

GOOD TIDINGS

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EDITORIAL

In the ceaseless round of the seasons, Autumn has come again. It is a suggestive season—it suggests the passing of the glorious summer and the coming of the drear winter. In the falling of the leaves at this season, we are impressed with the mystery of life, growth, death and decay. From a tiny, dormant bud in the spring-time, the leaves develop into a wealth of foliage of varied and beautiful shades of green, fulfil their purpose and fade, some into brilliant and some into somber coloring, and then fall to their earthly grave.

Autumn is the season of the final ingathering of the products of the earth. The earth through the process of culture, through sunshine and the early and the latter rain, yields bountifully—"First the blade then the ear, after that the full corn in the ear." This reminds us of the goodness and the mercy of God in thus providing for our sustenance, comfort and happiness. Autumn is typical, in our mortal life, of the gradual decline of our faculties and the rapid approach of the winter of old age; reminding us that we have no continuing city here, but that we should seek one to come.

The passing of time is impressive; we are wafted along by its irresistible current and we can not arrest or recall one fleeting moment. Therefore, the proper use of time should appeal to every thoughtful mind, especially since it is of uncertain duration. It is allotted unto us by God that we might employ it to glorify Him, by obeying His grace, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Time is wasted and misspent when used to amuse and gratify the carnal mind by indulging our selfish and sinful impulses—"the lust of the flesh, the lust of the eye, and the pride of life." We are justified in using time to provide for our physical wants, by engaging in useful pursuits and vocations, which are conducive to the welfare and comfort of man. The tendency, however, is to become too much absorbed in temporal affairs, which only concern the creature to the neglect of the immortal soul.

Time limits or circumscribes all our earthly attainments, and also the opportunity of accepting redemption and salvation; if we neglect the opportunity which the day of grace affords we live in vain, and not only frustrate the object and purpose of our creation, but determine a woeful destiny for the soul in eternity. We all recognize that our time is uncertain and that death is inevitable. How important then that we employ our time in seeking a refuge for the soul in Jesus, the Savior, and thus escape eternal destruction and death.

Lancaster, Pa.

E. H. W.

THE MIND OF CHRIST

"For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ."—I Cor. ii, 16.

The question, Who hath known the mind of the Lord that he may instruct

Him? is very important. The Apostle recognized such knowledge indispensable to the forming of a correct judgment of the faith and practice of others. We only know of the divine mind as far as it is revealed to us. "The secret things belong unto the Lord; but those which are revealed belong to us and to our children."—Deut. xxix, 29. We know the Father's mind as revealed by the Son, as is testified by the Father, saying: "This is my beloved Son, in whom I am well pleased; hear ye him." The Apostle Paul was assured that he and his brethren had the mind of Christ. He recognized the attainment of the mind of Christ as the one thing needful, since it is convincing, assuring and satisfying. It disposes of all doubts and removes uncertainty. Every one desiring to know the mind of Christ should go to Him without delay, as there is a standing invitation from Him to all sincere enquirers in these words: "Come unto me, learn of me."

His mind is not difficult to learn; it is revealed in the Gospel. The Sermon on the Mount is plain and simple in style, yet inexhaustible in its truths, and in the depth of its wisdom immeasurable. The contrite, reformed and believing person, however destitute of learning, or of genius, will discover hidden treasures in the Sermon on the Mount that will sanctify the heart and produce correspondent fruits in his life. Theologians agree that much of what is fundamental in the Christian religion is contained in the Sermon on the Mount.

The Beatitudes reveal the mind of Christ. The first of which is "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Spiritual poverty is the opposite of self-righteousness, and self-glorification. It implies a knowledge of God, of the spirituality of His law and of the unsaved state of all out of Christ; it also indicates the presence of

humility and the separation from all sin. The Beatitudes include a desire to obey the Divine will, to live a life of non-worldliness, of purity, of peace, and of submission to insult and injury.

In agreement with the mind of Christ, as further revealed in the Sermon on the Mount, Christians are to be a light to the world and the salt of the earth, by walking in love toward all men, by doing to others as they would be done by, and by letting no corrupt communication proceed out of their mouth, but such only as will minister grace to the hearers. From Christ's exposition of the Seventh Commandment of the law we learn His mind, as to our duty of taking every thought captive to the obedience of His Spirit, and thus keep the heart pure. Christ's commands are the expression of His mind. We will therefore briefly trace His mind, by noting some of His commands, which we will obey if we have His mind.

He forbids the swearing of a judicial oath as practiced under the law of Moses. "But I say unto you swear not at all; but let your communication be yea, yea; nay, nay." He forbids resistance of evil either by physical force or by civil process. "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also; and if a man will sue thee at the law and take away thy coat, let him have thy cloak also." He asks us to love our enemies and to do them good, in imitation of the Father in heaven, saying, "Be ye therefore perfect as your Father in heaven is perfect." He also teaches that in the giving of alms we should not let the left hand know what the right hand is doing; and in the offering of prayer we should not seek publicity and the praise of man. All the acts of our lives should be to the honor of God—they should be the effect of love in the heart. Such is the mind of

Christ concerning us. Our fallen nature seeks self-glorification; this is why we must be born again, and receive power to mortify our natural desires, which are sinful. Christ taught the duty of forgiving offenses committed against us. "If ye forgive not men their trespasses neither will your Father forgive your trespasses."

The duty of having peace with each other is forcibly presented by Christ in these words: "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The mind of Christ forbids judging another upon our own impressions, but does not forbid a righteous judgment, as evidenced by his saying, "Ye shall know them by their fruits:" In attempting to judge another we shall examine ourselves carefully to learn whether we have the mind of Christ, lest we attempt to pull the mote out of our brother's eye while there is a beam in our own eye.

Concerning the Church we have the mind of Christ thus expressed: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." After the atonement was made and redemption wrought the Church came into existence, composed of converted persons. It is the purchase of Christ's blood and the fruit of His love. Its characteristics are unity, peace and purity. To the ministry is committed the Gospel, which constitutes the keys of the kingdom of heaven. It is the opening key to all penitent believing persons, and it is the key of binding to backsliders, and to the impenitent and unbelieving. It is the mind of Christ that there be a faithful ministry, who rightly divide the word of truth; who are instant in season and out of season, and who watch for

souls without respect of person. The ministry was authorized by Christ in the calling of his disciples. It is the mind of Christ that the Church be kept pure, as is manifest by the following teaching: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

We learn of the mind of Christ as to His love for the Church, through the Apostle Paul, in these words: "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." The Apostle having the mind of Christ wrote: "Therefore put away from you that wicked person," "purge out therefore the old leaven that ye may be a new lump as ye are unleavened." And again: "Withdraw from every brother that walketh disorderly." In the following testimony we have the mind of Christ, as to the sacrifice necessary to be joint heirs with Him of the everlasting inheritance: "If any man come to Me and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and even his own life also, he cannot be My disciple." Christ is the embodiment of love, and nothing can come from Him at variance with love and good-will. He never taught hatred of any person. God is love, yet He hates evil. It was and now is the mind of

Christ that we shall hate sin. If any one yields his will to evil and antagonizes the truth, it is the evil we are to hate and to avoid. If a friend near and dear to us according to the ties of kinship should seek to hinder us in the discharge of our duty we must hate and separate from the spirit that influences such an one—not hate the friend whom it is our duty to love, but the evil in him at all hazards, upon the basis of loving Christ above every earthly relation.

There can be no compromise with evil. If evil arises in our hearts we must hate it and separate from it. We should not hate our being, we should care for our existence; but the evil in us that would hinder us in doing our duty must be banned. When Peter (though ignorantly) sought to antagonize the purpose of God concerning the suffering of Christ, Christ addressed him, saying: "Get thee behind me Satan, for thou savorest not the things that be of God." Christ loved Peter, but hated the spirit that influenced him to speak as he did. It is the mind of Christ that we love all men and do good to all men, but dare not love the evil and connive at it in any one.

In line with our text we have endeavored to emphasize the importance of having the mind of Christ. Should we fail in this we will then fail of attaining to the object of our being. Should we fail of having the mind of Christ we will not only fail to fulfil the object of our being, but we shall be shut out of heaven and eternal happiness. It matters not what our station in life is, nor what we profess, if we have not the mind of Christ we are none of His. God in mercy grant that none of us will hear the irrevocable sentence of the Judge in that last day: "Depart from Me, ye that work iniquity." This awful denunciation, it is predicted, will be uttered against a class of persons who will claim they had

prophesied in His name, and in His name cast out devils, and done many wonderful works. We repeat that which is self-evident, if we have the mind of Christ we will obey Him.

Chambersburg, Pa.

J. S. L.

TELLING THE GOSPEL

The prophetic vision over seven hundred years before Christ was: "How beautiful upon the mountains are the feet of Him that * * * publisheth salvation." Isaiah 52: 7.

Christ said, "Teach, baptize." Teaching is first, then the testimony of the ordinance, followed by the effect on the life in those who accept the teaching. The Apostles taught in the Roman Empire where their language was understood. We have no proof that they established schools for teaching their language to open the way for teaching the Gospel. Paul, "born out of due time," and his co-laborers were active in teaching. 1 Cor. 15: 8. He calls those to whom they ministered an epistle known and read of all men. 2 Cor. 3: 2. The consistent lives of those in the faith make an impression more forcible than words. Christians aim at a blameless life. The virtues taught in the Gospel appeal to a pure mind. We have this treasure in earthen vessels, which, though frail, are to reflect divine luster. 2 Cor. 4: 7.

The flesh is to be subdued by the Spirit to make us fit for immortal life. The admonition is to be watchful, as corrupting influences are present. The true Christian life is so high that those who have it are called the light of the world. Matt. 5: 14.

