

GOOD TIDINGS

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

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INTRODUCTION

The Bishops of the Church and others, send forth GOOD TIDINGS, hoping that it may promote a deeper interest and fuller knowledge of the Holy Scriptures by increased writing and reading. Persons situated, by location and disability, to seldom hear preaching will appreciate its periodical visits. Sound Scripture explanation will be welcomed by friends.

Writers will benefit by giving close attention to Scripture texts, while readers will reap the benefit of their prayerful thought.

The work will be conducted under the care of the ministry, by whom a Committee has been appointed to work out details. Members are invited to contribute short, pointed articles on Scripture texts, giving privilege to the Committee to alter or refuse what is offered.

The price is moderate to encourage members to subscribe for themselves, for their children away from home, and for friends.

May our motive be purely to encourage truth.

The Committee.

SEARCH THE SCRIPTURES

We are commanded by our Saviour to search the scriptures. Jno. 5: 39. He also says, "Be ye therefore perfect even as your Father which is in heaven is perfect." Perfect in desire, with an humble upright heart, striving and praying to become perfect in God's sight. When Micah, overwhelmed with his insignificance and inability to bring a fitting oblation to the Most High, proposed offerings which he thought might be acceptable, the reply was simply, "to do justly, love mercy, and walk humbly with thy God." Micah 6: 8. This was the perfection that God required.

The Lord told Elijah to stand before Him on Mt. Horeb, the Almighty was seen in the approach of the great wind, the terrors of the earthquake and the awful fire, but the Lord was not in the wind, nor in the earthquake, nor in the fire. When there was perfect tranquillity, Elijah heard a still small voice; and it was so, when he heard it, that he wrapped his face in his mantle.

King David was not perfect as we see perfection, but God held him as a man after His own heart because he was honest and humble.

All these truths of Holy Writ are beautiful, and consoling to us; they are our comfort in times of sorrow and disappointment, our joy in peaceful and happy seasons. In all the vicissitudes of life we need to search the Scriptures, the Book of Books. The old Testament is replete with warnings to the faithful followers of the Great Jehovah; it offers glorious promises to those who continued upright and true, who abstained from all idolatry and false worship. The different dispositions and many weak traits of character found among God's chosen people are instructive and form a deep study, because we see that mankind are the same today as they were in all ages; and they will remain the same as long as time lasts. The love, forbearance and the forgiving spirit that the Lord manifested toward those erring people who were so weak and prone to sin, is great comfort to the Christian. The prophecies, foretelling the coming of the great Redeemer, Jesus Christ, and the glorious expectations set forth in the Old Testament cannot be equaled by any writer of modern times in depth and sublimity.

When Christ came and made the great sacrifice which was foretold, but which was misunderstood, no language or pen can reach the heights and depths of this wonderful subject, and yet this King of Kings, and Lord of Lords spoke with perfect simplicity. He used the plainest and simplest language which accorded with His life of love, humility and self sacrifice. If we would reign with Him, we must walk in His footsteps, as He has commanded, "If any man will come after me, let him deny himself, take up his cross daily, and follow me." "If any man love the world, the love of the Father is not in him." "Marvel not if the world hate you." How could words be made simpler or more plain?

We are told to live in love, not to forsake the assembling of ourselves together. Youth and age, rich and poor, are all one in His fold, the true fold of this Good Shepherd. The closer we keep to this fold and Shepherd, the more we read the Scriptures and meditate upon them the more constantly we will find our souls in green pastures and by the still waters to buoy us up as we journey through the wilderness of this world, to the home eternal in the heavens.

I. S. M.

Camp Hill, Pa.

THE REFORMED MENNONITES

There is very little known by the public in general, of the principles of these people, who are often objects of criticism on account of their peculiarities. This criticism usually arises, however, from an incorrect knowledge of their christian sentiments; and the why and wherefore, of some of their views, may be interesting. Among their peculiarities are church purity and unity, non-resistance, detachment or separation from the vain pursuits, pleasures, and fashions of the world; and also from all forms of worship not in harmony with the doctrine taught by the Son of God and his Apostles.

They claim true Christianity to be the result of a divine power or principle begotten within the soul, by the combined influence of Father, Son, and Holy Spirit; without which no person having reached the years of discretion, can consistently claim an interest in the heavenly inheritance.

They further claim, that wherever this heavenly influence is brought to bear upon the human heart, its effects will be the same—in accordance with the principles of unity so plainly taught by the Son of God and his

Apostles. This unity was practically demonstrated when the Church of Christ was first established, on the day of Pentecost when "the multitude of them that believed were of one heart and of one soul."

We find conclusive evidence that this unity was designed to exist amongst Christ's followers and in his church, in Christ's prayer to his heavenly Father, in (John xvii): "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Evidently the unity of Christ's followers was ever to be a means, to convince the world that he was the Redeemer.

It is further claimed by the Reformed Mennonites, that Christ has, through all the dark ages of the world, preserved unto himself a people—a church—a kingdom on earth; which amidst all the persecutions of her apostate enemies, has maintained this unity, and the doctrine of Christ in its purity, up to the present time, in fulfillment of the prophecies of old, relative to Christ and his kingdom, that "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Christ said "upon this rock I will build my church; and the gates of hell shall not prevail against it."

In the *Martyrs Mirror* we find on page 353 (283 old edition) that "Mention is made in this (16th) century, not only of the Waldenses, but also of certain churches at Thessalonica, in Greece, which are declared to have remained unchanged in faith from the days of Christ;" and on page 354 (284 old edition) "They stated further, that the church of God had remained unchanged in faith from the time of the Apostles; and that they still preserved in good con-

dition the letters which the Apostle Paul wrote to them with his own hands."

In J. N. Brown's encyclopedia of religious knowledge, as given by Reinerius, who admits the Paulicians, Paterines and some others, to be identical in principle and faith with the Waldenses, he says: "Of all sects which have been or now exist, none is more injurious to the church of Rome than the Waldenses. First, because it is more ancient. Some aver their existence from the days of Pope Sylvester; others, from the very time of the Apostles. Second, because it is so universal. There is scarcely any country into which this sect has not crept, Third, because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe rightly all things concerning God, are opposed to the Church of Rome, and in their accusations are easily believed by the people." Such a concession, from such a source, speaks volumes. Here, then, as a succession of faithful men, whose apostolic origin, perpetuity, universal, (though oft hidden) diffusion, general orthodoxy, evangelical simplicity, and sanctity of character, is admitted by the church of Rome herself; and in all this long and dark history it has maintained a true and faithful adherence to the primitive principles of Christianity, testifying against all forms of worship not in harmony with the teachings of Christ and the Apostles. These are they that have kept the commandments of God, and the faith of Jesus.

Peter Waldo is generally supposed to have been the founder of the so-called Waldensian church. History, however, does not sanction this supposition. Waldo labored in the cause, but the Waldensian church was only a link in perpetuating the principles and doctrines of Christ. So may we also say of

Menno Simon, from whom the Reformed Mennonites derive their name, and who continue the succession, unity and principles of the true church of Christ, of which there shall be no end.

This may appear assumptive in defense of the Reformed Mennonites, but as the retention and practice of the pure principles of godliness as revealed in the doctrine of Christ, is the only evidence of the true succession of his church, and as Christ said: "I am the way, the truth, and the life; and no man cometh unto the Father but by me;" and Paul says; "If any man have not the spirit of Christ he is none of his," it is very evident that the possession of the Holy Spirit is a necessary qualification for church membership; and the church of Christ can be composed only of truly converted and enlightened individuals: those who possess and obey the love of God, which is shed abroad in the hearts of all true believers by the Holy Ghost which is given unto them.

Christ said: "The Holy Spirit whom the Father will send in my name; he shall teach you all things, and bring to your remembrance all that I have said unto you, and when he, the Spirit of Truth, is come, he shall guide you into all Truth." To suppose that this Spirit of Truth would teach different principles at different ages in the Christian Era, would be charging confusion to God himself and would be antagonistic to the prayer of the Son of God, and the instructions of his Apostles, and inconsistent with the order of heaven. Consequently, the Reformed Mennonites in their sincere regard for the true principles of Christianity, claim that the true church of Christ is a united body, born of one spirit, bound by the inseparable compact of Godly love into an association, where "all are perfectly joined together in the same mind and in the same judgment;"

adhering closely to the primitive principles of Christianity, as defined in the doctrine of Christ.

They do not expect to be saved by their adherence to the outward form of religion; but firmly believe that external works are the effects of regeneration.

Christ said: "If a man love me he will keep my words." Consequently, they claim that whosoever does not keep Christ's commands, manifests thereby that he does not love Christ, but is unconverted; controlled by the spirit of self; unfitted for church membership; and has no ground for a hope of final acceptance; and also, that the true church of Christ ever has kept, now does, and will continue to keep his commands for "He that sayeth he knoweth or loveth God, and keepeth not his commandments, is a liar, and the truth is not in him."

A careful investigation of the teachings of Christ, would lead us to the conclusion, that he places the human family into two classes the converted and the unconverted; and into two kingdoms, the kingdom of this world and the kingdom of Christ.

In the kingdom of this world the sword is used to overcome evil, but Christ commands the subjects of his kingdom, not to resist evil, but to overcome evil with good. He teaches that there are but two ways. The strait and narrow way which leadeth unto life, and the broad way which leads to destruction.

The word of God has so plainly set forth the impossibility of blending these two kingdoms or ways, that no one should be influenced by his worldly feelings to doubt the truth of it. Christ said: "My kingdom is not of this world;" "ye are not of this world;" "I have chosen you out of the world;" and Paul says: "Be not conformed to the world, but be ye transformed by the

renewing of your mind, that ye may prove what is the good, perfect and acceptable will of God."

These views are strictly adhered to by the Reformed Mennonites, and are considered by many as being quite shortsighted and peculiar. However, if the children of God are called out of this world, and are to prove the good, perfect and acceptable will of God by a non-conformity thereto, how can they at the same time take an active part in all the vain pleasures and pursuits indulged in by the worldly minded, figure active, in political strife and contention, and tender their service to whatever the goddess of fashion may dictate, when it is clearly demonstrated by the holy scriptures, that those who engage in these things are obeying the god of this world, and not the God of Heaven?

