

GOOD TIDINGS

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EDITORIAL

As Springtime approaches we are again impressed with the mysterious, unseen force of life, reanimating dormant nature. It is an age-old occurrence, yet ever new and inspiring. It is a manifestation of the power of God, of the systematic operation of His immutable laws. Silently and relentlessly time goes on—our great earth revolves upon its axis and around the sun, so smoothly and silently that we would not be sensible of it, were it not that day and night, and the four changing seasons are the result of these revolutions.

In the resurrection of dormant nature we behold that, though the creation of God was finished, it is perpetually renewed by those unseen energies which He put into operation in the beginning. We are again approaching the anniversary of the resurrection of the Savior of the world. He rose triumphantly from the dead and demonstrated a life which is eternal. Compared with that life, our physical life and all life manifested in nature is insignificant. By His resurrection and ascension He consummated God's great plan of salvation. All power was given unto Him in heaven

and in earth. A power that overcame the Devil and thus won the victory over death and hell. A regenerating and renewing power that could resurrect man from dead works to serve the living God, and could again restore the spiritual and eternal life which was lost.

It is a silent mysterious work in the soul, and is made manifest to the world by an humble, righteous, and godly life. Before the resurrection of Jesus, all hearts were, through the transgression, in a cold, barren state—dead in trespasses and sins, typical of spiritual winter. As the sun is ruler of the day in the natural world, and stimulates life and growth by its rays of light and heat, so the Sun of Righteousness infuses divine life into the soul, and is ruler of the spiritual day, or the Kingdom of Heaven.

Jesus nourishes and prospers the good seed of the word in the heart and constrains every humble, penitent one to faithfulness and obedience. He dispels spiritual winter and by the New Covenant of grace and love ushers in the gladsome Springtime, a time of rejoicing and happiness. Now is fulfilled spiritually in such souls the song of Solomon: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land."

This blessed condition is attainable by everyone, but we must come to Jesus, believe on Him and learn of Him, and know the "power of His resurrection." Then the blessed words He spoke to Mary of old, will give hope, joy, and consolation: "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die."

Lancaster, Pa.

E. H. W.

THE CHRISTIAN AND HIS OBLIGATIONS

"Owe no man anything, but to love one another; he that loveth another hath fulfilled the law." Romans 13: 8.

The context leads to a consideration of our duty to the magistracy.

The Jews entertained scruples on the lawfulness of obeying heathen magistrates. The Apostle therefore used decisive language on the subject. Every soul or person who accepted the faith of Christ without regard to office or station in the Church was required to be subject to the laws enacted by those who held authority in the State; that is, manifestly in all things not in opposition to the Gospel of Christ.

The Apostle is very explicit as to the duty of quiet, patient and willing obedience of all Christians to the magistracy, not only from fear of punishment, but for conscience sake, because it is an appointment of Providence for securing and maintaining order and is therefore a blessing to mankind, while anarchy is a curse to any people. The Apostle's transition from the duty of Christians to the magistracy leads up to the basis of all Christian acts, "Owe no man anything, but to love one another."

It is questionable whether the Apostle had reference to the owing of money. If we accept his counsel as in part applying to carefulness in contracting debts it will do no harm, as it will be a warning against contracting any debt which we have not a reasonable prospect of paying. It is one of the high duties of every Christian to pay every just debt punctually, whether due an individual or the magistracy, thus rendering to all their dues.

"Owe no man anything." We will now consider the spiritual aspect of this injunction. Any act at variance with love is un-christian and creates a debt

to our fellow men. Any un-christian conduct toward any fellow man makes us responsible for its effect upon him, whether it is indifference on our part to his spiritual welfare in counseling and instructing him in Gospel duties, or in withholding from him acts of charity in time of need, which may harden his heart and prejudice his mind against the faith and its disciples. Our text warns us against incurring such a debt as to be a hindrance to anyone accepting salvation; should we be so unfortunate as to incur such a debt, we should make reparation without delay.

"But to love one another." This brings us to a fundamental principle of the Christian Religion. "A new commandment I give unto you that ye love one another, as I have loved you." It was new because of its illustration and new application by Christ, who was a pattern of disinterested love. He did the greatest possible service and made the greatest sacrifice that earth or heaven ever witnessed in dying for his enemies.

All Christians recognize that their redemption is the fruit of Christ's disinterested love. To love one another and to walk in love toward all mankind is the highest duty of a Christian. It is an obligation that the high authority of Jesus Christ imposes upon all his redeemed people. There is no absolution from it during this life.

"Owe no man anything, but to love one another." The debt of love is of perpetual obligation. There is no absolution from it by day or by night. There is no room for a double life. Love is the same in our families as among strangers. We owe this debt to those that are moral wrecks and to avowed enemies. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The moral commands of

the law are a summary of love. The first table of the law embraces man's duty to God; the second table his duty to his fellow man. If all persons fulfilled the requirements of the text, litigation, war and divorce would cease to have a name, and the sword could be sheathed. If love controls our lives there is peace in the family, in the community, and in the church.

Chambersburg, Pa.

J. S. L.

A CHOSEN PEOPLE

The Apostle Peter addressed strangers scattered in different countries. He writes of some who stumble at the word, and from whom he turns to the believers, saying: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2: 9-12.

The scripture idea of being chosen is to yield one's self unto God. To be chosen is to be separated. We give service to God or mammon. In serving mammon we commit many abuses against God's will. They are mainly in directing our energies after things temporal; in coveting immoderately bodily comforts and natural attainments, and in manifesting a selfish spirit to the neglect of living daily to promote the happiness of others.

As extreme desires are a violation of God's fixed plan their indulgence brings us disappointment and mortification. The true life uses the temporal privileges to minister to its own wants and the wants of others, having chiefly in view the preparation for the immortal state. The votary of the world is enslaved by popular pleasures, customs, fashions, follies, vain associations, such as the perverted state of the mind demands.

The chosen generation is a distinct class; as the Israelites, by God's choice, were distinct from other nations. When they neglected obedience they conformed to other nations, losing their distinction, which is the case now with the chosen ones who neglect obedience.

He calls them a royal priesthood. The term royal means to have kingly power. The redeemed are clothed with the power of the Spirit in their priestly worship. They need not worship through the service of priests as under Moses since a sanctified will is their offering.

They are called an holy nation, because they are to suppress unholiness in their lives and in the Church.

They are peculiar in being separated from sinful ways and from carnal worship.

They show praises to God in their obedience. They were not God's people, but conversion has changed them to be servants of God. As they are called strangers and pilgrims they abstain from fleshly lusts which war against the soul, for their life is higher than fleshly lust.

Lancaster, Pa.

E. H. H.

TRUTH

Pilate asked, "What is truth?" Christ had previously answered the

question, "Art thou a king then?" by saying, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18: 37. To the question "What is truth" Christ made no direct reply. The words He had spoken before no doubt were convincing, for Pilate did not further press Him, but said to the Jews, "I find in him no fault at all." He would have set Him free; but willing rather to please the people than obey his conscience, he finally delivered Him to be crucified.

The saying of Christ, "Every one that is of the truth heareth my voice," implies that no one can hear His voice or obey His commands unless he first comes into possession of truth or the spirit of the word. It is first necessary to repent of one's sins and become converted, to be resurrected to newness of life. Then the Comforter will be given, even the Spirit of truth; whom the world cannot receive. John 14: 17.

Many are unwilling to obey God's grace and humble themselves before Him. Like Pilate, they would rather please the people and their own wilful nature than to obey God and learn what truth is. They do not seem to be aware of the fact that sleep has overtaken them, and fail to heed the counsel of Paul: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Christ loves and pleads with us, but does not compel, for man is a free agent; he can choose to obey God and be redeemed, or he can share the pleasures of sin for a season, finally to be eternally separated from God. The enemy of the soul is the same in spirit and influence as in the days of Adam. He tries to persuade men that the word

of God is not true or offers the suggestion that obeying in part is sufficient of duty, thus satisfying the mind. Christ plainly said, "I am the way, the truth and the life. No man cometh to the Father but by me." John 14: 6.

It is painful to see the effect of human reasoning in the varied and conflicting views in the worship of God, since there can be but one truth. The question may well be asked, "What is truth?" Christ's Gospel is one, true and unchanging. There is but one God and one true Spirit. When men are born of that Word and Spirit, the life of Christ will be manifest, for "ye shall know them by their fruits." There is then a simple way of knowing the true worshiper from the false.

The true Christian will love God and all men after the example of Jesus, who prayed for them that nailed Him to the cross. He will love even his enemy; he will do no violence nor sue at the law but rather suffer wrong for Christ's and the Gospel's sake. He will not mind high things, but condescend to men of low estate, denying pride and self-love. Such manner of life is comprehended in brotherly love.

Love and fellowship are essential to the Church of Christ. The Apostle John writes, "We have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It follows that, when there is no fellowship among professors of religion, the blood of Jesus has not cleansed, and "they are none of His." Where the Spirit of the Lord dwells this fellowship will be manifest. Love cannot divide. Christ came to accomplish unity (John 17), and the Church is characterized by confidence, love, unity and fellowship among its members.

It seems remarkable that the many divided religious sects can be satisfied

and feel secure when the Scriptures so plainly teach that divisions among Christians are wrong. Carnal reason may suggest that each one has a right to his opinion, failing to see that it is not a matter of opinion, it is to know "What is truth." And truth or the Word which was sealed by the blood of Jesus, teaches but the one way.

May none of us waste this precious time, and lose the opportunity of seeking and knowing what truth is. The time is short. "Be ye therefore ready." This then is Truth—"to know thee, the only true God, and Jesus Christ whom thou hast sent."