Light is an added element, for the Creation is dark when the light of the Sun is withdrawn. The world is likewise spiritually dark. Christ has come to give us light. All His teachings are

to dispel darkness. They are to be implicitly followed and any deviation is the despising of truth, and brings a penalty on the transgressor. As light is a means to help us do perfect work in the natural sphere, so in the spiritual sphere light must lead in everything God wants us to do.

There is so much error in the practice of the worldly life, in business, in daily habits, so much corruption of morals and principles, so many excesses and abuses, so much selfishness, betrayals, vanity and haughtiness that the opposite of all these errors and excesses shall be shown with diligence by those who love the light, and who are born "after the image of Him who has created us." Col. 3: 10. Our Savior's teaching should go on by every available means; by preaching, writing, by example in our lives, by interest in our fellow-beings, by charity, hospitality, by service exemplifying the excellence taught by Him who "Spake as never man spake." St. John 7: 46.

Gospel life is not a cold formality consisting in the practice of ordinances with scrupulous exactness, of feeling satisfied with restrained conduct, of doing good deeds to others, but is aspiration after a holy state such as the soul is to inherit when out of the body. Therefore as long as the soul dwells in the body we lack perfect attainment and are in the state confessed by Paul: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Rom. 8: 22, 23. The groaning does not mean the sense of the burdened sinner, but of the redeemed saint who yet feels burdened by the presence

of sin in the flesh, waiting for the day of resurrection when the soul shall be clothed with an incorruptible body instead of this sinful body. 1 Cor. 15: 53, 54. Mark, he does not write of the redemption of the soul from the bondage of sin, but of "the redemption of the body."

While in the body the believer strives for perfect holiness, and He who "knew what was in man," knows the holy desire and blesses with His Spirit the soul, but that does not purify the flesh, of which it is said: "In me (that is, in my flesh) dwelleth no good thing." The conflict against sin in the flesh must be waged to keep sin from ruling, for it is true that "we cannot serve two masters."

The soul is to be tested in this bodily habitation for a state of glory, but we cannot hope to be ready for the reward before the test is completed. Though we "have tasted that the Lord is gracious," and though He has "sealed us, and given the earnest of his Spirit in our hearts," we are not yet translated out of corruption into incorruption. Not yet is death swallowed up in victory.

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E. H. H.

THE VEIL OR HEAD COVERING

The veil or head covering was used at an early period in the history of mankind. Probably the first record of its use is when Rebekah became Isaac's wife. No doubt there was a design in its use or it would not have been worn, but there is no account given in the Biblical Writings of the propriety or impropriety of its use until the question arose in the Corinthian church.

It is possible that the purpose for which it was worn in Rebekah's time is the same as it was later with God's chosen people.

After mankind became vile by transgression, God's dealings with them were to lead them to holiness, and in proportion to their obedience to Him were they prospered.

Rebekah is a beautiful type of the Church of Christ. The message that was providentially brought to her by Abraham's servants can fittingly be compared to the grace of God appearing to the sinner. Rebekah accepted the invitation, forsook her kindred and all in which she had an interest, and accepted Isaac as her head or groom; as a sign of her subjection to him, she veiled herself.

The natural relation between man and woman has always been the same. Neither the transgression nor the restoration has changed it. "For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power (marginal note—a covering in sign that she is under the power of her husband) on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

God always cared for His creation, but the believers in all ages were required to give evidence of their faith by some sign or service.

The Jewish women wore a veil showing their relation to man. The Gentile nations had no such custom, and a disturbance arose in the Corinthian Church after Gentiles were admitted. As they were not accustomed to the veil, the question of propriety arose which led to contention, hence Paul's reasoning and conclusion on the subject.

At the close of Paul's instruction on the veil and the hair, he concluded by saying, "For her hair is given her for a covering." (Marginal note—or veil.) From this remark there are souls who content themselves in believing that the hair is sufficient covering for the believing woman regardless of Paul's instructions in 1st Corinthians 11: 3, 8.

It was a shame for a woman to be shaven or shorn, no doubt because of her luxuriant growth of hair. The Apostle says, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

If Paul had made no further explanation on the head covering, than that which shows woman's relation to man, would not all who profess the religion of Jesus Christ arrive at the same conclusion? It is very clear that he means an artificial covering or there would be no reason in his argument.

If the hair is the covering he refers to, how could the woman be shaven or shorn, if she be not covered? "For a man indeed ought not to cover his head." If the hair is the cover here referred to, it would be impossible for him to do this. Nature alone provides that covering, hence it is clear that the Christian woman must wear an artificial covering to show her proper relation to man.

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J. I. M.

THE CALLING OF MINISTERS

According to the Scriptures, ministers to proclaim the word and will of God were called in two ways: Some directly by God without any human instrumentality; others were called by the Lord through the medium of the pious or by His Church. Men thus called did not seek the calling but confessed themselves

unworthy and unfit for such a noble work. Under the Old Dispensation those called to serve were named priests and prophets; under the Christian Dispensation, disciples, apostles, bishops, ministers and deacons.

It is evident that Moses was not seeking leadership when he was called to deliver the Israelites from Egyptian bondage. It is said, "Moses kept the flock of Jethro his father-in-law the Priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." Ex. 3: 1, 2. Moses turned aside to see this great sight and the Lord saw that he turned aside to see and called unto him, "Moses, Moses. And he said, here am I." God spake unto him, but "Moses hid his face; for he was afraid to look upon God." The Lord revealed unto him his purpose and said, "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3: 10, 11.

Moses like all true servants of the Lord realized his great insufficiency, and he plead to be excused. He said, "They will not believe me, nor hearken unto my voice * * * I am not eloquent * * * but am slow of speech and of a slow tongue." All his protests appeared to be the fruit of true humility and not of rebellion, for after he had led the children of Israel through many years of journeying it was written, "And there arose not a prophet since in Israel like

unto Moses, whom the Lord knew face to face." Deut. 34: 10.

Aaron and his sons were called by the Lord to minister in the priest's office. Holy garments were given Aaron for glory and for beauty, to consecrate him to the Lord. See Exodus 28: 1, 2, 3. Aaron and his sons did not take this honor upon themselves, but they were appointed by the Lord through Moses. The Apostle Paul says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5: 4.

Isaiah, that highly endowed servant of the Lord, had his ministry confirmed by a vision that is most impressive, and may well be applied to all the true servants of the Lord. See Isaiah 6: 1-8. In this chapter is portrayed a sublime manifestation of Jehovah to Isaiah, and a solemn commission is given him to declare His purpose to His people. Isaiah being a true servant of the Lord was filled with an overwhelming conviction of his unworthiness and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." This confession of unworthiness proved to be the means of his purification, and the Lord sent to him a messenger: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Being fully convinced that the Lord had prepared and called him to be His servant, when the question was asked, "Whom shall I send, and who will go for us?" in great humility he exclaimed, "Here am I; send me."

We quote these examples to show that the Lord long before the coming of

Christ prepared and called men to convey His message to the people, and that they did not assume the work of their own choice. Christ himself declared, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Having authority from the Father, Christ called His disciples to declare the truths that He taught them and promised them the gift of the Holy Spirit which should lead them into all truth. In the Acts of the Apostles, first chapter, we read that when the Apostles together with the women and believers to the number of one hundred and twenty were assembled and engaged in earnest prayer, Peter stood up in the midst of them, and rehearsed the downfall of Judas who betrayed Christ, and showed by the Scriptures that his bishopric was to be given to another. They then appointed two "of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us." They prayed God to direct them and then cast lots, and the lot fell on Matthias. This is the first case recorded where man was used as a medium in the calling of servants of the Lord, as all the Prophets and Apostles were called directly by God and His Son, Jesus Christ. This occurred before the outpouring of the Holy Ghost, but afterwards Christ's followers were moved to name faithful men, and then by prayer appealed to God to guide them according to His will.

After the Church was established we read a great deal about the qualifications of ministers, bishops and deacons, but very little as to how they should be called, only that they should first be proved. See first Timothy 2-9. It

should be clear to all, however, that all who rightly preach Christ and His word shall be called through His Church by direction of the Holy Spirit, or directly by the Lord.

The Apostle Paul seems to have been called directly by the Lord; he was stricken to the earth, became blind, was led to a true servant of the Lord, and immediately after his baptism began to preach Christ. After he was fully established in the ministry, being in full accord with the other Apostles, he was moved to say, "Woe is unto me, if I preach not the Gospel."

Wherever there is an organized body of believers, their ministers are called by the Lord through His Church. Our forerunner, Menno Simon, who we believe was a faithful minister of Christ, writes, "Behold, my good reader, all who by such a power are touched in their hearts, who are moved by the Holy Ghost, who are pressed by love to God and man, and urged by the Lord himself, or by His spotless Christian church; or are called to the service of the Lord by an unblamable, truly believing Christian church, to rightly teach in the house of God, that is, the church of Jesus Christ, with sound doctrine, and by a pious and unblamable conduct, admonish, rebuke, reprove and comfort them in paternal love; to set forth and administer the Lord's holy baptism and supper, in a right manner; to repel diligently, with God's word, all deluding and false doctrine; and to exclude all evil members from the communion of the godly, etc. To such the word of Christ is, 'As my Father hath sent me, even so send I you;,' without such a sending no one can ever rightly preach the Gospel, as Paul says, 'how shall they preach except they be sent.' Yes, it was with this sending and calling that all the prophets, apostles and

servants of God came forth. They assumed not the honor to themselves, as do the preachers of this world; but like Aaron, they were called by God, or as has been said by the spotless church." "Menno Simon's Complete Works," part first, page 54. Here we have a plain exposition of the calling or sending of preachers written almost four hundred years ago with which we fully agree.