In this age of temporal prosperity, advance of intellectual attainment, rapid progress in the arts and sciences, and the almost unparalleled attainment of temporal and national glory, it is a question whether the simplicity of the religion of Jesus Christ is not being superseded by a form of godliness, which is more in harmony with this world, than with the doctrine of Christ.

Let us imagine ourselves as having set out in this so-called Christian age, in search of that "holy nation, royal priesthood, and peculiar people," of whom the Lord has said: I have chosen you out of the world; ye are no more of the world, but prove ye the acceptable will of God by a non-conformity thereto; and where would we find them? Certainly not in deadly conflict with each other on the field of battle; certainly not in political strife and contention; not in our social gatherings and festivities, where vain amusements are more sought after than Godly piety; and we might also say, not in our popular churches, where the devotees of the goddess

of fashion are more numerous than humble hearts; but alone among those who have been called by grace from the broad way of worldly pleasures to the narrow way of self-denial: who have renounced the kingdom of this world and yielded themselves to the service of Christ, and willingly bear his cross and the reproach of the worldly minded.

Christ said—"If ye love me, ye will keep my commandments," also "By this shall all men know that ye are my disciples if ye have love one to another." The Reformed Mennonites claim, that this love to God and our fellowman, is the only principle which man can receive, to fit him for heaven, and that this principle is shed abroad in the heart of the true believer by the Holy Spirit, and constrains him to obey all the commandments of Christ and the Apostles. They also claim that this divine principle is the controlling influence in the true church of Christ, and prevents the existence therein of strife, litigation, jealousy, slander, envy, hatred, revenge and animosity; and that the true church of Christ is a united body, as Paul says: "Fulfil ye my joy that ye be like-minded, that ye all speak the same thing, and there be no divisions among you." Believing this, the Reformed Mennonites cannot consistently and conscientiously participate in any form of worship that is not in harmony with the principles, purity, and simplicity, of the doctrine of Christ; but wish it distinctly understood, that they are led to this alone from a sacred regard and reverence for the word of God, as revealed by the Son, as the last and conclusive will and testament of the Father. In accordance with these views, they believe it to be the will of God that the church of Christ shall be as "a city that is set upon a hill which cannot be hid," that in case of soul-sickness or disgust at the vanities of earth, or moved by grace to a de-

sire for a triumphant immortality, the poor penitent should have no difficulty in deciding who God's people are, or where the spiritual ark of safety is, in which alone is security against the day when the elements will melt with fervent heat and a fiery wave shall usher in the closing scene.

Carlisle, Pa.

A. M.

WHO IS MY NEIGHBOR?

Luke 10: 30, 37

The narrative here related by the Savior is classed with the parable. A parable is a narration of circumstances intended to indirectly illustrate a scriptural truth.

Many take a superficial view of the parable of the Good Samaritan and look upon it as only an example of the help we should extend to our fellow creatures when we find them in distress. This is as far as the carnal mind can understand it, but in the light of the Spirit, we see that the Savior's lesson was a deeper one. Indeed He intended to reveal to mankind their fallen state, and the restorative means of grace, unfolding to them the complete work of the Spirit in the heart. In short He reveals the insufficiency of our own efforts without divine aid.

The journey of the man from Jerusalem to Jericho is typical of the journey of life from innocence to guilt. His falling among thieves and the helpless state in which he was left, represents our own condition. Although man was created in the image of God and had power to partake of the tree of life, he through sin was stripped of that blessing. Redemption was promised when God told Eve that He would put enmity between her Seed and the seed of the serpent; that her Seed should bruise the serpent's head.

In that era of time elapsing between the birth of Seth and the flood men called on the name of the Lord, but their number grew smaller and smaller, until there were left only eight souls who believed. In the second era, from the flood to Christ, God had his chosen people. To them he revealed His will in the law which he gave to Moses. Every deviation from that law was sin. The law speaks not of the mercy of God but of His perfect righteousness. He cannot do what is foreign to His being, which is perfect love. He cannot tolerate anything contrary to the spirit of His being. If we were able to fulfill what the law demands we would be free from sin by our works. The Jews were not able, neither are we able to fulfill the spirit of the law.

Moses said, "God will raise up another prophet like unto me—Him shall ye hear." The prophets foretold of another to come, under whose kingship the swords should be beaten unto plowshares and the spears into pruning hooks, and of whose rule and kingdom there should be no end. "In Christ Jesus, neither circumcision nor uncircumcision availeth anything, but a new creature." Gal. 6: 15. If only the new creature availeth and the law could not bring that effect, then the law is not the means of salvation. "The law is our schoolmaster to bring us to Christ," the True Fountain of Life.

The Priest and the Levite are figurative of the ministry of the law, and as there is no mercy in the law, neither priest nor Levite showed mercy, but passed by on the other side. But, in the good Samaritan, Jesus Christ, we find mercy and help. He took our sins upon Himself. He declared: "Greater love hath no man than this, that a man lay down his life for his friends." He pleads in behalf of the poor sinner: He is willing to bind up his wounds,

to pour in the oil of His love, the quickening wine of His Spirit, and to bring him to the inn, under the care of the supreme Father. He took our sins upon Himself and suffered and died and rose to bring us to the inn, and now intercedes and pleads for us sinners. He has paid all the expense at the inn, and left the promise: "Whatsoever thou spendest more, when I come again, I will repay."

Those who by the grace of God have been awakened to a sense of their sinfulness realize in their hearts the need of Christ's intercession, which after His atonement is the further payment promised by the Good Samaritan. As Christ left His glory with the Father to come to serve us, who were afar off, and has thus by His service become our neighbor, so shall we by our service of love be neighbor to others in seeking their salvation, and rendering deeds of mercy to them, though they may despise and revile us.

Fayette, Ohio.

A. B. S.

SEPARATION FROM UNFAITHFUL WORSHIP

An excerpt from "Christianity Defined:"—"The foundation and ground of the outward separation is the inward separation from all unrighteousness, both open and concealed. The outward separation from the idle pastimes of the world, and from unfaithful worship, without the inward separation, would be hypocrisy and be displeasing to God. All Christians are under solemn obligation to separate from all iniquity. They can make no covenants nor compromises with it."

That seems to give the true significance of separation. Are we equal to

it? That is every sincere Christian's inward cry, knowing how prone we are to compromise with the world each moment, each hour.

What is the World? Need we go very far? Our own inclinations and dispositions, we all know, and we come in contact with the world as often as we indulge those very inclinations. We should never forget how easy it is for us to be careful of our own possessions, our own feelings, and yet be inconsiderate of the same in others! How easy it is for us to condemn in others the things we allow in ourselves! How very easy it is to show our vexed feelings, when opposed by another! How ready we are to be tempted to seek a little more gain! How quickly we are blinded by our own selfish interests and oh, so critical of another's fault! How prone we are to gratify our own desires and appetites! We are so apt to have our heart and treasure on earth and to condemn the same disposition in others.

I believe that these are the exercises of every one that truly is concerned as to the real separation from unrighteousness. We realize that these exercises come to all of us, and in weakness we too often yield to them. Then let us not console ourselves that Paul also complained of his manifold weaknesses. Let us rather truly condemn the very root of weakness within us, and come sincerely and penitently to the only source of strength, namely our Savior, Jesus Christ. Then and then only, can we with a pure conscience before God, separate from all unfaithful worship. Then and then only can we in love help our fellow-beings, and point, by example, to the true way.

Lancaster, Pa.

K. B. B.

PROVIDENTIAL BLESSINGS

O sluggish heart, wake up and view
What charming blessings nature strew
In this fair summer time:

Behold the garden s blooming dress
Transmitting smiles of cheerfulness,
So graceful, and sublime.

The towering trees, now decked with green;
The earth stripped of her wintry scene
Looks forth in bright array;

The tulip and the daffodil
Do glorious Solomon excel
With all his rich display.

The lark wings swiftly through the air,
The dove does to the woods repair
From out her cavern cell;

The nightingale with massive tone
Enlivens from her humble throne
Woods, mountains, hills and dell.

The hen leads forth her tiny young;
The stork rebuilds his mansion strong;
The swallow chirps her strains;

The fleety stag, the nimble roe,
Are blithe as from the wood they go,
Or skip oe'r grassy plains.

Here we can see God's providence
Which He to mortals does dispense
In manifold displays.

Yea, singing fowls, and warbling birds,
The blooming fields, and grazing herds,
These lovely summer days.

How comely and divinely sweet
The works of God our senses greet,
With their indulgent aim,

With perfect harmony and grace,
So fittingly do fill their place,
And magnify His name.

In deference to His kindly ways
Should we alone prove void of praise,
With all such favors given?

With noble reason we are blest,
With offers of eternal rest,
The choicest gift of Heaven.

Lancaster, Pa.

S. C.

THE KINGDOM OF LOVE

We are sometimes invited by our neighbors and friends to attend a prayer meeting or religious sociable held in their homes. It happened that such an

invitation came to us by phone and it was not convenient to give, in detail, our reasons for refusing to accept, but had opportunity been given I would have felt to say that according to the Word we cannot have religious fellowship with those who profess the doctrine of Christ and encourage practices contrary to New Testament Teachings.

We are taught that when we receive the Spirit of Christ we are chosen from the kingdom of this world into the spiritual kingdom which is ruled by love. The subjects of this kingdom serve one another in love, and there is no longer license to return evil for evil, but we must return good for evil. Matt. 5: 44. We are no longer permitted to sue at the law to enforce our rights, but suffer loss of material things rather than disobey the plain commandment. Matt. 5: 39, 40. We are not privileged to secure divorce for every cause. We are to let our moderation be known unto all men, consequently the subjects in Christ's kingdom endeavor to curb their natural inclinations leading them to excel in wordly gain and power, and they put forth effort to copy the life as lived by Christ when here upon earth, a life of meekness and humility.

