

GOOD TIDINGS

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PURPOSE OF DISSEMINATING SPIRITUAL KNOWLEDGE

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TABLE OF CONTENTS

	PAGE
Editorial	1
Bible Evidence	2
Believe in Jesus	4
Life's Realities	5
The Christian's Duty to Government	7
Honor	9
Our Enemy	10
The Power of Faith (Poem)	13
Questions and Answers	13
Brief Notes	14
The Temple of God	16
Neglect is Disobedience	17
Legalism	18
Faith and Works	21
The Pearl of Great Price	22
The Fruits of Sacrifice	23
Spiritual Power	25
Pentecost	26
The Rich Grace of God	28
Salvation (Poem)	29
Elisha During Jehoram's Reign	30
A Child's Story	31

EDITORIAL

The number of new contributors to "Good Tidings," for the fiscal year, ending with this issue, shows a material increase over former years. It is an evidence of a growing interest in this little publication, and a manifestation of willingness in those gifted in writing to lend their support in circulating literature that may give spiritual knowledge and enlightenment to seekers of truth, and encourage believers to consecrate their souls to the cause and service of Christ.

Writing on scriptural subjects is a profitable exercise if prompted by a pure motive, as it draws the mind from things temporal and leads to meditation upon things eternal, also to a more careful study of the Bible, which in these days of haste and hurry may be neglected.

When we contrast our depravity with the purity and holiness of God, we recognize that we are just as the Bible represents us to be, and that we need something that we can not attain by our own efforts. Living after our carnal desires, we, like the prodigal, are lost and not found, dead in trespasses and sins. Coming to ourselves, as did the prodigal, we ask in the language of David, "Lord who shall abide in thy

tabernacle? who shall dwell in thy holy hill?"

As we look into the mirror of God's word we realize that by nature we are in an unsaved state. This knowledge, though it brings fear to the soul, is of inestimable value, because it tends to awaken from the sleep of sin and arouse in us a desire to make sure our escape from the penalty for sin. We are led to seek refuge in Christ, who will ever plead our cause. Though He will not intrude Himself upon any one, in the day we call, He will answer speedily.

The true followers of Jesus have a special love for mankind, and desire that all may seek the good and right way of the Lord and walk therein. We believe it is the prayer of every one interested in this message which goes out to our readers, that the doctrine herein advocated may be in agreement with the teachings of Christ and His Apostles.

BIBLE EVIDENCE

The Bible account bears witness to two opposite natures in us. As our first parents were seduced into guilt, so are our innocent children seduced to commit wrong. Jealousy incited Cain to murder; so jealousy now often leads to murder. Cain's fear was: "Everyone that findeth me shall slay me." The same fear overhangs every murderer, and the sense of guilt is upon every transgressor. The evil passion that was in Cain leads to war. "Whosoever hateth his brother is a murderer." 1 John 3:15.

The Bible decrees are still in force: "In the sweat of thy face shalt thou eat bread." "Dust thou art and unto dust shalt thou return." We yet are disposed when our eyes are "opened"

to cover our sins with the frail "fig leaves" of false comfort, instead of accepting the "coats of skins," symbolizing the sacrifice of the slain Lamb, (Christ). When the serpent (Satan) had led astray the woman, the penalty was: "I will put enmity . . . between thy seed and her seed": in which is foretold the persecution of Satan against righteousness, and the conquest of the "Woman's Seed" in gaining the ascendancy; while yet the enmity continues in our conflict against inbred sin.

The Savior healed the diseases consequent on the curse, and cast out devils, overcoming the "strong man armed," and says to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you." This means a dethronement of Satan's power, and a fulfillment of the enmity which God fixed against Satan. The Savior said: "I beheld Satan as lightning fall from heaven." John the Divine says: "And the great dragon was cast out, that old serpent, . . . and his angels were cast out with him." He had adherents, as has every deceiver. This dire calamity must have happened before the serpent beguiled Eve in Eden.

That such men as Noah and Abraham lived is witnessed by the frequent reference to them by New Testament writers. The same is true of many other Bible characters. The Savior mentions a number of them. The founders of the New Testament church believed what they wrote, for according to secular accounts they died for their faith. They refer back thousands of years to Old Testament writers. That the law of Moses was given is confirmed by history giving account of people who believe it, and there are yet many descendants of the Israelites in the different countries. Canaan is found true to the description

given by Old Testament writers, centuries before the time of Christ. Worldly history verifies the destruction of Jerusalem as foretold by the Savior long before it happened.

Many of the principles of the laws and statutes given by Moses are still practiced by worldly governments. They served to govern a nation that was not spiritual, for their services consisted in "carnal ordinances," and "a worldly sanctuary." Heb. 9: 1-10. Their law had "a shadow of good things to come." Heb. 10: 1. If only a shadow then it had not the reality. The reality foreshadowed was Christ who was to come, to bring the renewed state to the believer. They waged war then; nothing could be more carnal and foreign to a being created in the image of God.

Although David and Solomon lived about one thousand years before Christ they foretold of Him; and the Savior and the Apostles refer to them, proving that they believed in the record given of those rulers. Isaiah, over seven hundred years before Christ, plainly describes His mission and life, and both the Savior and the Apostles quote from him, giving credence to his predictions. The prophecies looking forward and the New Testament looking backward is fittingly symbolized by the two cherubim on the Mercy Seat facing each other, showing friendship, as the two Testaments befriend each other. The Mercy Seat was placed on the Ark of the Covenant. The Ark was made of wood overlaid with pure gold, the wood portraying our frail human nature, the covering of pure gold, the righteousness of Christ. The Mercy Seat was of pure gold representing the Throne of Grace, the sinner's Refuge. The cherubim were beaten out of one piece of gold, emblematic of unity in the two Testaments, the one pointing forward to

Christ, the other backward to the atonement wrought for us, which we are to remember by looking back. The two Testaments agree in showing our sinfulness, and both show great candor in exposing the transgressions of those who were not loyal. They give a view of both sides of life as now we find it. With God "there is no respect of persons."

The providence of the Creator is too deep for us to fathom fully, but we may follow such clues as our limited minds may discover. The first war on record by God's servants is that of Abram against the five kings; when Melchizedek, the priest of God, blessed him, showing God's sanction. It was, according to natural law, a just war to oppose aggression, and to reclaim from captivity Abram's nephew, Lot. Abram was not covetous, for he took no spoils.

After that time God made a covenant with Abram and changed his name to Abraham, meaning the father of a multitude. All future wars were to destroy either idol-worshipers or transgressors of God's law. The object seemingly was to show His power through His covenant-people, as He in different times showed His power by the visitations of nature in famine, pestilence, earthquakes, volcanoes, storms and floods. We need to be aroused from our worldly stupor to learn reverence and to become active in things spiritual.

We should keep in mind that our bodily life is not so precious to the Lord as the welfare of the soul, which may account for so many deaths early in life; for the destruction of the idolatrous nations of old; for the cleansing of Canaan from all idolators, that the land might be possessed by true worshipers. "Therefore I do visit the iniquity thereof upon it and the land shall vomit out her inhabitants." Lev. 18: 25.

Although God purged the land of Canaan from idolatry He foreknew that Israel too would defile themselves, for He said unto Moses: "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land * * * and will forsake me, and break my covenant." Deut. 31: 16. This prediction was spoken over three hundred years before the nation had kings. Their first king, Saul, displeased the Lord, and others after him led the people into idolatry, until by disobedience they were made tributary; and finally for their transgressions their city and Temple were destroyed, in fulfilment of the prophecy stated by Moses.

Lancaster, Pa.

E. H. H.

BELIEVE IN JESUS

What is believing in the Lord Jesus? "Whosoever believeth in him should not perish, but have eternal life." John 3: 15. The evidence that man is mortal and will die is in agreement with the declaration of Paul "that it is appointed unto men once to die, but after this, the judgment." Heb. 9: 27; but John says they shall have eternal life. These Scriptures, as well as some others, seem to conflict when the expression of words is critically compared; however, in spirit, they do not differ.

Man cannot fathom the truth as it is in Christ by natural reasoning; it must be spiritually discerned. Spiritual discernment is attained alone by believing and trusting in Jesus, since His Spirit will reveal all things.

Believers and unbelievers die a natural death, and both possess a soul that will never die. The believer will have an eternal life of peace with the angels in heaven. The unbeliever will be turned from the presence of the Lord

into everlasting punishment. This is termed death in a scriptural sense—death to all comfort and happiness—the penalty of not believing and obeying while in the day of grace. "The soul that sinneth, it shall die." Ezekiel 18: 4. It is not an unjust punishment by the Lord. Man is informed of the results of both courses in life, and can make his own choice. He can either live according to his own inclinations and reap the penalty, or he can believe and trust the Lord, follow His counsel and accept His Spirit, and thus meet the happy future. None can accuse the Lord in that day, and we should be thankful for the open way, and cheerfully accept it. In this sense, they that believe in Jesus shall never die. While the body does die the natural death, the spirit of peace through Christ continues to live unchanged, realizing the love to Jesus in its fulness; but the disobedient lose the opportunity of living under the care and protection of God.

The true relation to God was forfeited by the disobedience of our first parents, and had God not provided a means of redemption through His Son, man's doom would have been sealed. Under the Mosaic dispensation, when man disobeyed the natural law and repented, he was privileged to sacrifice a natural animal, which was accepted, and the sin pardoned, and he could again share the natural favor. But the sin against God could not be reconciled by a natural offering for it required that which was heavenly. God's only begotten Son, Jesus, suffered and died to remove Adam's stain that barred the way. Christ's sacrifice opened the way, and man can now approach the Father, and receive pardon for sin committed. True repentance will bring remission of sin, and the comfort of the adoption as a child of God.