Great efforts are made by some professed Christians to trace through succession a ministry directly from the Apostles, since the Prophet Daniel referring to Christ's Kingdom says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other people." The Church of Christ is composed of converted people who have received the mind of Christ; "have been baptised by one Spirit into one body"—a united people, obedient to the teachings of Christ and His Apostles. Consequently the faith or kingdom that was once delivered to the Saints is committed to them and shall never be left to other people. There is, however, a succession that is essential, and has in every era of the Church been manifest, that is a succession of sound doctrine and a consistent life, by which marks only can the true Church be identified.

Christ gave His Apostles authority to preach, to baptize, and to organize churches in different places for the comfort of believers, and the preaching of the Gospel. When deacons were to be appointed in the primitive Church the Apostles said, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom to be appointed over the business affairs of the Church. The Apostles did not assume alone the agency in their selection, but regarded

the action of the Church as an indication that the Lord had called them.

A faithful ministry, called by the Lord will have a great concern for the welfare of the Church, and will instruct believers to pray that God may send forth laborers into His vineyard. When an election is to be held for deacons, ministers or a bishop, members are counseled to be engaged in prayer and to ask the Lord to direct them in their choice. Scriptures such as 1 Timothy 3: 1-13, Titus 1: 5-10, are read and the necessary qualifications for such offices are set forth. The members are then asked to name any brother whom they may think qualified for the office. After the Church is canvassed and the votes taken, the ministry will consider them, and one or more brethren may be called upon to make a confession of his faith before the Church, stating briefly his knowledge of the Scriptures, and how he was led to embrace the truth. The voice of the Church is again taken and should there be evidence of gifts or qualifications in any of the brethren chosen, one or more will be placed on probation. After serving the Church in the capacity of deacon, minister or bishop for a period of time, if they prove efficient and qualified for the office they are confirmed in their calling by the laying on of hands by a bishop. If they lack the qualifications for such office they are relieved of the calling.

A faithful ministry serving the church, "not for filthy lucre, but of a ready mind," is of inestimable value, and Paul's counsel is that members esteem them very highly for their works' sake. May God in mercy ever fit and prepare faithful shepherds to watch over His flock, who are willing to spend and be spent, and who seek not their own but the welfare of the Church; and may they ever testify by word and

action against all false doctrine, and fearlessly declare the whole counsel of God and be able to say with holy Paul, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Lancaster, Pa.

J. L. K.

MARTHA AND MARY

The life of Jesus, from the time He entered upon His mission, until He had completed His work on earth (said to be three years) was an eventful one: Beginning with the miracle of turning water into wine, it culminated in the raising of Lazarus from the dead. This latter manifestation of His power aroused His enemies to fury, as they saw that many would believe on Him and His defenceless doctrine, which would place the Jewish nation at the mercy of the Roman conquerors. They plotted His death from that time forth.

Lazarus had two sisters, Martha and Mary. We first read of them in Luke 10, when Jesus was visiting at their house. Martha was first to the door, receiving Him into the house, then busying herself in making Him comfortable, and preparing and serving food. Mary, however, sat at His feet and listened to His gracious words. So highly did she appreciate this opportunity of hearing the Word of Life, that she was oblivious of her surroundings, and took no interest in the everyday cares of the household.

Martha was grieved at Mary's neglect "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." But Jesus answered, "Martha, Martha, thou art

careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

The sickness, death and resurrection of Lazarus are recorded in John 11. Jesus had been sent for, in the hope that He would cure him, but He purposely delayed His coming until He knew Lazarus had died. He wanted to prove that this death was "to the glory of God," by using His divine power to raise Lazarus from the dead. As He neared the house of mourning, the different natures of the sisters again were manifest. "Martha went and met Him: but Mary sat still in the house." Both had faith that Jesus could have healed their brother: both said, "Lord, if Thou hadst been here, my brother had not died!" Mary fell at Jesus' feet and wept, while Martha had said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Once again we read of the sisters. John 12 describes a supper at their home in Bethany, Lazarus being at the table. Martha served, but we do not read of her scolding Mary, nor making much of her serving. Perhaps the previous rebuke had subdued the forward spirit. Mary took a pound of costly spikenard ointment, anointed the feet of Jesus and wiped them with her hair. Judas, the money-lover, reproved her for this seeming waste, but the Savior upheld Mary's act of devotion.

A comparison of the two sisters is interesting, and instructive. Jesus loved them both (John 11: 5), and they loved Him and believed in Him. Martha was impetuous, eager to be ministering to her Lord's bodily comfort, and unable to comprehend an affection which showed itself in a more passive manner. Mary was content to sit at the feet of Jesus, eyes filled with adoration, ears open to His teachings, ready to consecrate her

whole being to the worship of the Master. Evidently Jesus was pleased with both, yet He favored Mary's course as being the "good part."

Martha and Mary may represent works and faith, or the practical and the idealistic, as applied to the spiritual life. When we come to Christ we come in faith and love. He is the object of our affection; the powers of the soul are transformed by the renewing of His Spirit within, and our longing is, as expressed by the poet:

"O, to be nothing, nothing,
Only to lie at His feet—
A broken and empty vessel,
For the Master's use made meet."

When in our first love we count all the things of earth as but loss: we breathe the atmosphere of heaven—"Nothing," we say, "shall ever separate us from the love of God." But we are yet on earth, and must deal with realities. We cannot withdraw from all earthly affairs and lead a perfect, spiritual life. Two things prevent: our imperfect humanity, which is not converted, and our bodily needs, which must be provided for.

The result is, we are obliged to bring the heavenly ideals into contact with a sinful world. Soon we discover failings and incompetency in meeting the many, daily situations. The light has not always shone forth as it should. Discouraged by our insufficiency and lack of progress, we cry, "O wretched man that I am!" We experience the "thorn in the flesh," as Paul did, and beseech the Lord that it might be removed. The harder we try to do good, the more we strive for mastery through meritorious works, the farther we seem to be from the goal. Now we are partaking too much of the nature and spirit of Martha. We need to remember our first love, come again to the feet of Jesus, and implore His merits alone. Then the

burden will be removed, He will speak peace to the soul—"My grace is sufficient for thee."

James says, "Faith without works is dead, as the body without the spirit." Mary could not always sit at the feet of Jesus; undoubtedly she also had duties to perform. The Savior, in reproving the Pharisees for their outward observance of the Law, while neglecting the "weightier matters, judgment, mercy and faith," said, "These ought ye to have done, and not to leave the other undone." So we also are taught to show our faith by our works, as a visible witness to all men, who might be impressed to seek the Lord. Works, however, cannot be substituted for faith. True, living faith, which works by love, is the only ground for a justified hope in Christ.

Thus we see that Mary's part is the good one, which should first be sought. Martha's part, corresponding to our outward duties, will then follow as a fruit of faith, and not for hope of reward. The Christian's duties should be done willingly, cheerfully, and in simplicity, conscious that, when we have done all that we can, we are still unprofitable servants. If faithful in all things, we receive that which shall not be taken away from us.

Stevensville, Ont.

W. I. T.

SELF-RIGHTEOUSNESS

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. 10: 3.

Herein, Paul mildly rebukes the Jews for their ignorance, and their unwillingness to accept Christ. They, nevertheless, were very zealous in their worship, but it was only formal and traditional. They rejected the doctrine of Christ because they thought it conflicted with the Law of Moses, which law they pretended to obey. Jesus said to them: "For had

ye believed Moses ye would have believed Me: for he wrote of Me." John 5: 46. Moses prophesied His coming when he said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto Me: Him shall ye hear in all things whatsoever He shall say unto you." Acts 3: 22.

Jesus also told them to search the Scriptures; "for in them ye think ye have eternal life: and they are they which testify of Me." Notwithstanding, the many prophecies of the Savior's coming and the repeated reference to them in the Gospel, the majority of the Jews persisted in unbelief and self-righteousness. Christ condemned their worship and pronounced them hypocrites, and told them that they were of their father the devil. This provoked them to hatred, envy, and jealousy, wounded their selfish pride, and reflected upon their reputation as God's chosen people.

It seems in all ages man has been disposed to worship; but it is remarkable that with all his high endowments, he has substituted, and continues to offer to the worship of God his own self-righteousness or idolatry. He is inclined to self-exaltation and pride, and likes to commend himself and esteem too highly his own accomplishments.

When one is convicted by the grace of God, he may repent of his sins and reform, but if he is not truly humble and submissive, the arch-enemy of the soul, will use any remnant of self-love which may be reserved in the heart, and will comfort him that he is now in favor with God, and can rejoice and be happy. Such a person may lead a consistent moral life, do deeds of kindness and charity to his fellowman, and yet may never have come to Christ to experience the new birth and receive His righteousness. He would demonstrate self-righteousness and a pharisaical worship, no matter if he would be baptized and observe all the ordinances.

The Parable of the Pharisee and the publican illustrates the self-righteous spirit. The Pharisee prayed only to himself and not to God. His prayer was simply the commendation of his good deeds and his formal obedience to the law: and instead of entering into judgment with himself he judged the poor publican and despised his forlorn condition. Nevertheless the publican who came with nothing, and made only a simple appeal to God for mercy and forgiveness, "went down to his house justified rather than the Pharisee."

Human nature has always been the same and left to its native impulses has always, and always will accomplish only self-righteousness in worship. The Israelites while journeying to the promised land were already tempted to take honor to themselves for Moses exhorted and warned them against this self-righteous spirit three consecutive times before they entered Canaan. "Speak not thou in thine heart after that the Lord thy God hath cast them out before thee, saying, 'For my righteousness the Lord hath brought me in to possess this land'; but for the wickedness of these nations the Lord doth drive them out from before thee, not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land." Deut. 9: 4-6.