Lancaster, Pa.

J. K.

A SURE FOUNDATION

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19.

The Apostle Paul exhorts to constancy and perseverance in the faith. The writings of the Prophets and Apostles teach us that our happiness from communion with God and one another depends upon our faith.

Christ's spiritual reign began on the day of Pentecost, when the hearts of those who believed were purified by faith and became possessed of the Holy Ghost. Christ became their spiritual Prince and they his subjects, ruled by his Spirit and word. The importance of this relation to Christ should occupy our minds in the building of our spiritual house. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

The New Testament teaches plainly that the Church of Christ is one united body and not a sect, and is the same in faith and practice wherever it exists; it enjoins upon the ministry the respon-

sible duty of laboring without respect of persons to keep the Church pure and in love and unity. It teaches a non-worldly life. Christians are chosen out of the world; they do not conform to its vain fashions and idle pastimes, which only tend to gratify the carnal nature.

In the days of the Apostles some of the disciples evidently did not earnestly contend for the faith which was once delivered unto the saints, but, through neglect of duty, followed their own pernicious ways and departed from the faith. Paul said of Hymenæus and Philetus, "Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some." Well could the Apostle Paul, who spoke as an ambassador in Christ say, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." "Now ye are the body of Christ and members in particular." 1 Cor. 12: 27.

As Christ is the head, the whole body of members under Him will act unitedly, as our physical members act in agreement under our physical head. In this illustration the human body is made a type of the Church of Christ, which is not divided. When believers disagreed in doctrine it was considered a very serious matter by the Apostles, and was severely reprovèd.

The present divided sentiment in religion is evidently not from Christ. A minister of the Gospel is under a solemn charge to teach by a good example, and by faithful obedience to all the commandments of the Lord Jesus. If he neglects his duty he may comfort his people in their sins. There are many intelligent, naturally honorable, and worthy men who teach that it is immaterial as to which church or denomination persons belong since they all are

working for the same end; if they are only sincere, then they are good Christians. Such teaching is contrary to sound doctrine, and encourages divisions. The Apostle writes, "Mark them which cause divisions and offences contrary to the doctrine ye have learned and avoid them." Rom. 16: 17.

The prophet Isaiah writes concerning the solemn assembly of the Jews, how they offered sacrifices and burnt offerings, and spread out their hands toward the Lord, and raised their voices in solemn prayer; yet the Lord declared he would not smell into their solemn assemblies; and when they spread forth their hands, he would hide his eyes from them; and when they made many prayers, he would not hear. Isaiah 1: 11-15. Why did the Lord reject their service? It was not because they were not zealous in worship, but on account of their disobedience. Just so it is at the present time. Our Savior in His Sermon on the Mount said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Canton, Ohio.

A. F.

TEACH ALL NATIONS—TEACH EVERY CREATURE

Attention is frequently directed to this last of Christ's commands: Teach all nations—Teach every creature.

It is quite evident that the Apostles were not impressed with this command as people generally are at the present time. Many claim that unless the Gospel is preached to the heathen nations, they will be lost and their lives will be required of us who have the Gospel.

Soon after Jesus entered upon His mission, He commissioned the Apostles to preach, saying, "Go not into the way

of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." Mat. 10: 5, 6. This command is confined to the lost sheep of the house of Israel, and not to all Israel.

From the time the covenant was made with Abraham, his posterity, the Jews, were especially favored and blessed when they were obedient, but God made no favorite of them when disobedient. Every transgression was punished.

From an early age there was knowledge of salvation, and as the Jews realized their favored relation to God, and that separation from all heathen nations was demanded, it is not strange that they concluded that salvation was alone for them.

But why were not the Apostles impressed with the command, "Teach all nations" as they were with the commands pertaining to the ordinances, and keeping the Church pure? Was this command to be observed literally, or was it to serve the Apostles in another way? If this command was to be observed literally, could we not conclude that it was fulfilled on the day of Pentecost when devout men, out of every nation under heaven heard the message?

In Col. 1: 23 Paul said, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which we have heard, and *was preached to every creature which is under heaven.*" Here we notice that the Gospel was preached to every creature at the beginning of the Christian era, and it then follows that all mankind at that time stood in the same relation to God, which evidently the Apostles did not comprehend for as yet they were preaching the word to none but unto the Jews only. Acts 11-19. They were yet faithful to their traditions and their belief. Peter's intercourse with

Cornelius was sufficient to convince the Apostles that salvation is not alone for the Jews—"But in every nation he that feareth Him and worketh righteousness, is accepted with Him."

Paul said, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

The grace of God, the spirit of God, the word of God, and the spirit of Christ are synonymous terms. The Spirit of God was first made manifest in its full power on the day of Pentecost and many who heard the preaching of Peter were moved to ask—"Men and brethren, what shall we do?" The reply was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

They did not all repent, but not because they did not all hear. In Romans 10: 18 Paul asks, "But I say did they not hear? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

From these Scriptures we can readily conclude that the literal phase of the text has been fulfilled, which is further confirmed by Paul in Romans 2: 13-16. "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

The prevailing missionary opinion is, that the heathen must hear the word of God preached before he can be saved. Can this idea be sustained by Peter's conclusion during his interview with Cornelius? Peter knew that "it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation"—and before his vision he no doubt thought that it would be far worse to preach to such an one.

Cornelius had not had the Gospel preached to him till Peter came, but the grace of God which appears to all men appeared to him, and he heeded it which led him to prayer, and his prayer was answered.

Can we not conclude from these Scriptures that if the heathen nations follow the light that is revealed to them, that that is all that God will require of them. When the prayers of Cornelius were heard and his alms ascended to God as a memorial, before Peter preached to him, was he not in a saved state? Yet God required something additional from him. It was through him that the Apostles were convinced that the Gospel was to be preached to every creature that desired to hear it.

If the heathen nations do not have the revealed word, yet they have the grace of God, their thoughts, and their conscience, and if God should require more of them than the obeying of these, will He not make a way for them as He did for Cornelius and the Ethiopian Eunuch, since He is no respecter of person?

Lemoyne, Pa.

J. I. M.

WALKING WITH GOD

By his fall and disobedience Adam broke covenant with God which separated him from fellowship with his

Creator, and thereby he brought himself and all his posterity into an estate of sin and misery. Yet man remained conscious of a responsibility to God.

About the time of the birth of Seth "men began to call upon the name of the Lord." Gen. 4: 26. It is declared that "Enoch walked with God and he was not; for God took him." Gen. 5: 24. Apparently some were exercised by the order and harmony God had brought out of chaos in the visible creation, leading them to believe and reverence God by a disciplined and well regulated walk which was acceptable at that time, as God did not require more of man than he was able to fulfil.

The Apostle Paul testifies that "Enoch had this testimony, that he pleased God, and by faith was translated that he should not see death." Heb. 11: 5. Enoch was the seventh from Adam, and a type of Christ, in whom alone can be found perfection. A type reminding them of the promise given to Adam of a Redeemer, through whom full reconciliation and fellowship with God would be restored. His translation may have been a figure of Christ's resurrection. Enoch's well regulated walk and his translation evidently was a source of judgment and condemnation to the lineage of Cain, and all those that led ungodly lives.

When men began to multiply it is said, the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. Their children became mighty men and wickedness greatly increased. A condition similar to that which exists at the present time; the worldly educated are endeavoring to compromise Christ's teachings and by their influence the natural mind is readily captivated. This great confusion is caused by walk-

ing in opposition to God. God showed His displeasure in the former age by destroying the whole human race save Noah, his sons and their wives. Gen. 6: 9.

After the deluge men were subject to a covenant of works, and by walking in the Lord's statutes and keeping His commandments, they were blessed naturally, but if they walked contrary to God they were severely punished. Lev. 26.

The prophet Isaiah foresaw the ushering in of a new era, namely that of Christ and His kingdom. He declared, "The people that walked in darkness have seen a great light. . . . For unto us a child is born. . . . The Prince of Peace." Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12. The prophet declares that "It is not in man that walketh, to direct his steps." Jer. 10: 23. By faithfully following Jesus it is revealed unto us that we of ourselves are altogether unqualified and unable to walk in His doctrine of love and peace; that we are dead in trespasses and sins; and that, "like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4. "He that saith he abideth in him ought himself also so to walk even as he walked." 1 John 2: 6.

In His walk Christ manifested nothing but love toward all men even to those that caused Him the greatest of suffering. His teaching is "love your enemies," "do good to them that hate you." "He that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2: 11. Not only will we walk in fellowship with God, but also

with all those who are of God, who walk not after the flesh but after the Spirit, "For if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

They that walk in the light possess the Spirit of Christ and by one Spirit are baptized into one body, namely the Church or bride of Christ. As light and darkness have no communion, so members of the Church walk separately from all unsound doctrine. As the Church or bride shall be arrayed in linen, clean and white, she is to withdraw from every brother that walketh disorderly.

To walk after the flesh is to be guided by the desires of a corrupt nature, but to walk after the Spirit and with God is to be led and guided by His counsels and the motions of His Spirit, which regulate and order our conversation according to the rule and direction of His word, and enable us to live in sweet communion with God, having a lively sense of His presence, endeavoring above all things to please Him and to be approved and accepted of Him.

Let us bear in mind that in this Gospel age more is required of those who walk with God than was required of Enoch in the antediluvian age. Yet if we submit ourselves unconditionally to Christ, all things required can be done by His help, for He is our wisdom, righteousness, sanctification, and redemption. "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1: 1.

Baden, Ont.