Christ arose for our justification. Had He only died and risen from the dead, and not ascended to the Father, there would be nothing to sustain man, even though he would repent and resolve to sin no more. Christ said to His disciples, "if I go not away, the Comforter will not come." John 16: 7. He ascended to the Father, and His disciples received His Spirit on the day of Pentecost. This was the promised Comforter that will come upon every true believer as a result of believing in Jesus. The disciples began to teach as the Spirit gave them utterance. Three thousand souls believed, and they all became of one heart and mind, praising the Lord. This was the fulfillment of the Lord's promise to unite all those that believe in Him into one mind and spirit. They were then fit subjects to organize a church, to baptize and to be baptized; thus the visible kingdom on earth, the church, was established.

The outpouring of His Spirit was, in effect, the restoring of the lost image in the heart of those that believed. This conversion to the Christ-life will have the same effect now as then if we desire to be the children of God, since God changeth not, and His word remains the same. Christ declared, "the word that I have spoken, the same shall judge him in the last day." John 12: 48.

To believe in Jesus signifies accepting Him and His counsel. "I am the way, and the truth, and the life." John 14: 6. To share a hope of a blissful eternity should be an incentive for all mankind to avail themselves of the invitation to come unto Him. We must also not lose sight of the promised peace in the journey of life. "Peace I leave you, my peace I give unto you." John 14: 27. In suffering the Spirit of Christ to rule our hearts, we receive a new

birth, having a conscience void of offense to God and man, and are filled with love to Jesus, delighting in obeying His requirements. Jesus said, "ye must be born again." A new life governed by love must be manifest. God is love, and the fruits of His Spirit are love, mercy and a willingness to obey the counsel of the Lord.

True Christians are a distinct and separate people, having been called out of the kingdom of this world into the kingdom of God. His kingdom is not ruled by laws, but by love. Love is the foundation of a hope in Christ.

Lancaster, Pa.

J. K.

LIFE'S REALITIES

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave whither thou goest." Eccl. 9: 10.

Man is born into this world in a helpless, innocent state. His mental and physical faculties slowly and gradually develop. Consciousness of right and wrong in all normal persons appears at a certain age. This knowledge makes all the sons and daughters of Adam accountable to God. Through the transgression of our first parents, all are sinners, and this condition is revealed unto every conscious being by the grace of God. For the Apostle says: "The grace of God which bringeth salvation hath appeared unto all men."

To obey this grace constitutes one of the realities of life; but the natural tendency of man is to frustrate this grace, and to seek comfort and gratification in illusions and vanities. The imagination, if unrestrained, is a very active and restless faculty of the mind and is liable to lead into excesses and delusions. In the carnal mind it invari-

ably leads away from the realities of life, always being tainted with vanity and sin.

This was so in all ages. Before God destroyed the world with the Deluge, He complained that the "wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. In the days of Jeremiah it was said: "They say still unto them that despise Me, 'the Lord hath said ye shall have peace'; and they say unto every one that walketh after the imagination of his own heart, 'no evil shall come upon you.'" Jer. 23: 17. "Whatsoever thy hand findeth to do, do it with thy might" is an admonition to every one not to waste this precious time, for it is of uncertain and limited duration.

There are important duties in life to be attended to and if neglected, in this day of opportunity, man forfeits the true happiness and peace of the soul in time and eternity. In view of the momentous issue involved—the salvation of the soul, or its loss and ruin, it seems so inconsistent with the high endowments of man, that he should use this precious time mainly to promote his temporal interests, his creature comforts, and carnal gratifications. For these pertain only to the mortal body which is but the tenement of the soul.

Jesus said: "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." By penitently and humbly accepting Jesus as his Savior and Redeemer man can enter the kingdom of God, obtain rest and peace and the blessed hope of immortality. He now attains to the real purpose of life, to communion and fellowship with God; and to the promise of an enduring and everlasting treasure laid up in heaven "where neither moth

nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 20. O, who can fathom the depth of redeeming love, that God through Christ vouchsafes to bestow upon every contrite soul the blessed gift of everlasting life! And not by works which we have done, but only by believing and accepting Jesus the Savior of the world. This then is the real and paramount duty of man—"not to labor for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." John 6: 27.

There is so much that is fictitious and vain relative to this mortal life, so many illusions, so many blighted hopes, reverses and misfortunes, that it would seem so reasonable for man to anchor life upon something real and enduring. The Apostle and the Prophet of old, in almost similar words, portray the vanity and inconstancy of this mortal life and its accomplishments in the impressive words: "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower falleth away: but the word of the Lord endureth forever." 1 Pet. 1: 24, 25. The word of the Lord, then, is the basis of salvation and of life's realities. That word does not admit of any change in its requirements; the declarations are positive; the commands are expressed in plain and simple language and are easily understood. It is a perfect revelation from God and it is the truth, for Jesus said: "Thy word is truth." Nothing can be added thereto and nothing can be taken therefrom. Rev. 22: 18, 19. To submit to and obey this word is the real and highest duty of man; but many are not willing to yield themselves to the grace of God, and become qualified to comprehend and

obey its precepts. They therefore are deceived by their vain imaginations, personal opinions, and the doctrines and commandments of men. They have not accepted that word as their spiritual guide in life, so it will stand against them in "that day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. 2: 16.

If persons are true to conviction of duty they will find a work to do. "And to do it with thy might" is timely counsel. Now! Today! not to delay, for there is no promise of tomorrow. "Today if ye will hear the voice of the Lord harden not your hearts." Tomorrow may be late, and then the grave and eternity! Therefore, now is the accepted time to act, to fulfil our obligations and to discharge the duty incumbent upon us, whether saint or sinner. "For there is no work, nor device, nor knowledge in the grave, whither thou goest."

Lancaster, Pa.

E. H. W.

THE CHRISTIAN'S DUTY TO GOVERNMENT

"Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. . . . Do that which is good, and thou shalt have praise of the same." Rom. 13: 1, 3.

Every careful reader of the New Testament will observe that two distinct kingdoms are recognized—the kingdom of this world and the kingdom of Christ. Through transgression, man's heart became hardened, consequently the necessity arose for government and for rulers with authority to subdue evil and protect the good, so that order might be maintained in the world. All such rulers are armed with the sword and with power to use it as necessity may require. The law delivered to Moses formed the first code of civil laws

given to mankind and the principles of justice embodied therein are still the basis for the laws of civilized lands. These kingdoms with their rulers are called by the apostles, "the powers that be."

The kingdom of Christ is a spiritual kingdom composed of persons who have repented of their sins, and have been renewed in heart through the acceptance of Christ as their Savior, and who through love strive to obey His teachings. To the citizens of this spiritual kingdom the apostle Paul addressed the words of our text, reminding them of the duty they owe to those in authority, which admonition reaches to believers in all ages.

When Christ was upon earth He left the worldly governments then in existence just where they were. He gave no instructions to them, but taught His disciples how they should deport themselves toward them. The doctrines He taught cannot be practiced by the subjects of a kingdom ruled by the sword, neither is it intended that they should be. His commands are given only to His followers, who constitute a separate and distinct kingdom ruled by love.

Historians refer to the purity of the Christian religion of the first century and to the simple and upright lives led by those who embraced it. In the "Historians' History of the World," volume 6, page 313, reference is made to the virtues of this new sect as they were then called. And great surprise is also expressed that the rulers did not "protect an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and of government." This plainly indicates that Christians were not a part of the government, that they were persecuted on account of their faith, and that they did not resist the powers but

submitted to them. This fully agrees with Christ's declaration, "My kingdom is not of this world."

In the New Testament many instructions are given the Christian, teaching them how they should walk in love toward one another and to all men, and how they should deport themselves toward the government under which they live, but nowhere are they taught how to make laws or to enforce them in the worldly kingdom. Therefore when Paul directs that every soul be subject to the higher powers, he evidently means that Christ's followers shall submit to them and in no case resist them.

The duty of the Christian toward the government is submission, the same today as in the first century. Christ is his head, his example and his refuge. If Christians never resist the powers, but always submit to them, they will be at the mercy of the government. In every century there were those who were conscientiously opposed to war, and who would rather have forfeited their lives than to take up arms and fight. When this attitude is taken by Christians of today it cannot be said that they do not submit to the powers that be. It is the privilege of every government to call upon its subjects to defend it, but should there be citizens of another country dwelling among them they would not be subject to such call. Such persons might own property and enjoy the protection of the government, but they would have no voice in selecting rulers or dictating to them as long as they were citizens of another country. This is the position the follower of Christ holds in this world. No matter where he lives, he has become a citizen of Christ's kingdom which is not of this world, but is a peaceable kingdom ruled by love. Therefore he cannot consis-

tently vote men into office or hold any office in a kingdom that is established and defended by the sword. Nevertheless he owes a duty to the government under which he lives and that is one of continual submission. If the property or money he has accumulated is demanded by the government, he gives it without resistance. If he is called upon to be a soldier, he will acknowledge that the head of the kingdom to which he belongs forbids him to resist evil, and requires him to love his enemies. When called upon to register in time of war he will obey, but when asked to take up arms and destroy life he will plead conscientious and submit to whatever punishment may be inflicted upon him. He will be willing to forfeit his possessions, and to be banished from the country rather than to contend with the government or to violate the command of Christ his head. A Christian or a body of Christians will never wilfully criticize or interfere with the government under which they live. They will be honest and industrious and as long as any of them are blessed with means they will not knowingly permit any of their brethren to depend on public charity.

History informs us that in Germany, Holland, Switzerland and in many other countries in centuries gone by there were found a defenseless law abiding people who, owing to their frugality and honesty, stood in high esteem with the government under which they lived, but who refused to be magistrates or soldiers.