But we have this spirit in earthen vessels, our sinful bodies, and we often fail in performing our duties. Some of us are not gifted with a mild disposition and in times of temptation we fail in word and deed. If we are spiritually alive we feel to humble ourselves and confess our weakness, this is acceptable to God and reconciles those whom we grieve.

Those who are in possession of the spirit of Christ have a personal interest in the spiritual welfare of the subjects of His kingdom and all others. When fellow believers commit acts contrary to gospel teaching, love prompts them to apprise each other of error. The in-

structions given for laboring with one who is in error are clearly outlined in Matt. 18: 15, 17. By observing this rule it is possible to keep the church in full unity and fellowship.

The principles above mentioned are not observed by professors in general, and because of this we cannot worship with them. We read in the Second Epistle of John, Verses 10 and 11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." It is not that we feel righteous, but because we have a desire to keep the commandments, knowing, that if we do not, we have no promise of final approval.

Waynesboro, Pa.

F. H. B.

LOVE THE ROOT OF CHRISTIANITY

"By this shall all men know that ye are my disciples if ye have love one to another." (St. John 13: 35)

These were the words of Jesus, and the seeker after truth, who has studied the scriptures faithfully, realizes that all the teachings of our Savior are founded upon *love* and that love must be the root of Christianity. Christ calls himself the Vine and his disciples the branches. How can a branch bear fruit of itself? How can its fruit differ from that of the vine? He calls himself the Head of the body and his followers the members. How can the hand or foot perform what the Head does not command? When Jesus heard the Pharisees and the Scribes finding fault with the disciples for not keeping the tradition of the elders, He called them hypocrites and said, "This people honoreth me with their lips but their heart

is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men," (St. Mark 7: 6, 7): and he said unto those who are unwilling to obey Him, "Why call ye me Lord, Lord, and do not the things which I say?" (St. Luke 6: 46).

The seeker after truth concludes that as there is but one God and one Savior, divisions among the true believers in Christ would be impossible, yet, in the present day, how many are the professors of Christianity, how numerous the sects or denominations, each differing in views, each having a form of godliness, each giving unto God "lip service" and yet unwilling to obey his words. Is it any wonder if the seeker of Truth becomes confused, and asks why this is permitted?

But let him turn to the third chapter of 2 Timothy and he will find present conditions prophesied by the Apostle: "This know also, that in the last days, perilous times shall come, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: ever learning and not able to come to the knowledge of the truth." Also in the same chapter, he says, "Their folly shall be manifest unto all men," and declares, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." How often in his teachings Jesus says, "Be not deceived." This warning would be unnecessary if there were no danger, and the seeker after truth will conclude that danger exists. He reads Jesus' warning in the Gospel of St. Mark 13: 19-23, and in Cor. 2: 7, 8, the Apostle again warns believers, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of

men, after the rudiments of the world and not after Christ."

Jesus gives his followers the command, "that we love one another." He says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." (St. John 15: 7); "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in love." (St. John 15: 10.) We know that the doctrine of Christ, this doctrine of love, was believed by the Apostle Paul. In the thirteenth chapter of his First Epistle to the Corinthians, he uses the word *charity*, meaning universal love. He says, "Though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity (love) it profiteth me nothing."

What a wonderful life to live, when love rules the heart! That one word, love, includes the whole Gospel of Christ. It is greater than any knowledge, greater than hope or even faith. It suffereth long and is kind. It is not proud or egotistical; it thinketh no evil and is not easily provoked. It is not love that prompts back-biting, gossip, criticism, etc. It is not love that allows one to take advantage of another in a business transaction. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Romans 3: 10.) Where love is, there the fruits of the Spirit are manifest, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

If the whole world believed and practiced this doctrine of love there would be no need of prisons, for there would be no crimes or criminals, and all war and litigation would cease. But this doctrine of love has always seemed impossible to unbelievers. It was just as unpopular in the time of Jesus as it is today. We read in the Gospel of St. John 12: 42, 43,

that "Many believed on him, but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Also in the preceding chapter we read that after Jesus had raised Lazarus from the dead many believed on him. Then gathered the chief priests and the Pharisees a council and said, "What do we? for this man doeth many miracles, if we let him thus alone all men will believe on him and the Romans shall come and take away both our place and nation?" Then they planned to put him to death. (St. John 11: 47, 48.) They realized that if an enemy should come upon them with force that his doctrine of love would prevent any defense.

The same feeling exists today towards His true followers. He tells us that we shall be persecuted for his name's sake; that "The disciple is not above his master, nor the servant above his lord, if they have called the Master of the house Bellzebul, how much more shall they call them of his household?" (St. Matt. 10: 25). But he says, Fear not them which kill the body but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." (St. Matt. 10: 20.) He entreats us to strive to enter in at the strait gate, for many shall seek to enter and shall not be able. (St. Luke 13: 24.) "For what shall it profit a man if he shall gain the whole world and lose his own soul." (St. Marks 8: 36.)

Jesus realized our frailty and our daily temptations, and after foretelling the end in the Gospel of St. Luke, he admonishes His followers thus "Take heed to yourselves lest at anytime your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole

earth. It was God's love for a sinful world that moved Him to send His only begotten Son to suffer and die that we through His righteousness might be saved.

Christ paid the debt for all humanity and all He asks of us is to love one another as He has loved us. We are not all called upon to suffer death of the natural body for the sake of our faith. Often we must lay down those things which make the natural life desirable. The desire for earthly fame or glory, the lust of the eye, the lust of the flesh and the pride of life. In Paul's epistle to the Romans, he says, "Present your bodies a living sacrifice," and if we have that divine love in our hearts nothing is too difficult for us to do.

He has promised never to forsake us and to be with us even unto the end of the world. It took grace to lead the martyrs through the fires of persecution and bodily suffering triumphantly when their avowed enemies and their weeping friends were looking on; and it requires grace now to bring men through persecution, when nobody is looking on. Our trials are not always great ones. The little annoyances, little sorrows, little vexations, little temptations that come to us daily, if conquered, will change us completely as some great trial or calamity. Let us then not be discouraged, but endeavor to say with John, the evangelist: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (John 3: 14).

"Beloved let us love one another for love is of God; and everyone that loveth is born of God and knoweth God." (1 John 4: 7, 12). "And let us not love in word, neither in tongue, but in deed and in truth." And hereby we know that we are of the truth and shall assure our hearts before Him. And whatso-

ever we ask we receive of Him, because we keep His commandments. And this is His commandment, that "We should believe on the name of His Son, Jesus Christ, and love one another." (1 John 3: 18-23).

Shippensburg, Pa.

M. E.

ENTHUSIASM

Enthusiasm is derived from a Greek word meaning to be inspired by a god. It is further defined as inspiring its possessor with zeal for a worthy purpose. Many possess it to a greater or less extent. Some thank the all-wise Creator for its bestowal. Others go thru life without thot or thanks to the Giver for their endowment. To all followers of the Great Master it is a most essential qualification to the success of any undertaking.

The history of God's people affords an array of characters richly endowed with divine zeal and enthusiasm. As we review Old Testament history some of the many who were effectual in their labors to carry out God's plans will stand out more prominently perhaps than others. What a burdensome task must the building of the Ark have seemed to Noah had not God inspired him with zeal for his work. It was not the size or strength of Joshua's army that captured Jericho. Could David have slain Goliath without this divine enthusiasm? What greater example in Old Testament history than Elijah with his zeal for purifying the religion of Israel.

Nor is this divine enthusiasm an endowment of Old Testament characters only. No one will deny that Peter was an enthusiastic follower of the Christ. His assertions to the Master are strong and fervent. It was only after the Savior's death and ascension and after

Peter had been endowed with the Power from on high that he realized the true import of the words, "the spirit is willing but the flesh is weak." However this natural endowment came him in good stead in the trials and spiritual conflicts which were to follow. Little did the Pharisees think when they stoned the brave and powerful speaker Stephen that they might be sowing the seeds for the conversion of Saul. He may have been led to question the worthiness of the cause to which he lent his zeal at the time he consented to Stephen's death. We know that after his marvelous conversion there never was a more enthusiastic supporter of the divine cause. "Shew me thy faith without thy works and I will shew thee my faith by my works," proclaims the Apostle James to be an enthusiastic worker for Christ.

All these men of old each of whom in his respective time and place had such marvelous influence are epistles written for the encouragement of Christ's followers today. To best serve the cause to which we have espoused ourselves we must ever go forward with enthusiasm. It has been said that "half-heartedness is the rankest and most destructive weed in the garden of work and luke-warmness is the boll-weevil of life." We all like to work with the enthusiastic worker. His spirit of courage is contagious. So if our duty calls us to mingle freely among our fellow-beings, or if it confines us to a smaller world in the home, may we spread this good contagion. In the words of him who was called the wisest of men may we find our motto. "Whatsoever thy hand findeth to do, do it with thy might."

Waynesboro, Pa.

M. A. S.

THE BLESSED WAY

"And an highway shall be there, and

a way, and it shall be called the way of holiness; the unclean shall not pass over it: but it shall be for those: the way-faring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and shall come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 8, 9, 10.

The prophet here beautifully portrays the blessings which should follow the coming of Jesus Christ, into the world. The Prophet says, "And an highway shall be there, and a way." Note both are in the singular number. There is no intimation that there was to be any other way; there was to be an highway, and a way. When the Lord led His people, the literal Israel, out of Egypt, the pillar of cloud went before them by day and the pillar of fire by night, to lead them in the way they were to follow. Neither the cloud nor the fire was divided, but each remained one, so will there always remain one way; for the Lord has established but one.

God called the posterity of Abraham, Isaac, and Jacob to come out of Egypt. He promised them a land in which to dwell, which should be a goodly land, flowing with milk and honey, a land well suited to their natural wants; it was to be unto them an everlasting possession, if they hearkened unto His words.

But this highway which is promised by the Prophet is to be, not an highway such as the pedestrian, nor the automobile tourist can travel upon, but it is to be an highway for those who shall be born again, as the Saviour told Nicodemus, "verily verily, I say unto

thee, except a man be born again, he cannot see the kingdom of God." No particular people is mentioned, but, a man **MUST** be born again, to be able to enter into the kingdom of God, to come upon the highway.