H. G.

SPRING'S PROMISE

Bright Spring, with its promise, is with us
again;

Old Earth, so long fettered with snow,
Has cast off her shackles, and thrown them
away,—

(As our shackles of sin, we must throw.)

Symbolic of spring is God's goodness to us:

He breaks down the barriers of snow,
And warms our cold hearts with the sunshine
of love.

So the good seed, He planted, may grow.

Those seeds, lying buried so deep in the heart,
Shall take root and bear fruit, evermore.

All honor to Jesus, our Savior and Lord,

Who came upon earth to restore

The lost and abandoned. Death's stronghold
He broke,

Saved us from the fetters of sin:

Then, let us rejoice, and give thanks unto Him,
And pray to be cleansed from within.

O, tears of repentance! O, swift, cleansing
flood!

Our hard, ice-bound hearts yield to thee!
They've broken the bondage; we're saved
through His blood

Shed for us, on stern Calvary's tree.

So, quickened to life, like the earth in the
spring,

And clothed in bright garments of light,

We shall rise to enter His Kingdom with Him,
Redeemed from Death's pitiless night.

Shippensburg, Pa.

M. E.

THE UNITY OF THE CHURCH

Christ compares himself to the vine, saying: "I am the vine, ye are the branches." In 1st Cor., 12th chapter, Paul compares the Church to our natural bodies, saying, "For as the body is one and hath many members; and all the members of that one body being many, are one body: so also is Christ." In the 27th verse of the same chapter he says, "Now ye are the body of Christ and members in particular." Every one knows how closely our members are united in our bodies; and if the members of Christ's Church are His body, how close the union.

In Ephesians, 5th chapter, 30th verse, Paul writes, "For we are members of His body, of His flesh and of His bones;" and in the 4th chapter, 15th and 16th verses, "Which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." Here the Apostle expresses in plain words this spiritual unity. He also writes to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and to the Ephesians, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord in whom ye also are builded together for an habitation of God through the Spirit."

The temple of Solomon was a type of the Church and the stones in the walls were typical of the members in the spiritual temple, Christ's Church, whom Peter calls "lively stones." "Ye also as lively stones are built up a spiritual house or temple." The stones in the literal temple were dressed into proper shape so as to fit together. "There was neither hammer nor axe, nor any tool of iron heard in the house while it was in building." 1 King 6: 7. This comparison of the Church with the temple shows how the living stones are fitted through the power of the Spirit of God to be joined together so closely that no breach can exist. This unity was confirmed by Christ when he prayed in behalf of His disciples and their followers. "Neither pray I for these alone but for them also which shall believe on me through their word; 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 know that thou hast sent Me." John 17.

The Apostle John also expressed the same idea: "He that dwelleth in love, dwelleth in God and God in him." This union is effected by the Spirit as Paul teaches, "By one Spirit are they all baptized into one body." Christ is the head of the body, the Church, which illustration emphasizes the complete union between Christ and the members of His Church. They receive their spiritual life from the Head like the branches derive their vitality from the vine.

Christ's high priestly prayer for unity was offered not long before His agony in the Garden of Gethsemane soon to be followed by His crucifixion, and no doubt He believed His prayer was heard. He expressed His belief that His prayers were heard on the occasion when He raised Lazarus from the dead; "Father I thank thee that thou hast heard me; for I know that thou hearest me always." His prayer for unity among His followers was answered on the day of Pentecost by the outpouring of the Holy Spirit upon the apostles and upon those who believed on Him through their word.

To add further proof that believers are united in sentiment read 1 Cor. 1: 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment." The Scriptures do not countenance divisions.

All regenerated souls are led by the Spirit of God and by It are baptized into one body. Water baptism is but the sign or seal of a good conscience

toward God as the Apostle Paul teaches, and is the initiatory rite signifying entrance into the united visible Church on earth.

Medway, Ohio.

C. F. G.

THE ORDINANCE OF COMMUNION

We should contemplate the meaning and import of this service. The feast of the Passover which Jesus celebrated with His disciples was commemorative of their deliverance from bondage in Egypt, when God passed through the land and slew the first-born of all the Egyptian families, and of their flocks and herds, to make it convincing that He was God of His people, and had authority and power over all things. The Israelites escaped that destruction by obedience to divine commands, manifesting their faith and the fact that they were a separate people. Even though they were born Israelites, if they had not obeyed God's commands they would not have escaped. The Egyptians were not commanded to mark their houses as the Israelites were, and if they had done so, God would have known their imposition, and they would still have not had the blessing of immunity. Jesus instituted a new ordinance at the opportune time when the Jews, the literal Israelites, even the descendants of those delivered from the Egyptian bondage, were bitterest against Him.

The Communion service is somewhat similar to the feast of the Passover, only the Passover was commemorative of a natural event, while the Communion service is commemorative of a spiritual event. Christ has become the Passover to us as the lamb of the Israelites was to them; the lamb that was slain was a perfect lamb so also Jesus was

perfect. The blood was placed where it could not fail to be seen, on the lintels and side-posts of the doors, but not on the threshold where it would be trodden on. It is not sufficient that Jesus has been sacrificed for us, but we must bear about the living witness and testimony that it may be known not only by the Lord but by all men with whom we come in contact in every-day life.

The Israelites were commanded to teach their children when they asked, "What mean ye by this service?" that they were bondmen in Egypt and by a mighty hand were delivered, and that it was a service commemorative of that deliverance. The Christian for whom the Lamb of God was slain is also to observe a commemorative service and to let it be known to all men that he is partaker of that deliverance from the bondage of sin. He will testify to this deliverance by a chaste walk and life, by separating from the unprofitable life of self, and also from all worship that is not in full agreement with the teachings of the Savior.

As the Egyptians were not the people of God they were not commanded to observe any of the duties of the Israelites, nor was God pleased or honored if they did. "Unto the wicked God saith, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and eastest my words behind thee.'" Ps. 50: 16, 17. Those who are not willing to obey all the teachings of Christ are not His people, and therefore they are not under the same obligation as His people, nor are they under the promise.

Christ's followers are a peculiar people, drawn and held together by the strong bonds of love, a united body, and that are zealous of good works. They testify to this unity in the com-

munion service. It signifies the unity of all who partake of it, unity among themselves, and between themselves as a body and Christ. If that unity does not exist the profession of it is vain, and to partake of the emblems would be eating and drinking "damnation unto themselves, not discerning the Lord's body." 1 Cor. 11: 17-30.

The lamb for the Passover was to be a perfect lamb without blemish; if any less perfect had been allowed or accepted, it would have led them to bring for sacrifice such as they held in little regard, and retain for themselves those that had more value. As the lamb was to be a perfect one, so is Jesus, the Lamb of God, perfect, and His work of atonement is also a perfect work. As the sacrificing of animals is now past since the law has been fulfilled, the believers are called upon "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5. Such sacrifices embody a willingness to give our best efforts and services, all our affections to Him, for He says, "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.

Landisville, Pa.

C. S. N.

THE OLD AND THE NEW

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17.

Even the most casual reader of the Bible cannot fail to notice the difference between the conduct of Old and New Testament believers. In the Old we read much of strife, war, bloodshed, justice and equity. The marriage relation was lightly regarded, some men having many wives and concubines, with

privilege of "putting them away" for trivial causes. Many incidents are recorded where the patriarchs or their descendants manifested what we would call cruelty, folly or wickedness and yet their actions apparently were not reproved.

In the New Testament we read of love, peace, self-denial, non-resistance of evil, passive submission to insult and injury, and separation from the worldly life. How can we account for the contrast? Has God changed? and if not, why does He at one age of the world forbid what He had at other times allowed?

Pages could be written in answering this question: the subject is so vast, and yet it is simple. It is very necessary that we know the answer, and that we rightly distinguish between the Old and the New, otherwise the "veil of Moses" is still over our hearts, and we cannot receive the glorious light of the Gospel. Undoubtedly the failure of religious leaders to rightly distinguish between the Old and the New dispensations, between the Law and the Gospel; between the Kingdom of Christ and the kingdom of this world, is one of the causes of the great disorder in the religious world to-day.

God is eternal, unchangeable, holy, just and righteous and before Him no sin can stand unrepented of. Sin is anything contrary to His will. Adam's sin consisted in partaking of the forbidden fruit in the Garden of Eden contrary to God's command. The penalty was banishment from his happy home; and the consequence was the entrance of guilt and sin into his soul, separating him from communion with his Maker. Thus spiritual death passed upon all of Adam's posterity, with no means of restoration; only by faith in God's promise that He would send a Deliverer could comfort and hope be had.

For many centuries man had no certain rule of conduct but his obedience to such commands as God gave was counted for righteousness. We note that God has always insisted upon obedience, although never requiring of man more than he was able to do. Man was then under hardness of heart, having lost the principle of true love through the aforementioned transgression. He was not morally capable of returning the love God bestowed upon Him. He had natural affection, such as love for children and parents, and was disposed to deal kindly with those who dealt kindly with him. But the spiritual powers of the soul were paralyzed, and man was a poor, fallen creature.

Through Moses, who led the Israelites out of Egypt, the Law was given, written by the finger of God upon two tables of stone. This Law, the Ten Commandments (Ex. 20), was given that the "offence might abound" (Rom. 5: 20), that is, that man might be more painfully conscious of his lost condition. The first of the Commandments, requiring perfect love to God, was alone sufficient to humble every descendant of Adam, because there was none who could fulfill it. This Law revealed the holiness of the Creator, and the depravity of the creature. Its outward effect was to maintain order and morality among the Jews, but the inward effect was to bring a conviction of complete helplessness.