This also is a solemn warning to us in this Gospel age to beware of self-righteousness. Canaan may be typical of the spiritual or Gospel dispensation—the restful and happy state bestowed upon us in accepting Jesus Christ and on entering His Kingdom. The wicked nations may be a type and figure of the sin and iniquity that Christ, the spiritual Joshua, has driven out of our hearts.

Moses told the Israelites that they were a stiff-necked people, and reminded them how often they murmured and disobeyed God and provoked the Lord dur-

ing their journey. They, therefore, had nothing to commend themselves or had nothing to glory in. We also have been stiff-necked and disobedient, and since it has been only by the grace and mercy of God that we have been redeemed and saved, we should ever cherish humility and condescension and give God all glory and praise.

There is no danger of the truly humble and contrite becoming self-righteous; they continually deplore their insufficiency, and their inability to measure up to the standard of holiness. They trust in God and having done all that is commanded, they regard themselves unprofitable servants; "we have done that which is our duty to do." Self-righteousness begets a self-satisfied and contented condition; it precludes all spiritual growth; it puffs up and produces a condition so well illustrated in the Laodiceans who felt themselves rich, and increased with goods, and had need of nothing. They were deceived and knew not that they were wretched, miserable, and poor and blind and naked. Rev. 3: 17.

The most common and popular false God is *self*; it obliterates one's faith and spiritual vision, and substitutes carnal reason as a guide. Faith accepts without controversy the mystery of redemption and regeneration. Faith always says, obey, but carnal reason asks why, disputes and questions the Scriptures, and builds upon personal works or self-righteousness. Therefore, all worship not fundamentally based upon love and obedience to all Gospel commands, is only self-righteousness or idolatry.

Lancaster, Pa.

E. H. W.

WATER OF LIFE

In St. John 4: the Apostle records the interesting account of the meeting of our blessed Savior with the woman of Sa-

maria. The woman had come to the well with her water-pot to draw water, and our Savior wearied from His journey was seated by the well and asked her for a drink. She expressed surprise that He being a Jew would ask a drink of her, as the Jews and Samaritans had no communication with each other.

Our Savior then said, "If thou knewest the gift of God and who it is that saith to thee give me to drink, thou wouldst have asked of Him and He would have given thee living water." The woman said, "Sir, thou hast nothing to draw with and the well is deep." The Savior replied, "Whosoever drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life." She desired that water but did not comprehend His meaning. She became interested when He spake further and she was so much impressed by the words Jesus told her that, forgetting her errand to the well, she left her water-pot and returned to the city, to tell what had been told her and to bring her friends to hear Him. They too were interested and besought Him to abide with them, and many believed and confessed Him as the Christ.

This account is full of interest to us all. The water to which our Savior referred, is the gift of God, sending His beloved son Jesus Christ into the world to seek and to save men's souls. This water of life is offered freely and is within the reach of all. Our Savior called it a living water. Living water is naturally supposed to be a stream, not a cistern, nor a stagnant pool. It is a fit emblem of the gift of the Holy Spirit which satisfies the spiritual thirst and cleanses the heart from defilement. As it springs from the living fountain there will be no more thirst since it is quenched by that eternal spring. There

will be no lack, for the fountain cannot become exhausted. Our Savior came as a free gift, all are invited to come: "Ho, every one that thirsteth, come ye to the waters and he that hath no money come ye, buy and eat without money and without price."

This fountain of healing has never lost its virtue, and will continue to flow until the end of time. The lavishness and boundlessness of the gift of grace, this water of life, is spoken of by the prophets and apostles and is sometimes referred to as an outpouring of the Spirit in the hearts of those who accept Christ's teaching and become willing to take up His cross and follow in His steps. The prophet Joel says, "And it shall come to pass afterward that I will pour out 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." This outpouring took place on the day of Pentecost upon the many souls who were then present, and the same effect will be felt by all those who come to Christ.

A widow once came to the prophet Elisha to ask advice, for she needed help. A creditor had come to take her two sons as bondmen to satisfy a debt. Elisha asked her what she had in her house. She replied, nothing but a pot of oil. He told her to borrow empty vessels, not a few of her neighbors, then shut her door and fill the vessels from her pot of oil. She did so and the oil flowed until all the vessels were filled. She was then told to sell the oil and pay her debt.

This flowing of the oil is an illustration of the grace of God. As long as there was an empty vessel, the oil continued to flow. As long as there is an empty receptive heart, the grace of God is sufficient to fill it from the overflow-

ing fountain of God's love. All who are solicitous and anxious for their salvation will have an abundant supply of grace. If we find at any time that the oil ceases to flow it is because there are no more empty vessels, no soul's longing and thirsting for righteousness. But there must be faith in God's power to heal and save, and humble obedient minds to accept and do His will.

The prophet Jeremiah lamented that "The people had forsaken the fountain of living water and had hewed them out broken cisterns that could hold no water."

Isaiah in speaking of the effect which the living water, the Gospel of Christ, has upon the awakened sinner uses these beautiful words, "The Lord shall guide thee continually and thou shalt be like a watered garden, like a spring of water whose waters fail not."

And again he says, "The parched ground shall become a pool and the thirsty land springs of water." This change will be effected in every heart that becomes awakened to its need of help and will accept the offer of the bread and water of life. God in His eternal mercy offers this free gift of life to all through the merits of His beloved Son.

Hagerstown, Md.

E. V. L.

CALLED BUT NOT CHOSEN

"Many are called, but few are chosen." The question is often asked, Why are few chosen? The reason can only be because we will not allow God's grace to fit and qualify us for the service He desires or requires. We make our own choice and are then ourselves accountable for the consequences.

We read that "The grace of God that bringeth salvation hath appeared to all men. Teaching us, that, denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly, in this present world." These convictions are the calls of Jesus, and it is in order that we ask ourselves what excuse we can offer at the close of our earthly life if we have not heeded these calls. Will not our situation be inexpressibly sad if, then, we shall have rejected the overtures of God's love and mercy and are not among the number who have been chosen?

It is a sad thought that there should be any one, and much more so that there should be many, for whom Jesus will have suffered and died in vain. To have lived their life here and not to have responded to the infinite love in the Savior's making so great a sacrifice for them, and to have been spared and the opportunity extended from day to day and from year to year, when they were called often but refused to be chosen, that is inexpressibly sad, and it is ever the occasion for many prayers in their behalf.

To those who "have tasted of the good word of God, and the powers of the world to come"—the chosen ones—there is pity for those who will not heed the call and invitation to enter the ark before the door is forever closed. May we not only pray for the dear ones who neglect the call and opportunity, but also show by a consistent profession and walk, that there is greater happiness awaiting those who obey the call and render obedience to the teaching of the Word and the prompting of God's Spirit in their hearts. For by so doing we are laying up treasure in heaven "where neither moth nor rust doth corrupt and where thieves do not break through nor steal." And no one has power to deprive us of such happiness nor rob us of such treasure when we have the Lord as our refuge. As the Ark was the refuge for those who would

enter, in which God preserved them from destruction by the deluge, so He will similarly preserve the chosen few from the final deluge of destruction.

Hagerstown, Md.

C. C. S.

FAITH IN GOD

Faith in God, the great Creator,
Maker of the earth and sky;
He is caring for His creature
And He hears their feeblest cry.

Faith in God, the Benefactor,
How He blesses every land.
Man may sow, but O the fruitage
Comes from the Creator's hand.

Faith in God our greatest treasure,
Guard it as a sacred trust;
Faith will give a gracious measure,
Keeping us from all distrust.

Faith in God, the great Redeemer
Gives an heritage Divine;
Jesus stands as Mediator,
Prayer becomes a Holy Shrine.

Faith in God gives inspiration,
Making future prospects bright;
Helps us look with expectation
To that blissful home of light.

Waynesboro, Pa.

A. S. F.

A CHRISTIAN

Consulting Webster's dictionary we find this definition of the word Christian: "One who professes to believe, or is assumed to believe, in the religion of Christ; especially one whose inward and outward life is conformed to the doctrine of Christ." The word doctrine is defined thus: "The act of teaching, instruction, discipline." Therefore a Christian would be, especially one whose inward and outward life is conformed to the teaching, instruction and discipline of Christ.

The first part of the definition gives much room for the various organizations to call themselves Christian; in fact it gives room for the assumption that most any one who professes Christianity is a Christian. The latter part of this defi-

nition gives no room for such assumption, and conforms to the words of Christ who said to His disciples: "If any man will come after Me let him deny himself, and take up his cross and follow Me." Matt. 17: 24.

A Christian will be one who, when he stands before the judgment seat of God, will hear the King say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

A profession to believe in Christ or an assumption to believe; uniting with a church; being baptized; partaking of the communion, or in fact anything which man may do of himself, will not be sufficient to enable the soul to obtain this blessing.

A moral, upright, honest, life has in itself no promise in the word of God of obtaining this blessing; for it does not accept Christ as the only means of obtaining salvation. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

The one whose inward and outward life is conformed to the doctrine of Christ and is not conformed to this world, but is transformed by the renewing of the mind, that he may prove what is that good, and acceptable, and perfect will of God has the promise.

He will heed the words of the Savior, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6: 24. Therefore a Christian who is serving in the Kingdom of God cannot serve in the kingdom or government of this world. If he would heed the commands, "But I say unto you, love your enemies, bless them that curse you, and pray for them

which despitefully use you, and persecute you" (Matt. 5: 44); "Therefore if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. 12: 20), he cannot destroy his enemies by going to war with them.