To the woman of Samaria, Jesus said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship him in spirit and in truth." Here our Lord again makes no mention of any nation or tongue, but says, the Father **MUST** be worshiped in spirit and in truth.

We understand that Jesus is the highway which shall be there, and a way. To go upon this way we must obey His teaching, not because we desire the reward, but because He loved us, and gave Himself a ransom for us. If we are unwilling to have Him rule over us, as were the Jews, we show by our fruit that we are not His spiritual Israel, and by His word are likened unto the foolish man who built his house upon the sand, and when the storm came and beat upon it, it fell, and great was the fall of it. We then would miss the great opportunity of obtaining that inheritance which is rightfully ours.

"And it shall be called the way of holiness; the unclean shall not pass over it." When the blessed Saviour had humbled Himself to impress upon the minds of His disciples, the great love of His service, and the service, and the service they owed one to the other, He took a "bason" and began to wash their feet; when He came to Simon Peter, he said unto his Lord, "Thou shalt never wash my feet;" the answer of the Saviour was; "If I wash thee not thou hast no part with me." We then must be willing to allow the Saviour to wash us, else we will not be clean, and

if not clean, we cannot go upon the way of holiness, for the unclean shall not pass over it. There is a vast difference between being a member of some nominal denomination, and being a traveler upon the way of holiness.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." The nature of the lion or any ravenous beast is to kill and destroy life. They attack by stealth, so do those who are the enemies of God and of His wayfarers. Their object is to destroy the spiritual life in the followers of the meek and lowly Jesus, they use every means to lull souls to sleep that have been awakened, by persuading them to unite with them in following cunningly devised doctrines and ordinances, instead of the pure word of the Lord; they will go to much labor to prove that infants should be baptized; that a certain mode of baptism is absolutely necessary to salvation; that the reason they do not keep the ordinances instituted by our Lord and Saviour, is because He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. The Savior warned His followers to beware of the false doctrine; to beware of those who come in sheeps' clothing, but who inwardly are ravening wolves; by their fruits ye shall know them. These, are they who are still possessed of the old man, the unconverted nature, with his selfish desires.

"The Redeemed shall walk there." Here we have the promise of the protecting care of the Lord for those who are willing to take up the cross daily and follow Him. David of old felt this protecting care and was moved to write the 23rd Psalm, which beautifully describes the care of the Lord. He has promised to keep them in perfect peace whose minds are stayed on Him; and

as a means to this end He commanded His followers to watch and pray, lest they enter into temptations.

Redemption, O wonderful, blessed work, wrought by Jesus Christ, the blessed Saviour, who suffered such contradiction of sinners, was tried, condemned by false witnesses, scourged, spit upon, arrayed in purple, crowned with thorns, and crucified, suffered agony, for the whole world, for the sins of all were laid upon Him, and by His stripes we were healed. O weary sinsick souls what a privilege is extended unto you by a loving heavenly Father, through his dear Son!

"And the ransomed of the Lord shall return, and shall come to Zion with songs and everlasting joy upon their heads!" Here the promise is that the ransomed shall return. Why should they not return? They have been made heirs of God, joint heirs with Jesus Christ, therefore, Zion the city of the living God, has been prepared for them. They are privileged to sit together in heavenly places, their affections are set upon heavenly things. . . . the things which are not seen, which are eternal, which can be beheld only with the spiritual eye. They are blessed with the peace of which the Saviour spake in this manner; "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

This city, Zion, the habitation of God, the home of the ransomed soul, hath foundations, whose maker and builder is God, and of it, the Apostle Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him." We read of the costliness, the magnificent beauty and grandeur of the temple which Solomon, King of Israel built for the Lord, which was a type and figure of the true temple which the

Spiritual king, Jesus Christ would build, not upon earth but in heaven.

In this world men will use their utmost effort to obtain a corruptible crown, earthly power, honor among men, wealth health or what ever they most desire, but this unspeakable joy and gladness, which is obtained by faith, lightly esteem, while the Apostles, Prophets, and Martyrs were willing to yield up their possessions, their lives, rather than fail to obtain the eternal inheritance. O, that God would cause every heart to realize the great opportunity, which He has in infinite love, placed within the reach of all.

Glen Elder, Kansas.

E. F. S.

THE STORY OF MOSES

My dear little children, I will tell you the story of a little baby boy who lived a long, long time ago, in a far away country called Egypt. His parents were Hebrews, and the King of Egypt had the Hebrews for slaves, and made them work very hard, for he was a cruel, wicked king. He found the Hebrews were increasing in number, and he was afraid they might rise up and fight the Egyptians, and drive them from the land, so he issued a very cruel order that all the little boys belonging to the Hebrews, should be put to death.

This baby I am telling you about was such a dear little boy that his mother felt that she could not give him up to those bad men to be killed, so she kept him hid until he was three months old. Then his poor mother felt that she could not hide him any longer in their house. She then made or plaited him a little ark, or boat of bulrushes. A bulrush is a tall stalk or plant that grows along the bank of a stream. She daubed the little boat inside and outside with something that would keep

out the water, and she made a soft bed in the ark, and put her little boy in it. His mother thought if she put her little baby in this boat, and would let it float in the water, that God would take care of it for her. His mother was very sad to put her baby in such a place, but she did not know what else to do, and she felt sure that God would take care of him. She knew too that the king's daughter, who was the Princess, went down to the edge of the water sometimes, and she hoped she would see her baby and have pity on him and save him.

The baby had a little sister whose name was Miriam, and his mother told her to watch the baby and see what happened to him. It was not long until the king's daughter went down to the water to bathe, and when she saw the ark she told her maids to get it out and see what was in it, as she wondered what it could be. When they opened the ark the baby began to cry. No doubt he was cold and hungry, and afraid on the water, and wanted his mother to take him. When the king's daughter saw how pretty the child was, she loved him, and felt sorry for him, that she said she would keep him for her own. She called him Moses, which means drawn out, because she said, "I have drawn him out of the water."

His little sister who had watched all the time then came up, and asked the Princess if she did not want some Hebrew woman to nurse the baby for her. She said she did, and Miriam then ran for the baby's own mother, and the Princess asked her to take the baby home and take care of it, and she would pay her for her trouble. How glad the poor mother was, that she could go home with her baby and not be afraid of the bad men taking it away from her again.

When little Moses was old enough the

Princes took him to live with her in her own home, in the King's house, and he was called the son of the King's daughter.

It would be a long story my dear little children, to tell what Moses did when he grew up to be a man. The Lord had a great work for Moses to do, so He kept him from being killed when he was a little boy, and took care of him when he was in the water in his little ark. He lived to be an old man, and is said to have been the meekest man that ever lived. God sees us all, and if we obey Him He has something for us all to do.

Hagerstown, Md.

E. V. L.

THE NEW BIRTH

The fact that Nicodemus was learned in the law, did not help him to understand the necessity of being born again in order to be admitted into the kingdom of God. The birth to which the Saviour referred was a great mystery to him. The Saviour frequently used a natural occurrence with which man was familiar, to explain or make clear some spiritual truth. In this conversation with the learned Jew, Christ made it clear that another birth is imperative to enter the Kingdom of God. Neither Nicodemus nor the apostles understood the nature of the new birth fully until they received the outpouring of the Holy Spirit on the day of Pentecost. The apostles were commanded to tarry at Jerusalem "till they be endued with power from on high" Luke 24:49. They could then understand what Nicodemus failed to understand when Christ spoke to him about the necessity of being born again. The apostle informs us that spiritual things are spiritually discerned. Cor. 2:14.

As God loves His creation and since he is capable of accomplishing all that

He has designed, His purposes are fulfilled at His pleasure. In His wisdom, God does not require of the lower animal life what he does of man. Man is possessed of a two-fold life, a natural and a spiritual life; this with his higher intelligence places him above all animal life and makes him a responsible being.

To prove man's faith in his Creator, obedience was required of him in all ages. As a reward for obedience many blessings were bestowed upon him. As he was carnal before salvation was wrought, his blessings were of the same nature. There is order and regularity in all that God controls, but having been created a free agent, man only has brought disorder into God's Creation.

After the first transgression, God, through the prophets, directed the people to His kingdom. The testimony of John the Baptist was, "The kingdom of Heaven is at hand." The Saviour said, "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Math. 6:33. From these testimonies, and many more that could be presented, we conclude that the kingdom of God is of great value and it is evident that it can be secured by all that submit to the conditions implied by the new birth. The Saviour said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The spiritual life is obtained by man yielding passively to the means provided, which is Christ.

The faithful ones of old looked forward to the promise in Christ and all the faithful today look to Him only for salvation. "He brought life and immortality to light through the gospel." 2 Tim. 1: 10. He restored what was lost in the garden of Eden by His death and resurrection. Peace was lost by the transgression, and if Christ restored what was lost, then peace was restored.

"Peace I leave with you, my peace I give unto you." Jno. 14: 27. The peace that the Saviour referred to is a fruit of the new Birth. Here is a rule whereby we can prove ourselves. If we are not living in peace with all men especially with them of the household of faith, it is evident that we are not in possession of the peace which the Saviour promised to give us, and if we profess to be Christians under such conditions, we are only deceiving ourselves. If we allow the Spirit of Christ to abide with us, the fruit of the life will be in accord with all doctrines of Christ.

Camp Hill, Pa.

J. I. M.

HYMN

"The Master is come and He calleth for thee."

John 11-23.

Oh hear the glad message; could words sweeter be?

"The Master is come, and He calleth for thee."

If Jesus is calling, Oh haste and arise,

And learn of that wisdom He brings from the skies.

He calls to the youthful, Oh give me thy heart,
My spirit will guide thee to choose the good part,
In ways that are pleasant and paths full of peace
Thy soul shall find comfort that never will cease.

To those heavy laden, and burdened with sin,
He's calling and pleading, Oh haste and come in,
The yoke will be easy, the burden be light
The sweet rest of soul, be your joy and delight.

"The Master is come, and He calleth for thee"
Could words be more soothing when troubled
are we?

Our comfort in life, may we find in that day
His grace make us worthy to meet Him, we pray.