In connection with the Ten Commandments many moral precepts and ceremonial laws were given, covering specifically almost every situation that could arise. Sacrifices, burnt offerings, feasts, observance of days, circumcision, washings, cleansings, and many other commands were enjoined. The basis of the Law was justice and equity—"eye for eye and tooth for tooth," the punish-

ment always being fitted to the offense.

We observe that, as time passed, many of the Jews lost sight of the true purpose of the Law. Instead of being impressed with their need of a Redeemer, they trusted in their observance of the outward commands of the ceremonial law, to which they added many traditions and customs of their own invention. This is especially noticeable among the leaders of the people, the learned men, scribes and Pharisees, who trusted in themselves that they were righteous, because they kept the Sabbath, gave tithes, made long prayers, fasted often, and honored the tombs of the prophets; but they omitted the weightier matters of the Law, judgment, mercy and faith. Matt. 23: 23.

Hence, when the Deliverer did come, it was to a nation covered with gross darkness, which did not see the need of a Savior. Comparatively few were awaiting the proper fulfilment of prophecy, and were able to discover that the meek and lowly Jesus was indeed the Son of God. The majority of the people awaited a Prince, to sit on the earthly throne of David and restore the lost glory to the kingdom of Israel. They had lost sight of the great lesson of the Law—that they needed a spiritual renewing. Does it not become plain to us that the Kingdom of Jesus Christ must needs be a spiritual kingdom, if it is to have the desired effect in the hearts of men?

Jesus so clearly defines the difference between His mission and that of the Law in His Sermon on the Mount (Matt. 5). He declares that His Kingdom is ruled by love; not only love to God and our neighbors, but even to our enemies. Here is a proof that He brought about the restoration of the lost principle, because He could not expect His followers

to walk in such love, unless He gave them power to do so. O, blessed liberation! now can be attained that which many died in the hope of seeing, a return of the love of God shed abroad in the heart! None under the skies of Heaven could fulfill that broken Law, nor appease the wrath of God resting upon a sin-stricken world. But Jesus, coming from Heaven, became flesh and dwelt among men, obeyed every jot and tittle of the Law; paid the original debt by His death; freed the captives who had died in anticipation of His coming through faith; left a perfect example, and arose triumphant to the Father. He thus became the "end of the Law for righteousness to everyone that believeth." Rom. 10: 4.

In our unconverted state, we stand exactly where the Jews did at Christ's coming. There is this exception: Jesus having died and expiated the sin of Adam, we are not accountable for the original sin of man. The infant is a fit subject for Heaven, being without guilt although it is not eligible for membership in the visible Church, because it cannot *believe* in Jesus. But when we reach the age that we can discern between good and evil, when we are visited by the grace of God, and find the desires of our flesh are contrary to the promptings of this grace, then we become guilty sinners.

The grace and spirit of God strives with us; the Law of God convicts us of sin, and will, as a schoolmaster, bring us to Christ if permitted to do so. At this point many stumble, resisting the work of the Law, and hardening their hearts until they become reprobates, destitute of desire to serve God. Others, like the scribes and Pharisees, will seek comfort in the observance of religious rites, joining a religious organization, trusting in baptism, charitable acts or a

moral life. It is possible to come so far as repentance, or to John the Baptist, who stood between the Law and the Gospel, and yet fail to come to Christ. The doctrine of Jesus being contrary to our natural desires we may stumble at His Word, being disobedient. Until we resign our hearts wholly to Him, the veil of Moses is still over our hearts, and we are under the Old dispensation. No matter how earnest we may be in our efforts to perfect ourselves in holiness, we are still without promise.

Christ revealed the last will and testament of the Heavenly Father, sealing it with His own blood. This is the New Testament, wherein is revealed the true purpose which God had in view for man in the beginning. All that is in the Old is of a prophetic nature, foreshadowing the better things to come; types and shadows, understandable not by the carnal mind, but by the spiritual mind; records of events which serve as examples and warnings to the believer in the Gospel age. The Holy Spirit has now come as a real and abiding presence, but is available only to those who exercise a living faith in Christ Jesus. When we attempt to impose some of the principles of His doctrine upon an unconverted world, there will surely be confusion. The New Dispensation effects an inward work, a spiritual rebirth, and this effect cannot be attained by any works of righteousness.

Having submitted to the crushing power of the Law, the penitent sinner is brought to the feet of a merciful Savior. This is the supreme mystery of the Gospel: that man should be taught his true condition and made to marvel that Grace is within his reach. Seeing that in his flesh "dwelleth no good thing," he can unceasingly glorify God alone for the gift of salvation, and thus God can be honored, as intended.

Christ's followers, having received His Spirit will be meek, inoffensive, kind, patient, apt to teach, but not contentious. Good works will be manifested as a proof of their faith, but they will not seek merit in them. No, the Gospel goes deeper than that. Jesus, in His Sermon on the Mount, shows that, if we restrain ourselves from yielding to a sinful prompting, and yet cherish the prompting, we are as guilty as though we had committed the act. It is purity of heart and motive that God desires—a daily crucifying of the evil impulses of the heart by the power of faith and love.

Love is the greatest Christian virtue, the possession of which will draw us together in unity; the mark of discipleship. Strife, bitterness, pride and envy will be purged out. Divorce will be unknown among true believers, for the primitive marriage relation is restored. Matt. 19: 8. In all things the follower of Christ will endeavor to please His God, by diligent obedience to all of the teachings of the New Testament. He will not reject any as unnecessary, or impracticable, for he learns by experience that they are all profitable, and that one who truly loves and fears God will not trifle with His Holy Word.

This new relation, prevailing since the time of Christ, will continue to the end of time. He will then come to judge the living and the dead. Those who have entered the new relation will gain entrance into Heaven to enjoy in its fullness the bliss and glory of which their earthly awakening was but a brief foretaste. Those who have failed to come out of the old kingdom into the new, no matter how commendable their good works, will be told, "Depart, I never knew you."

Beloved readers, where do we stand?
Stevensville, Ont. W. I. T.

BRIEF NOTES

With the forces of nature which have been dormant for a season, again springing into growth, beauty and usefulness, our faculties, too, take on renewed interest and activity. There comes with it the urge to plant the seeds, the trees and vines, and all manner of plants from which we later expect to reap the fruit or to admire their beauty.

With all the interest and appreciation that centers therein in a natural life, it is, however, only in Christian living that the fulness of beauty and glory in the springtime conditions can bring the highest appreciation and enduring benefit to ourselves, as well as an acceptable offering of praise and glory from us to the great Creator, the God with whom we would then desire an ever closer walk, in ever greater humility and self-abasement.

* * * *

Our deepest yearnings and most earnest prayers may often be strangely answered, as in the case of Paul, who, when his wish was granted to go to Rome, went there as a prisoner in chains.

Through the privileges granted him there, came opportunities to accomplish the ends which, under conditions of personal freedom might never have been accomplished. Even the locking of Roman soldiers to the other end of his chain, became a means to proclaim to them the truth and to make converts who would carry the Gospel message to every province of the empire. While in bondage he wrote to his brethren those instructive epistles which have gone on record to extend their influence for good, everywhere through the ages.

Many of us have our "chains," though they are not literal ones; yet under them we have incentives and opportunities to do, what under conditions

more directly in accord with our desires we might never be able to accomplish. Our very "chains" by which our personal freedom is restricted, are often the means through which God has chosen to accomplish His purpose. But we are required to submit ourselves humbly under them, with implicit faith and trust in Him as the directing head able to order wisely the important events in our lives. So our earthly chains may be the source of power to accomplish that which will promote His honor and glory, and our happiness here and hereafter.

* * * *

In recounting Paul's journey from Caesarea to Rome, Luke gives what has been called "the most interesting and thrilling account of a voyage that man has ever written." It contains one of the finest illustrations of the value of an implicit faith and trust in the Lord, a faith and trust which were always manifest through the "two whole years," when he was constantly preaching the Kingdom of God and the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

* * * *

Upon that perilous voyage, when the shipmen were about to flee and abandon the ship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." This remarkable incident and Paul's instructions may serve as a lesson to impress us with the need of abiding in the spiritual ship which will outride every storm upon life's oft-troubled sea, and only in this ship shall we finally anchor safely in the peaceful harbor.

* * * *

The Prophet long ago declared "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." The demands of justice, however, as a divine attribute

could only be satisfied in the sacrifice made by the Savior upon Calvary. When He had fulfilled its demands a new dispensation of love and mercy was ushered in. Under this dispensation, we will not demand justice from others and our own acts will be controlled by the Spirit of love and forbearance. Our Savior has taught us by example; when He was despitefully treated He prayed, "Father forgive them, they know not what they do."

Led by His Spirit we can "love mercy," and with the abiding consciousness that through so precious a sacrifice our sins and shortcomings have been atoned for, we will ever strive "to walk humbly with our God."

QUESTIONS AND ANSWERS

Q. Is it possible for truly enlightened persons to fall from grace?

A. Yes, if it were not so the Scriptures would not abound with warnings to those who are in grace to watch and pray that they do not consent to false doctrine, nor yield to temptations. A truly enlightened person may fall from grace by becoming luke-warm, careless and indifferent, or by compromising with the world or consenting to the many devices of Satan; yet all Satan's devices will fail as long as the truly enlightened remain in Christ where they are secure.

Q. Should Christians give tithes?

A. While we are not commanded to give tithes under the Gospel, it is reasonable that those who are blessed with this world's goods, should freely give of their abundance for the relief of the unfortunate, also for the spreading of the Gospel wherever opportunity offers. Those of moderate means should give as the Lord may bless and prosper them. Christian ministers will freely give their time and talents to the service of the

Lord; and, where necessity requires, assistance will be freely given by the laity for their support, but we have no Gospel ground to say that Christians should give tithes, which would be one-tenth of their income.

