

# GOOD TIDINGS

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

Application for entry at Lancaster, P. O. as second-class matter. Subscription, 50 cents per year, in advance  
Sample copies sent free on application.

Address all remittances and communications to John K. Ryder, Business Manager, 840 East Orange St.  
Lancaster, Pa.

Remit by check, P. O. money order, or postage stamps.

VOL. I

APRIL, 1923.

No. 4

## TABLE OF CONTENTS

	PAGE
Editorial . . . . .	97
Easter . . . . .	98
Easter Hymn (Poem) . . . . .	99
The Seasons . . . . .	100
The Moralist . . . . .	100
Be Awake . . . . .	101
Not Far from the Kingdom . . . . .	102
My Kingdom . . . . .	103
Do We Believe? . . . . .	104
Passion Ordeal of Christ (Poem) . . . . .	105
Baptism . . . . .	105
The Two Classes . . . . .	106
Christ's Resurrection (Poem) . . . . .	107
The Resurrection . . . . .	108
Resurrection of the Dead . . . . .	109
No More Condemnation . . . . .	111
Saved, Means Delivered . . . . .	112
Follow Thou Me . . . . .	112
Imputed Righteousness . . . . .	113
The Gospel Side . . . . .	114
Charity . . . . .	115
Faith, Hope, Charity . . . . .	115
The Visible Church . . . . .	116
Questions and Answers . . . . .	118
Paragraphs . . . . .	119
Worldliness . . . . .	120
Our Voyage to Eternity . . . . .	121
Jesus My Pilot (Poem) . . . . .	122
The Lord Is My Helper . . . . .	122
Give to Him That Asketh Thee . . . . .	123
The Sunday School Problem . . . . .	123
Brief History—King Saul . . . . .	124
My Vision (Poem) . . . . .	126
Journey of The Israelites (No. 2) . . . . .	126
A Child's Story . . . . .	128

## EDITORIAL

As time passes and the work of this publication progresses, we learn by experience what is best adapted, and most edifying for the dissemination of truths supported by the Scriptures.

We are thankful for the interest and many suggestions of patrons and contributors. It gives an opportunity from a wider view-point to concentrate and incorporate such suggestions as serve the best interest of seekers after truth.

It is not our purpose to attack the prevailing perversions, but to draw attention to scriptural truths and to testimony in the word of God, that the intelligent reader may observe the consistency and harmony existing in the Scriptures as given by the various writers, directing attention to those truths which prove the glaring inconsistencies now practiced.

To believers the messages are encouraging which their many letters attest.

We believe it profitable to give a fair understanding of God's will to as many as we can reach. The thoughts of writers should be stated briefly and strongly, with scriptural testimony, but we discourage long scripture quotations.

Those who want evidence will examine the references given.

As we have opportunity to witness to the cause in Christ, we recommend that those who have fair gifts, shall write from a sense of duty. The calling of the ministers is to explain the Scriptures; their service in public speaking is rather local. By writing for our humble paper, many more will be reached. To bring out the bearings of scripture texts is profitable for the writer and the reader. Wise counsel is, "Meditate upon these things; give thyself wholly to them; that they may appear to all." Having "committed unto us the word of reconciliation," we should labor diligently, for the enlargement of this sacred trust!

This issue of "Good Tidings" marks the anniversary of the resurrection of Christ; articles have been written bearing on the circumstances surrounding this notable event and what it means to mankind.

Other subjects of impressive character are clearly and well defined and will be of interest to every earnest reader.

If any of our readers should fail to receive their paper, or if there are changes of address, please advise us.

That "Good Tidings" may have still wider circulation, the price being low, we solicit subscriptions from all who are interested in our effort to spread gospel instruction.

---

### EASTER

The time known as Easter is held in commemoration of Christ's resurrection from the dead, and is celebrated in every part of the so-called Christian world with devotion and solemnity. The name Easter is probably derived from Oстера or Eostre, the goddess of Spring, whose festival occurred about the same time. This festival was a survival of Teutonic Mythology. There was a sharp con-

tion in the second century as to the proper time of keeping this anniversary. About the year 325 a noted council was held at Nice and it was then decided that Easter should be observed the first Sunday after the full moon, which happens upon, or next after March 21st, when day and night are equal. This conclusion has been accepted—thus Easter is now a variable festival, or appointment of time.

We attach little importance to the time, as times and seasons have no weight. There is no trace of the celebration of Easter as a Christian festival in the New Testament. Special times and places had no sanctity in the minds of the early Christians. They observed Christ's death and resurrection in a new spirit. The Apostle writes, I Cor. 5, 8 "Let us keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." It was only after the early Christians lost the spirit, that they adopted forms and attached importance to times and seasons.

The significance of Christ's resurrection from the dead is of great importance and should claim our attention not for one day in the year, but for each and every day of our lives. If we dwell on the truths of Christ as our Passover, and the gift of the Holy Spirit, each day will be a holy day and a time of rejoicing.

"For now is Christ risen and become the first fruits of them that slept." The fact that He has risen is proof that He abolished death, brought life and immortality to light and opened a new and living way. "For as in Adam all died," we were under the penalty not only of natural death, but of spiritual death as well. The promise of the woman's seed that should bruise the serpent's head, was given to our First Parents after the fall. This promise gave hope and comfort to the holy men of old and had

its fulfillment in Christ's coming, by His victory over death and the grave. Death could not hold Him. Our Savior said to Martha, "I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live and whosoever liveth and believeth in me shall never die." And again, "The hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live." Only those that hear have promise of life. It is important that we arise from the dead state, and enter that relation that is made available unto us in consequence of that change of which the resurrection was a witness.—"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

The promise of a Redeemer's coming was foretold by the prophets. Isaiah especially refers to His sufferings, His death and resurrection. He foretold Christ's mission and the blessedness that would arise from it. During the three years of His ministry, Christ frequently referred to His death and resurrection, but His disciples were so filled with Messianic hopes, and so confident that the kingdom of God would come with splendor that they did not comprehend His words. Even when apprehended and in the hands of His enemies, they did not realize He would submit to death. They even doubted when they found His tomb empty. It was only when He unfolded the prophecies and their fulfillment to the two who journeyed to Emmaus, that their understanding was opened.

He remained on earth forty days after His resurrection, when a cloud received Him out of their sight. We may say this cloud yet rolls between His disciples and a glorified Redeemer, but it can be pierced by the eye of faith, and the prayers of God's children arise above it.

We may not enjoy communion with Him as the disciples did, nor be able to touch the hem of His garment, but He has given the Holy Spirit, through which we have a nearer sense of His presence. "The word of God is nigh thee, even in thy mouth and in thy heart." Rom. 10: 8. It was only three short years that Christ preached the gospel of the kingdom on earth, but until time shall be no more, His children shall find peace, hope and forgiveness in His name. The song of triumph, that Christ has arisen, should inspire us all with zeal, that we may be spiritually active to God's praise.

The time of the coming of Easter is significant, it being in the springtime of the year when there is a natural awakening of nature's forces, a springing into life. May this be for us a glorious Easter time, an awakening of the soul, from the dead state into a new life with Christ!

Hagerstown, Md.

E. V. L.

---

### EASTER HYMN

"He Is Risen."

Tune—Zion.

Hastening to the tomb of Jesus,  
At the early dawn of day,  
Loving ones were spices bringing  
To anoint Him where He lay.

And they ponder  
Who will roll the stone away,  
And they ponder  
Who will roll the stone away.

Wonderous sight to them appearing,  
Filling all their hearts with fear  
But they hear the words so cheering  
Seek ye Him no longer here;

He is risen  
And to you He will appear,  
He is risen  
And to you He will appear.

Day of triumph, day of gladness,  
Now is risen Zion's King.  
He hath conquered sin and sadness;  
Now He doth salvation bring.

He is risen,  
 Heaven and earth His praises sing,  
 He is risen,  
 Heaven and earth His praises sing.  
 Waynesboro, Pa.