Waynesboro, Pa.

A. S. F.

LET US LIVE THUS

"I shall pass through this world but once. Any good, therefore, that I can

do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it for I shall not pass this way again."

Selected.

R. C. K.

LIGHT AND DARKNESS

Light and darkness are extreme opposites. Mankind is to a degree conscious of the nature of each. God separated them, physically, in the beginning of the creation. The Son of God reveals the spiritual distinction between light and darkness. Reflection on the wonders of creation should inspire us with reverence for the Maker, and with a desire to be in harmony with His will, which is demonstrated in the life and teachings of our Savior. All things were made for us, upon whom the responsibility rests, and to whom has been given the power to accomplish the great ends of the Divine Mind. But a perverting influence has led us into a state called darkness. The light has been obscured in us by following our own will, instead of the Will of the Author of light. To have been created in His image, signifies, that we reflected Him in His high attributes of light, purity, and holiness. The traces of those qualities are largely lost in the human character, which prompted the prophet to lament that darkness covers the earth, expressive of its great prevalence. This state the Savior calls death, because the image and life that was originally in us is absent. It excludes us from God the Creator of the true and enduring life, and brings us under the penalty... "In the day that thou earest thereof thou shalt surely die."

To deliver us from this death-state the Mediator fulfilled the Holy Law, suffered for our transgressions, and now offers the fruit of His obedience to all who are willing to follow His counsel,

and who are old enough to know it. From those too young to comprehend His word the penalty is averted. Christ atoned for Adam's sin and set all children free. After His sacrifice, victory, and ascension, the fullness of light, through the Holy Ghost, came on believers at Jerusalem. It effected a fellowship of 3000 souls and made them to be of one heart. They constituted the Church which the Savior said he would build. We understand this gift to be the life which Christ came to restore, without which we still are in carnal darkness, and subject to be "thrust into outward darkness."

"He that hath not the Spirit of Christ is none of His." Those who, with a sanctified desire, ask for the Holy Ghost shall receive this gift; and they are in the light. Christ loves His enemies, and teaches us to love them and to do good to them. When He prayed, "Father, forgive them," He did it from the integrity of His soul. The same sincerity makes us worthy disciples, and fits us to become members of the church, according to the order practiced by the apostles. "They that gladly received His word were baptized." Baptism without the fruit of faith is darkness; the testimony is false. For there is no life in outward ordinances, they are representative only of an inward spiritual state.

Paul says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6. If this light has shone into our hearts it gives evidence in us of the life and practice of Christ. He says, "The word that I have spoken, the same shall judge you in the last day." John 12: 4, 8. The spiritually minded delight in all requirements of the word of the Lord. This mind is in all the children

of light. If we cherish a hope in God without full obedience we mock God, and are in darkness.

Religious teachers labor for moral reformation, and to secure accessions to the church, which, unaccompanied by the fruits of the Spirit are only dead formalities. The spiritual life consists in love to God, and to every one. It brings peace into the family, the community, and the church. It forbids division among those who are called the Body of Christ. It begets a care for every one's welfare, physically and spiritually, so that if one be overtaken in a fault aid for restoration is kindly extended.

There are only two ways, the narrow and the broad; two classes, the children of light and the children of darkness. Righteousness consists in obeying the Spirit of God's word, as defined by the Apostles, and does not ignore the letter of it. Paul says, he was, "Touching the righteousness which is in the law, blameless," yet he confesses, it was according to the flesh. Phil. 3: 4, 6. Moral correctness, may be only fleshly. Every charity, service and benefit that we may confer, should be done to the honor of God in the spirit of humility. Seeking praise from our weak fellow beings is carnal and promises no hope. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 1 Cor. 13: 3. God wants purity of motive in all that we do. Yet demands diligent service.

Lancaster, Pa.

J. K.

"YE ARE BOUGHT"

"Nevertheless among the chief rulers

also many believed on him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." John 12: 42, 43.

From the text we learn that not all who believed on Christ obeyed their convictions to follow Him, because they loved the praise of men more than the praise of God. There has been no change in mankind all these years, for honor and praise from others is still gratifying to our flesh. For this cause carnal worship is preferred to spiritual.

We believe there are many persons exercised as the chief rulers were. But they do not have the courage to obey their convictions. For if they had such courage they would be led to forsake worship that is contrary to New Testament teaching. We believe many persons make no profession of religion because they are enlightened in the requirements of true religion but they are unwilling to make the sacrifice required. They say by their actions, "We will not have this man to reign over us." Luke 19: 24. If we come not under the reign of Christ and keep his sayings we have no part with Him and shall be cast into outer darkness.

Some have light but excuse themselves. They esteem themselves better than some believers who on account of besetments, fail to measure up to New Testament teaching. We dare not excuse ourselves because others, who make a profession do fail. If we were to interview them we might learn of their efforts to overcome besetments, and of their groaning because of failure. All who make the effort are acceptable if they have the Spirit of Christ.

Some of our dear friends, who are yet without the kingdom, are solicitous that others may not unite with organizations which neglect to keep Christ's

plain commandments, but fail to enter the kingdom themselves.

As creatures of habit, we can easily defer giving our hearts to God. When we are at the eleventh hour of life, we may, or we may not, have opportunity to call on the Lord. "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13. May the Lord bless us with willing hearts to call upon Him while we may be heard.

Waynesboro, Pa. F. M. B.

A SIMPLE LIFE

The following poem is based upon an incident of real life. The subject of the poem had been a slave, was found on her dying bed, suffering an incurable malady. Earlier, while able to go out, she had attended some services where hymns of praise were sung, and the simple truths of the gospel explained. They had a response in her hungry soul.

She usually entered just as the services began, quietly, unobtrusively taking a rear seat, and slipped out unobserved at its close.

Her belief in God, and her simple faith in Jesus, gave assurance that she had found rest, where neither racial, nor class distinction are known.

Lines

A simple verse has oft the power
To cheer a soul in trying hour,
And draw our hearts to heaven above
Where Jesus dwells, the source of love.

An inspiration, sweet, divine,
May prompt to write the simple line,
And thus a message may impart
To soothe a heavy laden heart.

Thus one upon a bed of pain
A sufferer there she long had lain,
'Twas one of that down trodden race
That long in slavery held a place.

She'd heard a simple poem read,
By it, was to the Savior led,

She could not tell the author's name
Whose poem was unknown to fame.

She asked to hear the story old,
To her more precious far than gold.
"Believe in God"—I heard her say,
"I do believe in God alway."

She'd sought and prayed to fitted be,
That such a lowly one as she
Might in those mansions find a rest,
The lowliest place among the blest.

"Read me no creed, nor prayer from books
Words from the heart—on such God looks."
Unlearned, untaught was she by man,
God had revealed salvation's plan.

Here was a lowly child of earth,
Who found the pearl of greatest worth.
A simple song, a strain divine
May thus a soul to heaven incline.

Waynesboro, Pa.

A. S. F.

REPROVING DISOBEDIENCE

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness." 2 Cor. 6: 14.

The apostle Paul labored faithfully in admonishing the Corinthian believers. He reminded them of God's love so graciously shown in providing for the salvation of their souls. Being ripe in experience and knowledge of the evil disposition of the flesh, he fearlessly denounced every thing that was contrary to the doctrine of Christ. He emphasized their holy calling, as "their hearts were the temples of the living God." they "Should not hence-forth live unto themselves, but unto Him who died for them." They were "not to know any man after the flesh." 2 Cor. 5, 15: 16. While this counsel was given to Corinthian believers, it is serviceable to all followers of the meek and lowly Saviour.

This as all instructions given by the apostle Paul is comprehensive. It is inconsistent according to the light of the Gospel to be unequally yoked together with unbelievers. According to the gospel rule harmony must exist among the true followers of Christ, who is the Head of the Church. He and the Father are one, and His followers are one in Him. 1 Cor. 1:10. A true believer will not unite with anything contrary to divine teaching. He will comply with divine order, as Paul writes, "Wherefore come out from among them, and be ye separate, saith the Lord and touch not the unclean thing." 2 Cor. 6:17.

The unclean thing includes all that does not harmonize with love, peace, unity, and the virtues emanating from the Fountain Head.

"If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds," 2 John 10:11.

These instructions confirm the fact, that, in the sight of God, there is no fellowship between righteousness and unrighteousness and no communion between light and darkness. In the natural world light and darkness cannot exist together neither can the enlightened have communion with those who are in darkness.

Christ declared, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. "If ye love me keep my commandments." John 14:15.

From the foregoing scriptural testimony, it is very evident that there is a clear line of distinction between light and darkness. The light from heaven reveals the true state of the heart. All who "walk in the light, as he is in the

light, have fellowship one with another." 1 John 1:7.

Satan is the author of sin, the "prince" of darkness, the enemy of God, "a wily adversary" often transformed into an angel of light, whose object is to defeat the purpose of God. Man primarily was in the light, but yielded to the influence of Satan—"the ruler of the darkness in this world." He prompts the desires of the flesh in its various phases. Through deceptive reasoning he urges us to slight conviction.

As there is great danger of our being deceived, it is of vital importance that we confer not with flesh and blood, but follow closely the light which directs us in the way of self denial. To us then will be revealed the wonderful plan of salvation which liberates the soul from the captivity of sin, and leads into the glorious liberty of the children of God, to us then will be given the power to "Judge angels." and with a clear vision to see the danger of being unequally yoked together with sinners.

Lancaster, Pa.

J. K. R.

QUESTIONS AND ANSWERS

E. asks, What does the Savior mean by saying, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Mat. 10:34; Luke 12:51.

Answer: If He did not favor peace He would not have said, "Blessed are the peacemakers." Mat. 5:9. The effects of His self-denying doctrine, embraced by a member of a family, may work such offense with the rest as to cause "division," of which He is the cause because He is the author of the doctrine; but the sin lies with those who apply the sword of persecution.

Ques: How are we Gods Temple. 1st Cor. 3:16.