Peter's admonition, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel," would preclude the conforming to the fashions of this world in dressing the hair, bodily array or dress.

John wrote to the believers: "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4. Again, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." 1 John 2: 9, 11.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passes away with the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15, 17.

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His command-

ments, that they may have right unto the tree of life, and may enter in through the gates into the city." Rev. 22: 12, 14.

From the testimony of God's word, to be a Christian, one's life, both inwardly and outwardly, must conform to the doctrine of Christ. We cannot depend upon a profession or assumption as a sufficient ground for the salvation of our souls.

Glen Elder, Kansas.

E. F. S.

THE IMPORTANCE OF AWAKENING FROM SIN

"Wherefore he saith. Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Eph. 5: 14.

When man is asleep he is in a dormant condition, not realizing his surroundings, or the danger he may be in. According to nature we are in a dormant state spiritually, and we must become awakened and arise to newness of life. It is written, "There is none righteous, no not one, for all have sinned and come short of the glory of God." The Apostle Paul writes: "And you hath He quickened who were dead in trespasses and sins." Eph. 2: 1.

Evidently, then, the whole human family is afflicted with sin, which is likened to a contagious disease as leprosy under the law. We read of Naaman, Captain of the King of Syria. He was a leper. There was a little maid, whom the Syrians had taken captive from the land of Israel, who waited on Naaman's wife. She said unto her mistress: "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." When he was told, he went on the way; he took ten talents of silver and six thousand pieces of gold, and with his horses and chariot stood at the door of Elisha. And Elisha sent a messenger

unto him, saying, "Go and wash in Jordan seven times and thou shalt be clean." But Naaman was wroth and went away, and 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? So he turned and went away in a rage." And his servants spoke unto him, "My Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, 'Wash and be clean.' " Then he went down, and dipped himself seven times in Jordan and he was clean. Naaman then returned to Elisha and offered him a reward, but the prophet refused. 2 Kings 5.

Naaman could only be cured of his leprosy by obeying the simple command of the prophet. So we can not be cleansed from our sins unless we obey God's word, awake from our sleep of sin, and arise from dead works. We might become awakened, but this would not cleanse or save us unless we become willing to arise with Christ. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God." Col. 3: 1.

Jesus said unto Martha, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." John 11: 25, 26. Though we may be risen with Christ there is yet danger that we may again fall asleep spiritually. It is the object of the enemy to bring us into darkness, to cloud our spiritual vision with doubt and unbelief so we will not see the danger surrounding us; for he is

a wily foe and never sleeps nor slumbers. We read in Revelation of the great whore that sitteth upon many waters and the inhabitants of the earth who have been made drunk with the wine of her fornication: "And I saw a woman sit upon a scarlet colored beast full of names of blasphemy, . . . and the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration." Rev. 17: 4, 6.

It causes many to wonder today, for much is advocated which is greatly admired, and readily accepted by the carnal mind, because it seems plausible, but when judged by the word it is all deception. We read, Prov. 14: 12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." And Paul writes, 1 Thes. 5: "The day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."

"Therefore let us not sleep as do others but let us watch and be sober. For they that sleep, 'sleep in the night, and they that be drunken are drunken in the night.'" 1 Thes. 5: 6, 7. May we be awake to the duties we owe to one another, and to our God. So that that day may not overtake us unawares. As Christ said, we should pray that our flight be not in the winter nor on the sabbath day. Winter represents a dormant condition and under the law they were not to engage in any manner of

work on the sabbath, neither man nor beast.

We must believe the power of God is as effective to raise man from this spiritually dead and dormant condition to-day, as when He raised Lazarus from the dead, who had been dead four days. He cried, "Lazarus come forth." He came forth, bound hand and foot with grave clothes and his face was bound about with a napkin. Jesus saith unto them, "Loose him and let him go." This power was also manifested in the raising of the widow's son. As they carried him out, and the Lord saw the mother he had compassion on her, and said unto her, "Weep not." And He came and touched the bier, and said, "Young man, I say unto thee, Arise." And he that was dead, sat up; and began to speak. Luke 7: 14, 15.

Dear reader, will we heed the convicting calls of grace, or will we stifle them? How often did the grace of God touch the bier of our hearts? Will we arise or will we let the day of grace go by? If we are willing to arise the grave clothes will be removed, and the napkin taken from our eyes, that we can discriminate between light and darkness. If not, we shall have to exclaim, "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

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

BRIEF NOTES

With the coming of Autumn there is again the ripening fruit in its appealing tastes and colors, to help supply man's wants during the approaching winter, when the earth is cold and unfruitful. The appeal is made to the eye and the palate; but the mind cannot fathom or comprehend the process in the formation of the beautiful colors and pleasing tastes.

More wonderful still are the dormant seeds around which the palatable part of the fruit is placed as an outward wrapping to protect the germ of life within. Each seed perpetuates its own kind of fruit and the fruit appeals to the palate only after the seed is matured. In the chestnut bur there is the provision of a thousand needles pointing in every direction, as sentinels to guard the baby chestnuts in their velvet cradles until they are matured, that their kind may not become extinct.

These are all wonderful provisions made by the Creator. We may admire them all; but is there, in our daily life, a fitting and expressed appreciation, a thanksgiving to the great Creator, for these natural provisions and material blessings surrounding us, and above all for His Spiritual blessings of grace and love?

* * * *

The song of the Psalmist was, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." The expression of the Psalmist may be contrasted with the course now so largely pursued. As a rule joy and pleasure are not sought at this never failing fountain-head, by a closer walk with and appreciation of God; but rather are they sought in worldly amusements, entertainments and pastimes, which, so fully engage the mind and energies of many, yet leave within their hearts an aching void.

When Washington Irving saw the many tombs in Westminster Abbey—tombs of those who were once so prominent in the affairs of the world, he was impressed by the way they were "crowded together and jostled in the dust." "A scanty nook, a gloomy corner, a little portion of earth to those whom, when alive, kingdoms could not satisfy." In them lying there in the

dust, he saw only "beings that had been and had perished; and teaching no moral but the futility of the pride which still hopes to exact homage in the ashes and live in an inscription."

The lesson we may take, however, is an impressive one; for the worldly life, aspiring to the honor and esteem of men affords a sharp contrast to the life, desiring in humility and self-abasement, to practice self-denial and to do the will of the Father in heaven. The true Christian has no desire to "live in an inscription," no need for honor from man. In endeavoring to live his life according to God's purpose and will there is for him an "inscription" in the keeping of the recording angel, and he can glorify God eternally after inscriptions have corroded and monuments have crumbled.

* * * *

At a beautiful spot, surrounded by nature's wonders, there is a statue to the Indian "White Woman of the Genesee," with a tablet inscribed to her memory; at the conclusion of the inscription is the statement that a short time before her death she expressed the belief and hope that she "obtained pardon through Jesus Christ."

Having lived a life of ninety or more years under such conditions as she did, with all the tragedy that was connected with that eventful life, then, finally, at its close, for this soul under the burden of sin and sense of condemnation, to seek and receive pardon through faith in Jesus Christ, with the promise the same as the malefactor on the cross had—"Today thou shalt be with me in Paradise,"—that is an impressive thought. Therein is revealed the depth of God's love, in His plan of salvation so inconceivably grand and gracious.

* * * *

A noted writer comments on serenity of mind and its influence for happiness

in all situations of life; and that it results from communing with things sublime, beautiful and lovely as we see them in the earth and in the sky.

Such comments make a strong appeal through our natural love for the beautiful in nature, in language and in culture; but they may be seriously misleading to many, by substituting in their minds a greater love for the things created than for the Creator; and the poise and serenity of mind so acquired, might be substituted for the deep and real peace of mind and the right outlook upon life, which can come only through Christian living when the heart is cleansed of iniquity and the consequences of sin are removed through the atonement made on Calvary.

* * * *

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." This was Paul's declaration, as he realized the excellence and incomparable worth of that Gospel in its doctrines, precepts, privileges and promises. Its doctrines are more efficacious than all the philosophies of life; its precepts are practical and consistent; its privileges are summed up in the "glorious liberty of the people of God," and its promises are the reward of the faithful in a peace that passes all understanding, ending in a happy immortality.

LIFE'S MOST IMPORTANT LESSON

The schools of learning throughout the land have once again thrown open their doors to the youth and studies again are resumed. Not all lessons, however, are learned from text-books. There is another kind of school that we all have to go through, namely the school of experience. It is one from which we never graduate, and its lesson

of greatest importance is to learn to know ourselves.

Man, by nature, glories in what he has accomplished with his own hands. This has been the tendency in all ages of the world. Today we live in an age characterized by many discoveries in the field of science and inventions that cause us to stop and marvel at the wonderful accomplishments of man. All these have a tendency to exalt man and make him boastful of the work of his own hands.

But what is man that he should glory in his attainments? The words of the prophet Isaiah concerning Judah and Jerusalem well describe his condition. He says, "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it." By nature man is carnal, self-willed and prone to evil. His "heart is deceitful above all things, and desperately wicked." Jer. 17: 9. Without the Lord's help we can do nothing. All we have and all we are we owe to Him. If for one day He should withdraw His hand from us we would perish. Then "why should the spirit of mortal be proud?" Truly this leaves no room for boasting.

The Lord through the prophet Jeremiah said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercises loving kindness, judgment, and righteousness, in the earth." Jer. 9: 23, 24.