A. S. F.

---

### THE SEASONS

We have four seasons: Spring, Summer, Autumn and Winter. Spring and Summer produce the various grains, vegetables and fruits upon which we subsist. Autumn is principally the ripening season, and then gradually comes winter. "King Frost" locks the earth in his icy embrace and all vegetable life is suspended and dormant. What a change is wrought on the earth! This, we may say, is caused by the earth receiving less light and heat from the sun.

In our spiritual calling we can learn an impressive lesson from the seasons, as they come and go. They remind us of fleeting time and of nearing eternity. They are emblematic of our experience in the Christian life. When we suffer the warming rays from the Sun of Righteousness, Christ Jesus, to fall directly into our hearts we are animated with love, peace and joy. The spiritual plant which our Heavenly Father has planted in our hearts if fostered and watered by his grace, will bring forth fruit to his honor and praise. This is the blessed Spring and Summer time which gives promise of a rich harvest of everlasting life. This is the time figuratively portrayed by Solomon: "Lo, the Winter is past, the rain is over and gone. The flowers appear in the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs and the vines with the tender grape give a good smell." Song 2: 11, 12, 13.

This condition is preserved in the heart as long as we faithfully follow our

Shepherd, Christ Jesus. If, however, we would become indifferent and turn away from Christ, our love and peace would become blighted and finally dormant and cold, and it would be winter in our hearts. We would be turning away from the great source of spiritual heat and light, and we would cease to bear the spiritual fruits. This would be an unprepared and lamentable condition, and well could the Savior give the warning: Pray that your flight be not in the Winter, neither on the Sabbath Day. Winter and the Sabbath Day typify a state of spiritual inactivity and lethargy—a lack of vigilance. May our hearts ever be responsive to grace and open to the rays of love from the Sun of Righteousness that spiritual Winter may never make us barren or unfruitful; then when these earthly seasons come to an end, we will reap a bountiful harvest of everlasting joy!

Lancaster, Pa.

E. H. W.

---

### THE MORALIST

The Scriptures mention two classes of persons, spiritual and carnal. The spiritual try to obey both the spirit and letter of the Word. The carnal who profess faith, practice the letter in the ordinances which they observe, and may be strict in their forms. The carnal who profess no religion are content with an honest, charitable, well-governed life, many of them justifying themselves that their merits are sufficient to save them.

Obedying the precepts of the Ten Commandments makes a person moral but no more. Paul says, the last of those precepts revealed unto him his sinfulness, and brought him to seek mercy. Obedying the teaching of John the Baptist brings penitence and a degree of reformation, but not salvation. Obedying the spirit of Christ's doctrines brings regeneration and the seal unto

eternal life, and shows the fruit of "having escaped the corruptions which are in the world through lust."

Some persons claim that to "Do unto others as you would have others do unto you," is the sum of all necessary religion. Some are satisfied that they are Christians when they restore what they took by fraud, when they make peace with those whom they offended, when they forsake profanity, frivolity and display. These are moral virtues, but not the whole of a consecrated life. A consecrated life embraces all these virtues, and besides what the Savior means by "forsaking all," and what Paul means by saying, "He that hath not the Spirit of Christ is none of His."

To be an adopted child of God we dare hate no one, we must forgive others every wrong, must return good for evil, suffer injustice patiently, be meek, temperate, moderate, true to our promises, chaste in conversation and conduct, exemplary in every practice, do good from love for good; must regard those who err against us with pity, as Christ has pitied us. By forbearance we enlighten others in the doctrine of love.

These qualifications can be attained alone by divine aid, which the moralist in his self-satisfied state, does not seek by humble petition.

Sin lurks in all flesh and causes infirmity with all. The spiritually-minded sorrow for and correct their failings, but the moralist has not that degree of contrition.

The Savior compares moralists to whited sepulchres which appear beautiful, but are only monuments to the corruption which is held by the graves which they mark. True knowledge of sinfulness works deep abasement and inspires effort to "purify ourselves even as God is pure." The moralist sees virtue in his good deeds; the spiritual

see only the performance of duty in their best endeavors.

Lancaster, Pa.

E. H. H.

---

### BE AWAKE

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

By nature we are in this unfortunate state. The text expresses a call familiar to us, which if heeded promises light. The call is conviction to awake from our sleep of entrancing sin, and to arise to the important duties for which the excellence of life is given us. God, who is light, cannot dwell in us free agents unless we give Him place to dispel the natural darkness common to us. The Prophetic appeal is: "Arise, shine, for thy delight is come, and the glory of the Lord is risen upon thee. Isa. 60: 1. To all the world the glad tidings are heralded. The Savior has come to save us from the bondage of sin. To the redeemed the consolation is: "Ye are all the children of light, and the children of the day; we are not of the night, nor in darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 5, 6.

Having become children by the adoption of grace, and having tasted the goodness of God's love we have received some sense of spiritual joy and we should have strong purpose to go forward, as the miner when he has found signs of the coveted treasure presses on to find more. The world is represented to be in darkness, since all its prospects are surrounded by uncertainty, and are of short duration. When, in the midst of darkness, the traveler sees light he follows it, as it is desirable for comfort and safety. Should not we who go toward eternity hail the blessed light to make our path safe?

In the darkness of sin we do not feel safe, while in the light we can rest

secure in hope. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Isa. 57: 20, 21. But the path of the just is as the shining light, that shineth more and more unto the perfect day! Prov. 4: 18.

Baltimore, Md.

S. D. M.

---

### NOT FAR FROM THE KINGDOM OF GOD

We read, Mark 12: 28 of our Savior's reasoning with the Scribes who sought to entrap Him, but He answered with so much wisdom that some of them were forced to acknowledge, "Master thou hast well said." One of the Scribes then asked, "Which is the first commandment of all?" This was not a strange question, when we consider that those who questioned were mostly Sanhedrists, leaders in legal learning, who taught that some of the commandments were more weighty than others. They had them counted and classified, and so much interwoven with superficial teaching, that they had well nigh frittered away the plain commandments of God for traditions of the Elders. Many no doubt were perplexed and wished to know which was the greatest or most important one. Our Savior replied to the Scribe's question, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love him with all thy heart, soul, mind and strength. This is the first commandment and the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." From the Scribe's reply we conclude he knew the Scriptures and understood that love to God and love to man was worth more than all burnt offerings and sacrifices. His reply was discreet and our Savior said, "Thou art not far from the

kingdom of God." This saying is worthy of serious consideration and may well apply to many at the present time.

The first commandment is a weighty one. To be able to love God with all our powers, we must be willing to give up all for His sake. Love prompts obedience. Paul says, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." "True religion begins and ends in love to God and love to man."

The Scribe was probably honest in his inquiry and indicates a love for truth, but we do not read of his ever entering the kingdom, nor of what was in his way. He may have feared that if he accepted Christ's teaching he would be put out of the Synagogue. Many of those who followed Him for a time, and were not far from the kingdom turned away and walked with Him no more, when He uttered some plain truths. They said, "these are hard sayings, who can hear them." Even His disciples were affected and He asked them, "Will ye also go away?" There were many who loved the honor and praise of men more than the honor and praise of God, and who said we will not have this man rule over us. Our Savior referred to the prophecy of Isaiah, "This people draweth nigh to me with their mouth and honoreth me with their lips, but their hearts are far from me. In vain do they worship me, teaching for doctrines the commandments of men." If we would be followers of Christ and enter His kingdom there must be a complete surrender of self, no half way service will avail. Baptism will not save us, neither will church membership, nor the partaking of the ordinances, not even a love for the purity of the Christ life,—but alone faith in Christ's meritorious sacrifice, obedience to His teachings and a desire to devote our lives to His service.

The effect of the gospel message if we heed it, is to bring us into harmony

with the divine will,—and thus we become subjects in His kingdom. What is it that keeps us without the kingdom? Is it love for the world and the things that are therein? They so soon pass away. Are they dearer to us than our salvation? Our Savior said "Whosoever loveth anything more than me is not worthy of me." We may live honestly and morally correct during a whole lifetime, not far from the kingdom and yet never enter therein. "So little wanting and yet so much."