Those who uphold the true non-resistant doctrine today have great reason to thank God for the kind and beneficent government under which they live. They should esteem it a privilege to submit to any demand made upon them, especially since they enjoy liberty of

conscience. All persons enjoying such a blessed privilege should be impressed that it is a solemn duty to report at full value all taxable property, and should make no effort to evade payment of any tax, or to use their influence to have what may seem burdensome taxes or laws repealed.

They will also pray for those who rule in the kingdom of this world, recognizing them as "God's ministers attending continually upon this very thing." They willingly "render therefore all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." For "Whosoever therefore resisteth the powers, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil." Rom. 13.

Our brethren both in Canada and the United States owe gratitude to their rulers and should greatly appreciate the religious liberty which they enjoy. May we be consistent non-resistants and by the help of God prove ourselves worthy to live under such Powers that we may have praise of the same.

Lancaster, Pa.

J. L. K.

HONOR

When our Savior Jesus Christ appeared in Judea, the Pharisees were then in great credit among the people, because of the opinion they had of their great learning, sanctity, and exact observance of the law after their own traditions. Their test of religion was the making broad the phylacteries, the long prayers in the synagogues and street-corners, the disfigured countenance on fast days, the keeping of many fasts, and the giving to the poor about the doors of the Temple. The Lord

would have approved of these acts if they had been done in honor to God, and not to be seen of men. He upbraided them for the motive behind the act; "they omitted the weightier matters of the law, judgment, mercy, and faith, these ought ye to have done and not to leave the other undone." Matt. 23: 23.

By the fall of Adam the whole human family was made subject to the weakness of seeking the approval of men. There is a temptation to do things to be seen and if not resisted, one soon comes to expect and desire the approval of admiring friends and, with the Pharisees, to wait for the high seat in the synagogue.

Christ's followers in their righteousness are to go beyond the righteousness of the Scribes. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. Christians are as a city set on a hill or a candle on a candlestick. They are judged by what they do and how they live. They have a law of life by which they live, but it is a law that has its power from the inner relation to God. It manifests itself by obedience to the Spirit and example of Christ, who said, "I receive not honor from men." John 5: 41.

Subtle is the error, and Satan is ever ready to suggest that conduct is righteous if men approve of it. A man is not righteous in God's sight if he refrains from obeying Christ's teaching because of the fear of men, or because of men's approval. The believers only justification is God's approval. The Savior said to the Jews, "I am come in my Father's name and ye receive me not, if another come in his own name him will ye receive. How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 43, 44.

The Apostle Paul instructed Timothy to "charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6: 17, 18. To give alms is an act of mercy and love, an aid to men, a benefit to the afflicted and a help in spreading the Gospel, but it wins no approval of God, unless it is done for Him from unselfish love.

Prayer is a petition to God, and the Savior counseled his followers to pray to the Father in secret, with the door closed to the outward senses. He said, "And thy Father which seeth in secret shall himself reward thee openly." Praying to be heard of men would be far from the kingdom of God, and such a prayer would reach only one's fellow-worshippers.

Fasting has in all ages been an exercise much in use in times of mourning and affliction. It was encouraged and directed under the law, among God's chosen people, the Jewish nation. It was typical of the life of self-denial that would be practiced by the followers of Christ under the new covenant. The subjection of the body to the power of the Holy Spirit attained through regeneration is a secret exercise of the heart, unknown to those outside of the Covenant; therefore such self-denial is not practiced with a sad countenance but with cheerfulness, for He has overcome the world.

Instrumental and vocal music was encouraged under the law, on certain occasions. Music to be appreciated should be harmonious. Undoubtedly the instrumental music under the law was typical of the harmony that would exist among God's children in the Gospel age. In the Gospel, mention is made only of singing or vocal music. A great effort

may be made to sing in harmony and to please the outward senses, but unless we make melody in our heart to the Lord as encouraged by the Apostle Paul, we grieve God.

Christ's instruction is, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39. The Apostle Paul counseled Timothy to give attendance to reading. If the motive which prompts the reader is pure, it will reveal unto him that by nature he is separated from his Creator, is altogether helpless, and that only by the merits of Christ, restoration can be accomplished, thereby gaining a true knowledge of himself, and prompting him to honor God only. To read to acquire knowledge of the letter only, to be better qualified to preach or discuss the word of God, would be to the dishonor of God, and the reader's condemnation. God made the Apostles "able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3: 6.

To enjoy the promise of a blissful eternity, we need to honor our Redeemer in thought, word and deed in this day of grace.

Baden, Ontario.

H. G.

OUR ENEMY

Throughout all the visible creation we observe opposing forces at work, destroying and being destroyed. When Adam and Eve were banished from the Garden of Eden, God cursed the ground, declaring that thereafter thorns and thistles would abound, and man should eat bread "in the sweat of his face." Weeds of all sorts sprang up, choking out the good plants, and are very much in evidence in our day. There are so

many obstacles to be overcome before a crop can be gathered:—frost, flood, drought, wind, hail, ravages of disease, insects, birds and animals—all may work against our efforts. In the animal kingdom, small birds, animals and fishes are devoured by larger ones. Even the rocks and soil of the earth are constantly showing the effects of erosion, and all man-made structures are subject to rust, rot and destruction. Well can we say, "Change and decay in all around I see."

We learn that everything has its enemy, which leads us to consider the great foe of man—the enemy of all good. He is known by many titles:—Satan, the prince of devils, Beelzebub, Belial, Lucifer, the serpent, the dragon, and others.

According to Scripture, Satan once dwelt in heaven, but endeavored to exalt himself there, and he and the angels who sinned with him were cast out. Isa. 14: 12; Jude 6; Rev. 12: 9. He beguiled our first parents, appearing in the form of a serpent, and leading them to believe that God had deceived them, had withheld something from them, and that if they would eat of the forbidden fruit it would be greatly to their advantage. By yielding to Satan's suggestions Adam and Eve fell under his power, becoming servants of sin, and all of their posterity became equally guilty before God. In this condition man was helpless, his fallen nature was incapable of communion with God, having become deceitful and desperately wicked. Those who saw their position could plead to God for relief and have hope that He would rescue them. Their faith and obedience were counted for righteousness, but there was nothing good in man of himself.

Satan is extremely wise, crafty and subtle. His knowledge of God's holiness and power, his familiarity with the re-

quirements of Scripture, his vanity and pride, are described in the Scriptures. He is a spirit and able to confuse men through mixing truth and lies, but he cannot present truth alone, because he is the "father of lies" and a "deceiver from the beginning." He was known as the accuser of man, since he could maliciously rejoice over man's fallen condition and accuse him before God of infidelity. He cannot take pleasure in anything good; being constantly opposed to God, he hates to see man seek obedience to his Creator; consequently he tries to frustrate any desire in the human breast for the heavenly things. It was he who tempted David to number Israel (1 Chron. 21: 1), and who accused Job of serving God only because of natural blessings (Job 1); he entered Judas Iscariot and caused him to betray Christ (Luke 23: 3), and led Ananias and Sapphira to conceal part of their wealth. Acts 5: 3.

It is written (1 John 3: 8), "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil." Herein is the great Remedy which God sent—His own Son, who alone could resist all the temptations of the evil one, putting him to flight; could arise triumphant over death, and thus "take away the power from the strong man armed." He destroyed the works of the devil and cast down the accuser of His brethren by providing a means of rescue for man, so that we need not remain in Satan's power, but we can be translated from the kingdom of darkness into the kingdom of light.

Satan still rules in the hearts of those who come to years of understanding and know to do good, but do it not. The

unconverted are known as the children of this world, because their desires are for the pleasures and attainments of this present time. Even the wisdom of this world is described as "earthly, sensual and devilish." This evil, ruling spirit, the "prince of the power of the air," holds men captive through the evil emotions of the flesh, lulling them to sleep, comforting them with promises of many opportunities to come, or deadening their spiritual sensibilities through long continued resistance against the awakening grace of God.

Christ, by His victory over sin and the devil, has deprived him of power over the true Christian. The Savior is enthroned in the hearts of His followers, and there can be but one king upon a throne. The Revelator saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. Rev. 20. This is figurative of Christ's victory, by which Satan is restrained from power over the saints, during this day of grace, being a measure of time, such as a thousand years. The adversary can tempt Christ's followers, but only as they yield to his suggestions, because He that is for them is stronger than he that is against them, and if they remain true to their Savior they cannot be plucked out of His hand.

But Satan is not bound in the world, where his victims are taken captive by him at his will. 2 Tim. 2: 26. They are deceived by the glamor of the things which are highly esteemed among men; they cannot comprehend what sin is; popular opinion is their guide, pride and self-righteousness their support. Satan tells them, as he did Adam and Eve, "Ye shall not die, but live." Unbelief and hardness of heart prevent men from

coming to a true knowledge of themselves; and rather than humble themselves to the cross of Christ they accept so much of His doctrine as is palatable, and can be followed without self sacrifice; thus deceiving themselves that they are worshipping God, when they are in reality still the servants of the evil one. This is plain speech, but we should know that we cannot serve two masters, and the only way we can serve God is by conforming to His unchangeable Word. Any other course is folly, because "it is better not to vow at all, than to vow and not to pay."

O, that Satan would manifest himself in his true colors and that all mankind could behold what a hideous creature he is! O, that he would always come as the roaring lion, and not in the form of an angel, and his followers as ministers of righteousness! Then would all people flee from him, and take refuge in Christ. But now he is very lightly spoken of in the world, as though he were only an imaginary being. His strength is underestimated; few will admit that they are under his dominion; they perform good deeds and mighty works by their efforts, and believe that God is with them.