Q. Why did Paul appeal to Caesar, when he was preaching a doctrine of non-resistance?

A. The accusations brought against him were false and he knew he would not receive justice at Jerusalem and, since he was a free-born citizen of Rome, it was his privilege to appeal to Caesar—"I stand at Caesar's judgment seat, where I ought to be judged . . . for if I be an offender, or have committed anything worthy of death, I refuse not to die, but if there be none of these things whereof these accuse me, no man may deliver me unto them, I appeal unto Caesar." Acts 25: 11. He offered no resistance to the authorities at Jerusalem or at Rome but used the privilege granted him of being wise as a serpent and harmless as a dove.

Q. What is the function of the Urim and Thummim?

A. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord." Exodus 28: 30. The literal signification of the words is, "light and perfection, or the shining and the perfect." According to another authority it signified, "judgment and doctrine." It consisted of engraved gems placed in their proper positions in the breastplate. It was one of those mysterious, sacred emblems commanded to be worn by the High Priest, and to be consulted as an oracle when making petition to God, or asking counsel of Him. Impressing us that God in His purity and holiness could not have been appealed to individually even by the High Priest.

Urim and Thummim may typify the Holy Ghost, for it is through this medium that God makes known His will and counsel to His saints, and imparts wisdom and power. There is no evidence from sacred history of the consulting of the Lord by this medium after the building of the Temple by Solomon to the time of its destruction; and after its destruction, it was never restored to the Jews again. Whatever it might have signified, it was one of the many mysterious commands or requirements under the Law, of which Christ fulfilled every "jot and tittle"; for He is the "Mediator of a better covenant, which was established upon better promises." Heb. 8: 6.

PRECIOUS JESUS

What a comfort Jesus gives us
 When we to His bosom flee;
 "Come to Me, ye heavy laden
 Come and from your sin be free."

This our comfort, Jesus knows us;
 He has trod the path we tread,
 Knows the trials that befall us,
 He has suffered in our stead.

O! to think of Jesus pleading,
 Pleading at the throne above;
 For our failings interceding,
 Precious Jesus, God of love.

Give us, Lord, a faith victorious.
 Guide us on our homeward way;
 Help us reach the haven glorious,
 There to find eternal day.

Waynesboro, Pa.

A. S. F.

THE RESURRECTION

The resurrection of Christ is the most important event recorded in the Gospel; it was the consummation of the great plan of salvation. Hence, the Apostle declared, "He was delivered for our offenses, and raised again for our justification." Jesus, the promised Messiah, was

sent to open the way to the Tree of Life, and to restore the divine life lost by the fall. In His resurrection we see evidence of divine power, prophecy fulfilled, His character vindicated, His work finished, and a future state provided.

The disciples who came to the sepulchre expecting to find the body of Jesus were disappointed. The angel said, "He is not here; for He is risen as He said." "Why seek ye the living among the dead?" The sepulchre is a place for the dead. The dead and the living can not dwell together. Those who are spiritually alive will desire the fellowship of those that are risen in newness of life, who have set their affections on things above.

The Apostle declared, "Without controversy great is the mystery of godliness." 1 Tim. 3: 16. The work of salvation which was fully revealed through the Spirit, or grace of God after His resurrection and ascension to the right hand of the Father appeared to be a mystery and caused much controversy. All the prophecies and all the burnt offerings and sacrifices observed prior to His coming which were types and shadows, pointing forward to the great sacrifice which the Son of God offered for the sin of the world, were all fulfilled and He was then the Mediator of the New Covenant.

At the grave of Lazarus Jesus wept, not for his death, but for the lack of faith and the unbelief of those that stood by. Martha and Mary believed in the resurrection at the last day. But the Savior told them, that He is the resurrection and the life: "He that believeth in me, though he were dead yet shall he live." This circumstance may have a deeper meaning. This death, resurrection, and the renewed life, very strikingly represent the change of heart that

every soul will experience by rising from the dead state of sin to that new life in Jesus Christ.

By His resurrection and ascension to the Father, He established a kingdom which shall have no end. "He shall order it, and establish it with judgment and with justice from henceforth even forever." Isa. 9: 7. He established this kingdom through sacrifice and love. Through love for a lost world He submitted to the cruel death of the cross, and now His Kingdom is ruled by the scepter of love.

After He had risen, He proclaimed his authority and power to his disciples: "All power is given unto me in heaven and in earth." Matt. 28: 18. He gave the promise that if they were obedient, He would be with them always, even unto the end of the world.

All are now invited to come and share these blessings; but we must first die to self and be buried in the grave of repentance. The stone that lay upon the Savior's tomb was great. The question was asked, "Who shall roll us away the stone from the door of the sepulchre?" but when they looked, they saw that the stone was rolled away. This stone may represent our guilt and condemnation, but Jesus who is risen will remove our guilt and resurrect us from dead works to serve the living God. It is said, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. To have part in the first resurrection we must forsake sin and our former life, and receive the Spirit and mind of Christ. Such souls shall reign with Christ during the full day of grace, whether it be a day, or a thousand years and they have the promise of eternal life.

The Apostle says, "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away, with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3: 10, 11.

God's children are chosen out of the kingdom of this world. Having part in His death and resurrection, they have set their affections on things above.

Lancaster, Pa.

E. J. T.

RESPONSIBILITY

Man's responsibility is in proportion to his knowledge and opportunities. Yet all men are responsible to God. The heathen, as Paul states in Romans 1st and 2nd, without law are a law unto themselves. The knowledge of God which they have by nature leaves them without excuse. Though they failed to glorify God and lived in wickedness, they knew the "judgment of God, that they which commit such things are worthy of death."

In the earliest age God chose a people whom He commanded to live separately from all other nations in order that they might be kept from idolatry, and that belief in the one true God and faith in the promised Messiah might be maintained. Out of Egypt with its numerous deities and its nature worship, He led His people unto the bare rocks of Sinai. With nothing to interpose between them and God except the manifestation of His glory, He gave to Moses

the Law. In it God speaks and says, "I am the Lord, thy God," reasserting the idea of the one Eternal Being, independent of all created things.

The law was the clearest revelation that had yet been given to mankind. Aside from the moral duties it enjoins, it reflects the holiness and justice of God, and reveals the true relation of man to his Maker. It is a discernor of the thoughts and intents of the heart and uncovers the hidden motives of the soul. In the light of its righteousness we are undone. As Adam, hiding in the Garden, when the Lord called, "Adam, where art thou," answered, "I heard thy voice but I was afraid," so men quail before it. Although it is a ministration of condemnation it yet points to Christ, the One who was promised long before it was given.

As God more fully revealed Himself man's obligation to Him became greater. He not only gave the law, but to His people He sent the prophets, whose words have been an inspiration in every age. They directed into right ways, aroused to duty, and warned of dangers. Above all, by Divine inspiration, they foretold concerning Jesus, the Messiah, proclaimed the promises and mercy of God to the faithful and declared His judgments on the disobedient.

Yet the people were stiffnecked, and for several centuries the voice of the prophets had ceased until John, the forerunner of Christ, appeared. It was said of him that he was a bright and shining light; "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make His paths straight.'" His mission was to awaken the conscience and make men sensible of their sins. He did not say smooth things—he spoke of the wrath to come; of the axe laid unto the root of the trees; of One whose fan was in His hand, who would

thoroughly purge His floor, gather His wheat into the garner, and burn up the chaff with unquenchable fire. He preached repentance, and pointed out the "Lamb of God who taketh away the sin of the world."

In the last period of time Jesus came as the "true Light which lighteth every man that cometh into the world." Made in all things like unto us, sin excepted, He taught by example and precept how we ought to live. He revealed the complete will of God, and had the testimony of the Father: "This is my beloved Son; hear ye him."

He was the manifestation of God's love for man. Although "all things were created by him and for him" He voluntarily bore the reproaches and insults of men, and heard them cry, "Crucify him, Crucify him." For the sins of the world, His pure and guiltless soul was in travail. He trod the winepress alone, and of the people there was none to help. His agony in the Garden of Gethsemane and on the cross, forsaken of God, was for the reconciliation of God and man.

His sacrifice establishes the authority of God's Law, which was broken by us, but fulfilled by Christ; it proves that the penalty for sin and transgression is inevitable, "for Christ also hath once suffered for sins, the just for the unjust;" and it teaches that for us the only hope of salvation is through living faith in Him. Realizing in part the meaning of the suffering and death of Christ and the everlasting distinction between right and wrong, we are convinced that what Christ in love told us of the future judgment on the wilful sinner and disobedient is true.

Since the sacrifice was made for us at so great cost, we cannot estimate fully the obligation it imposes. Well could the Apostle say, "If the word spoken by

angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" The great sin today is the rejection of Christ.

Considerations such as these awaken a sense of our responsibility, and bring home to us the question whether we stand on the Lord's side, willing to forsake all for Him, or whether we are unwilling, and are yet influenced by the great Adversary of God and our souls, "the spirit that now worketh in the children of disobedience." "No man," Jesus said, "can serve two masters." For "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

M. H. M.

Lancaster, Pa., R. D. No. 7.

DISCIPLINE

Discipline denotes the act or art of teaching, instructing, and training the mind and manners. It also implies the rule, order or method of government; the method or rule for maintaining order and regularity. It is, therefore, much employed in the world to promote efficiency in the varied vocations and professions which persons engage in. It is also much used in social and political affairs. We desire, however, to consider discipline as to whether it is essential to acquire salvation, and in its relation to the Church.