The Savior pleads so lovingly, "Come, oh come why will ye die?" He stands at the door of the heart and knocks, and will we refuse Him entrance? All that He asks is that we come. The door of mercy is yet open, and the gates of heaven stand ajar! How sad if we allow any earthly consideration to stand in the way of our salvation. We are not our own but are bought with a price. What a price! It cost the death of God's dear Son to redeem us from eternal death. He was cruelly entreated, spit upon and put to an ignominious death and thus paid the debt sin had incurred, and set us free. Surely we owe a debt of love and gratitude—devotion to God's service. The Lord welcomes those who come as the prodigal in the extremity of his degradation, when he becomes penitent and decides to return unto his Father; but must it not be more pleasing unto Him, when those come who are in the bloom of health and strength, and yield themselves, soul and body, unto His will and guidance? The christian religion is beautiful—the prize is a great one. The Savior is a refuge, a haven of safety, not only from clouds of worldly sorrow but from the insufferable tempest of God's wrath.

King Agrippa listening to Paul's confession of faith said, "Almost thou persuadedst me to be a christian." He was only *almost persuaded*—how pitiful. May

we accept the gift of salvation while it is yet within our reach and strive to be not *almost*—but *altogether*—in the kingdom of God.

Hagerstown, Md.

E. V. L.

### "MY KINGDOM"

"Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." John 18: 36.

A kingdom is ruled by a king. John, the forerunner of Christ, preached, "The Kingdom of heaven is at hand." Christ said, "Behold the kingdom of God is within you." In this sense every one that obeys God has His Kingdom within and is subject to God's rule.

The Father gave all power to the Son. This authorizes the Son to say, "My Kingdom." He says, "It is not of this world." Consequently His subjects will not fight for Him. The Savior intimates that worldly subjects will fight for their rulers. This shows a difference between the subjects of Christ's Kingdom and those of the world. Those who have the kingdom of God in them have the love of the Holy Spirit. Love does not suffer any one to fight. Before Peter had received the Holy Spirit he used the sword to do injury, but the Master commanded him to sheathe it. The kingdom at that time was not enthroned in Peter. Later we find him of the strong character not only passive under wrong, but willing to teach, "If when ye do well and suffer for it ye take it patiently, this is acceptable with God." 1 Peter 2: 20. "If my kingdom were of this world, then would my disciples fight," is admission that worldly people will fight, and is a statement that His disciples will not fight.

That there are two distinct kingdoms is contradicted by many who claim to have the kingdom of God in them. Human reason asserts itself in opposition

to Divine command in many ways. Human reason prevailed in the council which decided, "It is expedient for us that one man should die for the people, and that the whole nation perish not;" but presumably, those wise counselors thought their counsel was of godly prompting. John 11: 50.

Christ's disciples are not free from a disposition to fight, and to be led into discord, but by the Spirit they mortify that carnal tendency, and the church through love labors to prevent discord. The church is commanded to separate from all who cause division. Mat. 18: 19; Rom. 16: 17; 2 Thess. 3: 11. The law of love, ruling the kingdom, requires oneness in the family, in the church, forgiveness to one's enemies when they are unjust and abusive, "for they know not what they do." Luke 23: 34.

A divided church is utterly insupportable, has no shadow of truth, is without countenance or New Testament promise. The doctrine of love is a supreme quality, which worldly government cannot wrest from the true disciple, and all the philosophy of theology cannot invalidate. The prayer, "That they may be made perfect in one; that the world may know that Thou hast sent me," asks for an effect that must be shown to the world. Division is transgression and those who support it are sinners.

Lancaster, Pa.

E. H. H.

---

### DO WE BELIEVE?

Thou shalt guide me with thy counsel and afterward receive me to glory. Psalms 73: 24.

The "crowning glory" at the appearing of the "Righteous Judge at that great and notable day" is the comprehensive summary of the believer's earnest expectation, and the conclusive testimony, inwardly, is of the things invisible, eternal, manifested outwardly

in forsaking all to follow the precepts and example of Jesus.

Not by works does the believer "receive the Kingdom of God as a little child," but by believing with the heart unto righteousness, and by confessing with the mouth unto salvation. Rom. 20. We should with Mary sit at Jesus' feet to hear the word, and with Samuel invite: "Speak, Lord, for thy servant heareth." True charity is, Christ dwelling in the heart, being rooted and grounded in love. Eph. 3: 17.

Faith produces works of obedience without which fruit there is no promise of salvation. James 2: 17. Do we believe? is a momentous question, involving an endless life of joy or woe! Have we the faith that brings righteousness, and the power of the Holy Spirit by which the world is crucified unto us and we unto the world; or does our faith end with repentance in forsaking our gross sins only, and in assuming a form of godliness without living in all things a renewed spiritual life? Do we believe? Does our faith rest in the power of God, or in the wisdom of man? Does it, in blessed simplicity, go forth in the unerring way of God's commandments, or in the fallible way of human doctrine by which the hearts of the simple are deceived? Rom. 16: 18. The Kingdom of God consists not in words, but in power.

Do we believe? Does our faith agree with those who through love willingly and heartily bear reproach, if need be, for reproving those who "profess that they know God, but in works they deny Him?" Titus 1: 16. Or is our faith like that of some who follow the traditions of men being "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another?" Titus 3: 3

Do we believe? Do we open wide the door of our hearts to the reins Christ

that He may enter in and "sup with us and we with Him," feasting on the unleavened Bread of Life?

Can we fervently say, "Thou shalt guide me with thy counsel, and afterward receive me to glory?"

Lancaster, Pa.

O. H. M.

### PASSION ORDEAL OF CHRIST

He entered the garden of Gethsemane,  
When hour of Atonement drew near—  
Forsaken of God, was the trial of His soul,  
With agony, tremor and fear!

Intense were the stripes that were laid on Him  
there,  
And bitter the cup to be drained  
Cleaned down to the dregs without any rebate,  
Till full expiation was gained.

His soul's deep concern was the work of his  
grace  
And total redemption of man;  
This end he attained by his suffering and death;  
God's blest unmistakable plan.

He conquered His object so sweet to His heart,  
Enacting His kingdom of peace;  
By binding the Archfiend destroyer of souls—  
Perfecting their glorious release.

Now God's blest command is, repent and believe  
In Jesus your Savior and Friend;  
Who vouches his aid in the conflict through life,  
With unfailing grace to the end.  
Lancaster, Pa.

S. C.

### BAPTISM

Baptism is recognized as an ordinance by those who profess the religion of Christ, with few exceptions. The last command of our blessed Lord, who had all power both in heaven and upon earth, was, "Teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. 28: 19. John baptized with water. The twelve men whom Paul found at Ephesus, who had been baptized unto John's baptism, were later baptized in

the name of the Lord Jesus. Acts 19: 1, 8.

When the Holy Ghost fell on them that heard Peter's word, Peter asked, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord." These testimonies are sufficient authority for the observance of water baptism.

When man was yet under hardness of heart, God required a service of his people as a witness or testimony to their faith, and it is reasonable that in the gospel age he would require of His people a service by which they could give expression to their faith.

Before acceptable worship could be rendered to God, a changed relation of man became a necessity. As Abraham was chosen the head of God's literal Israel, so Christ is the head of His spiritual Israel. The services required of Abraham and his descendants, differ from the services required under Christ. God always made His will known to man. The Apostle says, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath made heir of all things, by whom also He made the worlds." Heb. 1: 1, 2.

The Son commanded his disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. From this command it is clear that teaching precedes baptism. Evidence of having been taught would be a prerequisite to the proper observance of the ordinance. Every ordinance that Christ enjoined upon his church embodies a principle adapted to the experience of regenerated souls, and while baptism is an initiatory ordinance into the visible church of Christ, it is a testimony of having accepted Christ by

faith, and of being saved through Him. To be baptized in the name of the Father and of the Son and of the Holy Ghost, implies a knowledge of the Triune God. To be baptized in the name of the Father, recognizes his righteous love and mercy. To be baptized in the name of the Son, is an evidence that we have accepted Him as our redemption and sanctification; to be baptized in the name of the Holy Ghost, is evidence that we have been brought under His enlightening and purifying influence.