But before we come to know the Lord we must come to know ourselves, for it is not the well, but the sick who need the physician's help. Learning to know ourselves is a hard lesson. According to nature, we are more apt to see the short-

comings of others than our own, and to esteem ourselves better than others, rather than esteem others better than ourselves. But before we can rightly come to the Lord we must come to the point to which the prodigal son came. The evangelist Luke says, "He came to himself," and in this state, helpless, weary and undone, he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

The Apostle Peter before his conversion experienced the weakness of human flesh. When the Savior told his disciples that all would forsake Him, Peter said, "Lord, I am ready to go with thee, both into prison, and to death." Before another sun had set, he thrice denied that he knew his Master. Peter had learned to know himself through this experience. We, too may have made boastful assertions only to experience later that we did not know ourselves when we made them.

The better we come to know ourselves the more we see the necessity of leaning on the strong arm of God. The Apostle Paul says, "When I am weak, then am I strong." This seems a contradictory statement, but is nevertheless true. What the Apostle meant was this, when he realized his own weakness and helpless condition he fled to the Lord for strength; only when our strength is from the Lord are we truly strong. We are admonished to be "strong in the Lord," mark, it does not say in ourselves. First of all we must realize our own weakness. The experience of the Apostle Paul was, "I know that in me, that is in my flesh, dwelleth no good thing: For to will is present with me: but how to perform that which is good I find not." Romans 7: 18. This is the experience of every child of God. Our common experience is that, "when

we would do good evil is present, and the good that I would, I do not: but the evil which I would not that I do." Romans 7: 19. Truly we are poor, weak and unworthy creatures.

We often make plans for the future and it is necessary for us to do so, but we are not always able to carry them out. We should at all times be impressed with the words, "If the Lord wills we shall do this or that." For we know not what a day may bring forth.

At the close of each day we should examine ourselves in the light of God's Word to see where we stand. There is danger that we think too highly of ourselves, thus deceiving ourselves. When once we think we are safe and secure, standing on safe ground, there is danger of our falling.

A certain writer has said, "He, who is thoroughly acquainted with himself hath attained to a more valuable sort of training than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, etc., had employed his thoughts."

May our desire be to see ourselves as the Lord sees us, for He can read our lives as an open book, and He knows just what we are. With the Psalmist, let us pray, "Search me, O Lord, and know my heart; try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting."

Buffalo, New York

C. S. N.

THE WISDOM AND PROVIDENCE OF GOD

The beauty of autumn's coloring awakes us to the wonders in the world about us. An all-wise Designer has beautifully formed and fashioned the little creatures that are so busily preparing for nature's dormant season. The sweet little songsters are now leav-

ing us. The instinct which guides them for several thousand miles, as they wing their course to their winter home, will again guide them to return to us with the approach of the balmy days of spring.

Students of nature have studied, classified and obtained much knowledge of animal and plant life. The geologist tells us the ages of the earth's different strata. The naturalist describes the short and beautiful cycle of the moth and the patient labor of the little creatures about us. Much knowledge of life has been obtained, yet the secret of its creation remains unexplained. The finite mind cannot fathom the Infinite. That life-giving power is manifest in every blade of grass, in every insect, in every animal as well as in man. The apparently lifeless seed planted in the ground germinates and comes forth and in due time bears fruit. He "doeth great things past finding out."

Why should man question and become confused? Can he doubt infinite wisdom, or need he ask for greater proof of a Creator than is found in God's works? "Wondrous are Thy works." Rather should man feel his own nothingness and meditate, "what is man that Thou art mindful of him?"

"The heavens declare the glory of God and the firmament sheweth His handiwork." The magnitude and number of the heavenly bodies are beyond our conception. The planets continue in their course, in their assigned orbits, as from the beginning and there is no change. Thousands of years have passed and yet the order of seedtime and harvest, summer and winter, day and night have not ceased.

The air, the sunshine, the moisture which refreshes the earth in the form of rain, are necessary to the continuance of life and growth. "Thou openest Thine

hand and satisfiest the desire of every living thing." "Thou givest them their meat in due season."

We live in a land of plenty but in the past season we have experienced an unusual heat wave and continued drought. Much loss has resulted from the lack of rainfall. Those who till the soil are reminded that it is not he that planteth, nor he that watereth, but alone God who giveth the increase. With abundance of rainfall there is expected an abundance of food in due season. A rich harvest causes us to rejoice and to feel our own labors were rewarded. But in the season of drought the rain is withheld and the harvest is light. Our own efforts seem so futile that it leads us to consider. Adversity and disappointments in our cherished labors help us to look away from ourselves, to be awakened to the purpose of our being. God would lead man to rightly consider the object of his sojourn in this life. He would lead him to realize his utter dependence, his frailty.

When there is a season of drought, vegetation is forced to draw moisture from a greater depth in the earth. So, for God's children may it prove to be a season of increase of faith. May it create in us a deeper sense of our dependence and need of grace. The Lord may be honored by our patient submission. These natural blessings may fail us but surely "He doth all things well." Disappointments and losses may be the means of drawing our minds from the natural to the spiritual need. Our Heavenly Father may permit the blighting of the natural harvest, that mankind may see their spiritual poverty. Our Savior knew their great need and in tender compassion plead, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting

life, which the Son of Man shall give unto you."

It is our duty to provide for the natural needs of ourselves and our loved ones. We should feel our responsibility to labor that our work prospers, and it is also a duty to help those about us less fortunate. But there is a more weighty work devolving upon us.

In the order of creation God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. Man was created in His image to glorify His name, and through obedience to God's commands was to live to the honor and praise of his Maker. But through disobedience he lost that communion with God. Sin and suffering resulted. God's perfect work, the perfect order of creation was marred. A means of restoration was provided for man, but it is lamentable that he so continually turns from God's offered grace.

In the order of life and growth man passes from childhood to manhood, from innocence to understanding or accountability. As a free agent he becomes accountable for the destiny of the soul committed to his trust. Would that he in his youth would yearn to know God's ways and apply his heart unto wisdom. "He hath shewed thee, O man, what is good; what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

All the works of Creation are perfect. Can man refuse God's proffered grace? He pleads entrance at the door of every heart; He would have all come to the knowledge of the truth and be saved.

Hagerstown, Md.

E. S. L.

ARE WE SEEKERS OF TRUTH?

Are We Seekers of Truth? Then, "Search the Scriptures." "He that

hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." St. John, 14: 21.

Jesus Christ, our example, who was clothed with humanity as are we, shows us the importance of searching the Scriptures that we may know the Truth.

We are told little of the childhood of Jesus. The only reference that we have is found in the Gospel of St. Luke, and he merely tells us that "The child grew, and waxed strong in spirit, filled with wisdom." It is also recorded, that when Jesus was twelve years old, his parents took him to Jerusalem to attend the feast of the Passover, as was the custom of the Jews each year. When the celebration was over, Joseph and Mary in company with their relatives and friends, started for their home, but Jesus was not with them. They were a whole day's journey toward Nazareth before he was missed. Worried and frightened, they returned to Jerusalem, where, after three days, they found him in the Temple. He was sitting in the midst of the doctors, both hearing them, and asking them questions. It is stated that "All who heard Him were astonished at his understanding and answers." His human knowledge broadened by Divine Wisdom and interpretation also amazed Mary and Joseph who told Him that they had sought for Him sorrowing. His answer mystified them still more, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

This one instance seems to show us that He had been taught the law and knew that He, who had given that law, must have it fulfilled. He knew also, that the time was coming when He should be called upon to explain that

law. He realized that this was his "Father's business" that had been entrusted to Him by the Father.

In all those thirty years which elapsed before He entered upon His Mission, He must have studied the Scriptures unceasingly, for no one had ever explained the Hebrew law so clearly as did He. The questions that the Pharisees and the Herodians asked, trying to "catch Him in His words" were answered with such wisdom that they marvelled. St. Mark, 12: 13-31.

Jesus thus set an example for us to follow. If we would be true disciples of Him, we will not weary in seeking after Truth.

Filled with Divine wisdom, He taught others the way to Salvation.

We have the Bible, today, and by studying it, many things not quite plain to us, will be revealed; for God has promised to reveal His will to those who seek it.

Blessed Bible! It teaches us all that is necessary for us to do, that we may enjoy God's blessings here and share with Jesus the joys of heaven.

What wisdom is shown in Christ's answer to the tempter, who so subtly said, "If thou be the Son of God, command that these stones be made bread." His answer was a rebuke as well as an admonition, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So, let us seek to know the Word of God that we may answer our questioners with wisdom.

Within the pages of that Holy Book of Life are found precepts to aid us in every phase of existence. It tells us how to dress, how to bargain, how to act, how to live, how to die. It is a light to our feet to keep us in the path that leads to eternal life. We find there God's promise to never leave us or for-

sake us; it is full of assurances that we need not worry over the future, "Sufficient unto the day is the evil thereof." Christ's sermon on the mount (St. Matt. 5, 6, 7) is a wonderful chart for us to use in sailing our weak crafts over the stormy sea of life. Then, let us study our Bibles. Jesus said, "Seek and ye shall find, knock and it shall be opened unto you," and the prophet tells us "The way is so plain, that wayfaring men, though fools, shall not err therein."

Shippensburg, Pa.

M. E.

HUMILITY

Translation of the old German hymn,

"Demuth ist die schönste Tugend."

(Humility is the most beautiful virtue.)

Loveliest of christian virtues
 Meek humility appears;
 Charm of every young believer,
 Its attraction grows with years.
 Earnest striving against praising
 Whom the world on high is raising
 It is more than wealth and gold
 And what men of value hold.

See how truly humble Jesus,
 Praising himself not one whit;
 He was friendly, loving, gracious,
 As we're taught in Holy Writ.
 One can find in all His doing
 Naught of show or fame pursuing,
 So He speaks to me and thee,
 "Learn humility from me."