Salvation is a revelation from God, it is a gift; for the Apostle says: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Some modern thinkers claim that religion is evolutionary in character; that it is only attained by gradual

training, or evolved step by step until fully developed in the soul. This is carnal reason, for the word of God teaches the contrary.

True religion embraces love and obedience to God and is often revealed suddenly to willing, penitent persons, and does not require a lengthy process of discipline or training. Christ said: "Ye must be born again," and the Scriptures define salvation as a "resurrection from dead works to serve the living God." Either operation does not depend upon training, but is often accomplished in a very brief time. Notably the conversion of Paul, the jailor and his family, the thief on the cross, and many others.

The first step in attaining salvation is repentance, the second conversion, and this condition is only possible by a willingness to obey the grace of God, and believing in Jesus who imparts eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. Regeneration is a mysterious work of God in the soul and is not dependent upon any preparatory work of our own, system of training or discipline.

Salvation, therefore, cannot be attained by worldly wisdom or a literal knowledge of the Scriptures. We might know the Bible from Genesis to Revelation, and yet have no spiritual conception of the plan of salvation. The Apostle wrote of some "who were ever learning but never able to come to the knowledge of the truth." 2 Tim. 3: 7. Literal knowledge only condemns, "the letter killeth but the spirit giveth life." It is good to know the law and lead a moral, honest life, but this does not justify us before God. "The law is our school-master to bring us unto Christ, that we might be justified by faith; but

after that faith is come, we are no longer under a school-master." Gal. 3: 24, 25.

All regenerated souls are united in doctrine and are in fellowship; they have the mind of Christ and constitute His Body or Church. They love each other with pure hearts fervently, and labor together for mutual encouragement, safety and edification.

Now, what constitutes church discipline? Does the Church formulate by-laws, dogmas, and rituals to be observed and obeyed to make members worthy and in good standing? By no means. Jesus is their man of counsel and His word their rule and criterion. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

We fully believe that this promise has been fulfilled. So it is evident that so long as members are faithful they are disciplined by the Gospel. Of course an ordained ministry diligently labor to remind them of duty and the dangers they are exposed to and of the necessity for prayer and watchfulness. If any member, through the deceitfulness of sin, through a selfish motive, trespass against another, thus disturbing unity, fellowship and peace, then discipline is necessary. The rule to be observed is found in Matthew, 18th chapter, and is to be carried out in the spirit of confidence and love. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to

hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

When trespassers stubbornly resist all entreaties to return and confess their sin, they become transgressors, and then the Church is authorized to separate them. Since love is the actuating motive, the "keys of the kingdom of heaven" are not administered in a spirit of revenge, but for the good of the soul, and to preserve the purity of the Church, that it may have no "spot or wrinkle or any such thing: but that it should be holy and without blemish." Eph. 5: 27. The transgressor, though being separated and avoided as the Apostle says, "have no company with him that he may be ashamed," is not counted as an enemy but "admonished as a brother." Discipline being thus tempered by love and kindness has often a beneficial effect upon such persons and by the grace of God, they sometimes repent and are again taken into the fold.

If we should ascribe too much virtue to our works and well disciplined lives, and attach a saving means to the Church and the observance of the ordinances, or base our hope upon anything except the "faith which worketh by love," and obedience to Christ's commands, our worship would be legal and ceremonial in character; we would not be worshipping God in spirit and in truth, but we would verily be idolaters.

Lancaster, Pa.

E. H. W.

WHAT DO WE EXPECT TO FIND IN THE BIBLE?

The purpose of the Scriptures is to reveal God's will and to stimulate a desire to know more of the divine plan for salvation. Throughout the Bible there is promise of multiplied blessings to the faithful and obedient, but always pun-

ishment either here or in the beyond awaits the disobedient.

The Old Testament contains a brief historical record of the experiences of God's people. It impresses the mind with the importance of things sacred pertaining to the soul of man and points to God's great plan for the freedom and the salvation of the soul through Jesus Christ.

The New Testament is less historical. It dwells chiefly upon the effects of God's grace on the heart of man, impressing us that there is nothing in this life to compare with it in its power to convert the lives of men. This Testament records the new dispensation of God. It explains the prophecy and purpose of the old dispensation, encourages the spiritual life and revives the precious truths already revealed in the hearts of those who love God and who hunger and thirst for righteousness and truth.

One should not dwell too much nor speculate upon the mysteries of God's written word, but in reverence strive to permit the many clear and plain teachings to be our guide in this life. While science may explain some of the mysteries of the Bible, we must remember that the Great Book was not intended to confirm scientific knowledge. The devout soul rather turns from the studies of science, in faith and trust, to God's revelation of His Plan for salvation in His Son the perfect Christ. How thankful we should be for the Scriptures which direct us away from things, wherein lurk spiritual death, to the way of freedom and eternal life and peace.

One must first receive light and spiritual understanding before he can expect the reading of the New Testament to yield for him its richest truths. These blessings are received only through sincere seeking. True spiritual discern-

ment will come only after we have received the Christ spirit.

There probably are few in our own land who do not have access to the Scriptures yet we are often confronted by a spirit of unbelief and an irreverence for God which we would hardly expect to find among the heathen. One is inclined to think of some distant lands and heathendom as being synonymous. In a professed Christian nation there may be those who are in a worse plight than the heathen. "For him that knoweth to do good and doeth it not, to him it is sin."

May God bless us with a desire to be obedient to the knowledge we have and may we diligently strive to apply the Gospel to our lives, and avail ourselves of every means to be useful in His Kingdom on earth. One is impressed with the fallibility of language, as a medium, to prove the power of the Gospel in our lives. It is not from what we say but from our manner of living that our associates draw their conclusions.

Lancaster, Pa.

M. H. B.

FACING OUR GOAL

In all the avenues of life be it in business, education or the home we can always find examples of devotion to an ideal. Our Savior said, "The children of this world, in their generation, are wiser than the children of light." So we who are striving to follow the Maker may learn from those who are successful in this busy world that to attain our goal we must keep it steadfastly in view. We must set our faces Zionward.

We may avail ourselves of many helps along the way of life and face our goal with more comfort of hope and with more assurance of divine mercy. Blest as we are in our age with the Book of Books ever at hand to encourage us

with its examples and promises we can always turn to it for inspiration. The great law-giver, the prophets and priests of God's chosen Israel afford in many instances inspiration, and all point in type or in prophecy to Christ.

Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season for he kept in view "the recompense of reward." When the Jews were held captive in Babylon they still kept their faces turned toward Jerusalem. They did not forget nor let their children forget the land of Israel. In that famous psalm they sang, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Ezekiel's vision renewed the hope and longing of the Jews to see their own land. Their dreams were first realized in the reign of the Persian king Cyrus when, under their leader Zerubbabel, they went back to their own land. They could well say, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

Even though vexed with the cruelty of his friends Job could write, "I know that my Redeemer liveth." Of Isaiah it has been said that he died with the gospel on his lips. He of all the prophets most clearly announces the promise of the coming of the Messiah.

Our great Exemplar steadfastly set His face to go to Jerusalem. He knew the sacrifice, the ordeal that was before Him but His great work was to atone for sin, to offer salvation to man and to open the way to the more abundant life. He never wavered nor faltered in the great plan for our salvation.

Christ not only atoned for our sin but left for us the pattern of a life dependent upon the Father for strength and inspiration. He broke His contact with the outer world to have seasons of meditation and prayer. His life and our own experience teach us that we need at times to be alone with God. Realizing our own selfishness, our proneness to sin, we worship God's holiness, purity, righteousness, and justice, longing for the freedom of the Spirit but desiring to resign ourselves as the Apostle Paul when he said, "For me to live is Christ, to die is gain."

Meditation may be only another form of prayer. It too will help to sever the binding worldly ties.

"The world is too much with us late and soon
Getting and spending we lay waste our powers."

If we take time for a short reading each morning or perhaps just a scripture text we may take it with us as a source of inspiration for the day. Our hands may often have to repeat their work but the mind can dwell on higher things.

So with the many examples and blessings, the promises and helps given us we never need lose sight of our goal. We may always face it in our best efforts, in diligently striving to subdue sin and selfishness in our hearts, in treasuring the best gifts with hearts open always to love peace, joy and all the fruits of the Spirit.

Waynesboro, Pa.

M. A. S.

A HOME IN HEAVEN

In the beautiful fourteenth chapter of St. John when the Savior was about to leave His disciples, He tenderly and lovingly entreated them to be hopeful in the promise that He would come

again and receive them unto Himself. He said, "Let not your heart be troubled: ye believe in God, believe also in me." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"Where I am, there ye may be also." Happy thought! Can we conceive of anything so precious as a hope and promise of an inheritance with the Son of God throughout the endless ages of eternity? Who would not wish to avail himself of this glorious opportunity while the day of grace is extended? We are convinced that the promises of Christ are just as sure to those who now accept Him by faith and follow Him as they were to those beloved disciples with whom He walked and taught many hundred years ago. "Jesus Christ, the same yesterday, to-day and forever." Heb. 13: 8.

What is this life? We are taught, "It is even a vapor, that appeareth for a little time, and then vanisheth away." Should we not be interested in learning about the design of our creation, also the beautiful plan of salvation, and what God has prepared for those who love Him?