Christ's command is to teach, as Peter did on the day of Pentecost. At that time they gave evidence that they had received Peter's teaching, the first of which was conversion or a new birth. The Saviour told Nicodemus, "Ye must be born again." Only the souls who have experienced such a change can consistently give expression to it by the ordinance of water baptism. It is very clear that children should not be baptized, as they cannot testify to such a change; and where infant baptism is practiced it is nothing short of idolatry.

The mode of baptism is very frequently discussed, and the arguments in trying to support a particular mode are often very weak. Christ was very clear in his commands in all that is essential. He has given instructions how the purity of his church can be maintained and of the duties of the members one towards the other. Obedience to his commands is fruit of the Divine Life. He has commanded baptism, and has given counsel when it should be administered, but He has not stated how it should be done.

Some of our friends insist that baptism means immersion, and nothing else, and that Christ exemplified it when He was baptized by John in the River Jordan. The assertion that baptism means immersion cannot be supported. Im-

mersion cannot be substituted for baptism in the following scriptures, Math. 20: 22, Acts 13: 24, and many other scriptures that could be cited. Christ's baptism by John is no authority whatever to prove that immersion is the only mode of baptism. John's baptism was under the law, and was not Christian baptism, as the law was not yet fulfilled, Christ had not yet suffered. There is a marked difference between John's baptism and Christian baptism. John said, "I baptize with water," and upon no occasion did he say, I baptize in water but, in every instance, when his baptism is referred to, it is stated "I BAPTIZE WITH WATER." John baptized with water and no conclusive ground can be produced to prove that he immersed, neither can it be proven by one single circumstance that the apostles immersed. The circumstance of Philip baptizing the Eunuch is sometimes referred to as ground for immersion, but it proves nothing as to mode, as both went down into the water and both came up out of the water. Acts 8: 38, 39.

Since New Testament teaching is silent relative to modes and forms, are we not laboring in vain when we try to establish modes and forms? Every regenerated soul will agree that what is essential to the proper observance of the ordinances is to be in accord or agreement with the underlying principle of the ordinances.

Camp Hill, Pa.

J. I. M.

---

### THE TWO CLASSES

The twenty-fourth chapter of St. Matthew is a warning to all. This message of Christ's coming is a solemn truth and the fulfillment of it will mean to each one of us, eternal happiness or eternal misery.

Under the law God warned the people of his coming wrath and was faithful in rewarding those who accepted his means of escape, but He was just as severe in condemning those who did not heed warning. Faithful Noah condemned the world by building an ark and saving his family from the flood. Heb. 11: 17. The destruction of Sodom and Gomorrah and the preservation of the lives of Lot and his daughters is another illustration of obedience rewarded. Lot warned his friend of their approaching danger, "But he seemed as one that mocked." Gen. 19: 14.

If we accept the Bible as a revelation from God we have the assurance of the Saviour's second coming, His harvest time on the earth. The tares, which represent the sinners, shall be gathered together and burned in the fire and his angels shall gather his elect into his kingdom of glory. There shall be wars, famines, pestilences and earthquakes. These are not a sign of His coming, but are events of the age before the end. The Lord names signs in the moon and in the stars; He adds, "When ye shall see all these things, know that it is near, even at the door."

We are warned against false prophets who shall deceive many; they do not reprove the people for their sins but proclaim peace to the sinner. Jer. 5: 31. The threatenings of God's word against the proud, the vain and haughty, are connived at, and many have a form of godliness but deny the power thereof. Tim. 3: 5. A true prophet will teach purity and warn the people of coming dangers, as in Joel 2: 1.

There are some who doubt the written word, and God never tried to compel man to believe. Those who wish to doubt have a wide field and a broad road to destruction. The faithful have never been popular, but they have the promise

that "he that endures to the end, the same shall be saved."

The insulted and crucified Saviour will come in the clouds of the air, in splendor and great glory, "and He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

There are two classes. In that great day, to which shall we belong?

Waynesboro, Pa.

E. K.

---

### CHRIST'S DEATH, RESURRECTION, AND ASCENSION

O doleful time! O hours of gloom!  
Christ laid away, low in the tomb,  
While hope now in the balance laid  
And hearts of sadness did pervade.

Bereft of all their trust and power—  
Their comfort in this trying hour,  
By wicked hands through malice slain,  
But close to his triumphant reign.

'Twas total blindness, urged through hate,  
That slew the heavenly Potentate—  
The Son of God—life, truth, and way—  
The Supreme Object to obey.

The stricken mourners fail'd to know,  
That Christ must die, to overthrow  
The works of Satan, and his power,  
For which He came into this hour.

But stirring tidings quelled the gloom,  
That Christ is risen from the tomb;  
Which first seemed but an idle tale,  
Till sure rejoicings did prevail.

Just forty days did with them spend,  
Then from their midst He did ascend—  
Their eyes transfixed till out of sight,  
He reached His throne of spotless white.

Two men in garments white and clean  
Informed them of the final scene:  
That He shall so again descend  
When at the world's determined end.

Lancaster, Pa.

S. C.

### THE RESURRECTION

When Mary Magdalene, Mary the Mother of Jesus and Salome came to the tomb early in the morning, they found the great stone rolled away and "entering the sepulchre they saw a young man sitting on the right side clothed in a long white garment, and they were affrighted." And he said unto them, "Be not affrighted; Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him." Mark 16: 5, 6. "And they went out quickly, and fled from the sepulchre; for they were troubled and amazed." Mark 16: 8.

This is the simple narrative of the resurrection of Jesus. No wonder they beholding the visible power of God were amazed at this miracle. No wonder they were affrighted at the presence of an angelic messenger facing and addressing them. Yet there was joy mingled with fear, in their hearts. One of the Evangelists says, "they departed quickly from the sepulchre with fear and great joy." They indeed could rejoice that their Lord had risen. He who lately was so cruelly tortured and crucified unto death had now come forth a living, active being and they could again associate with Him. He came forth a mighty conqueror over death and Hell, and fulfilled his promise, that after three days He would rise again. His disciples could hardly realize the full meaning of this wonderful occurrence, for it was the crowning act of the plan of salvation and redemption to them and to the millions yet unborn.

All the miracles He performed, all the blessed words of consolation which He uttered, and the many deeds of kindness and mercy would not have availed to consummate the great plan, had He not risen. The Apostle says, "And if Christ be not raised, your faith is vain;

ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that slept." 1 Cor. 15: 18, 20.

What a glorious victory He won! He "abolished death and brought life and immortality to light." 2 Tim. 1: 10. He took the power from the devil, the great accuser He cast down. After he had thus triumphed, how modestly and unassumingly He went about among His disciples with no evidence of desiring any glory or praise. How different from the worldly conquerors! How they solicit praise and admiration for their deeds! They may have won great victories and may have enhanced the welfare of mankind by establishing better political, social and moral conditions, but they have accomplished it by destruction and wasting, by "confused noise, and garments rolled in blood." And then they have established only perishable kingdoms and conditions. How different with Jesus! He had no army to go before Him. He won the victory single-handed. The Prophet says, He travelled "in the greatness of His strength, I that speak in righteousness, mighty to save." Isa. 63: 1. "And I looked and there was none to help; and I wondered there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." Isa. 63: 5.

By His resurrection and ascension to the Father, He established a Kingdom which shall have no end. "He shall order it and establish it with judgment and with justice from henceforth even forever." Isa. 9: 7. And He established his Kingdom through sacrifice and love. Through love for a lost world He submitted to the cruel death of the cross, and now His kingdom is ruled by the scepter of love. "They shall not hurt nor destroy in all my holy moun-

tain." Isa. 11: 9. After he had risen He proclaimed his authority and power to his disciples: "All power is given unto me in heaven and in earth." Mat. 28: 18. He gave the promise, if they were obedient and taught and obeyed His commandments, "He would be with them always, even unto the end of the world."

All are now invited to enter His Kingdom and share the blessings, but we must humble ourselves and repent of our sins. We must die to self and be "buried" in the grave of repentance. The great stone of condemnation and wrath is upon us, but this Jesus who is risen will remove and "resurrect us from dead works to serve the living God." When we are risen with Him, we are born again and become new creatures. "Old things are passed away; behold all things are become new." 2 Cor. 5: 17.

