched away without a

moment's warning. Can our friends, our parents, or the world help us? No! They can lament and weep for us but judgment will be facing us. If we have not obeyed His call and turned in with the overtures of God's mercy; or if we have disobeyed and transgressed His commands we shall have our portion with the rich man as in the parable of the rich man and Lazarus. Luke 16: 19.

New Hamburg, Ontario. A. H.

THE RESURRECTION OF JESUS

The beginning of months in the Jewish year was the month Nisan; on the fourteenth day began the Feast of the Passover. At this time, in the year 33 A. D., Jesus of Nazareth was laid in the tomb. The hopes of His followers were shattered. Looking back to the promises made by God, they had believed Jesus to be the Messiah, and had trusted that He would be the deliverer of Israel from Roman bondage and the instrument for the blessing, through Israel, of all the nations of the earth.

They were perplexed and overwhelmed. Seemingly they did not expect Him to rise from the dead; nor did they know at that time that God would not suffer the flesh of His Holy One to see corruption. The subsequent great sorrow of the women at the empty tomb and their belief that the body of Jesus had been wrongfully removed and hid elsewhere tends to show that the disciples of Jesus did not have any hope or expectation of His resurrection. We have, too, the positive statement of the Evangelist: "For as yet they knew not the Scripture, that He must rise again from the dead." John 20: 9.

The disciples were Jews and it might be supposed that they were acquainted

with the Scriptures, but they could not have had a very clear understanding of them at that time. For as we read the Old Testament we find some texts which plainly refer to the resurrection of Jesus.

The Prophet Job said: "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19: 25. If the Redeemer is to stand upon the earth in the latter day, then He must be raised from the dead after He has accomplished redemption by His death; hence this Scripture must foreshadow His resurrection.

The Psalmist David wrote prophetically: "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10. We have the testimony of the inspired Apostle that the Prophet here referred to the resurrection of Jesus Christ.

Again, the Prophet David wrote: "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men." Ps. 68: 18. The Apostle Paul uses this Scripture in Ephesians 4: 8, showing that the Psalmist had reference to the resurrection and ascension of Jesus.

These and other texts clearly foretell the resurrection of Jesus. Besides Jesus had, on various occasions, told His disciples that He would be put to death and arise from the dead. "And while they abode in Galilee, Jesus said unto them, 'the Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall be raised again.' And they were exceedingly sorry." Matt. 17: 22, 23. Yet they were "slow of heart to believe all that the prophets have spoken" and their minds had not been illuminated by the Holy Spirit.

Though the disciples had forgotten some of the sayings of Jesus they yet loved Him very devotedly. Only five days before His death they had joined Him in His triumphant entry into Jerusalem with gladness and joy. His death was so sudden, so cruel, the shock so terrible that the minds of these faithful men and of others who had loved Him dearly were stunned. They were overwhelmed with sorrow and grief. He had been rudely snatched from them, unjustly tried, brutally condemned, and then subjected to the most ignominious death known to man, the death of the cross.

Little is said of the doings of the disciples and of their associates immediately following the crucifixion of Jesus and after He was laid in the tomb. The good women went and "beheld where He was laid." No doubt little else was done for after six o'clock P. M. of that day was the beginning of the Sabbath, and under the law the Jews must rest. For them it was a day of sorrowful waiting, for tomorrow they must go to the tomb.

The morning following was the first day of the week; and early in the morning "when it was yet dark," Mary Magdalene and other good women who had followed Jesus from Galilee and had ministered unto Him hastened to the Savior's tomb. When they had reached there the angel of the Lord appeared unto them saying: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulcher, with fear and great joy, and did run to

bring the disciples word." Matt. 28: 5, 8.

This news to those faithful women sounded too good to be true. They were dazed and bewildered; yet with joy they hurried away to deliver the message to others who loved the Lord. What great joy must have filled the heavenly courts now when they beheld Jesus, by the power of God, triumphant over death and the grave.

There are those who would deny the resurrection as in Paul's day. To meet this argument Paul wrote: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen then is our preaching vain, and your faith is also vain." As we come to a knowledge of the resurrection of Jesus Christ and understand and appreciate its purpose, our hearts are made glad. Only those who are enlightened and have come to this knowledge can appreciate the goodness of God, and the power of His word which leads into all truth; we cannot fathom the depth of His love and mercy toward those who come with an humble heart to do His will.