Evidently toward the end of the world, Satan shall be loosed for a time, when his power will increase, deceiving, if it were possible, even the very elect, and except those days were shortened there should be no flesh saved. Wickedness will flourish, until the righteous become so few in number there will not be enough "salt" left to preserve the earth. Then will the end come. Is it not clear that the accepted idea of the whole world advancing into light and becoming more and more christianized, is contrary to Scripture. This is not taught by God, therefore must be a device of the adversary.

Knowing therefore the terror of the Lord, we persuade men to flee from the wrath to come. It is infinitely better to acknowledge our transgressions now, and pray God for light, than it would be to persist in an unsafe course, and finally be told, "Depart from Me, I know you not." Then will God withdraw His mercy, refuse to assist in our calamity, and Satan could laugh with fiendish glee, because one more soul is forever in his power.

May God yet enlighten many and give them repentance to the acknowledging of the truth; and may all who have entered into Jesus Christ have courage to say, when tempted, "Get thee behind me, Satan."

Stevensville, Ont.

W. I. T.

THE POWER OF FAITH

O for an overpowering faith

To help us every hour,

To triumph over doubts and fears,
Dispelling Satan's power.

The saints of old with faith in God

Are monuments of grace;

A cloud of witnesses to us,
Redeeming love to trace.

O faith in God a precious gift

That He has kindly given,

Through it we seek His proffered grace,
The blessedness of heaven.

Grant Lord an overcoming faith,

To cheer life's closing day.

Thy everlasting arms of faith
Bear us in peace away.

Waynesboro, Pa.

A. S. F.

QUESTIONS AND ANSWERS

Q. When Paul wrote, "I speak the truth in Christ and lie not," is not this similar to an oath?

A. This is a strong affirmation, but no oath. Not likely that Paul would use

an oath when Jesus and the Apostle James so emphatically forbid swearing. Matt. 5: 34-36. James 4: 12.

Q. Will all the Gentiles prior to Christ's coming be lost?

A. We think not. Paul wrote: "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 show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. 2: 15, 16. This inwritten law or God's grace appeared unto them before Christ came, and those who were obedient and had faith in God and His promises, undoubtedly are saved.

Q. Is fasting commendable?

A. Fasting signifies mourning, and to abstain from food is often a natural consequence when one is in mourning, but we are not commanded to show our grief by fasting. Our Savior said His disciples would fast after the Bridegroom was taken from them; that is they would mourn because He left them. It is commendable to show our grief and sorrow in a moderate way when deprived of our loved ones, but to fast or abstain from food for the purpose of showing our grief would not be commendable.

Q. Where are the dead?

A. This is one of the hidden mysteries that we should not contend about, and, since this knowledge is not essential to the salvation of our souls, we should turn to Deut. 29: 29 and read, "The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law."

Q. Do the Scriptures prescribe a certain mode of dress?

A. Women are taught to adorn themselves with modest apparel, see Tim. 2: 9. All believers are taught to be not conformed to this world. It is not necessary to adopt a certain mode of dress in order to dress in a modest way, as there are many modes of dress that are modest. Since Christians are not to be conformed to the world, and the fashions of the world are continually changing, especially in dress, it would be reasonable that they should adopt a modest form of dress and that they should not change with the styles of the world; this would naturally result in uniformity, but the Scriptures do not prescribe a certain mode of dress.

Q. What is meant by the Abomination of Desolation?

A. In Daniel (9: 27) literally, "the abomination of the desolater," without doubt, means the idolatrous worship which the desolater of Jerusalem should establish in the holy place. Antiochus Epiphanie polluted the temple, and erected an idolatrous altar on the altar of burnt-offering, whereon unclean things were offered to Jupiter Olympus.

The phrase is also quoted by Christ (Matt. 24: 15) and is applied by Him to what was to take place at the advance of the Romans against Jerusalem. They who saw the abomination of desolation "standing in the Holy place" were enjoined to flee to the mountains for safety. This term may symbolize the almost universal prevalence of idolatry and hypocrisy preceding the destruction of the world. The Apostle says: "For that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth

in the temple of God, shewing himself that he is God. Even in him, whose coming is after the working of Satan with all power and signs and lying wonders." Thes. 2: 4-9.

As the faithful ones fled to the mountains to escape the abomination of idolatry and the destruction of Jerusalem; so now the faithful shall flee to "Mount Zion the City of the living God . . . and to Jesus the Mediator of the New Covenant . . . and to God the Judge of all"; and will thus escape the abomination of desolation and the impending destruction.

BRIEF NOTES

Only in a Christian life can every circumstance and condition in life be helpful to us and promote our spiritual welfare and our interests of incomparably greater value than every attainable worldly consideration. A realization of this becomes an inspiration for a better grounded faith, a firmer hope and it results in a deep and abiding peace which never finds its abode or expression in a worldly life.

* * * * *

The proposition "That all men are created equal" was not meant in respect to talent or ability, for the Creator has not endowed all alike, as in the Savior's parable; for "He gave to each according to his several ability."

It is significant that the one who received but one talent and brought no increase, had not been dishonest nor had he dissipated his trust; yet he was condemned as a wicked and slothful servant, while the others were receiving the commendation, "Well done, good and faithful servant," and were on an equality through faithfulness and diligence in the employment of the talent entrusted to them.

The effect in Christian living should be that with increasing age, our life will be more and more in conformity with Paul's counsel to speak "the things which become sound doctrine" and to be "sober, grave, temperate, sound in faith, in charity, in patience."

We may deplore that in our daily life these virtues do not find as full an expression as we desire; yet there is a sharp contrast drawn with a worldly life under which with increasing age the heart becomes hardened in sin, and then, there is a manifest lack of these virtues by which there is revealed the condition of the heart and the service to which we may have become inured. It is ever true, "His servant ye are to whom ye obey."

* * * * *

In reply to my criticism of the acts of a friend, as not manifesting a Christian Spirit, he asks, "What is a Christian Spirit?" and further states, "I do not understand that a Christian Spirit must submit in all things whether right or wrong."

When our acts and lives are controlled by the Christian Spirit we are no longer under compulsory service; for, "Where the Spirit of the Lord is, there is liberty." Consequently we no longer "must" submit when we suffer wrong, but we bear injustice from promptings within, without cherishing resentment or desire for revenge.

Feelings of resentment and desire for revenge are always offered by Satan when we feel that we have been wronged. When love,—the Christian Spirit controls, we are ever reminded not to accept the offer. Self-denial is always involved. If we refuse the prompting of the Spirit and entertain a feeling of resentment and revenge we either must repent and renounce the

wrong, or the Spirit may depart, and we be left to serve the master whose servant by our own choice we then are.

To cherish feelings of resentment and desire for revenge, is simply war in its incipient stage and is just as much an evidence of a lack of the Christian Spirit as to engage in open warfare.

We might be zealous advocates of justice and righteousness and still lack the Christian Spirit, which, when it controls, prompts to mercy, love and forbearance, and looks to Christ as satisfying the requirement of God's holy law, expressed in justice and righteousness.

* * * * *

The instance of death is not necessarily always sad; but it is, under all circumstances, and at all times solemn and impressive. It is sad only if we shall have failed to accomplish the purpose for which our Creator gave us this present life to live. If under our knowledge of good and evil and our sense of responsibility, we shall finally have rejected our privilege and neglected our opportunity—rejected the offer of salvation,—lived our life-time in vain, then death may be truly said to be sad.

When we consider our Creator's purpose in our lives, and the importance of consecrating our energies to the accomplishment of that purpose, it is truly a solemn occasion when death closes the opportunity and it must be said, "It is done!"

It is always impressive as the declaration from the beginning verified in our presence and expressed in the language of the poet: "Earth to earth and dust to dust." It is a demonstration of the uncertainty of life, and that, of our earthly work it may soon be said "It is finished!"

But if we shall have lived our life in accord with the Father's will, then

death means only the laying aside of every mortal cumbrance, and the realization of our fondest hopes, in the fullness of joy forevermore. Then the approach of death may be as a pleasing sunset when the storms of life's brief day are over. Death itself, then loses its sad aspect and its terrors, and even reaches inexpressible heights of sublimity and beauty.

THE TEMPLE OF GOD

"And as He went out of the temple, one of His disciples saith unto Him, Master see what manner of stones and what buildings are here. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." Mark 13: 1, 2.

We are impressed as we read about the temple of God at Jerusalem, how beautiful it was. It was first built by Solomon, then destroyed by Nebuchadnezzar. On their return to Jerusalem after the captivity when the Israelites started to rebuild the temple, the work was hindered by their adversaries, but finally by the decree of Darius it was finished.

The beauty and glory of the temple may be used to typify our spiritual life. In the days of our innocence through Christ's atonement, no stain of guilt rests upon us. So the beautifully finished temple, with all manner of vessels of gold, silver and brass may represent the peace and innocence of childhood. But as we grow to years of maturity, we are gradually carried away into the world by the lust of the flesh, the lust of the eye and the pride of life. For they are not of the Father but are of the world. "And the world passeth away, and the lust thereof but he that doeth the will of God abideth forever." 1 John 2: 16, 17. King Nebuchadnezzar carried those golden

vessels away to Babylon and destroyed the house of God and broke down the walls of Jerusalem.

We may recall some of the first visitations of grace to our hearts when we realized that we were drifting into the world and had sinned against God; we made resolutions to obey but were often hindered by our adversaries. When they started to rebuild the temple at Jerusalem the adversaries came to them and said unto them, "Let us build with you for we seek your God as ye do." But the Israelites replied, "Ye have nothing to do with us, to build an house unto our God, but we ourselves together will build unto the Lord God of Israel." But the adversaries weakened the hands of the people and troubled them in building and they hired counsellors against them, to frustrate their purpose until another king named Darius reigned. Ezra 4.

Then Darius the King made a decree that they should go on with the building. The golden and silver vessels that were carried down to Babylon were to be restored and brought again unto the temple which was at Jerusalem, every one in its place. He commanded them to finish it speedily and not let the work be hindered. Ezra said, "Also I have made a decree that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon." Ezra 6: 11.