Now we have experienced the first resurrection, and the Spirit in the Revelations saith: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 6. This blessed condition is made possible by the risen Christ, and if we are faithful and endure unto the end, when this same Jesus comes in His second coming, "with power and great glory," "to judge the quick and the dead," we can then "lift up our heads, for our redemption draweth nigh." Then will take place with us the second resurrection, after which we will not only reign with Christ a thousand years, but throughout the ages of eternity. Glorious ending of those who have risen with Christ! But "what shall the end be of them that obey not the Gospel of God," and accept not this risen Christ? 1 Pet. 4: 17.

Lancaster, Pa.

E. H. W.

## RESURRECTION OF THE DEAD

This is a fundamental doctrine of the New Testament. "For as in Adam all die, so in Christ all shall be made alive." I Cor. 15: 22. "There shall be a resurrection of the dead, both of the just and of the unjust." Acts 24: 15. Among the leading prophecies of the Old Testament confirmatory of the resurrection are, "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad and by tongue rejoiceth; my flesh also shall rest in hope, for thou wilt not let my soul in hell neither wilt thou suffer thine Holy One to see corruption." Psa. 16. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

Through disobedience man became subject to both temporal and spiritual death. Mankind was enslaved by the power of the serpent and the resurrection became a necessity to destroy this power. Hence the Apostle emphasized the resurrection so forcibly as being indispensable to the plan of salvation, as formulated in the divine mind from everlasting. Without the resurrection there is no promise of heaven." But now is Christ risen and become the first fruits of them that slept." Spiritually, in Adam all die, and spiritually are all made alive through faith in the death and resurrection of Christ, according to His testimony, "I am the resurrection and the life." "He was delivered for our offences and was raised again for our justification." The resurrection of the Lord Jesus is a seal and confirmation of His Messiahship and of His power over death and hell. Paul testifies, "For I delivered unto you first of all that which I first received, how that Christ died for

our sins according to the Scriptures; that he was buried, that he rose again the third day; and that he was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once; of whom the greater part remain until this present time, but some are fallen asleep. After that he was seen of James, then of all the apostles. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, we are found false witnesses." I Cor. 15. Paul then forcibly argues the necessity of the resurrection upon the ground that in Adam all die so in Christ all are made alive, Christ the first fruits, afterwards all that are asleep in death. The christian system or economy hinges upon the doctrine of the resurrection. In Adam all die and in Christ all shall be made alive. "Marvel not at this; for the hour is coming in the which all that are in the graves shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." Jno. 5: 28.

"Jesus sayeth unto her thy brother shall rise again, Martha sayeth unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, 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." St. John 11: 23, 26. From this testimony we learn that Christ has power to restore from spiritual death to spiritual life while we are yet in the body; as well as to restore us from natural death to natural life. He restored Lazarus from death to life, but

not to spiritual life. Christ was not yet glorified and the Holy Ghost was not yet given to man. The spiritual life was dependent upon His crucifixion and resurrection. The death and burial of Lazarus may be used as a type of death in sin. The grave clothes, a type of the sinful life. Persons living in sin are spiritually dead. When Christ said, "Lazarus come forth" he came forth bound hand and foot with grave clothes and his face was bound with a napkin. Christ said loose him and let him go. Grave clothes are not for the living but alone for the dead. Equally so, dead works and sinful acts do not belong to those who are made spiritually alive through faith in Christ. There are two resurrections as above noted. The one is attainable during this present life and is denominated the first resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. Since the day of Pentecost the first resurrection with its attendant blessing has been attained. It is called being *born again*. Ye who were dead in sins and trespasses hath He *quicken*ed and as a fruit of this spiritual restoration is the following, "whosoever nameth the name of Christ, *let him depart from all iniquity*."

The prophecies of the Old Testament as they relate to the promised Savior, foretold a change of economy and life in the new kingdom. There would be no destruction or wasting, there would be unanimity of sentiment, a brotherhood, holiness of life and peace on earth. This is the central idea pervading the Old Testament centering on a promised "Deliverer." The term a thousand years may denote an indefinite period of time, such as the day of grace or the acceptable year of the Lord. One thing

is sure and can be relied upon that this *is the day of grace*. Now is the time of salvation and those who accept Christ by faith receive His spirit and obey His gospel, obtain power over the devil by resisting him through the Spirit, which will result in a body of people characterized by unity, peace and purity. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. The second death is the death where their worm dieth not and the fire is not quenched. It is the death of the soul, the result of unrepented sin. Those who have part in the first resurrection are priests of God and of Christ during this present life, because they are anointed by the Holy Spirit and consecrated to the service of the Father and the Son.

Some persons are of the opinion that the time of the reign of peace or for the inauguration of the kingdom of Christ has not yet come. Does not scripture testimony prove that it came on Pentecost, nearly two thousand years ago, when Christ was enthroned in Spirit, in the hearts of many people who were united in heart and soul? This condition was foretold to occur, "in the last days," being the gospel age. Daniel prophesied that during the time of the Roman Empire the God of heaven would set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, manifestly except to the people of God. The kingdom established on Pentecost will continue until the general resurrection at the last day, when the kingdom shall be turned over to the Father, and death, the last enemy, shall be destroyed.

Chambersburg, Pa.

J. S. L.

### NO MORE CONDEMNATION

When mankind were in their primitive state, there was no condemnation. Disobedience to God's command caused man to fall under sin. When God called Adam, he answered: "I heard thy voice . . . and I was afraid because I was naked." They sewed fig leaves together as a covering. This may represent self-righteousness. God gave them a coat of skins, representing the righteousness of Christ, the slain Lamb. By His atonement our sins are covered and our iniquities are remembered no more." There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8: 1, 2.

By the virtue and efficacy of Christ's service, we are heirs of God's inheritance of eternal peace and rest. "If ye love me, keep my commandments," our Master teaches, "I am meek and lowly in heart." "God resisteth the proud but gives grace to the humble."

"Whosoever transgresses and abideth not in the doctrine of Christ, hath not God." 2 John 9: "He that hath not the Spirit of Christ is none of His." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Diligent practice of them gives peace and happiness to the believer while in conflict with the Adamic nature. A well-grounded hope that "we shall be like Him; for we shall see Him as He is," (1 John 3: 2), is the stronghold of those who are delivered from condemnation.

Waynesboro, Pa.

H. H. F.

---

A false balance is abomination to the Lord; but a just weight is his delight. Prov. 11: 1.

---

In the way of righteousness is life; and in the pathway thereof there is no death. Prov. 12: 28.

**SAVED, MEANS DELIVERED**

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31."

By believing a thing we are lead to practice it. The faith in the text means to accept Christ with all His doctrines, and with a willing heart to do them in spirit and in truth. The effect will be to be delivered from the worldly life with its desire for frivolity, display, amusements, boasting, ambition for fame, revenge, selfishness. Instead, faith brings soberness, meekness of spirit, love and compassion for others, just dealings with all. It makes a just master and a just servant, gives a disposition for peace with enemies and friends and subdues the disorder in our nature in every way. It saves us from discontent by creating in us a grateful spirit for all blessings. It causes us to look to things eternal with an eye single and makes the toils and dissappointments in life easier to bear.

Faith shows us our sinful nature in order to make sin exceeding sinful to us that we wish to flee from it as from the fangs of the serpent. It gives us light to cheer us that we no longer want to be in darkness, or in fellowship with those who do the works of darkness. The state of light is more happy than that of darkness. We want to be saved from darkness.

Through faith in the spirit of Christ we are taught to love what He loves. His Word shows us the way to be delivered from condemnation. The blessings are for all who hunger and thirst after righteousness. They that mourn over their unworthiness shall be comforted. By faith we put on the Lord Jesus Christ and partake of His merits and graces. We are given the spirit of obedience to Him whose will has become our will. To be in this state assures us manifold more than all we have sacrificed in this life and promises that state

of future happiness which the Saviour says was prepared for us from the foundation of the world. Mat. 25: 34.