Who strives earnestly for meekness,
 Is belov'd by one and all;
 Who, as nothing owns his weakness,
 To him will God's honor fall.
 Humbleness has pleased God ever,
 To be lowly ne'er will sever
 Those who walk in Jesus' way,
 Trusting His love night and day.

Lancaster, Pa.

L. L. F.

SPIRITUAL PREPAREDNESS

In recent years we often hear of preparedness for future wars, because the want of preparedness at the beginning of the World War was evident. So we

see that steps are being taken to provide against this lack in the future.

The need of preparedness for future activity in constructive lines is readily noticed, for it frequently happens that when an emergency arises, perhaps but one or two men out of the masses of the people appear who are qualified as leaders. We can prepare ourselves for further usefulness by attaining more knowledge and skill in our chosen line of work.

This idea of preparedness is not a new one in the realm of the Spirit, in our work of fighting the good fight of faith. Spiritual preparedness implies not only the expectation of meeting our Lord in eternity as when Jesus said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," but it also suggests a readiness to be of service in this world. The Apostle Peter admonished the believers, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Why did he say "with meekness?" The Apostle Paul wrote to the Corinthians, "For though we walk in the flesh, we do not war after the flesh;" "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In this chapter he beseeches them "by the meekness and gentleness of Christ." It frequently happens that those who would do wrong to the follower of Christ are deterred from this course through the meekness he displays while under temptation and perse-

cution. There is no satisfaction obtained by attacking one who will not retaliate. This is the spirit of Christ, "I am meek and lowly in heart," "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

Why should we give an answer "with fear?" The Psalmist declared, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." What is the fear of God but the fear of doing "despite unto the Spirit of grace," that Spirit which is ever ready to guide us aright if we but yield to it? It is only when we turn aside from our high purpose to serve God, "to the weak and beggarly elements," that the enemy of our souls gains an inroad. But when we are firm in the faith we gain in knowledge and experience, and this fits us for more intensive duty in the Spirit. Through confidence in Christ we can be ready to meet any emergency in which we may be of service to the Master. But this readiness will come only by depending wholly on the power of Christ, for He told His disciples that they would be persecuted for His name's sake and then counselled them, "Settle it therefore in your hearts, not to meditate before what ye shall answer: 'For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"

Finally, this preparation on our part for service in the kingdom of the Master is rewarded by a higher preparation for our welfare as the Apostle Paul referred to prophecy in his letter to the Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Waynesboro, Penna.

B. F. M.

TRUE NOBILITY

"These were more noble in that they received the word with all readiness of mind and searched the Scriptures daily." Acts 17: 11.

Our lives record what our secret ambitions are, what we have for our ideals. Life begins in innocence but day by day character is formed. We inherit gifts and handicaps that to some degree direct our ways. But on the whole it is our own selection, the thoughts we think and the life we select to live, that make us what we are.

And so we are very responsible as to how we spend our time. How we wish we could impress the young as they start out so lightly in life. Opportunities of every description are offered but how often they lead away from God and to an inferior condition of mind. How easy it is for the young to overlook the fact that they are laying a foundation, and that moral courage is needed to build well and nobly.

If we are given length of years, what we are will show how we have spent our time. Statistics show that a large number of people are dependent on others when old age comes. This is distressing but how much worse it is to end life with a cold and hardened heart unprepared to give an account of the time spent here. To escape the probable desolation and general unhappiness of declining years how necessary it is to cultivate the noble graces of the spirit, the things that mellow as well as quicken and enlighten in the higher life.

True religion is the one safe and noble course to follow if we would escape the snares and disappointments of life. How desirable if our standards were always such that we think first of God's love to us and our duty to Him; that we consider whether we are doing the truly

noble things as we go along, dutiful and gracious in all the relations of life.

This is the broad meaning of nobility that we like better than royal birth and the earthly attainments that bring renown. It relates to deeds of love, the every day helps and courtesies, that make the world a better place in which to live and also helps to advance us in Christian living. "If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself." James 2: 8.

Following the good, the true, the beautiful is always noble but to make it Christian we must also accept Christ and do like those believers at Berea, "Receive the word with readiness of mind and search the Scriptures daily." We should be willing to make an effort to assure us God's favor and do the things He so lovingly requires of us for our own good. It is for our safety and happiness that He would have us select the way of purity and peace, humility and self-denial.

We need prayer to fit us for the indwelling Spirit that changes the heart's desire, and a quiet mind free from self-seeking and the world's confusion. "It is good that a man both hope and quietly wait for the salvation of the Lord," Lam. 3: 26, but there are also times it is well for us to wrestle, as Jacob did, for God's blessing. He spent the night wrestling and it left him halt the rest of his days but what a man it made of him. His record was not clear before that memorable night but afterwards he had a new name and his reconciliation with Esau gave evidence to a new purpose and life. After that he could be looked upon as a true nobleman, a friend of God.

A great part of true nobility is doing our duty cheerfully whatever it may be,

always giving loving consideration to our associates. It is striving to worship God according to His word and by His help trying to rule well the evil passions that trouble us all. The Apostle Paul enumerates a list of these to the Galatians with the warning that all who do such things shall not inherit the kingdom of God. He follows with a list of fruits of the Good Spirit—love, joy, peace, longsuffering, gentleness, goodness and faith. These show that we cherish the Savior's instruction and have given our hearts to Him as a sure way to happiness now and in the world to come.

"Be not deceived . . . whatsoever a man soweth that shall he also reap." This is God's measurement of us. Here is the final analysis as to whether or not we are true noblemen.

Waynesboro, Pa.

M. C. S.

THE DANGER OF BEING DECEIVED

The fact that men everywhere are inclined to worship God confirms the truth of Paul's words; "The grace of God that bringeth salvation hath appeared to all men." It is evident that God would have all men turn from their evil, selfish ways which lead to discord and often to the painful severing of friendly ties, accompanied—and rightly too—by remorse of conscience. God offers instead, redemption in Christ with a hope of heaven.

From the beginning man has failed to obey his God. He may realize that he has failed to keep His commands and may make efforts to do good to please God and find favor with Him. When he offends his fellowman he may deal kindly with him and his efforts to make amends will have a soothing effect, and time too will help to heal all wounded

feelings. But with God, only humble repentance for past sins and a prayerful heart desiring to be obedient to His will can find acceptance.

For the humble penitent, Christ is Savior and intercessor. He came to infuse His good Spirit into every one who will ask for it, feeling the great need. Self-knowledge will create an anxious desire to renounce the old selfish spirit of pride, envy, hatred, and all evil that brought with it remorse of conscience. Love will rule the heart and mind which have been renewed by the Spirit of Christ. This is the new birth or conversion.

To the carnal mind the new birth is a mystery. But to the spiritual, the new birth is simply the effect of accepting, and obeying God's word in confidence and faith.

Many souls are deceived by a service of works, and seek comfort from spiritual advisors without carefully and prayerfully reading God's word. They are often counselled to live correctly, believe on Jesus, be baptized and observe the ordinances, with the promise that the Lord will accept them. They may find comfort in following this counsel and may rejoice and feel assured in their faith, just as those do who have a living faith. But there must be a sure ground for faith, and that is God's word; it is the guide. When it speaks one free then only is he free, and then only has he the promise.

Solomon well knew the danger of being deceived. In Proverbs he wrote, "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12. The Savior mentions two ways: the strait gate and narrow way with few to travel thereon, and the wide gate and broad way with many to travel on it. The broad way seemeth right but the end thereof is death. The narrow way is

the way of self-denial, which leads unto eternal life.

The popular profession of religion does not include the cross of self-denial. It finds no harm in many pleasures, idle pastimes and amusements; it may well be called the broad and easy way.

The true religion of Christ calls not only for faith in Christ, but an open confession of Him before the world.

The foolish virgins in our Lord's Parable were rejected for they had lamps without oil.

May no one be so foolishly deceived as to have a hope without a change of heart. A change from self-love to a love for God and his word is the evidence. His Spirit will teach all who are willing to obey, to strive to overcome self; and it creates unity of heart and mind among his followers. Born of the same Spirit they become a true brotherhood in Christ. The bond of union is stronger than death. They are no more their own; they are bought with a price; they are Christ's. His Spirit rules them and prompts them to obey His commands.

Humberstone, Ont. H. H. W.

THE HOLY TEMPLE

The Temple was built at Jerusalem on Mount Moriah and was a type of the Church of God; the mountain represents the house of God, the rock against which the gates of hell cannot prevail. There, Abraham offered up Isaac; there, David met the angel of the Lord. The temple was built by Solomon, a man of peace. As therefore Mount Moriah was a type of Christ as a foundation, so Solomon was a type of Him, as the builder of His Church.

The material of which the Temple was built was, in its natural state not fit to be laid in that holy place, but the trees and the stones were hewn and squared until they fitted to be placed therein; so sinners are fitted by a broken

spirit and a contrite heart for their place in the Church.

There were special workmen employed to prepare the material, to which we might compare the ministrations which are instrumental and helpful in fitting sinners for a place in the household of faith. It is our duty, as members of the Church, to be willing to be counseled and reprov'd, as it is done through love for our souls.

The doors of the Temple were folding, and opened by degrees: first quarter, then half, three quarters and at last altogether. These doors may represent Christ as He is the way; the entire plan is not at once revealed to us but as He sees fit he opens unto us.