Ans.: Temple signifies the place for

Worship. We are created to be God's abode, and must be prepared as the stones of the Temple were, 1st Peter 2:5 Terms his brethren "*Lively stones*" each one dressed and fitted by repentance and conversion to be a part of the building "*The Church*." The beauty of the *Temple* is a figure of the beauty of the *Church-fellowship*, taught by Christ, St. John 17th, St. Peter also terms them a *Spiritual House*.

THE PROPER LIFE

"Love not the World, neither the things that are in the world." First John II: 15.

This passage of Scripture is apparently very clear however, it takes some thought to grasp the full scope of its meaning, its wide-reaching application to the life and conduct of the Christian. You will notice it is a *direct command*. It embraces two somewhat different groups of practices. One group includes the purely carnal and useless amusements such as card-playing, horse-racing, dancing, attending moving pictures, theaters, or balls, and various frivolous gatherings. In these the *Christian can take no part at all*. True, they are not forbidden by the letter of the gospel; yet they are emphatically condemned by its tenor and spirit. One who is under the influence of the Spirit of God could not attend or take part in any such amusements.

The other group embraces things to which the command applies in what might be termed a relative manner. They are such things as we may and should use, but not abuse—things that we can use lawfully and enjoy without injury to the spiritual life. We appreciate them and thank God for them. We should always strive not to let our minds become too much engrossed with natural things for fear we might love

them too much, and violate this command. Many of us, according to our natural temperament are inclined to be too much interested in, or attached to, the perishable things of this world. This command warns us against this very common inborn inclination.

Our homes, lands, business, work, money, and many other things all come under this group. Let us consider money. It is very useful. Properly used it is a blessing, improperly used it is a curse. Its accumulation brings great power, some worship it. It seems to be their idol. Paul says that the love of money is the root of all evil. Along this line lies very great and *subtle* danger for the Christian. Christians are human, and, though natural dispositions vary greatly in this direction, yet with many there is great danger in loving money too much, and drifting somewhat into the temper known as money-hungry or avaricious. Covetousness is called idolatry.

It behooves all believers who have a besetting inclination to be too much attached to money, to be watchful, and not allow this tendency to gain the ascendancy. In buying and selling we should be careful not to allow our natural selfish tendencies to swerve us from the spirit of loving our neighbor as ourself. By being too exacting in our dealings we may darken our light instead of letting our light shine, as we are instructed.

In a general way the remarks on the love of money apply to the love of any other possession, object or passion. We are born to live but a short time; we pass away, and are soon forgotten. Bearing this fact in mind, viewing the subject reasonably, we see that all the things of time and sense, valuable as those are which we can lawfully use, and thankful as we should be to God for them they are of very small moment,

compared with the heavenly riches. Loving the things that are in the world, that is, being unduly attached to them, necessarily detracts from our interest in God, our duties to Him, our spiritual growth, and tends towards spiritual coldness and indifference. The wisdom of this command, viewed in this light is forcibly brought home to us, and should lead to sound practice.

We do not wish to be misunderstood however, we should not take this passage too literally. We should study it *in connection with all of the Gospel*, just as any passages should be studied, to avoid error and erroneous conception. We have our natural duties in life, and the Gospel enjoins us not to neglect them. We should be diligent. Laziness, indifference, a blind unreasonable dependence upon Providence, all of these are contrary to the teachings of the Scriptures. To set us an example the Apostle Paul worked so that he might provide for himself and give to the needy, yet he taught that the laborer in the Gospel is worthy of his hire.

Lancaster, Pa.

J. K. S.

THE BIBLE

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

Here Paradise is restored, heaven opened, the gates of hell disclosed. Christ is its grand object, our good its

design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a Paradise of glory and a river of pleasure. *It is given you in life*, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents."

Author Unknown. (Selected).

WHEN THE GREAT GULF IS FIXED

In the Savior's parable of the rich man and Lazarus, father Abraham's reply to the rich man's entreaties for mercy, finally is: "And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us who would come from thence." The appeal made to every one is, to consider the consequence in "faring sumptuously every day," in the indulgence of worldly desires, and clothed in the "purple and fine linen" of a self-righteous life.

The entreaty is to all: "If ye will hear the voice of the Lord, harden not your hearts;" and the declaration is, "The grace of God that bringeth salvation hath appeared to all men." If we hear that voice and follow the leading of that grace it will bring us to a realizing sense of our spiritual poverty, under the knowledge that all we have and can attain is the gift of God's grace. Divested of self-righteousness and with our many failings, our beggarly condition is well represented in Lazarus with sores; but the realization of our poverty, and our self-abasement brings an awakening of a slumbering spiritual life and a willingness to follow the Savior and

walk on the narrow way of self-denial. We will then ever look forward to the great reward and the enduring comforts that will replace our temporary sufferings, when we shall be "carried by the angels into Abraham's bosom."

When we have passed out of the present life, then the great "gulf is fixed." "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." But the great gulf between; and the portals of mercy closed! It is a very serious thought that in view of the uncertainty of life our course this day may determine on which side we will be when the "great gulf is fixed!"

Doylestown, Ohio.

C. W.

ACTIVE FAITH

"But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." Matt. 6: 33.

The Savior taught his disciples where their treasure shall be. We are inclined to have our treasure in the things that are seen, and as a consequence we give evidence, by our life, where our heart is. Christ says after all these things, meaning natural things, the Gentiles seek and while he acknowledges that they have need of all these things, and does not forbid the use of them, He kindly admonishes us to seek *first* the Kingdom of God and His righteousness. His kingdom we recognize as the Spiritual kingdom. To become a subject of this kingdom, we must seek for entrance and also seek after righteousness. We are taught that all who seek shall find. We are inclined to seek the things needed for our daily sustenance, hence the Savior could well say "they shall be added unto us." There is abundant

evidence that mankind neglect to comply with this appeal. The first and chief concern is to obtain the things of this life.

To seek entrance into His kingdom implies that we use every means in our power to attain a knowledge of God's will. The best way to gain this knowledge is to read the gospel message, with a prayerful desire to be led to the light. Another means is to walk humbly before God and our fellowmen, and thus give place to the spirit that begets righteousness. Spiritual fruits will follow a righteousness thus attained. They are shown in the manifestation toward all men. Hence war, litigation and all discord have no place in the lives of those who have become citizens of God's kingdom. We are so prone to evil, that we cannot be righteous, without being born again, putting on the righteousness of Christ. Those who live righteous lives are in God's kingdom. Self-righteousness is a profession without the fruits of the divine virtues in the daily life. Therefore grave responsibility rests upon those who have accepted this high calling.

The peace, purity, harmony and enlargement of God's kingdom depend upon the faithfulness of its subjects. No kingdom can thrive, unless its subjects are loyal to its laws. Since the kingdom of God is controlled by the law of love, it is evident that no faithful citizen of the kingdom, will act contrary to the law of love. Every member will be kind, courteous and forgiving. They will show great forbearance toward weakness and the failings that are so common to fallen nature. Willful disobedience of the plain command of our Savior will be reproved by love.

All disobedience is sin. Any citizen of this kingdom who persists in violating a plain command given by Christ, the

Head of the kingdom for personal advantage or any other cause, by that act proves himself to be devoid of the Spirit that governs the kingdom, and severs his citizenship.

Lancaster, Pa. R. F. D. 5 J. L. K.

TRUE REST

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. Matt. 11: 29.

The love underlying the Savior's words is beyond our comprehension. This is an invitation to come out from a state of unrest, from spiritual darkness into God's marvelous light. An opportunity is offered to escape the wrath of God. It far exceeds in importance any offer ever given to mankind because its benefits reach into eternity. All who accept have access to a state that promises a hundred fold blessing in this life, and eternal life in the world to come.

The text implies that we are free agents. It is our privilege to accept or reject the invitation given. There are no favorites. God is no respecter of persons. All who are weary of sin's burden are invited to come unto rest.

When we behold how powerless man is to formulate rules for eliminating strife, confusion, and unrest, the truthfulness of God's word is confirmed, that we are fallen and sin-stricken, out of harmony with Him. Selfishness, pride, emulation, and covetousness, are deeply seated evils, and close the way that leads to rest. These evils can be subdued by all who accept the invitation held out in the text. Witnessing the waste and destruction continually going on throughout the world, we reasonably conclude that this chaotic condition

should discourage following a course dictated by our fallen nature, and should stimulate in us a desire to accept the gracious invitation that promises us true rest.

Every rational person, no doubt, experiences at times a longing for rest from the burdens of sin. Christ says "Come, take my yoke upon you, and learn of me." Which means believe and obey His word. The first step toward finding the promised rest, is to realize that Satan burdens and oppresses us. The children of Israel were afflicted in Egypt under Pharaoh, who was a type of Satan. So we are afflicted and oppressed under Satan's rule. When burdened by Pharaoh's Taskmasters, they finally became sensible of their perilous situation and earnestly sought deliverance. Until we become weary of the burdens which Satan imposes upon us, we cannot appreciate the need of rest.

The reader will observe that two "rests" are mentioned in the text: the first may have reference to the relief experienced by all who repent. The "rest of soul," mentioned in the latter part of the text, is promised only on condition that we take Christ's yoke upon us and learn of Him.

Since the "rest of soul" is promised only on certain conditions, everyone who professes to be a follower of Christ should ask, is it my purpose of heart to comply with the whole of the text? Doubtless every dear fellow-being wishes to find rest, but this will not suffice, it must be our heartfelt purpose to take upon us the yoke of Christ and learn of Him. Many persons may repent, and find the first rest mentioned in the text, but may not be willing to take upon himself Christ's yoke and learn of Him that the second rest referred to, namely, "rest of soul" can be realized. Only by careful analysis of the text can the

mistaking repentance for conversion be avoided.

Christ wisely taught condescension, a state that is attainable by all. He emphasized this in His opening words of the sermon on the Mount when he said "Blessed are the poor in Spirit." He well knew that by nature, we are inclined to be exalted, thinking more highly of ourselves than we ought to think, and that we possess a spirit that would never bring peace and rest of soul.