We are saved from the time we yield our will fully to serve the Lord. We are saved from being too highminded, and from being unholy in our desires. We find the even way in which "all flesh shall see the salvation of God." The lion will lie down with the lamb. That is, the destructive nature will become peaceable. "They shall not hurt nor destroy in all my holy mountain." Isa. 11: 9. We become branches in the True Vine, and having received strength from the Vine to bear spiritual fruit we are still pruned under the care of the Divine Husbandman to bear more fruit. By cherishing the mind and spirit of Christ we adorn the gospel calling, and are saved from the penalty of sin, which is death; it is death, because separation from God, the only True Life, is death.

Baltimore, Md.

C. S. F.

**FOLLOW THOU ME**

"What is that to thee? follow thou me."  
John 21: 22.

After our Savior had made the great sacrifice He appeared to His disciples, and on one occasion, after giving Peter the charge to feed His sheep, He told him to follow Him. Peter, seeing John the disciple, asked the Savior, "And what shall this man do?" The answer was, "What is that to thee? follow thou me."

The reproof of love given to Peter teaches the lesson for us not to be over anxious about the duty appointed for others, but to follow faithfully what we are directed to do. The Master assigns us what is adapted to our ability. The Lord in this particular instance had foretold Peter his fate which he met later at Rome. The apostle John out-

lived Peter nearly half a century. He outlived all the other Apostles, and as he was the acknowledged loving disciple his prolonged life may be suggestive of the abiding nature of love, which is the prominent theme of the Gospel.

The Savior likely wanted to impress Peter with the duty of strictly following Him without intruding unnecessarily into the affairs of others, or of being solicitous about all of the Supreme Plan. The circumstance should impress us with our duty of obeying implicitly, and trusting all consequences to Him to whom we each shall have to give final account, and not to trouble ourselves about "the secret things which belong unto the Lord our God." Deut. 29: 29.

How simple are the words of the Lord! The Lord Jesus thanked His heavenly Father that He "had hid these things from the wise and prudent, (those who are exalted in their own wisdom), and had revealed them unto babes," or, to those who are teachable. Luke 10: 21. He would say, do not trouble yourself about things too deep for you, I will guide you; "take my yoke upon you; . . . . . my burden is light," "I am with you alway." In all ages obedience pleased God, and willingness to obey His word now makes us acceptable to Him.

The Lord was in "the still small voice," and He is gentle in His appeals, (1 Kings 19: 12), but His gentle appeals are not always heeded. Were the messenger of mercy obeyed many would be saved. He is knocking for entrance into all hearts to fit them to be "vessels sanctified and meet for the Master's use."

Waynesboro, Pa.

M. E. R.

### IMPUTED RIGHTEOUSNESS

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, for I bear them record that they have a zeal for God, but not accordihg to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10; 1-3.

In this confession the yearning love for others is expressed, and the Apostle's complaint against his nation is sadly given, for not accepting the true righteousness, and for holding to lifeless legal forms of their own. As long as we live in sin we are in bondage, and all worship is empty. When we become afraid of the consequences of sin we seek comfort in living better, to ease our conscience, or in taking up some form of religion, often by receiving water baptism. While we, in part, follow our own will we have no righteousness, but when we wholly submit to God's will we are righteous by our submission, and have imputed righteousness,—not merited. We come under the benediction: "Blessed is the man unto whom God imputeth righteousness without works." Rom. 4: 6. The seeker after salvation is inclined to seek it in outward works.

The heathens find comfort in adoring idols, yet there were some in the time of the Apostles who saw further. Among the Israelites there were some who knew that outward ceremonies did not bring saving righteousness.

We may be zealous in religious works and ordinances while indulging the flesh in many ways, which course will leave us destitute of the imputed righteousness, because we lack the obedience that agrees with the spirit of God's word. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." Mat. 5: 20. There is evidence that the Scribes and Pharisees were zealous and

---

Who can say, I have made my heart clean, I am pure from sin? Prov. 20: 9.

had good moral works, but did not obey in all things. To be baptized without being willing to give up all our sins is the righteousness called by Christ, hypocrisy.

Christ, who had no sin, could keep the Holy Law, and was justified by his works. We who are sinful cannot fulfill its holy demands, and are, in consequence guilty, but coming to the Mercy Seat with our penitent supplication obtains for us the imputed righteousness called grace. Love and gratitude for this imputed grace prompts obedience, which is accepted as righteousness through Christ's intercession. The spirit of true worship is stated in this: "If ye love me keep my commandments." John 14: 15.

If we put our trust in works, we do not rely upon Christ as a complete Savior. Col. 2: 10. "Offer sacrifice of righteousness, and put your trust in the Lord." Psalm 4: 5. They who have the imputed righteousness are the Spiritual Temple. The temple, being holy their lives are holy; but living in the flesh which is inclined to sin, they cannot be holy without striving against the sin which easily besets us.

Paradise, Pa.

J. W.

---

### THE GOSPEL SIDE

There is difficulty in discerning between the Old and New Testament teaching. The one has ended its course, while the other is now in authority. A time is foretold when they shall "beat their swords into plowshares and their spears into pruninghooks; . . . neither shall they learn war any more." Isaiah 24. That time has not come among the worldly nations, only with those who obey the doctrine of Christ. His doctrine verifies the angelic proclamation, at His birth, of "Glory to God in the highest, and on earth, peace, good-

will toward men." Luke 2: 14. This herald applies to the newborn King, and signals an era of peace among those who come under His reign. But those not subject to Him will hate, fight and war as the nations did before He came, for only the converted belong to the kingdom of peace.

The law of force is necessary in the worldly kingdom to punish evil doers and to protect those who do well. Force, however, is forbidden those who are under Christ's rule. The Kingdom of Christ and that of this world are recognized as distinct. The Savior says, "My Kingdom is not of this world." John 18: 36.

All of Christ's doctrines breathe the spirit of peace. When He teaches, "It hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil," He surely forbids strife. Mat. 5: 38, 39. As we are not to resist evil, which leads to strife, it is a plain principle that those who have the Spirit of Christ will not open a law suit, or take part in war; nor can they be of service in conducting worldly government, neither can they assist in electing men to office to make laws of force which they cannot execute; nor by their vote place men in office to carry on war in which they can take no part.

The scriptural argument is "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

This reasoning applies to an enemy as well as to a brother, for the Christian life is to be a practice of love to all. If we show coldness toward any one, or sue any one at the law, will any person be convinced that we are prompted by love? Difference may arise among believers, but as they are interested in one another's welfare they will, in the temper of love, labor for reconciliation.

We are taught that "charity suffereth long and is kind." 1 Cor. 13: 4.

Can we reasonably hope for a blessing without obedience? Simply to be called Christians, without showing the Christ-life, is mockery.

Whitehouse, Ohio.

B. B.

---

### CHARITY

Charity is a quality far superior to the almsgiving which is mentioned in 1 Cor. 13: 3.

Paul defines the nature of the spiritual life in his exposition on charity. He says, It suffers long; by which we understand that it creates in us a meek and patient disposition. It is kind, for it has sympathy for others. It envieth not, because it wishes every one well, begrudging prosperity and honor to no one. It vaunteth not itself, is not puffed up. Boasting is foreign to the divine nature, because whatever excellence or ability we have is conferred on us, and therefore "he that glorieth let him glory in the Lord, for not he that commendeth himself is approved but whom the Lord commendeth." There are always so many better than we are that there is no room for self-praise. Solomon wisely says, "Let another praise thee and not thine own mouth."

Charity does not behave itself unseemly, for it prompts the spiritual virtues which overrule unbecoming conduct. It seeketh not her own, for through love for all, our selfishness is tempered to treat others as we wish to be treated. It is not easily provoked to anger as it allows no highmindedness; and is not easily provoked to do evil, since it "hates even the garment spotted by the flesh." It thinketh no evil, and has no evil surmisings, for its benevolent disposition is rather to think good than evil, and therefore it never judgeth harshly, because the unction of the

Spirit is mild. Charity never faileth, as it is the essence of God in the redeemed, and is eternal as God is eternal. All will come to nought, yet the principle of love will remain. We see through a glass darkly while we are in this imperfect state. This illustration of the principles of charity, teaches us the nature of the heavenly life.