When Ezra came to Jerusalem and saw that the people of Israel and the priests had not kept themselves separate from the people of the lands he mourned. For they had taken of the daughters of the land for themselves, and for their sons, so that the holy seed had mingled with the people of those lands. He rent his garment and mantle and fell upon his knees and said, "O

my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head and our trespass is grown up unto the heavens." Ezra 9: 6. But grace was again shown unto them for a remnant was left to escape. So grace will be given to us if we become willing to let a new king reign over our lives. He will raise up the broken walls of our hearts, and bring back that which was carried into the world or Babylon.

Ezra, the priest stood up and said unto the people, "Ye have transgressed and have taken strange wives to increase the trespass of Israel. Now therefore make a confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives." Then all the congregation answered and said with a loud voice, "As thou hast said so must we do." Ezra 10: 10, 12.

So the King of kings has asked that we give our hearts and lives to Him. If we let Him reign He will make a decree that the work can no more be hindered. But we must become willing to separate from the worldly life around us and as it were to come out from Babylon. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, said the Lord Almighty." 2 Cor. 6: 17, 18.

New Hamburg, Ont., Can. A. H.

NEGLECT IS DISOBEDIENCE

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction." Prov. 24: 30.

Sins of commission are more apparent to man than sins of omission. The man who has sown to the flesh appears to be a greater sinner than one who has neglected to sow.

There is a tendency in all things of nature, including man, to deteriorate and die. By a certain endowment (life) with the diligence of man they may be able to survive the elements, resist death, and develop for a period of time. Due to our limited understanding of ourselves this mystery of nature seems more marked in plants and the lower animals. The plant if uncultivated will soon run to waste or if the domestic animal is neglected it will become wild and worthless.

If we neglect to sow and cultivate how shall we escape being in want?

If we neglect the opportunities for cultivating the mind, how shall it escape feebleness?

If we neglect our natural body how shall we escape suffering?

"If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

If God's natural laws so emphatically demand culture and the development of the things of nature for the temporal well-being of man, how much more vital it is that we should allow ourselves to be brought into harmony with His Spiritual Laws, which relate to the life that will endure beyond this brief span of time—forever—eternally. Just as the natural life resists death for a brief period, so Spiritual Life resists sin, preventing the destruction of the soul. If we neglect this Spiritual Life, how shall we escape the inevitable relapse unto death?

"For whosoever hath, to him shall be given; and whosoever hath not, from

him shall be taken even that which he seemeth to have." Luke 8: 18.

There are fishes which have made their abode in dark caverns for years having eyes but failing to use them. Their eyes which they had but did not use, were finally taken from them.

If we temporarily deprive a plant of the fresh air and sunshine essential to the health of the plant, later exposure to the same life-giving elements may be death to the plant—from it was taken that which it had and failed to use.

He that has gifts and does good with them, giving God the honor, shall receive more. He that does not use what he has—from him shall be taken that which he seemed to have.

If we violate or disregard the natural laws we know we shall suffer. If we violate or neglect the Spiritual Laws how can we say we shall not suffer? If we hope for salvation in spite of neglect, then our hope becomes an illusive dream.

We must with faith in God, reach out for that Life which is infallible. Thanks be to God, He has provided an avenue of approach to Him, through Jesus Christ, who becomes the Savior of all who trust in Him, and receive the Spiritual birth or awakening.

"How shall we escape (the end which is death) if we NEGLECT so great salvation?

Lancaster, Pa.

M. H. B.

LEGALISM

The definition of legalism given by Webster's International Dictionary is, "Tendency to observe the strict letter rather than the spirit of the law."

The Imperial Encyclopedia gives two excellent definitions of legalism: 1. "The doctrine of salvation by works, or by conformity to law, as distinguished from that by grace." 2. "Adhering to the

doctrine of justification by works as distinguished from that of free grace."

To consider legalism it is not necessary to go further back in sacred history than to the law which God gave to His people, the children of Israel, through His chosen servant, Moses, for that was the beginning of the law and its observance.

In the old or Mosaic dispensation, worship consisted largely of outward ordinances and observances. There were daily and many washings and cleansings, sacrifices and burnt offerings. These sacrifices were to be in especially prescribed numbers, made in certain places, at certain times, in certain manners by the priests and Levites who were divinely appointed for the purpose. The details of what the law required in every day life, were very exacting.

In Leviticus 16 we read how that once a year the high priest was commanded by God to go into the holy place, in a certain manner, and there offer an atonement for the sins of himself and his household, and for the sins of the whole congregation of Israel. This form of worship was according to the first covenant God made with His people.

The study of the Scriptures on this subject is most interesting and vital. All the related texts cannot be given here, but the following from Jeremiah is especially helpful:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, . . . not according to the covenant that I made with their fathers . . . which covenant, they brake; . . . but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts, and I will be their God, and they

shall be my people. . . . They shall know me from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more." Jer. 31: 31, 34.

This prophecy of Jeremiah was made more than six hundred years before the coming of Christ, the Messiah, the spiritually anointed, who fulfilled it.

The offering of sacrifices under the law did not remove or cause sin to be forgiven, but were to be a constant reminder of the presence of sin, and of the necessity for the perfect offering or propitiation for sin that was at some time to come. Neither the law, nor its strictest possible observance could make people perfect or satisfy the demands of Him who gave it.

When Christ came, His perfect life fulfilled the law in every detail, and fully satisfied the justice of God. Through His crucifixion, He, the Lamb of God, became the final, the perfect sacrifice or offering for sin and thus atoned for the sins of all mankind from creation to the end of time. His last words, according to St. John were, "It is finished." Since His precious blood was shed, no sacrifice or burnt offerings have been needed.

By His resurrection He became "The first fruits of them that slept." "For as in Adam all die, even so in Christ shall all be made alive." 2 Cor. 15: 22. This freedom from the arduous requirements of the law, and the opportunity of obtaining favor with God in this life and in the life to come is offered by Christ as a free gift to the whole human race.

How can man attain to this free gift? It is very simple—by believing, which is called faith. Without faith it is impossible to please Him, for "he that cometh to God, must believe that He is,

and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. He brought a new teaching, the Gospel, which means "Good News" or "Glad Tidings." He taught that "God is a Spirit, and they that worship Him must worship Him in spirit and truth." St. John 4: 24.

In His sermon on the mount, St. Matthew 5, 6, and 7, Christ taught the people what God, His Father, wanted them to do. This sermon on the mount is the foundation on which rests the teaching of Christ and of His apostles. After Christ's ascension, in the second chapter of Acts it is recorded that, in Jerusalem on the day of Pentecost, three thousand souls were converted and received the Holy Ghost. Then their spiritual eyes were opened so that they could perceive and understand spiritual things. Thus was fulfilled the prophecy of Jeremiah, previously quoted. These converted souls soon organized into a body called the Church.

The Church, being made up of human beings of widely different character, education and bringing up—notably Jews and Gentiles, it was only natural that differences of opinion should spring up on various points. A few main subjects of difference were circumcision and the relative importance of faith and works. One might suppose that the Jews, being trained in the law, would naturally favor works, while the Gentiles, so thankful for their opportunity of being grafted into the true vine, Jesus Christ, would cling to faith.

Christ, our Master, said, "I must work the works of Him that sent me while it is day: the night cometh when no man can work." St. John 9: 4. St. Paul said, "How much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your conscience from

dead works to serve the living God.” Heb. 9: 14. The dead works he refers to, are the works of the law. Obedience to the Mosaic law cannot bring salvation. But obedience to Christ and His teachings as the fruit of a living faith does bring salvation. St. Paul clearly explains this in the third chapter of Galatians.

Human weakness makes it impossible for any human being to fully keep or obey the law. Therefore the law condemns us. In this distressing situation, what are we to do? The plan of salvation is simple: We are sinners. Christ died to save sinners, so He died for us. Wonderful love! We are simply to believe in Him, to love Him, and to open our hearts to His Spirit, so that He may enter, to change our desires, and teach us how to live. This is faith. To apply faith in one’s daily life is the work of the Christian.

It must have been difficult for the converted Jews, who had been strict in observing the Mosaic law, with its many and almost wearisome requirements to so entirely change their manner of worship. Truly the Holy Spirit taught them how vain were these outward washings and cleansings, yet it is quite probable that there may have been in some, at least, a tendency to relapse into legalism and to look with critical eyes upon the Gentiles whom they had been brought up to regard as heathens.

Christ said, “He that believeth on Me, the works that I do, shall he do also.” St. John 14: 12—and He also said, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.” St. John 13: 34. Love is active. Is not love ever bringing or sending something to the object of its affection? Our love to God is an affection of the soul. It ex-

presses itself in words of adoration, in praying, preaching, singing psalms and hymns and in observing the commanded ordinances, and in confessing our faith by word and deed. When our Master tells us that besides loving Him, we shall love our brother also—He means that we shall have for each other more than a mere affection of the soul, more than an abstract love, made up of feelings and words. He means a living love that expresses itself in acts of kindness and forethought for the help of our fellow creatures.

The gospel fruits—see Galatians 5: 22, 23—are the proof of living faith. In the religion of Jesus Christ works and faith are as necessary, the one to the other, as are body and spirit to a living human being. St. James beautifully expresses this idea, “For, as the body without the spirit is dead, so faith without works is dead also.” James 2: 29.

There are some of Christ’s followers who have a tendency to legalism; that is, to a strict observance of the letter of the Gospel, neglecting, at times, its spirit. This is one extreme. These should pray that their deeds are prompted by the real love of God and man and not by the thought of simply a forced duty or by a desire to win praise of men or of God.