Some say, Christ's teachings are not practicable. Is it not a fact that persons who take this view give evidence that they are not in possession of the Spirit and mind of Christ. When we take this view, we reflect on divine wisdom. The Spirit which actuated Christ and the apostles to teach such a high standard of life will beget, in every true believer, a disposition to measure up to it in life, a disposition to comply with the whole of our text. If through the power of Christ's Spirit, we bear gospel fruit, we give evidence of having entered into the rest to which Christ invites us.

Lancaster, Pa.

F. E. E.

READY BY GRACE

"Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. 24: 44.

This admonition was given by Christ to His disciples, but it applies unto all people. Since we are to be ready for the summons of death it should seriously concern us how to apply ourselves. Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7: 21.

It requires more than an outward profession of religion, or service of praise to God, to be in the Kingdom of Heaven; it must be a heart-work—a worship

actuated by the Spirit of God. "They that worship God must worship Him in spirit and in truth; for the Father seeketh such to worship Him." Jno. 4: 23. A purified and a sanctified heart is the basis of true worship—a heart that is ruled by love and peace. The heart was a moral waste, hardened and darkened by sin. The Prophet said "The heart is deceitful above all things and desperately wicked who can know it." Jer. 17: 9. In this deplorable state man was without God and without hope in the world. He was helpless. The holy law of God condemned him. He feared judgment. He now needs a Savior, for he is a lost sinner. Christ Jesus came to save sinners. They must penitently flee to Him, as the transgressor under the law fled to the City of Refuge, so the sinner flees to Christ the Spiritual City of Refuge. He said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Jno. 14: 6. He speaks peace to the soul and gives the troubled conscience rest. He promises eternal life. He said to 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." Jno. 11: 25, 26. What a glorious privilege we enjoy in the loving invitation of our Savior to come to Him! He has all power in Heaven and in earth for by Him the "World was made." What love, what humility, He displays in the gentle appeal, "Come and learn of me for I am meek and lowly in heart!" Matt. 11: 23. By believing and accepting Jesus we are saved. "He that believeth in me hath everlasting life." Jno. 6: 47. We do not merit it by works. "For by grace ye are saved through faith, and that not of yourselves; it is the gift of God." Eph. 2: 8.

Salvation is then the consummation

of the love of God unto us. It is a treasure hidden from the world. We must sell all to obtain it. We possess it in an earthen vessel subject to many dangers. How zealous then we should be to hold it fast.

It is a sad reflection that some in all ages gave way to "seducing spirits," and "doctrines of devils," and denied the Savior who redeemed them. There is much opposition. We must continue "to fight the good fight of faith if we would lay hold on eternal life." We are admonished by the apostle Peter, "Be sober, be vigilant, because your adversary, the devil, walketh about as a roaring lion seeking whom he may devour." 1 Pet. 5: 8. If we always obey the promptings of the Holy Spirit, we will not be deceived. Christ said, "The Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever, I have said unto you."

We then have a faithful and unerring Guide, and have no excuse to offer if we are not ready to meet the Son of Man. Christ Jesus is a perfect Savior. "Ye are complete in Him which is the head of all principality and power." Col. 2: 10. He is the Mediator of the New Covenant. He intercedes for our infirmities. If we are faithful He will not forsake us. "Lo, I am with you always even unto the end of the world." Matt. 28: 20. What a glorious prospect for eternity if we are ready when the Son of Man cometh. We shall then be of those who shall have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us." 1 Pet. 4.

Lancaster, Pa.

E. H. W.

PARAGRAPHS

Those who possess the love of God obey the promptings of his spirit as the

ruling power in their hearts. "If ye love me keep my commandments."

True Christianity is based on an unalterable principle. Principles never change. "Christ the same, yesterday, today, and forever." With those in possession of the same principle the result will be the same in every age and condition of the world.

If we entertain a hope of heaven and happiness beyond the present life, we should surely not base it on a condition short of peace with God, peace with our fellow man, and peace within ourselves; and in unity with those associated with us in our profession of religion.

What an impressive occasion at the close of Christ's ministry, in such agony that he sweat as it were great drops of blood, yet that fervent prayer to the Father for unity among his followers, for the objective purpose, "*That the world may believe thou hast sent me!*"

Has anything ever been written or said that matches in sublimity of expression than that of David: "The heavens declare the glory of God and the firmament sheweth his handiwork; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

However full the expression of gratitude which the true believers render in service and obedience to the divine will, they yet feel that it is inadequate and imperfect. Its fullest expression will require eternity amidst that mighty throng "before the throne and before the Lamb."

How remarkable that in the most important concern of life, and that for which we have our being, men are so presumptuous as to believe that they can live according to such an interpretation of God's word as agrees with a worldly life, and still be acceptable to God and heirs of the Gospel promises.

"The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills." What a sublime thought of a condition so long foretold by the Prophet, of the service rendered by God's people in this Gospel era;—service rendered to their God in the valley of humiliation, and yet in the divine economy "*exalted above the hills!*"

In many adverse conditions of life there is often under them a depth of meaning in many Scripture passages that we might otherwise read or hear with only passing interest. There are so many of them so remarkable for their clearness of expression, to meet every condition of life,—for reproof, instruction and encouragement.

Many who worship nature instead of nature's God, find fault with the expression "fear" in Scripture teaching overlooking the fact that the essential elements in nature sustaining life and conveying its comforts, such as air, water, etc., are sometimes destructive in their fury, and objects of fear. It remains as true as ever that "the fear of the Lord is the beginning of wisdom."

Of two persons having unregenerate hearts, the one a professed worshipper of God, and the other a devotee of Buddha, neither are acceptable worshippers and both alike enemies of the truth. Acceptable worshippers "worship God in Spirit and in truth," and cannot so worship without being in possession of God's Spirit and truth in their hearts.

Benjamin Franklin's efforts at acquiring humility, which he observed was the virtue most to be desired, were followed later by his discovery that he took pride in his supposed humility, and had therefore not attained real humility at all. It is ever true that real humility cannot be acquired from without. It is the effect of the work of

grace in the heart, and it then becomes apparent to others and not to its possessors.

"And a little child shall lead them." How touching the powers of a little child, in so humble a condition of life, sobering the thoughtless and mutely appealing to the erring, leading their hearts, hardened in sin, nearer again to their God. And the Savior tells how necessary our becoming as little children, when the "wolf," the "leopard" and the "lion" in our natures shall harm no longer, and together with the "kid", the "calf," and the "fatling," *the "little child" within us "shall lead them!"*

Because of disobedience under the Old Testament dispensation the Lord rejected the zealously rendered service of the Jews, in offering sacrifices and burnt offerings, declaring he would not smell into their solemn assemblies, and when they spread forth their hands and raised their voices in solemn prayer he would not hear, and would hide his face. So in this Gospel era, in which our lot is cast, with its higher responsibilities, "not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of my Father.*"

Doylestown, Ohio.

C. W.

LEARNING OF CHRIST

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11. 28-30.

The above is an interesting and instructive Scripture, it is an invitation from "God manifest in the flesh," to all weary and heavy laden souls to come to Him and obtain rest from their burden. These are weary from the

burden of sin. Sin is the transgression of the law. All mankind are primarily under the moral government of God and therefore have a consciousness of right and wrong inscribed on their conscience by God as testified, Rom. 2: 14, 15. To the seed of Abraham was given a clearer conception of the moral law engraven on tables of stone, that it does not only condemn the crime which it forbids, but all states of heart and mind entertaining the desire for that which is forbidden, especially so explained by Christ. Under the above noted conditions all have convictions of sin, and can accept the invitation, "Come unto me and I will give you rest." The above noted burden must not be confounded with the burden of life, such as labor, sickness and disappointment, but it means weariness of sin and condemnation. "I will give you rest". The promise is to all penitent, contrite souls, such who are guilt-stricken and sorry for their past sins. I have met souls who rejoiced in their deliverance from the burden of sin, but we should not lose sight of the fact that such souls are commanded to go on unto perfection by having a pure desire.

The rest of soul is the result of resignation to God's will, which implies learning from Christ by being led by His Spirit and directed by His word.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart," and ye shall find rest unto your souls." The rest of soul is all important. Two conditions must be recognized in the attainment of rest for the soul. To wear the yoke and to learn of Christ. His Yoke is His Gospel, and learning of Him is to be led by His Spirit. The Yoke is a figure of service. Oxen were commonly used, (and yet are in some parts of the world,) to draw the plow and the cart, and thus they ren-

dered valuable service. The yoke was laid upon the necks of the cattle and held there by a simple arrangement. The yoke was adapted to the build of the animal and thus greatly aided it in performing its work. The animal and the yoke were adapted to each other. The unequal yoking together of different animals, as the ox and the ass, was forbidden under the law. The yoke figuratively implies accord and agreement. Animals, (as a yoke of oxen,) work together: "Can two walk together except they be agreed." Animals yoked together are a support to each other. It is God's will that his intelligent creatures shall be united in faith, love and life; for in union there is strength. The figurative bearing of the yoke leads to the soul's rest. The soul's rest, and the Beatitudes are in perfect agreement, as also is "learning of Him who is meek and lowly in heart," "For my yoke is easy and my burden is light."

When our hearts are pure and our spirits contrite, and our minds humble and teachable, then we are adapted to the spiritual yoke of the service of love, and self-denial, and our burden of duty is light. But there is no unequal yoking recognized. Light and darkness, holiness and sin cannot dwell together. Many persons may become penitent, and by the exercise of faith in Christ, find rest, but to obtain salvation for the soul they must be willing to learn of Him who is meek and lowly in heart, which is to obey the Gospel through love.

Chambersburg, Pa.

J. S. L.

SEPARATE WORSHIP

Abel's and Cain's worship were separate, for God approved the one and condemned the other.

The Lord said to Abraham, In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my

voice. "He keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them." Gen. 22: 18; Deut. 7: 9, 10; 9: 4.

Behold, how obedience and disobedience separate!

"Thou shalt not bow down to their Gods, nor serve them, nor do after their works; but shalt utterly overthrow them, and quite break down their images." Ex. 23: 24 For the Israelites to obey this command would be very offensive to the false worshipers, yet the true worshipers were to reprove unsparingly the false ones.