God's dealings with us are in love, for He is beneficent to good and evil alike, to impress all with His goodness. We see the reasonableness of His counsel to walk by the same rule and mind the same thing, as love has the effect of reconciling differences. "If we love one another, God dwelleth in us, and His love is perfected in us." 1 John 4: 12. "We know that we have passed from death unto life because we love the brethren." 1 John 3: 14. "He that saith he is in the light, and hateth his brother is in darkness even until now." 1 John 2: 9.

We can easily understand that if we have hatred toward any one we are yet in sin, and our moral works and benevolences, and all the sacrifices that we make do not save us.

Humberstone, Ontario. W. E. S.

---

### FAITH, HOPE, CHARITY

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13: 13.

Faith has always been a distinguishing peculiarity of God's people from the beginning of the world. There is much written in the scriptures on the subject of faith. In the eleventh chapter of Hebrews we have a most beautiful definition of faith, and a history of the faithful, beginning with Abel, Noah, Abraham, Moses, down to the prophets and martyrs "of whom the world was not worthy." "Without faith it is impossible to please Him, for he that

cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Without a degree of faith we would never be able to overcome the trials we meet, nor could we trust so implicitly in our Savior's words of cheer and promise. This divine faith is the "substance of things hoped for." It gives the object hoped for at some future time, and gives the believer a security and full assurance that God's promise will not fail. God has said it and it must be true.

In the Christian life faith and hope are like twin sisters, they go hand in hand all through our spiritual journey. In speaking of faith and hope a certain writer says, "They are as the scaffolding, without which the building cannot be erected: yet the building is more valuable than the scaffolding, and when that is completed, the other will be taken down as of no further use."

"But the greatest of these is charity." However necessary faith and hope are to the christian, love is still more so. Love is the fulfilling of the law and this has not been said of faith nor hope. Love never faileth; it bears, believes, hopes and endures all things, and while it does this it cannot fail. It is the means of preserving all other graces, and really includes them all.

Faith is a gift from God enabling us to trust Him. By hope we expect a future and eternal good, but it is love that makes us obedient, and inspires us with the desire and longing to be more like our Divine Master.

It is now for us to inquire if this divine love dwells in us and influences our hearts? We hope that some spark of this heavenly flame has been kindled in our souls, but we daily feel that there is much of a contrary nature to counteract its efficacy. We realize the need of watchfulness, diligence, and prayer, that by

God's grace we may overcome, and reflect a light to those about us impressing them, that we are in weakness striving to manifest the love that emanates from heaven.

God's love to man, is a subject beyond our power of comprehension. It is the only hope of the world, and while in our finite state, we cannot know its inexpressible worth, yet thanks be to God, we have tasted of His goodness and mercy, and have had created within us a desire to be more like Him and to realize more fully His blessedness in a world to come.

Waynesboro, Pa.

A. S. F.

---

### THE VISIBLE CHURCH

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16: 18, 19; Matt. 18: 17, 18.

The Saviour's answer to the confession of Peter raises the question whether by the term church the visible or the invisible organization is meant. Church means assembly. He says I will build—indicating a new structure. Newness accords with the prophecy of Jeremiah, "I will make a new covenant with the house of Israel." Jer. 31: 31, 32; Heb. 8: 8.

In the New Covenant are embraced the birth and sacrifice of Christ; His doctrine, resurrection, ascension, the outpouring of the Holy Ghost, His intercession, the general resurrection and final judgment,—the church with the discipline appointed to make her blameless. Eph. 5: 26.

Christ was foreordained before the foundation of the world, but was manifest in these last times for you; . . .

. . . now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 1 Pet. 1: 20; Heb. 9: 26. By Him the worlds were made; He is the Rock that, in Spirit, was with the Israelites in the wilderness. Heb. 1: 2; 1 Cor. 10: 4. He existed in all ages in the spiritual life, before He appeared in the body; "He died to gather in one the children of God that were scattered abroad." John 11: 52. He says, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." John 10: 16.

At His ascension the Saviour foretold the gift of the Holy Ghost, which, it is said, caused those who received it to be of one heart and of one soul. Acts 4: 32. The summary of these and many other Scriptures is that the impaired social nature is to be restored by the infusion of a divine element, which the Saviour said to His disciples, "dwelleth with you and shall be in you." John 14: 17. This godly element is given to those who believe. They are willing to obey the light to the highest degree of which they have conception.

All operations in nature are governed by system. God rules the spiritual kingdom by the law of love. Unity is the fruit of love. The Gospel demands it and reproveth all deviations from it.

In writing to His Hebrew brethren, Paul says, "Ye . . . are come to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven;" expressing association with bodies of spiritual beings. Heb. 12: 22.

When, in the text, the Savior speaks of building His church He must mean the visible organization, for He delivers the keys to one of His ambassadors, the same as in Matthew, chapter eighteen; He gives the same charge to all who

compose His church, by saying: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." In saying the gates of hell shall not prevail against His church He locates it on earth, where those composing the church are exposed to Satan's assaults, from which the church in heaven is evidently exempt. Authority is given to the church on earth to bind or loose; which authority, it is said, is confirmed in heaven.

To build the church, means to form it, which was effected at Jerusalem with, first a small number which soon grew to thousands. Judgment was declared against Simon, the sorcerer, and others to whom the term binding applies. Acts 8: 18, 24. When such souls become penitent the binding is loosed. 2 Cor. 2: 7.

In Matthew, chapter eighteen, the visible church is meant in the command: "Tell him his fault between thee and him alone, . . . let him be unto thee as an heathen man and a publican." This command was given that the church might be cleansed. The assertion is, "a little leaven leaveneth the whole lump, . . . put away from among yourselves that wicked person." 1 Cor. 5: 6, 13.

A church not observing these requirements cannot be of the Saviour's building. Neither can these ends be attained without unity of action. A united church is required. The Saviour emphasized peace, by saying, "Peace I leave with you, my peace I give unto you;" again by saying, "If thou bring thy gift unto the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, then come and offer thy gift." This leaves no room for variance. The Saviour's prayer must be effectual. "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." Matt. 5: 23; John 17: 21.

Division is called carnal and the appeal is made in the name of our Lord Jesus Christ that all shall speak the same thing. 1 Cor. 1: 10. The saying is, "Upon this rock I will build my church." Did He build many churches upon many rocks? When a church question arose at Antioch, delegates were sent to the parent church at Jerusalem for counsel, which was accepted, showing submission to a united ministry. Acts 15: 31. The churches located at different places had the same ministers serving them. Paul went through Syria confirming the churches; . . . "so ordain I in all the churches;" . . . as "I have given order to the churches in Galatia even so do ye;" . . . "who was also chosen of the churches to travel with us." Acts 15: 41; 1 Cor. 7: 17; 16: 1; 2 Cor. 8: 19. "John to the seven churches, which are in Asia, grace be unto you and peace." Rev. 1: 14.

The idea of united action and cooperation is implied in the words, "Tell it unto the church; 'whatsoever ye shall bind on earth shall be bound in heaven;' . . . 'therefore put away from among yourselves that wicked person;' . . . 'mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them;' . . . 'if any obey not our word by this epistle note that man, and have no company with him that he may be ashamed.'" These commands cannot be obeyed by churches having different doctrines and modes of discipline, for reproof administered by one church would be opposed and invalidated by others holding different views, thus crippling discipline and rendering the idea of organization futile. If church

unity were not so important the necessity of its practice would not be so frequently and so earnestly urged by the writers of the New Testament.

Lancaster, Pa.

E. H. H.

---

### QUESTIONS AND ANSWERS

Q. Why does the Savior say, "Swear not at all," when Moses allowed it? Mat. 5: 34.

A. This was a command to His disciples only, when they met Him on the Mount. His disciples alone received the Holy Ghost when the church was formed, and the Lord knew that those who received the Spirit will speak the truth without confirming their yea, or nay by an appeal. As the believer's word is so sacred he should consider well in making a promise whether he can fulfill his yea.