Then there are others whose tendency is to a morbid dread of falling into legalism, and who, on that account, lapse into an ideal atmosphere of love to God, seemingly fearing in themselves and in others active manifestations of practical Christianity lest they or their brethren may trust in their works. This class is the other extreme, and these also need to pray for light and understanding that they may truly apply the teachings of the Gospel. For Christ came to serve and to help His fellow-creatures.

The happy medium, temperance, is the safe and normal course, and is to be striven after by all who are trying to follow Christ.

Christ, our Master, the Son of God, came to work the works of God, His Father. His was a life of faith, service, and humility. Our lives, if we follow Him, will be after this pattern.

Lancaster, Pa.

L. L. F.

FAITH AND WORKS

There is much written about faith in the New Testament. It is the foundation of spiritual life. At no age did any one please God without the faith to believe that He was God and that He was true to His promises. It was lack of faith in the Israelites which displeased the Lord and caused them to disobey Him. Only two out of the great number that left Egypt, Joshua and Caleb, entered Canaan. God has in all ages required a service of man to prove his faith in Him. Not that He accepted any work that man could do as a means of salvation of the soul, but works born of a true, living faith in Him.

The faithful ones of old coupled works with their faith, inasmuch as they did what the Lord told them to do. Joshua was told not to fear or be dismayed, yet he became discouraged. The Lord told him to get up and fight the enemy—not to sit and droop. It was necessary to add works to faith in order to overcome the enemy. Just so with the Christian today. Faith will not avail if we put ourselves in the way of temptation. If we go with the world, we cannot pray that we may not be led into temptation.

We might be impressed that when Christ was upon earth, the way was easy and that all that was required was to believe that He was the expected Messiah. They heard His doctrine from

His lips, and we note that all who believed on Him followed Him. His disciples left their work and labored with Him. All we need to do today is to leave our old life and follow where His doctrine leads us.

Christ said, "If ye love me, keep my commandments." He is the Author of faith, so He will surely be the Finisher to all who accept Him to the end of time. When He said "Heaven and earth shall pass away but my word shall not pass away," He was not speaking of a hundred or a few thousand years. He evidently knew just how the world would be until the end, as He told His followers He would be with them always even unto the end of the world. We must believe His doctrine is the same today, and that He gives the same power to His followers now as He did when He first established His kingdom on earth.

The works which are the fruits of a living faith are to return good for evil, to do justly, to be patient under insult and injury, showing mercy with cheerfulness, not grudgingly. The sacrifices which the Lord required of Israel were to be perfect. No defective animal was to be used. So we shall give no half-hearted service. We all need so much forgiveness that we should not hold others hard. This often requires an effort, as it is contrary to nature. If we sue at the law, our faith is dead, because we do not the works.

When the farmer sows his seed, he is entirely dependent upon the elements. Yet he has a work to do—to prepare the ground, fertilize and cultivate it. In the spiritual life we are just so entirely dependent upon grace. Christ has set the standard, but He does not require more than we can do. We are told to watch and pray, not at stated times, but always. The followers of Christ regret that they cannot attain to a more perfect

faith. Like Gideon, we want a sign. When the Lord caused the dew to fall upon the fleece of wool only, Gideon asked for just one more proof that the Lord was truly with him—that the dew might fall upon the grass and not upon the fleece. When we pass through an experience which tries our faith, we think in the future we shall trust more wholly.

The question may be asked why the Lord permits people to be born into this world who often are unhappy in this life, and without hope of rest in eternity. This might be answered in the words Christ used when he saw the destruction of Jerusalem approaching: “O! Jerusalem, Jerusalem which killest the prophets and stonest them that are sent unto thee: how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.”

It is the Lord’s will that all should come to Him and be saved, but we must make the effort. To those who make the effort, the prophet Jeremiah says they shall be as a tree planted by the water, that spreadeth her roots out to the river and shall not see when heat cometh, but her leaf shall be green. When Christ is our refuge we need not be disturbed by the strife and confusion in the world, as He has promised to be the Shepherd and Bishop of our souls; but to him who knoweth to do good and doeth it not, to him it is sin.

Chambersburg, Pa.

E. K. L.

THE PEARL OF GREAT PRICE

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it.” St. Matthew 13: 45–46.

From earliest times, pearls have

formed valued articles of decoration and ornament. It is said that Julius Caesar, who was born forty-four years before Christ’s nativity, presented Servilia, the mother of Marcus Brutus, with a pearl which, valued in modern computation, was worth about \$240,000.

Jesus, when teaching his disciples, always illustrated his meaning with those things with which they were familiar, hence, it was but natural for him to compare the heavenly kingdom to a pearl of great price.

Of still greater significance, the pearl is the only gem that is formed by life—organic life. All other gems are of mineral formation.

In Revelations we read of “The gates of pearl,” symbolic of suffering endured during its transformation into beauty.

Is it not interesting to study about the origin of this precious gem? A grain of sand, or other foreign particle, becomes lodged within the mantle-lobes of a bivalve mollusk or pearl oyster. The presence of this body has an irritating effect on the mantle-lobes, which results in the depositing of a quantity of nacreous material over the offending particle. This nacreous material is of such a texture and character and is deposited in such regular layers, that in due time the structure known as pearl, varying in worth and brilliancy, is formed.

For seven years, it is said, the oyster continues to cover the grain of sand with this smooth pearly substance to ease the irritation. Sometimes the grain is loose, sometimes it attaches itself to the shell, thus, pearls are either round or flat.

Is it any wonder that the meaning of the word pearls is tears? The pain endured to form them makes them symbolic of suffering. “The gates of pearl,” the entrance to heaven, has a

double symbolism: Our sufferings transformed by love and prayer into heavenly glory, and the sufferings of Jesus, through which we may enter that land of eternal peace and beauty.

At another time, Jesus explained to his disciples what was meant by giving all for His sake and the Gospel, in this way: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now, in this time, houses, and brethren and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." St. Mark, 10: 29-30.

St. Luke, in the sixth chapter, records these words of our Savior: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." . . . "Rejoice for your reward is great in heaven." . . . "But woe unto you that are rich! For ye have received your consolation."

Rich in friends. Rich in prominence. Rich in all that this world is able to bestow. But, when the summons comes, "This night thy soul shall be required of thee," how poor!

Lying in that lowly bed, the center of attention, who is there that would envy him? No matter how high a position he filled in the world, no matter what wealth surrounded him, no matter how many worldly friends he called his own, he lies there in state, stripped of all, the poorest of the poor. "You have received your consolation" is the verdict of Jesus.

Poor merchantman! He refused to see the value of that pearl of eternal life. "How hard is it for them that trust in riches to enter into the Kingdom of God." St. Mark, 10: 24.

We who have given all for this pearl of everlasting life, find that its luster grows dim if we do not wear it every day. Just as the natural pearl when placed in a vault, becomes dull and worthless, so the pearl of eternal happiness must not be kept hidden away, unused. Let its brilliance shine and beautify our lives.

Is not this pearl worth far more than all we have ever paid? Far more than for what we have endured by taking our stand with the despised followers of the lowly Jesus?

We have coated the pain that cut us like a knife, with love, and tears of repentance. All our secret cares we take to God's throne of Grace in prayer until they gather a luster and become rounded into a gem of glory to link with that of the cross where Christ made the supreme sacrifice, that we may enter that gate of living pearl, into eternal life.

Shippensburg, Pa. M. E.

THE FRUITS OF SACRIFICE

Worship has always been characterized by sacrifice, the meaning of which is to give up or destroy something that we may gain what is more needful or desirable. Man gives evidence of his higher origin by his dissatisfaction in life. There is a call for something not always recognized, an unexplainable urge that leads to customs and activities, beautiful or ridiculous, as the ideals of the individual dictate. Where a knowledge of God exists it should lead to true worship.

According to history unenlightened people have offered human sacrifices to their idols or gods without conviction of guilt in the need for atonement that is inbred in all. Idolatry was strictly forbidden by God. His chosen people in early ages were required to keep moving from place to place. That served to pro-

teet them from knowing their heathen neighbors too well and from falling into their idolatries. As worshipers of God they were a separate people just as true Christians are today.

Before the law was given the faithful offered their sacrifices on altars built anywhere. Noah did this when he and his family escaped the mighty deluge, and Abraham when he went three days' journey to Mt. Moriah with no other sacrifice than the son of his old age. They were God's chosen people because of their faith. They knew nothing of regeneration or spiritual virtues, but they had the promise. Jacob was guilty of deception in securing his brother's birth-right and yet in his flight from justice, while he slept by the way with a stone for his pillow, he had a vision that is beautiful to read. Promises were renewed relating to the blessings on his people through all ages. Feelings of joy caused him to erect an altar and to make an offering to God, saying "Surely the Lord was in this place and I knew it not." In gratitude he also promised the tenth of all his earthly gains as long as he lived. So willingly we give when we love as we should.

The law of Moses brought almost innumerable regulations and commands as to the sacrifices that were to be made. There were priests to officiate in public worship. Certain sins required certain sacrifices, and to perform these was a daily work and study, so much so that it was a sore burden to be faithful in the doing of them.

But in all the sacrifices the outstanding promise was typified. A Messiah would come to deliver this people from their sin and darkness. He came as the perfect sacrifice, giving Himself that all might live; taking the sins of the world upon Himself and making restitution with His life. He sacrificed a home in

heaven to come to earth a Savior and Teacher and finished the work of redemption by promising to be an Intercessor for the lapses of those who are willing to accept Him. He is an High Priest for us, the medium or Mediator of a better covenant where the Divine law is written in the heart and all know the Lord, where sins and iniquities are remembered no more.