In spite of these plain instructions the Israelites and their Kings, generation after generation, worshiped idols to their downfall. Even the noted King Solomon transgressed by marrying heathen women and was led into their idolatrous worship, showing the seductiveness of weak human nature. Deut. 7: 3, 4; Josh. 23: 11-13. For departing from the worship appointed them God's chosen people, the lineage of Abraham, suffered the penalty of the destruction of Jerusalem, of their Temple, and of being dispersed among all nations.

At the dawn of the Christian Era John the Baptist, an Israelite, preached repentance to the descendants of Abraham. The heirs of the promised land of Canaan were now offered the spiritual part of the covenant with Abraham: "In thy seed, (Christ,) all the nations of the earth shall be blessed." Gen. 22:18

While this blessing was for all nations yet some of the Israelites, who had the first offer, rejected it, John calling the Pharisees and Sadducees a generation of vipers. Matt. 3: 7. The Savior pronounced condemnation on the same class for their hypocrisy. Matt. 23: 23. They were worshipers, yet they are not

charged with idol-worship. Faithful worshipers are commanded to turn away, to withdraw from the unfaithful. Matt. 7: 15. 1 Tim. 6: 5. 2 Tim. 3: 5. It cannot be denied that there are many unfaithful worshipers in churches who should be purged out, and whose retention makes every member guilty of defilement. 1 Cor. 5, 6-7.

God indicated unity when He chose Abraham, Isaac, Jacob, Moses, Joshua, as leaders of a distinct nation, when for that nation He appointed the Temple as the only place where He accepted sacrifices; when He moved Peter to symbolize the church by saying, "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." 1 Peter 2: 5.

The Divine Will is expressed in the prayer: "That they may be made perfect in one." John 17: 23.

Division damages any cause, and New Testament evidence on the subject declares it a heresy, since when the Holy Spirit rules there can be no division. James 3: 16. 1 Cor. 3: 3. 1 Cor. 12: 25.

The prophecy "That Jesus should die to gather together in one the children of God that were scattered abroad" (John 11: 52) might be understood to mean in heaven, if all signs of division as they appeared in the church here had not been reproofed. In heaven such reproof and warning need not be sounded. John 11: 52. The only support for a divided church is Human reason, which is a sandy foundation, of which the Savior says, those building on it will have a great fall!

Lancaster, Pa.

E. H. H.

CHRIST'S KINGDOM AND THE KINGDOM OF THE WORLD CONTRASTED

Jesus said, "My kingdom is not

of this world," John 18: 36. This was in answer to a question from Pilate, "art thou the king of the Jews?" It was spoken at the time of His trial, when the Jews had delivered Him to Pilate for judgment. The Jews were envious because Jesus taught a doctrine different from the Mosaic law; it denied them the privilege of seeking redress at the law, and of bringing offenders to justice and punishment. They appealed to Pilate to crucify Him, because their law did not permit them to put any man to death; yet, they thought according to their law He ought to die, because He made Himself the Son of God, Leviticus 24: 16. But they could not comprehend fully the nature of His kingdom, which was spiritual and which was established in the heart.

Every kingdom must have a head, be it a worldly kingdom or the spiritual kingdom, just as it must have many to assist in performing the various duties of the kingdom. In the kingdoms of this world law and order are maintained if necessary by force. Penalties follow transgressions of the law, both for the benefit of the transgressor, and for an example to others, that they may be kept from acts of injustice, violence or crime. In the spiritual kingdom the ruling power is love, begotten in the heart. All faithful subjects of this kingdom are restrained from acts of violence and unfairness by a high regard for the rights of others. The first and great command is to love God supremely and the second like unto the first, to love one's neighbor as one's self. The spiritual significance of these commands could not be grasped in Moses' time nor can it be understood now by the unregenerated.

When Christ's mission is fulfilled in his heart, the lost image restored to his soul, the Holy Spirit bestowed upon him, and the law of God written

in his heart and mind, then he can subdue the evil with God's help. In Christ's kingdom the transgressor is required to make restitution for wrong he may have done. If he cannot be made sensible of his error by the means that Jesus taught he must be separated from the kingdom, Acts. 3: 22-23; yet not held as an enemy, but still admonished as a brother. 2 Thess. 3-15.

When Jesus referred to God as His Father, the Jews were so greatly offended that they tried to destroy His life. He passed through the midst of them and made His escape. They partly realized the supreme power with which he was endued, and were overcome by chagrin at their failure. If they had carefully considered the prophecies which referred to Him they would have seen that He was only fulfilling the very law by which they accused Him.

Some, to this day are moved by the same spirit of hatred against the followers of Christ. When Jesus had raised Lazarus, the chief priests and Pharisees gathered a council and concluded, "If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation." John 11: 48. When brought under the influence of grace, we naturally look forward to that which we think we will have to meet. We know we will no longer have recourse to the law to defend our property and rights. Evil men, we may think, will take away our possessions, even our living. We do not always consider that those who still live in the worldly kingdom, and use all the means provided for protection in that kingdom are not exempt from losses and disappointments.

It is the custom and privilege of those who belong to the kingdom of the world to take part in amusements and pastimes, to make display of their means and attainments, to advance social

interests, in everything that would promote better citizenship, to cooperate with those in authority to quell evil and bring the offenders to justice, and to maintain order in the world; also as well as to help in enacting laws and regulations to meet circumstances in the progressive world; but it is not in order for those in Christ's kingdom to take part in these matters, though they may be thought morally commendable. They are called to a higher calling. Inasmuch as they cannot help to enforce the laws, they cannot consistently help to make them, nor place others in office for such a purpose. They are to be modest in all things, not given to that which draws the admiration of others, but they are to glorify God by their obedient lives, by spreading abroad the light of the Gospel, which may help others in the way of truth, after the example of Paul, who was "a vessel chosen to declare the name of the Lord to the Gentiles, the Kings, and the children of Israel." Acts 9: 15.

Silver Springs, Pa.

C. S. N.

THE SPIRIT OF CHRIST'S TEACHINGS APPLIED TO DRESS

"Christ brought life and immortality to light through the gospel" (2 Tim. 1: 10) His work on earth, besides fulfilling the law, and the prophecies concerning Him, was to set forth the great truths of the Gospel,, (which means *good news*), to teach men His new commandment, "that ye love one another", and finally, to die on the cross in expiation of the sins of the whole human race. He laid the foundation for his church.

We look in vain among Christ's words for rules or directions as to the minor matters of life. He meant the *Spirit* of His teachings to be our guide. In regard to dress he says very little. In St. Matthew 6: 25, He said, "Is

not the life more than meat and the body than raiment?" Is not the life of an action, the motive that brought it into being, more than the act itself? Is not the condition of the body, as to health, purity of thought and action, more than its clothing and raiment?

Christ teaches simplicity, humility, separation from the world, meekness and temperance. He directs us to give as little attention as possible to clothing the body, as the body itself is of far more importance. He speaks of His own body as a temple, (St. John 2 19: 20). In 1 Cor. 3 16: 17 we read, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This gives us further light on Christ's principle, that the body is more than raiment. Since our body is the temple of God, how important that in all things pertaining to it, we try our utmost to practice Christ's teachings of temperance, of moderation, of chastity, of purity in thought and action, and of high aspirations. Time which is so precious and fleeting, should be spent to the honor of the Lord, and not to the gratification of the flesh.

"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, the lust of the eye and the pride of life, is not of the Father but is of the world." (1 John 2 15: 16) The fashions in dress are clearly "of the world." They are to gratify "the lust of the flesh, the lust of the eyes, and the pride of life." They are ever changing at the caprice of those who introduce them. Those who follow them must also be ever changing their modes, and are never satisfied.

The New Testament prescribes no particular mode or style of dress for Christ's followers. In 1 Timothy 2 9: 10 we read "that women adorn themselves in modest apparel, with shamefacedness and sobriety, and not with braided hair or gold or pearls, or costly array; but, which becometh women professing godliness, with good works." The spirit of this teaching is simplicity, avoidance of extravagance, of ornament, and of what is unnecessary. 1 Peter 3: 3. 5 is recorded, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." "For after this manner in the old time the holy women also, who trusted in God, adorned themselves. Here again, the teaching is against outward adorning. As Christ's kingdom is a true democracy, the spirit of all these teachings applies to men as well as to women. In fact it is more binding on men, as they are to be the head and xample of women.

As Christ's followers were chosen from the lowly walks of life, no doubt, their dress was simple and consistent with His teachings and their station in life. At the time of the Reformation, the followers of Christ according to tradition, wore the dress of the peasants of Europe. That with some variations, has continued to be their mode of apparel.

We may consider the different parts of the woman's garb symbolical. The head covering shows her consecration to God, and her acceptance of His order as expressed in 1 Cor. 11: 3-15. The kerchief, worn over the shoulders suggests modesty. The apron expresses humility, or her attitude of service to her fellow creatures.

The men wear, what has for several hundred years been known as plain dress for men, conspicuous for the absence of the two buttons, now usually found on the back of the fashionable coats at the waist line. In the past these buttons were for the support of the sword and ammunition belt worn by soldiers. When we withdrew from the kingdom of this world and entered the kingdom of Christ, which is peaceable they had no use for either sword or sword belt. These buttons were then removed as significant of the non-resistant attitude of the wearer.

There is no saving virtue in any particular style of dress, nor is any such virtue claimed for it. However a simple garb has decided advantages. It frees from the thralldom of fashion. The garb is safer, as, on account of the weakness of human nature, from which no one is exempt, those who wear it are less apt to be caught in the snares of pride and vanity. But even a garb is not an absolute protection in this respect. It is possible for one to be proud in a plain garb. "Is your heart right in the sight of God?" Is the matter of greatest importance to God's children. The garb is helpful: first, to the believers as individuals, often reminding them of their profession; second, in identifying one another when in remote places.

The garb, as a whole, being uniform in main particulars, may be considered symbolical or expressive of the unity of the church. It is an outward symbol or sign of the inward union or harmony of the believers. It means nothing except to those, who wear it intelligently; to those, who for propriety's sake, have voluntarily adopted it. Clearly it is not to be worn by innocent children, or by the unconverted. But we believe simple dress for children is most consistent.

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