Because of the death and resurrection of Jesus and of His ascension on high, all men are granted a full opportunity to obtain everlasting life. God has made this promise as Paul states: "Because He (God) hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31. In that great day the Lord shall reign in glory, and then will be fulfilled His words: "Marvel not at this: for the

hour cometh, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Springfield, Ohio.

M. R. M.

PRAISE TO GOD

O Lamb of God! still keep me
Near to Thy wounded side;
'Tis only there in safety
And peace I can abide.
What foes and snares surround me,
What lusts and fears within!
The grace that sought and found me
Alone can keep me clean.

'Tis only in Thee hiding,
I know my life secure;
Only in Thee abiding
The conflict can endure:
Thine arm the victory gaineth
O'er every hurtful foe;
Thy love my heart sustaineth
In all its cares and woe.

Soon shall my eyes behold Thee
With rapture, face to face;
One half has not been told me
Of all Thy Power and Grace;
Thy Beauty, Lord, and Glory,
The wonders of Thy Love,
Shall be the endless story
Of all Thy Saints above.

Arkona, Ontario.

L. A. H.

WHY NON-RESISTANT?

"The time for conscientious objection to military service is before, not after it begins."

The above quotation from a celebrated writer, I noticed in one of our popular dailies recently. Perhaps the attitude of Christians in claiming exemption from military service when there is a call for volunteers or a draft to enlarge the army has in the past, as late as our World War, subjected them to most severe criticism, or even to the disgust and hatred

of many worthy persons. If the reason for their being non-resistant is truly a principle of Christ's teachings then it hinges on their consistency with those teachings, and it becomes a matter of conscience with them which they cannot violate.

In full agreement with the sentiment expressed in the quotation above, we most sincerely think this an opportune time for all Bible readers to decide as to the validity of, or determine the ground for non-resistance of evil.

In Old Testament history wars were often commanded and great cruelties were inflicted upon innocent persons, but if we read the prophetic writings, we find they point to Christ, the new Lawgiver, the new Covenant, the Prince of Peace. When Christ came He said "a new commandment I give unto you that ye love one another" and we note His oft repeated assertion, "Of old it was said . . . but I say unto you." Christ knew the sinfulness of man, and commanded all men to repent, and believe in Him as the promised Redeemer, and He would forgive their sins and change their hard hearts. He promised to give all who believed in Him the Holy Spirit, a power or gift from heaven, making them new creatures. This new birth we find emphasized in the history of Nicodemus, "Ye must be born again." This change of heart or conversion was at that time, as it is now, an individual work of grace in the heart of every one who will accept Christ, and become willing to walk in His steps.

We do not find that Christ made any effort to reform the world, or to change the laws in the kingdom of this world. He came not to destroy but to fulfil. His teachings of love to all men; of living in peace with all men, returning good for evil, indeed all His beautiful precepts are simply so plain as to be in-

controvertible. To His disciples He said, Ye are not of the world; I have chosen you out of the world, therefore the world hateth you, but it hated Me before it hated you. John 15:18, 19.

Whenever an honest and courageous soul is ready and willing to resign his citizenship in the worldly kingdom for that of God's dear Son and becomes an humble follower of Jesus, he will of necessity stand aloof from what he formerly engaged in, and with heart and spirit try to demonstrate in his life the divine principle of doing good to all men. With gratitude to God he accepts the comforts and advantages of the beneficent government under which he is permitted to live. He willingly pays the taxes it imposes, thereby rendering to Caesar the things that belong to Caesar; he disturbs no one, going quietly on his way, trying to do to all men as he would have them do to him. But when asked to take the sword and destroy the lives of his fellow men, he would be doing violence to the spirit of the Gospel, and be untrue to himself and his God. Having enlisted under the peaceful banner of Christ, his hope and comfort is in the treasure laid up in heaven. An approving conscience toward God and man gives him a joy beyond expression and although the world may hold him in derision, he is willing to follow in the footsteps of His Master, who when He was reviled reviled not again, but committed all to His Father in heaven. The Christian sees consistency in all the teachings of Jesus. He may fail in his efforts to live the Christ-life perfectly, and perhaps is often unkindly judged by those who do not know the foundation upon which he rests his hope of heaven.

Man is created a free agent, it is his privilege to choose whom he will serve but in whichever of the two separate

kingdoms he has enrolled his citizenship, he should act consistently; if he thinks the sword is the greatest power, and that war and preparedness for war is the better plan for peace, then he should be willing to support the man he has helped put into office, and when a call for soldiers is necessary go bravely forth.