Salvation is now open to us but we too must make sacrifices to attain it. "Spiritual sacrifices acceptable unto God by Jesus Christ." 1 Peter 2: 5. The Apostle Paul went so far as to tell the Roman brethren to present their bodies a living sacrifice which was their reasonable service. This counsel indicates that we give what is vital and it may cause us pain, loosing a part of us that is active or alive, yea our very selves. Christ said, "He that is not willing to take up his cross and follow me is not worthy of me."

God's chosen, through faith in Christ, enter His service in a lowly way and not with any feeling of arrogance or self-sufficiency as the Jews, who boasted of being Abraham's children. The converted life begins with an humbling knowledge of our sinfulness and a willingness to repent and a desire to live differently. First of all is a sense of a great need that the Divine Spirit be in the heart to daily teach and lead in the way of salvation. New desires will result and the conflict between good and evil will call for sacrifices that cause pain and sorrow for sin on one side, and righteousness, peace and joy in the Holy Ghost on the other. The victory is ours if we are faithful to the Captain of our salvation.

Our question is, what do we sacrifice? Are we willing to give up all for Christ's sake? It is natural for us to like the honor, friendship and pleasure of the

world. There is a possibility that the interests of life, the cares or its pleasures may so weaken the spiritual powers that we forget that this life is but a probationary state. We are called to sacrifice every effort and desire that hinders the work of grace in the heart. The carnal mind desires the things that add to pride, and self-satisfaction but the Spirit teaches us that they are dangerous. We learn by experience that self-denial is good for us and that the fruits of sacrifice are peace and comfort of soul.

There is an unending train of lessons in the thought of sacrifice and its recompenses. The Savior was the perfect type. His whole life on earth portrays sacrifice. He left the courts of glory, suffered ignominy and shame, that a fallen people could have great blessings, and yet through the Prophet it was said, "He saw the travail of His soul and was satisfied."

In our earthly relations there is need to consider well and choose what we will sacrifice and what we will cherish. Thereby we form our characters. To be happy in our association with others it is often necessary that we deny ourselves that they may be benefited, that we think less of self and more of others, and on close consideration we will all agree that there is great recompense when we do it cheerfully. Love is its own reward. "Plant love and love to your life will bring the fruit of the seed you sow."

In our service to God He does not ask us to deny ourselves of any but the things that are harmful to us. To be able to feel that we are being guided and guarded in safe paths is worth more than anything else in this life. Christ told His disciples, "I call you not servants but friends." At another place

we read, "Now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." With this consolation and hope in view, how willingly we can make our sacrifices and accept the recompenses, ever striving to obey the injunction, "He that hath this hope in him, purifieth himself even as he is pure." There may be times when the faithful appear sorrowful while the world rejoices, but there will come a day of rejoicing for them, a "joy that no man taketh from you." So with the Psalmist we can well say, "I will offer in His tabernacles sacrifices of joy, I will sing praise unto the Lord." Ps. 27: 6.

Waynesboro, Pa.

M. C. S.

SPIRITUAL POWER

"For the kingdom of God is not in word, but in power." 1 Cor. 4: 20.

Christ's command is, "Seek ye first the kingdom of God and His righteousness." Matt. 6: 33. What constitutes the kingdom of God, and how can we become citizens of His kingdom? The kingdom of God has aptly been defined as the spiritual dominion of God on earth, and Christ teaches that "if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," (John 14: 23), thus establishing His reign in our hearts. When we allow the Spirit of God to reign in our hearts, we forfeit our citizenship in the kingdom of this world and become citizens in the kingdom of God.

If the Holy Spirit dwells in us, we will not only confess before all men that we believe in Christ, but through the power of His Spirit, we will desire to

obey all His commands, and to follow His perfect example. Because of our weak humanity, we can never hope to attain perfection, but if we are sincere in our efforts, we have the promise that sufficient spiritual power will be granted unto us so that we can, at all times, manifest a desire to be obedient to His will. It matters not what our profession may be, we cannot receive true comfort in this life and eternal life in the world to come unless we accept the plan of salvation unconditionally. The Apostle Paul warns us against the danger of "having a form of godliness, but denying the power thereof." 2 Tim. 3: 5.

From the earliest period of which we have knowledge until the present time, we have records of constant progress and development. Great strides have been made in all the fields of science. In view of this fact, it is difficult for the natural mind to comprehend that basically human nature does not change, and what applied to the Christian centuries ago is just as applicable and necessary now. To say that some of Christ's commands are impossible or impracticable in this present age would be to deny His power and His wisdom.

To feel that the qualifications for citizenship in the kingdom of God as required by the teachings of the New Testament are not achievable in this life, would be doubting God's word. If we had to depend on our own strength and ability to fulfill the requirements of the Gospel, it indeed would be impossible to do so; however, through the power of God, which is freely given to all who desire it, it is possible to obey all of His teachings.

The true Christian may have to endure many trials, but he can meet them with the confidence that God will always grant sufficient power to overcome and

to bear them. Trials and temptations are but a test of our faith and of our willingness to serve Him.

May we then rely wholly on the Spirit of God to guide us on the journey of life, realizing that through His power, we shall be enabled to enjoy the true happiness of the Spirit, and the incomparable comfort of a hope in Christ.

Mountville, Pa.

M. F.

PENTECOST

Pentecost, a word derived from the Greek, meaning "fiftieth," is the name given the Jewish festival occurring fifty days after the Passover. On this day is also commemorated the Christian feast of Whitsunday, the anniversary of the outpouring of the Spirit at Pentecost. This year particular attention is called to this day because on June 8 was celebrated the 1900th anniversary of the first Pentecost in the Christian Church, which occurred in A.D. 30.

In the beginning of Jesus' ministry "He went into the synagogue on the sabbath day" at Nazareth and read from the book of the prophet Esaias: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." After He had closed the book, He said: "This day is this scripture fulfilled in your ears." Thus He declared to them that He was the Christ, the promised Messiah, and that He was living under the guidance of the Holy Spirit.

When He was about to leave this world, He gave His disciples assurance of His future interest in them by saying, "I will pray the Father, and He shall

give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him." After His crucifixion and resurrection Jesus appeared to them and gave proof that He was the Christ. He said to them the second time, "Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is recorded that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." So when this strange occurrence became known, "the multitude came together, and were confounded, because that every man heard them speak in this own language." Peter said to the people, "This is that which was spoken by the prophet Joel; 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'" He further admonished them, "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."

The Holy Spirit often instills in men a fearlessness such as the Apostle had when he wrote to the Hebrews admonishing them to have faith in the Lord so that they could say, "I will not fear what men shall do unto me." They can say with Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," and also with Peter, "We ought to obey God rather than men." The Apostle Paul knew that he who follows the Spirit's direction, cannot expect praise from the world, for he told Timothy, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience * * * what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Now that so many centuries have passed since the outpouring of the Spirit, we still have need of being reminded that we should not conform to this world, but be transformed by the renewing of the mind, that we may prove what is that good, and acceptable, and perfect, will of God. The question may arise, How shall we know that the Spirit abides with us? James says, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jesus told His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "Where two or three are gathered together in My name, there am I in the midst of them." The faithful "en-

deavor to keep the unity of the Spirit in the bond of peace," and strive never to grieve the Holy Spirit, whereby they are sealed unto the day of redemption.

While each one individually must "seek those things which are above," yet it would appear from the above quotations from the Scriptures that it is not intended that we should stand alone in our efforts to serve God. The church has been provided a home for the believers. It is natural to seek companionship with those who are "likeminded, * * * of one accord, of one mind." It is the inspiration of the Holy Spirit which makes possible the assembling of ourselves together in Christian fellowship. This fellowship implies the keeping of ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." The Apostle John confirms this responsible duty, "Every man that hath this hope in him purifieth himself, even as He is pure."

Waynesboro, Penna. B. F. M.

THE RICH GRACE OF GOD

God's love toward sinful man is beyond our comprehension. We are unable to fathom its height, and depth. It is greater than the measure of our mind. Man is unworthy of this great love. He has done nothing and can do nothing to merit it. We might reach a high standard of morality through our own efforts, but it would not avail us anything in the sight of God. For "all our righteousnesses are as filthy rags." Is. 64: 6. In the condition we are in by nature we merit the wrath and disfavor of God. But God, who is merciful, gracious and plenteous in mercy, takes no pleasure in the death of the sinner, but wills that all should turn to Him and live. He is continually calling the sinner, saying, "Re-

turn unto me, for I have redeemed thee."

Because we can do nothing to merit God's favor it is alone through grace that a way of salvation has been opened for sinful man, for grace is unmerited love. If now we can say we love Him, it is only because He first loved us, for we are "saved by grace through faith; and that not of ourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9.

God's grace, "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." Titus 2: 11. No one can excuse himself. We can all recall times when we had our enjoyment in the world, of being convicted for our wrong-doing. How many times were we reminded of having broken God's holy law, and that we would have to stand before the judgment seat of Christ to give an account of the deeds done in the body! Our experience was that we were unable to free ourselves from the meshes of sin in which we were entangled. Help must come from some source outside of man, and this source is to be found only in Christ Jesus.

This experience was the convicting grace of God operating upon our hearts. We have all experienced it. The more we give place to it and encourage it, the more will we be led to seek the Lord. But if we do not heed these tender calls of mercy, we become hardened and with our own hands bolt the door of our hearts, in the face of the knocking Savior.