The ark of the covenant is a type of Christ, and when it was far removed there was mourning among the godly; how sorrowful we feel if, through lack of faith or a burdened heart, we, for a time, lose sight of our spiritual ark, Jesus Christ. A penitent begs for mercy at the feet of Jesus, then with his whole heart depends on the grace, word and promises of the Lord. He knows that God is true and that His promises are sure and he desires medicine for his sick soul; to such Christ, who is a comforter of all troubled hearts, says, believe the Gospel, rejoice and be comforted, I will bind up that which is broken and strengthen that which is weak. "I am not come to call the righteous but sinners to repentance." Matt. 9: 13. All who believe this are those of whom the Scriptures say, "To them gave He power to become the sons of God, even to them that believe on His name." John 1: 12.

Happy are they who receive this gift of God, it is more precious than silver or gold. In this condition they are fit material for the Church of Christ. They bring forth the fruits of the Spirit and subdue the works of the flesh; they labor according to the gifts received, are faith-

ful branches of the true vine and their fruits abide to eternal life.

Lancaster, Pa.

E. M. K.

QUESTIONS AND ANSWERS

Q. When did God make a change in man's food?

A. After the flood (A. M. 1657) God gave man animal food in addition to his former vegetable food; "Every moving thing (fit for eating Lev. 11: 2, 3) that liveth shall be meat for you: even as the green herb have I given you all things." Gen. 9: 3.

Q. What is the meaning of the text, "Death reigned from Adam to Moses."

A. This is a simple statement that death, the consequence of Adam's sin, was the condition of all men from Adam to Moses, even though sin was not imputed, and they had not transgressed a given command as did Adam. The Apostle having previously said, "Sin is not imputed when there is no law," now says, notwithstanding, death reigns. "The law entered, (not to take away sin, but) that the offence might abound," that is, that men might be made fully sensible of sin.

After Moses, death still reigned, but then the law was transgressed and condemnation was felt. This condition of universal death reigned from Adam to Christ.

The Apostle in this chapter contrasts judgment with justification, and concludes, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Q. What was the Jew's religion?

A. It taught outward cleanliness, and inward holiness, pointing to regeneration.

Q. What is meant by the scripture, "Withdraw yourself from every brother that walketh disorderly?"

A. Reference is made to traditions received, which leads to other instructions given on the same subject, such as found in Matthew 18, and 1 Corinthians 5. The meaning is separation in church and social matters.

Q. Can the Church of Christ be divided in doctrine and each division be a branch in the "true vine?"

A. When the Savior said to his eleven disciples the last night He was with them, "I am the vine, ye are the branches," John 15: 5. He meant those eleven men without intimating churches. The doctrine of love forbids divisions, and so does the Savior's prayer, John 17 and Paul's counsel, Romans 16: 17, and many other teachings.

Q. Where did the names Hebrew, Israel, and Jew originate?

A. Hebrew from Abram—Israel, from Jacob—Jew, from the tribe of Judah.

Q. Do you believe the second coming of Christ is imminent?

A. "And then shall they see the Son of man coming in the clouds, with great power and glory." Mark 13: 26. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." v. 32. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping." v. 35. The Scriptures abound with admonitions to believers to watch and be ready, with many intimations that He will come suddenly when least expected, but we are nowhere taught when he will come, and we do not wish to conjecture above that which is written.

CLOSING YEARS OF THE REIGN OF KING JEHORAM

The famine in Israel which was continued for many years became very

severe, and Ben-hadad, king of Syria, seeing Israel's weakened condition considered it a fit time to take possession of Ramoth Gilead. He moved his army to Samaria hoping to starve the people into a surrender. The siege was protracted until the inhabitants were driven to horrible straits. As king Jehoram was passing along upon the wall, two women met him, the one asked for help. The women who were in a starving condition had slain, boiled, and eaten the son of one woman in order to preserve their lives, with the understanding that on the following day the son of the other woman should be sacrificed. But she had hidden her son and refused to give him up. The king said, "If the Lord do not help thee, whence shall I help." He was horrified when he heard this dreadful story and rent his clothes; and it was then seen that his inner dress was of sack cloth, indicative of a mourner.

The king seemed to feel that in some way Elisha was responsible for this miserable condition, or at least could avert it. He seemed to forget that these dreadful calamities had been threatened by Moses as a punishment for such iniquities as those into which Israel had now actually fallen. Jehoram became indignant and swore that Elisha should lose his head that same day, and sent a messenger to Elisha.

Elisha sat in his house with the elders and before the messenger arrived he said to the elders, "See ye how this son of a murderer hath sent to take away my head. Shut the door and hold him fast. Is not the sound of his master's feet behind him?"

Jehoram had followed the messenger, probably regretting his rash order. Elisha said to him, "Thus saith the Lord, Tomorrow about this time shall a

measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria."

This seemed so unreasonable to the courtier on whose arm the king leaned that he said, "Behold if the Lord would make windows in heaven might this thing be." Elisha replied, "Behold thou shalt see it with thine eyes but shalt not eat thereof."

During the following night the Lord allowed the Syrian army to hear a noise as of horses and chariots, a noise as of a great host, and concluding that Jehoram had obtained assistance from the kings of the Hittites and Egyptians, they fled in terror as for their lives, leaving their tents, horses and provisions behind.

Toward morning a company of lepers who abode within the city and who were suffering from hunger, decided to go to the Syrian camp to seek food. They felt it would be no worse to be slain by the Syrians than to die of starvation where they were. When they came to the camp they found it deserted and after eating what they wished, they carried silver, gold and raiment away and hid it. They then said: "We do not well, this is a day of good tidings, and we hold our peace; if we tarry till the morning light some mischief will come upon us, now therefore come that we may go and tell the king's household." When they told how they found no man in the camp but the horses and asses tied and the tents as they were left, Jehoram was slow to believe the lepers for he thought it a ruse of the Syrians. He sent messengers to see and they found the way strewn with vessels and garments thrown away by the Syrians in their flight. A market was established at the gate of Samaria and an officer placed to preserve order, but the press of those famishing for food was so great

that the officer was thrown down and trampled to death. As Elisha had told the courtier, so he saw the abundance of food, but did not eat thereof.

Elisha had earlier warned the Shunamite woman of the impending famine which should be on that land for seven years and she had gone to another country, the land of the Philistines, and the state had assumed possession of her land. She was away seven years and after the famine she returned and came before the king to ask that her possessions be restored to her again.

The servant of Elisha was relating to the king the services his master had rendered, and also of the miracle he had performed in restoring the child of the Shunamite. Just then the woman appeared and the servant said, "My lord, this is the woman, and this is her son whom Elisha restored to life." The king was impressed by this coincidence and after questioning the woman, he ordered that the land be restored to her and that the value of all the fruits of the field received therefrom during her absence should be restored to her.

Jehoram had some redeeming traits, but the fulfillment of the doom of the house of Ahab, seemed to be near at hand.

Jehoram yet longed to get possession of Ramoth Gilead and fortified by the alliance of his nephew Ahaziah, king of Judah, he proceeded against the Syrians.

Ben-hadad the king of Syria fell ill and hearing that Elisha had come to Damascus he sent Hazael to ask Elisha if he should recover. He sent a present of all the good things of Damascus, forty camels' burden, to Elisha, asking if Ben-hadad should recover. Elisha told him to say to Ben-hadad, "Thou mayest certainly recover," but he further said to Hazael, "The Lord hath shewed me that he shall surely die."

The man of God wept and Hazael said, "Why weepest my lord?" Elisha answered, "Because I know the evil that thou wilt do unto the children of Israel." Hazael said, "But what, is thy servant a dog that he shall do this great thing?" Elisha replied, "The Lord hath shewed me that thou shouldst be king over Syria."

Hazael seemed to be horror-stricken at the words of Elisha, no cruelties seemed to be in his mind, but when he had opportunity he did them willingly. For he caused the death of his master so soon thereafter and thus gave evidence of his real character.

When he returned to Ben-hadad he was asked what Elisha had told him. He replied, "He told me that thou shouldst surely recover." But on the morrow Hazael put a wet thick cloth on his master's face and he was suffocated. Hazael then became king of Syria.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little Children:

My last letter told you of Elijah at the brook Chereth. When the brook dried up we may imagine he became anxious and wondered how he could find food or drink.

He was told to go to Zarephath and dwell there: "Behold I have commanded a widow woman there to sustain thee."

He went to Zarephath and when he came to the gates of the city, behold the widow woman was there gathering sticks; and he called to her and said, "Fetch me I pray thee, a little water in a vessel, that I may drink." As she went to bring the water, he called to her and said, "Bring me I pray thee, a morsel of bread in thine hand." The woman answered, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold I am gather-

ing two sticks, that I may go in and dress it for me and my son, that we may eat it and die."

Elijah told her to fear not; but to go and do as she had intended: and that she should make him a little cake first and bring it to him, and after that make for herself and her son. "For thus, saith the Lord God of Israel, The barrel of meal shall not waste neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

We are not given the history of this widow woman, who lived in a country where nearly all were idolatrous around her, but she certainly must have been one of the few who believed in Elijah's God, for she went and did as he told her and the meal and the oil did not fail, and they ate of it many days.

To confirm this story, we read in St. Luke that Jesus refers to it saying, Many widows were living there at that time, but unto none of them was Elijah sent, save this one widow.

After many days the little son of this woman fell very sick, that there was no breath left in him. The mother in great distress began to blame Elijah for bringing this grief upon her, but Elijah said, "Give me thy son," and he carried him into a room where he abode and laid him upon his own bed. After Elijah had prayed to God and stretched himself upon the child three times, his prayer was answered, and the child revived and lived. He took him to his mother and said, "See thy son liveth," The mother replied, "Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

I think this story of Elijah and how God cared for him is a beautiful one. It is good for us to read, and read often the Bible stories. They confirm our faith in God and make us sure that He never forsakes those who put their trust in Him.

Waynesboro, Pa.

A. S. F.