We may regret but it remains an undeniable fact that in all Bible history the true followers of Christ have ever been in the minority. One of the older hymns attributed to "Read" come to mind:

"Broad is the road that leads to death
And thousands walk together there,
But wisdom shows a narrow path
With here and there a traveler."

Waynesboro, Pa.

A. S. F.

THE DIVINE PROFESSION

"Ye are the light of the world." Matt. 5: 14.

In a mountain Christ taught His disciples what qualities they are to display. He wants them to be a standard for others to follow. They have a high calling. What the standard is we can learn from the Scriptures.

Christ's life is too high a standard, as He was without sin, but Peter points to some qualities we shall imitate. 1 Peter 2: 21-23. He refers to retaliation, which is a common sin. Our first impulse is to resent unkind words and unjust treatment. If we yield to this impulse we do not follow Christ's steps. This disposition brings strife, litigation, war. It is called earthly, sensual, devilish. James 3: 15. Herein the worldly nature is shown. The Christian's example reproves this worldly disposition in others as light exposes to view what darkness hides.

The disposition to contend made inroad into the Church at Corinth, and was severely reproved. 1 Cor. 3: 3.

That people also contended at law, which was reprov'd. 1 Cor. 6: 7. They became worldly in spirit, were condemn'd for their darkness, and admonish'd to show the example of peace. No thoughtful person will conclude that all were in the same fault; nor in the case recited in 1 Cor. 5, that all were incestuous. The censure is by the general overseer, the Apostle Paul, that the church was too lax in discipline. Purity and consistency of life maintained by every member, and neglect reprov'd by the church, form that character of righteousness which makes the church "the light of the world."

The Savior condemn'd the seeking for praise in worship and almsgiving, for the creature is not to covet the honor which is due alone to Him from whom all sufficiency comes. The Apostles command modesty in dress, and that self-importance should not be gratified. 1 Tim. 2: 9; 1 Peter 3: 3. The sense of our proneness to sin should check a desire for prominence. The excellent gift of speech is to be sanctified to the honor of the Giver. Col. 4: 6; Eph. 5: 4. To love others as ourselves, to give just treatment, to show mercy, courtesy and helpfulness are outlined as duties without respect of persons, even to an enemy.

Lancaster, Pa.

E. H. H.

KING AHAB'S REIGN OVER ISRAEL

King Ahab did wickedly in God's sight and a famine was sent on the land. In the third year of drought the Lord again sent Elijah to Ahab, an account of which was given you in the January number of GOOD TIDINGS.

Elijah said unto Ahab, "Send and gather to me all Israel unto Mount Carmel, with the prophets of Baal four hun-

dred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Ahab did as Elijah said and Elijah came unto the people and said, "how long halt ye between two opinions? If the Lord be God follow Him; but if Baal then follow him." The people answered him not a word. Elijah then said, "I, even I only, remain a prophet of God; but Baal's prophets are four hundred and fifty men." Elijah then asked that two bullocks be brought. He told Baal's prophets to choose one bullock and dress it and lay it on wood. He prepared the other bullock and also laid it on wood, putting no fire under it. Elijah said, "Call ye on the name of your gods and I will call on the name of the Lord; and the God that answereth by fire, let him be God." The people said, "It is well spoken." Elijah said unto Baal's prophets they should go first as they were many. They prepared their bullock and called upon Baal from morning until noon saying, "O Baal, hear us"; but there was no response. At noon Elijah told them to cry aloud, "for he is a god, either he is talking or pursuing, or is on a journey or possibly he is asleep and must be awaked." They cried aloud and cut themselves with knives and lances and continued until evening but they had no answer.

Elijah then asked the people to come near. He built an altar of twelve stones according to the number of the sons of Jacob and made a trench about it, laid the wood thereon and the sacrifice; and then asked that four barrels of water be poured over the altar and the sacrifice. This he asked should be done three times and the trench was filled with water.

At the time of the evening sacrifice Elijah came near and said, "Lord God of Abraham, Isaac and of Israel, let it be known this day that Thou art God in Israel and that I am Thy servant, and

that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God and that Thou hast turned their hearts back again." The fire of the Lord then fell and consumed the sacrifice, also the wood, the stones and the dust and licked up the water in the trench. When the people saw what was done, they fell upon their faces and said, "The Lord He is the God. The Lord He is the God."

The prophets of Baal were then put to death as Elijah commanded. The enthusiasm of the people was great and their zeal for Jehovah was enkindled. It would seem as though Ahab was present and consented to the slaying of Baal's prophets and that he was on friendly terms with Elijah.