It might be asked, if God's grace appears unto all men, why is it that so few find the way of truth. Man is a free agent and has the power of heeding or rejecting God's grace. We know that

the same sun which softens the yielding wax hardens the resisting clay. Just so some souls yield to the pleadings of grace and find the way of life, while others harden their hearts against it, preferring rather to follow their selfish ways. The number of those who have chosen to serve the Lord with sincere hearts has in all ages of the world been in the minority. Many are led to the place where they see their condition, and the folly of living for the things of this world, and may show sorrow for past sins. They are willing to be led as far as the cross, but this they shrink from. And when it comes to forsaking the world and living a life of self-denial, they fall back, allowing the cares and pleasures of this world to crowd out the good seed, which has been sown. Multitudes of others, at this point, give themselves into the hands of false guides who comfort them with a hope of salvation, at the same time allowing them to walk unreproved upon the broad way which leads to destruction. But if we are truly sincere, and are willing to make an unconditional surrender to the will of God, desiring above all things to know and do His will, the way will be revealed clearly to us. But before we come to this point we must cast aside our preconceived ideas and all carnal reasoning.

After we have yielded to our convictions we yet stand continually in need of grace. The confession of Paul, that great apostle whom we all admire, was "By the grace of God I am what I am." His experience was that in Him he lived, moved, and had his being. To the believer, God's grace is as necessary to sustain his spiritual life as the natural food which nourishes his body. This grace continually guides and strengthens us to obey His will. It teaches us that we should resist and mortify sin

and strive to overcome it. We need to be reminded continually of our duty, for we are apt to grow careless and forgetful. Sometimes we get discouraged because of our many failings, and we fear that though a promise has been left us, we might come short. But how thankful we should be for the wonderful promise, "My grace is sufficient for thee." And we are invited to "come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

May we, as believers, ever give heed to God's grace, watching and praying, lest it be bestowed on us in vain. We live in a dangerous age of the world, where Satan is as never before trying to lead us away from that simplicity which is in Christ Jesus.

Beloved readers, have you given heed to Christ's gracious pleadings? If not, why not? What more could He do to bring you to Himself. Today is the day of grace. Tomorrow may be too late. "Today if ye will hear His voice harden not your heart." Ps. 95: 7, 8.

Buffalo, N. Y.

C. S. N.

SALVATION

"Glory to God and peace on earth,"
Was the angel's sweet refrain,
That told the shepherds of Jesus' birth
That night on Bethlehem's plain;

"Good will toward men," the angels said,
"The Savior's birth will bring;
For, He shall bruise the serpent's head
And save those lost in sin."

Salvation, now, and evermore,
The blessed Savior wrought;
He came the lost Life to restore—
Sweet peace and love He taught.

Salvation, now, is offered free
To all who will repent,
And live in peace and charity—
Their thoughts on God, intent.

Lancaster, Pa.

E. H. W.

ELISHA DURING JEHORAM'S REIGN

Naaman, captain of the host of the king of Syria, was a great man and honorable, because by him the Lord had given deliverance unto Syria. He was a man of valor but he was afflicted with the loathsome disease of leprosy. This disqualified him for all employment and society in Israel and no doubt was most distressing to a man of his position in Syria.

The Syrians in one of their raids had brought home some Jewish captives and one of these, a maiden, was a servant to Naaman's wife. She expressed sympathy for her master and said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." She was questioned further about the prophet, and the king of Syria at once sent Naaman, with a splendid retinue and camels laden with presents, of ten talents of silver, six thousand pieces of gold and ten changes of raiment, together with a letter to king Jehoram explaining, "Behold I have therewith sent Naaman, my servant, to thee that thou mayest recover him of his leprosy."

When Jehoram received this message he was confounded and rent his clothes, saying, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Consider, I pray you, and see how he seeketh a quarrel with me." When Elisha the prophet was told of it he said to the King, "Wherefore hast thou rent thy clothes? let him come to me, and he shall know that there is a prophet in Israel."

So Naaman came in his chariot with his retinue and stood before the prophet's door. Elisha did not come out to meet him, but sent his servant to say to him, "Go and wash in Jordan

seven times and thy flesh shall come again to thee and thou shalt be clean."

Naaman's pride was touched and he went away angered. He said, "Behold, I thought he will surely come out to me and stand and call on the name of the Lord, his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" His servants came near and said unto him, "My father, if the prophet had bid thee do some great thing wouldest thou not have done it? How much rather then, when he said to thee, Wash and be clean."

Naaman was soothed by their reasoning and obeying the prophet's instructions, he was healed and his flesh became as the flesh of a little child. The water of Jordan had no healing virtue, but the Lord used it to convey His power, and Naaman was cleansed by showing obedience and faith in the prophet's directions. His restoration caused a feeling of gratitude and a desire to make some return. So he came back to Elisha saying, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore I pray thee take a blessing of thy servant." Elisha refused to take any gift. Naaman then said, "I will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." Naaman then departed but the prophet's servant Gehazi, being covetous was prompted to ask for himself a gift in the prophet's name and followed after Naaman. When he saw Gehazi coming, he alighted from his chariot and came to meet him asking, "Is all well?" Gehazi replied, "All is well," and then said his master had sent him to say, that two young men, sons of the prophets, had come, and he asked for two changes of garment and a talent

of silver for them. Naaman cheerfully gave what he asked; he urged him to take two talents of silver, and sent two of his servants to carry them back to Elisha. Gehazi took charge of the money and garments and the servants returned to their master.

When Gehazi appeared before Elisha, the latter asked, "Whence cometh thou, Gehazi?" He replied, "Thy servant went no whither." Elisha then said, "Went not my heart with thee when the man turned again from his chariot to meet thee. Is it a time to receive money and garments, oliveyards and vineyards, sheep and oxen, men servants and maid servants? The leprosy therefore of Naaman shall cleave unto thee." And Gehazi went out a leper as white as snow. The prophet knew that Gehazi had planned to use the money to enrich himself.

The sons of the prophets asked consent of Elisha to build a dwelling and Elisha accompanied them. While felling a beam a head of an axe which was a borrowed tool fell into the water of the Jordan. The loss distressed the worker but Elisha caused the iron to swim and the man recovered it again.

Elisha seemed to enjoy the veneration of the people and of king Jehoram also.

A war was begun by the king of Syria and as Israel had been desolated for some time by a famine, king Jehoram seemed to meet the Syrians with no determination or fixed rule of conduct.

The Syrians had at several times laid ambuscades in which king Jehoram would undoubtedly have perished had he not been warned by Elisha. The king of Syria supposing there was treachery in his own camp, called his servants and said, "Will ye not show me which of us is for the king of Israel?" But one of his servants said, "None my lord, O

King, but Elisha the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber."

The king of Syria then sent a great host with horses and chariots to capture Elisha who dwelt at Dothan. They came by night and encompassed the city and Elisha's servant seeing the army was terrified and asked what they would do since escape seemed impossible.

Elisha replied, "Fear not, for they that be with us are more than they that be with them." Elisha prayed that the servant's eyes might be opened and he saw that "the mountain was full of horses and chariots of fire round about Elisha." In answer to Elisha's prayer the Syrians were smitten by blindness and in that condition Elisha went to them, offering to lead them to find the prophet. He led them to Samaria, a hostile city where Elisha asked that their sight might be restored.

When king Jehoram saw them he asked if he should destroy them, but Elisha said, "Wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them that they may eat and drink and go to their master." Jehoram did as Elisha advised and the Syrians returned to their homes in peace.

This generous treatment seemed to have a good effect since the Syrians abandoned their warfare for that time.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little children:

I know you all like to read, or listen when a story is told, or being read to you. Many children think fairy stories are the best ones, but there are some wonderful stories to be found in the

Bible. We all know the Bible is the oldest and best history or story book we have, for which reason it is the most loved of all books.

I have been reading in 1st Kings about a wicked king named Ahab, who reigned over Israel in Samaria for twenty-two years, and it was during this time that a wonderful man named Elijah suddenly appeared, and spoke to Ahab.

The Bible gives a very short account of each king, for they had many kings in Israel and some of them were bad men. Of Ahab we read: That he made a grove, and built an altar for an idol, and that he did more to provoke the Lord to anger, than all the kings that were before him.

The Bible tells us that the worship of any object on earth, rather than God, was the greatest of sins. The first and great commandment given to Moses was this, "Thou shalt have no other gods before me. Thou shalt not bow down thyself to them, nor serve them." So it is clear that God does not want us to live or worship any thing more than we do Him. This is the reason He was so displeased with Ahab.

Just here in our story all of a sudden Elijah appears. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, 'As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word.'"

Elijah was told to turn eastward and hide himself by the brook Cherith. He was to drink of the brook, and the Lord had commanded the ravens to feed him there. Elijah did as he was told and dwelt by the brook Cherith. The ravens brought him bread and flesh in the morning and bread and flesh in the evening: and he drank of the brook. One writer tells us that Elijah lived

there all alone for one year. After a time the brook dried up, because there had been no rain in the land.

When I read this story of Elijah and the ravens it always reminds me of a little story I read years ago. This one is not in the Bible, but the story of Elijah and the ravens is woven into it. A poor old man was sitting at the door of his small house; he was greatly troubled because he did not have the money to pay his rent, and the man who owned the house had said that if he did not pay him he would have to leave the house. He thought of Elijah and how his God had cared for him, and he began to pray that in some way God would help him too.

Soon he heard a flutter of wings, and a little bird flew over his head and darted into his cottage. The good man closed the door, caught the bird, and put it in a cage, and it began to sing so sweetly that it comforted him. Suddenly there was a knock at the door. The man thought it was an officer coming for the rent; but, no, it was the servant of a lady living nearby, who asked if he had seen a beautiful little bird flying around, or had perhaps caught it? The old man said, "Here it is," and the servant carried it away. Soon he returned saying, "You have done my mistress a great service in restoring to her this valuable bird, she sends her thanks, and here is the reward she sends you," and he put into the old man's hand enough money to more than pay his rent.

Before I close this letter I want to tell you that God did not forget His faithful servant Elijah when the brook dried up. He told him what more to do, and here a most wonderful story begins about Elijah. I will leave that story for our next number, for this will be a continued story.

Waynesboro, Pa.

A. S. F.