King David said, "The heavens declare the glory of God; and the firmament sheweth his handiwork." Are we not impressed with the truth of these words, as we look about us in this beautiful world? Also, with the goodness of God in creating all this beauty and grandeur for man's comfort and enjoyment, that all alike may enjoy His blessings. We see no partiality, for in Matthew, 5th chapter, 45th verse, He tells us, "He maketh His sun to rise on the evil, and on the good, and sendeth

rain on the just and the unjust." The Apostle James also tells us that the wisdom which is from above, is without partiality.

We believe it is God's will and design to impress man with His goodness and love and also to awaken within each heart a desire to honor and obey Him in return, which is only a reasonable service. We are taught that the goodness of God leadeth to repentance, and that this world will pass away with all its beauty and glory. How desirable then to have a home in heaven, when our days of sojourning here are over.

Our Savior has set an example and left many precepts for those who love Him. By obedience to them we may prove our love for Him who died for us and paid the debt our sins had made; and in obedience we shall be happy, ever looking to Him as the "Author and finisher of our faith."

We may fitly use the example of little children. How willingly they comply with a loving parent's wish, and how expectantly they await the return from a journey or absence, if, perhaps, there is a reward in store. How diligently they will work, not alone for the reward but because they love the parent. Christ said, "If ye love me keep my commandments."

It is a sad thought that any one should fail to have a part in the glorious plan of salvation, so freely offered to all, or forfeit the opportunity of enjoying the comfort of a true and living faith and hope in this world and a share in that place prepared for those who love God. In 1 Cor., 2nd chapter, 9th verse, we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Waynesboro, Pa.

A. E. F.

MEDITATION

When the evening sun is low and darkness creeps upon us, it is a fitting time for meditation. And what is more necessary than deep meditation to study what manner of persons we are? When we are alone with God and give place to the enlightening influence of His Holy Spirit, God can reveal to us the true relation we hold to Him.

A child of God loves to be alone, especially so at the close of day when the shades of night appear, and the stillness of the evening reigns supreme. All is quiet and leaves one alone in its stillness, save a few birds softly twittering, singing praises to their Maker. Do we show such gratitude or do we let a day close without bringing an offering of thanksgiving to our Creator?

When we think of an Almighty God, in whose hands we are and realize our great insignificance the words of the Psalmist come to our mind, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him?" we feel to exclaim with David, "Oh Lord, our Lord, how excellent is thy name in all the earth."

When we consider His righteousness it causes us to tremble, because no sin can stand in His sight, and yet within us we find such a sinful nature. What a comfort that God is a God of love, and if we truly love Him we need not fear, for perfect love casteth out fear. Yet again we read, "The fear of the Lord is the beginning of wisdom." Our human inefficiency causes us to fear and tremble at His Word which demands true obedience to its teachings. The Savior said, It is not I that will judge you at the great day but the words

which I have spoken shall be your judge. It is wisdom to comply with His teachings.

When alone with God with no outside element to disturb us we question ourselves—Wherein lies our hope of eternal life? What is our hope based on? Is it based on the transient things of this world or is it founded on the true Rock, Jesus Christ? He gave His life as a ransom, suffered the awful agony of death on the cross to redeem us. Has He died in vain? or are we willing to share His suffering and renounce all sin, follow His footsteps and practice the self-denying doctrine He taught? Are we willing to make the sacrifice of all that is contrary to sound doctrine and to love God supremely, to deny self and take captive our thoughts in obedience to Christ? Are we willing to renounce the world with all its idle pastimes and be renewed in the spirit of the mind, and put on the new man, which after God is created in righteousness and true holiness? Paul says, "all that will live godly in Christ Jesus shall suffer persecution." If we wish to reign with Him, we must suffer with Him. Our Savior was despised and rejected of men but He bore it all patiently and even prayed the Father, "Father, forgive them, for they know not what they do." Do we show such a loving and forgiving nature unto our fellowman when we are ridiculed or evil spoken of? The Savior said in His Sermon on the Mount "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven."

If we find in our meditation that this is our inmost desire, we can rest in God. Blessed are they who have part in the first resurrection, for on such the second

death shall have no power, for they have passed from death unto life. If we have part with Christ and have accepted Him as our only means of righteousness we trust we have the true and living faith by which we can be saved. What comfort and peace of mind this brings to the believer!

And since God gives comfort when alone with Him in deep meditation we believe that when the sunset of life draws near and we must cross the dark valley, we can hope and trust that God in His mercy will be with us to comfort and sustain us so that we can pass safely on to the City of Light. Then can we say, "Death is swallowed up in victory, Oh death where is thy sting? Oh grave where is thy victory?" Oh blessed thought and what comforting words of the Psalmist, "Precious in the sight of the Lord is the death of his saints."

Kitchener, Ont.

M. R.

CANDLES

"Thou wilt light my candle, the Lord my God will enlighten my darkness." Ps. 18: 28.

It is a beautiful thought that we may be as candle bearers for God in a dark world. Scripture tells that darkness covers the earth. This makes a hiding place for sin and every device of the enemy of our souls and light is needed everywhere.

Christ told His disciples, "Ye are the light of the world." If we have open hearts to His grace, Divine wisdom will take possession and we shall be as reflectors for Him just as if we were carrying a candle about wherever we go. The rays will shed light and love, peace, purity and every heavenly influence. Dark-

ness flees from light, so all hatred, contention, selfishness and pride are discouraged by Christian influences.

It is only because it is so common that we express so little appreciation for natural light. In our day we scarcely know what real darkness is. A country road on a cloudy night might serve as an illustration but in these days of cars and electricity even there darkness is no longer formidable. Lights everywhere make our nights almost like day. It is one of life's great blessings, and it is surely not in this that "men love darkness rather than light." It is spiritual darkness that calls for help and is too apt to go unnoticed.

We are told not to hide our light like one putting a candle under cover but it should shine out in the open where every one can see. As a candle throws its beams a great distance in the darkness so all good deeds are done in the hope that God may be glorified. After all it is not our light shining but God's light shining through us. "In thy light shall we see light." Ps. 36: 9.

There are many ways to dim our lights; too many worldly interests, impatience, lack of faith and devotion to God, failure to be kind and helpful to our fellow man are some of them. A heart that is true and faithful still has much need to watch that dark influences do not have a chance to overshadow and destroy the brightness of God's "marvellous light."

There are times "our unworthiness obscures the heavenly ray." Then we must look to Christ our hope of salvation, who came to enlighten every one who comes into the world and is a Savior to all who accept Him. And ever we should remember the Psalmist's words, "Thy word is a lamp to my feet and a light to my path."

God watches over the world with wisdom and light, a veritable watch-tower or light-house of mercy to every living creature. Our desire is to be a helpful part of His great plan and humbly be as lights along our journey of life. It is not for many of us to fill conspicuous places. More often we have quiet unnoticed parts to play, but wherever we are, let us strive diligently with God's help to go forth to each day's duties and pleasures with the thought that we are candles for Him and should be a light and a blessing to all who are associated with us. With gratitude for all we have here, we cherish the promise given the faithful that there will be a perfect life when this life ends and that in the words of the Prophet, "At eventime it shall be light."

Waynesboro, Pa.

M. C. S.

THE FEAR OF GOD

It is evident from reading the Scriptures, that the expression, "The fear of God" has two meanings attached to it; that there are two kinds of fear of God.

For a better understanding of the matter, let us, by searching the Scriptures, try to reconcile what, at first thought may seem to be inconsistencies.

Let us try to consider God, who is, as we believe, the Creator of the universe. Besides man, He has made all things, both visible and invisible: sun, moon, stars, planets, illimitable space, the earth, and all things in it and on it. All material things, having been made by God, belong to Him. He can destroy them at His will. Truly His power inspires in us awe and reverence; for man is but as an atom in the universe. The weaker instinctively bows to the stronger.

The proper attitude of the creature to the Creator is like that of a loving, re-

spectful child to a fond natural parent who is worthy of honor and respect. Because of filial affection the child fears to displease the parent. The normal creature fears to displease the Creator. The motive, in either case, is filial affection or the fear that comes with loving reverence.

A wholesome fear of God will prevent wilful disobedience to Him. It is a part of the inborn longing of the creature for the Creator, and leads to love and worship. This wholesome fear of God may be called, filial fear.

The second meaning or kind of fear of God is servile or slavish fear—the fear of punishment, and follows guilt. This fear is not based upon love and reverence for God, but rather results from thinking of Him as a hard-hearted, cruel tyrant who delights in punishing His dependents, and who, on this account, is to be disregarded and even hated. This is the fear felt by the wilful sinner.

It was felt by Adam and Eve, who, in spite of all the good they enjoyed in Eden, did not love God enough to obey Him. Having disobeyed, they at once feared, because they knew they were worthy of punishment. God did punish them, but, at the same time, through His great love, promised a way of escape from the consequences of their disobedience. This Way was to be the coming into the world of Him who since has come, our intercessor, our dear Lord and Savior, Jesus Christ.

Having seen that the fear of God is of two kinds, reverential or filial, and servile or slavish, we are ready to further consider the subject, and we perceive that it is possible both to love and to fear God. In fact reverential love and fear of God go hand in hand. This is what God expects and has a right to expect from his rational creatures.

The Bible teaches us that with all God's infinite greatness, His little creature, man, is dear to Him. God loves us, He has given us powers above those of any other creature, and has endowed us with an immortal soul, a non-material part that is bound to live forever.

Having so highly favored us it is only reasonable that He should expect something of us. If, on our part, we fail to honor Him, if we fail to worship Him, if we lack in godly fear and reverence, has he not a right to turn away from us?