Elijah then told Ahab to arise and eat and drink, for there was a sound of an abundance of rain. Elijah sat with bowed head on the top of Mt. Carmel and asked his servant to look toward the sea. The servant looked several times and saw nothing; at the seventh time the servant said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." Elijah then sent the servant to tell Ahab to get his chariot and make haste, lest the rain stop him as there were signs of an abundance of rain. The heavens were black with clouds, there was wind and a great rain. The hand of the Lord was with Elijah and he ran ahead of Ahab to Jezreel.

When Ahab told Jezebel how Elijah had slain Baal's prophets she was angered and sent word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them, by to-morrow about this time."

Elijah then fled a day's journey into the wilderness of Beersheba and sat under a juniper tree. He probably had

felt that the miracle the people had witnessed at Carmel would convert the whole nation, but finding himself mistaken, he was discouraged. He said, "It is enough, now O Lord take away my life, for I am not better than my fathers." He lay down under a juniper tree and slept, as he was doubtless wearied from his journey. An angel touched and awakened him, saying, "Arise and eat." He saw a cake baked on coals and a cruse of water standing near and he ate the cake and drank of the water, and again laid down and slept. The angel came the second time, awakened him and said, "Arise and eat, because the journey is too great for thee." Elijah arose and ate and drank again and was sustained by that food for forty days and forty nights until he came to Horeb, where he lay down in a cave.

The word of the Lord appeared unto him there and asked, "What doest thou here Elijah?" He replied, "I have been very zealous for the Lord God of hosts because the children of Israel have forsaken Thy covenants, thrown down Thine altars and slain Thy prophets with the sword, and I, even I only am left and they seek my life to take it." Elijah was then told to stand upon the Mount before the Lord. Probably the same place where Moses stood when God revealed Himself to him, in the giving of the law. The Lord passed by Elijah in a strong wind, accompanied by an earthquake and fire. After the fire came a still, small voice which Elijah must have recognized as the voice of the Lord, as he covered his face with his mantle and stood in the entrance of the cave. The evidences of God's might and power impressed Elijah, but the wind, earthquake and fire did not reveal God's presence as did the still small voice.

The voice of God again asked, "What doest thou here Elijah?" He replied, as before that he alone was left of the prophets and his life was now in danger. He was then mildly rebuked for his conclusion that he alone was left to do God's will when as the Lord said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him."

Elijah was told to return to the wilderness of Damascus and anoint Hazael to be king over Syria and Jehu to be king over Israel. The Lord had appointed them as ministers to execute His judgments against the house of Ahab, and to be a scourge to the people who had become disobedient and rebellious. Elijah was also told to anoint Elisha to be his successor as God's prophet.

He was bidden to journey by a different route to Damascus, on which way he would not likely meet Jezebel nor other of his enemies.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little Children:

This letter may differ somewhat from the last ones, it will not be a story or history of the life of some noted man. I would like to tell you of some of the beautiful things which we see around us and how they show us the wonderful power and majesty of our Great Creator.

If you will find in your Bible the Psalm number nineteen, the first verse begins: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." I think these are such beautiful words, I wish you would memorize them, or you might like to

learn more of them, or even the whole Psalm, as a memory gem.

You will recall them when you are out at night and see the starry heavens, or perhaps when you are ready to lie down to sleep and happen to see the beauty of the sky, the moon and stars for they do declare the glory of God.

Have you ever thought what a beautiful world this is in which we live? There is such a stately grandeur in a tree, and oh, how many years it has been growing to gain such a height, what changing seasons it has known; its long branching arms how many times they have been stripped of their foliage by autumn's storms, its frost and cold, and then again as often burst forth in bud and leaf. What a history such a tree could tell us of those who rested beneath its pleasant shade.

Then we have the birds of the air such a variety in size and color, both pretty and useful birds. I think bird life is one of the most pleasing studies in which we can become interested. We wonder where they could all find nesting-places if there were no trees in which to build.

Our world is made beautiful too by the flowers that adorn it. Flowers of every hue, some so brilliant in color that we cannot express our admiration. Our Savior drew attention to the flowers, "Consider the lilies of the field . . . even Solomon in all his glory was not arrayed like one of these."

Have you thought how nice and restful to our feet is the grass on which we tread? How bare would be our lawns if nothing grew there. Without the warmth of the sun and the rains we could not have the trees, flowers, grass, and even birds could not live, much less could man survive, and this earth would soon become a barren waste.

Waynesboro, Pa.

A. S. F.