God wants us to be happy. He wants us to regard Him as a loving Father, and to love Him with all our powers. He wants us to worship Him, and Him alone. Such a relation of us to God, brings filial fear, and the highest possible human happiness. Godly fear brings a state of mind that enables one, through God's help, to rise above the disappointments, the heartaches, the evil—in fact, above all the trials of this life, and to trust in God, as did the prophets and holy ones of old.

The fear of God that comes of an accusing conscience is quite different from filial fear. It is that state of mind that is the natural consequence or punishment of evil-doing. In the words of Scripture it is "A certain fearful looking for of judgment." Sometimes, in the mercy of God, this mental anguish may be and is the means of bringing the sinner to repentance for "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. We cannot love God as long as we wilfully disobey Him.

But, being human, and therefore imperfect, we may love and reverence God, and sincerely try to keep His commandments, yet we cannot perfectly do it. This is on account of inborn sin, our share of the punishment given to our

first parents, Adam and Eve. What is our hope? Let us search the Scriptures. In Job we read, "The fear of the Lord, that is wisdom, and to depart from evil is understanding." The prophet Isaiah had a clear spiritual foresight of the coming of Christ, the mediator, the intercessor, the hope of the human race. He wrote, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isaiah 11: 1, 2.

Those who feared and loved God, believed that the Redeemer would come. When He finally did come, the faithful rejoiced and followed Him. Now it remains for us to believe that He has come. He loved and revered His Father, and was obedient to Him unto death. Through His perfect life, His death and resurrection He has atoned for the sins of penitent man through all ages.

Christ, the son of God, is our hope, our only hope. Through Him, sinful man, if penitent, can acceptably both love and fear God, the Father. Christ Himself said to His disciples: "The Father Himself loveth you, because ye have loved me, and have believed that I came out from God." John 16: 27. In His last prayer—John 17, Christ said, "All mine are thine, and thine are mine," and, "neither pray I for these alone, but for them also which shall believe on me through their word." How comforting!

Guilty fear has been overcome by Christ, the intercessor. In its place has come wholesome, filial fear, tempered by love.

Lancaster, Pa.

L. L. F.

EASTER THOUGHTS

Behold! What true love our kind Father has
 given
 In sending His only dear Son down from
 heaven,
 Mankind to redeem from his fallen estate:—
 The ransom He paid, though the debt was so
 great.

On Calvary's cross in His anguish He cried,
 "O, Father, forgive them!" And, willingly,
 died.
 Now, through His atonement, His death, and
 His love,
 A way has been opened to mansions, above.

He arose from the tomb,—so gloomy and cold—
 Its bars burst asunder; the grave could not
 hold.
 O, glorious tidings! Arisen is He!
 He now intercedeth for you and for me.

To God's gracious throne in triumph He rose,
 And prepared an abode where the saints may
 repose.
 With hearts full of gratitude, joyful, we sing
 Sweet praises to Jesus, our heavenly King.

O, great resurrection! O, haven of rest!
 May we re-awaken to dwell with the blest,
 And with Jesus, who reigneth on heaven's
 bright throne,
 Where death, pain or sorrow no more shall be
 known.

Chambersburg, Pa.

C. J. M.

**ELISHA, DURING JEHORAM'S
 REIGN**

A certain widow of one of the sons of the prophets, came to Elisha in distress. Her husband had incurred a debt which he was unable to pay and the creditor had now come to take her two sons as bondmen. Elisha asked, "What shall I do for thee, tell me what thou hast in the house?" She replied, "Not anything save a pot of oil." He then said, "Go borrow thee vessels abroad of all thy neighbors, even empty vessels, borrow not a few, and when thou art come in,

thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels, and shall set aside all that which is full." She did as he told her, the oil miraculously flowed until the vessels were all filled. She was then told to sell the oil and pay her debt, and she and her sons could live on what was left.

Elisha frequently visited the city of Shunem and passed by the house of a woman who was constrained to ask him in to partake of refreshments and to rest. She believed him to be a holy man of God and suggested to her husband that they prepare a separate room and place therein a bed, a chair, a table and a candle, so that the prophet could stop there in passing by. They did so and Elisha feeling grateful wished to repay their kindness in some way. He told his servant Gehazi to call the woman and then offered to speak to the king, or the captain of the host in her behalf. But she seemingly contented with her lot declined his offer, saying, she dwelt among her own people. Gehazi said she had no child, and Elisha told her she would be given a son. She had long been childless and this intimation was a great astonishment and joy. In due time a son was given, and when a youth he followed his father to see the reapers in the field and suffered a sunstroke. He was carried home and died in his mother's arms. The mother laid his body on the prophet's bed and had but the one desire, to see Elisha. She asked permission of her husband for one of the young men and one of the asses to go to Carmel to see the prophet. He wondered why she wished to go, as it was neither the new moon nor the Sabbath when they were accustomed to go and consult with him. She replied, "It shall be well." She had not told her husband

of the child's death. She told the servant who accompanied her to go forward, not to slacken his pace in the journey.

Elisha saw her when yet afar off and said to Gehazi, "Behold yonder is that Shunammite, run now to meet her and say to her, 'Is it well with thee, is it well with thy husband, is it well with the child?'" The bereaved mother said, "It is well," but she hastened on to meet Elisha. On approaching him she alighted, threw herself before him and took hold of his feet. Gehazi drew near and would have thrust her away, but Elisha said, "Let her alone, for her soul is vexed within her, although the Lord hath hidden from me the cause. In a few words she told her grief and Elisha said to Gehazi, "Take my staff in thy hand, go thy way and if thou meet any man salute him not, and if any man salute thee, answer him not again, and lay my staff upon the face of the child." But the mother of the child said, "As the Lord liveth and as thy soul liveth, I will not leave thee." So Elisha arose and followed her. They met Gehazi returning but what he had done had not had any effect upon the child. When Elisha came he went into the room and prayed. He then stretched himself upon the child's body as though to impart warmth. The prophet did this the second time and the boy's flesh grew warmer, he sneezed a number of times and opened his eyes. Elisha then told Gehazi to call the mother; she fell at his feet in joyful gratitude for the child's life.

At another time while there was a dearth in the land, Elisha was at the school of the prophets at Gilgal and he asked that a pot be prepared to cook or seethe pottage for the sons of the prophets. When it was prepared, it was

found a wild gourd had been gathered in mistake and shred into the pottage. When they began to eat they cried, "O thou man of God there is death in the pot." Elisha asked for some meal and putting it into the pot, they ate of it and it was palatable and no harm ensued. At this time a man came from Baalshalisha and brought to Elisha bread of the first fruits, twenty loaves of barley and full ears of corn in the husk. The prophet said, "Give unto the people that they may eat." But his servitor said, "What! shall I set this before one hundred men?" The prophet again said, "Give the people that they may eat, for thus saith the Lord, 'They shall eat and shall leave thereof.'" So it was set before them and they ate and left thereof according to the word of the Lord. This was a miraculous feeding and was wrought by the Lord through Elisha's ministry. There are many occurrences in the life of Elisha similar to those recorded in the life of our Lord.

Elisha seemed to be in favor with the King and his life was not in jeopardy as was Elijah's.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little children:

This letter to you will be about the happy Springtime that is now here. There is a verse in the Bible that describes this season so well. You will find it in "The Song of Solomon," 2: 11, 12. "For lo, the winter is past, the rain is over and gone: The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land."

We now see the signs of spring around us, there is a balmy breath in the air, we feel it in the sunshine. A short

time ago we wrapped our thickest garments around us when exposed to the chilly blasts of winter. Now the winter is past.

The grass that looked so brown and dry is now getting green, the buds on the trees are swelling, the early spring flowers are showing both leaf and bud, and very soon many beautiful flowers can be gathered.

How much we all love the spring-time; I think we would be dull indeed if all the beauties of nature failed to waken in our hearts love for our Creator, for it is God's way to tell us of His care and love. He gives us all the nice things we enjoy, so that we may not forget His goodness.

In the singing of the birds we can see how they rejoice over the coming of bright sunny skies, and how busy and happy they are in building nests in which to rear and shelter their little fledgelings. In the winter when the ground was covered with snow, the poor birds seemed to be having a hard time to get food. I put some crumbs of bread on my back porch for them; soon they came and ate them. They would come again each morning to see if their table was spread. Sparrows and Starlings came in flocks. I wanted to attract our song birds instead of Sparrows and Starlings but the latter were hungry too. Then I thought God made all the birds, and He is good to all His creatures. He sends rain and sunshine on the good and evil, so I could not drive them away.

I think those children who live in the country have some advantages over

those who grow up in a city. Sometimes we fail to notice the beauties of nature around us. That child is a fortunate one who has a parent or some older person to accompany him on walks and who will point out the things of interest. I just read of a naturalist who visited a lady living in the country; she asked him if he noticed how few birds were around them? He had just returned from an early morning walk and replied, he had seen only twenty-nine varieties. Would it not be a pleasure to walk with such an observer?

When I was a little girl, perhaps eight or nine years old I attended a summer school; for me it was unusual to go to school at that season of the year. I liked my teacher, and was fond of school, but when the bright warm days came and the birds and bees were having such a happy time, the flowers and lawns were so beautiful, then it seemed a little hard to be kept in a schoolroom. But one day we had a surprise. Our teacher said she thought we would like to be out that afternoon, and asked all those who would like to take a walk to the woods, to raise their hands. Every hand went up. We walked along the shady road, gathered wild flowers and, when tired, we sat to rest on a grassy knoll by the side of a brook. She showed us things of interest along the way, taught us to examine the different parts of flowers, telling us the botanical names. It was a first lesson in botany. Do you not think that was a delightful walk? We studied nature that afternoon, instead of our books.

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A. S. F.