Q. What is meant by, "The priesthood being changed, there is made of necessity a change also of the law?" Heb. 7: 12.

A. In this Epistle the Apostle explains at length the change from the priesthood under Moses to the priesthood under Christ. He calls Christ the "Great High Priest." Heb. 4: 14. The Savior in His Sermon on the Mount, reverses a number of Old Testament teachings. "It is said, Jesus was made surety of a better testament." Heb. 7: 22. Christ has established a spiritual priesthood in place of the former literal one, which Paul says, "Stood in carnal ordinances." Heb. 9: 10. He has therefore changed the old law of ceremonies, and has become the Author of "the law of the spirit of life." Rom. 8: 2; Heb. 5: 9.

Q. What is meant by, "Receive him not into your house?" 2 John 10.

A. At that time the Apostles taught "from house to house," Acts. 20: 20, and likely they taught in the house of

the "elect lady," whom John instructs. Then as now there were "deceitful workers." 2 Cor. 11: 13. The Apostle says by bidding such Godspeed we are partakers of their evil deeds. He warns the sister against giving such aid. Are we not transgressors and disloyal by giving comfort to those of unsound doctrine?

Q. What does it mean not to be unequally yoked together with unbelievers? 2 Cor. 6: 14.

A. The Saviour says, "Take my yoke upon you." The yoke is a means of labor put on oxen. To be yoked with unbelievers, in this case, means to be joined with their worship, as the Apostle writes of worship. To be yoked means fellowship. Persons who worship without obeying plain doctrines are unbelievers, and true worshippers cannot be yoked with them. It would be unequal, as divided doctrine is unequal.

Q. How shall we understand: "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"? Romans 9: 16.

A. Paul shapes this expression from what the Lord said to Moses: "I will shew mercy on whom I will shew mercy." Ex. 33: 19. Moses was to say unto the children of Israel, "Ye are a stiffnecked people." To them He could not shew mercy, because they rejected the conditions on which a free agent can have mercy. To those who accept terms of mercy God will grant it. On this ground of distinction it is said: "Jacob have I loved and Esau have I hated." Malachi 1: 2; Romans 9: 13. This is figurative—Esau was a type of the Law of condemnation by which God's pleasure was not reached, while Jacob was a type of the Gospel in which God delights as the fulfillment of his love.

In like sense the saying was to Pharaoh: "For this cause have I raised thee up to shew my power." Ex. 9: 16.

Romans 9: 17. It is not said that He created him to be wicked, but, being wicked, He destroyed him. God used wicked nations to destroy his chosen people for their sins. Deut. 28: 48. A true interpretation seems to be, if we run after our own way we run in vain, but if we run after God's way He will show us mercy.

---

### PARAGRAPHS

Just as the practice and conduct of Christ and the Apostles was consistent with their teaching, so the agreement of the believers' practice and conduct with the teachings of Christ is an evidence to the world of its practicability and truth.

\* \* \* \*

Anxious cares, disappointed hopes, wounded feelings and unsatisfied selfish desires,—constant unrest,—a hard yoke and heavy burden, to those who are possessed of the earth. In contrast: "Blessed are the meek, for they shall *inherit* the earth," having the promise of the life that now is and of that which is to come.

\* \* \* \*

To the believers now there is consolation in the thought that the Savior was "in all points tempted like as we." Paul, beaten and threatened with death, was also continually buffeted by this "father of lies." He had to exclaim, "when I would do good evil is present with me." The answer to his entreaties for deliverance was, "My grace is sufficient for thee." That is the answer to the same desire in all true followers of the Savior.

\* \* \* \*

The disposition to enjoy the present moment in preference to future good seems to carry all of man's noble reasoning faculties with it, allowing the good judgment given by the Maker to be distorted by the arch-enemy of happi-

ness. And yet the result is that man fails to attain the real enjoyment and happiness which in his heart he yearns for, until he comes to the great fountain-head of true peace and enduring happiness which lies in a life "hid with Christ in God."

\* \* \* \*

Many learned men, identified with and admitting the inconsistencies in popular Christian practice and teaching, still hope for a return of the popular churches to the condition of the Church in Apostolic times. The fact that the Gospel measures for the maintenance of spiritual life are disregarded in the popular churches testifies against them. Those who become awakened and receive Gospel light will heed the voice in Revelation, "Come out of her my people, that ye be not partaker of her sins and receive not of her plagues."

\* \* \* \*

After His interview with the woman of Samaria, who came to draw water at Jacob's well, where the Savior, wearied from His journey, rested, when the disciples returned and said, "Master, eat," his reply was, "I have meat to eat that ye know not of." The Savior's interview with her so impressed the woman of Samaria that she forgot her errand and hastened back to the city rejoicing, to announce that the Christ had come; and the significance of the occasion and his mission so impressed the Savior that he seemed to have forgotten his want of natural food, and further expressed himself: "My meat is to do the will of Him that sent me and to finish His work." So also with all who become real followers of the Savior, this is always foremost: "To do the will of my heavenly Father;" and when amusements and pastimes are offered for indulgence there is a similar response within, "I have meat to eat that ye know not of."

## WORLDLINESS

Let us very carefully analyze this word and ourselves, that we may comprehend its twofold meaning; its application. We have heard these expressions: "They are worldly"—"the world"—"our worldly friends," etc. Should such words not lead us to serious thought and reflection? Are not these expressions full of meaning, especially to dear regenerated souls who through many pains and sorrows, have acquired some knowledge of themselves? This knowledge will prompt such souls to pray to be delivered from the spirit of the world, and to pray for and forbear with those similarly enslaved.

"We must first cast out the beam from our own eye, then shall we see clearly to pull out the mote that is in our brother's eye." Mark 7: 5, Luke 6: 42. Does it not seem to be the experience of all thoughtful and God-loving souls to feel within themselves a bondage to the spirit of the world? How charitably disposed we should be to all mankind with whom we believe this spirit of enslavement is common! Yet, on the other hand, how we should hate the very appearance of that spirit, and uncompromisingly reprove any vindication of it. The justification of that spirit is indeed a violation of the will of God. True it is, that the "friendship of the world is enmity with God." James 4: 4. Yet, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life." John 3: 16.

Our love for our fellow men can not be too great, but let us be watchful and prayerful not to be overcome by the spirit of the world, and let us endeavor, with God's help, to overcome the influence of the evil in this world.

A Godly life can have no communion with the spirit of the world, for the

Word of God which shall judge us in the great and coming day is spiritual. The Christ-life impresses condemnation on the worldly spirit, witnessing against it.

We may literally accept sentiments of truth but the language of the soul is more forceful. And lip language alone is as sounding brass, and helps to strengthen the existing barrier of prejudice.

It may be the privilege of the writer later to attempt to describe, in a very limited way, that spirit in the world from which Christ's disciples have been chosen.

Lancaster, Pa.

M. H. B.

---

### OUR VOYAGE TO ETERNITY

As soon as we are born into this world we start upon our voyage. We embark upon life's sea, and during our early years we drift along heedless and unconcerned as to the course of our bark. We are not accountable or responsible for the destiny of our voyage. Those who are sailing with us have an oversight and care for us. We trust in them and we apprehend no danger. We finally meet troubled waters caused by conviction and arrive at the port of Accountability.

We now discover that we must steer our bark alone—that we are responsible for its course and destination. We look out upon the expanse of the sea and behold a storm is raging, clouds are dark and lowering and great billows roll against the sky! We fear and quake. We see destruction facing us to proceed upon our voyage alone. We have the compass, the Word of God, which shows us the direction, but we are helpless to steer our bark safely through. We pray for advice to help us, finally we meet in the Port, one whose name is Repentance. He tells us we will be

lost to proceed alone, but points us to one who will help us, who will be our captain, if we ask him in a meek and humble spirit. We ask in faith and hope and receive Jesus as our Captain.

We now rejoice and set sail again on our voyage. We have the Compass and the Captain and with faith and hope as our Pilot, our bark goes forth to its destination. With azure skies above and smooth seas below we sail along happily and peacefully. This condition, however, may change. We behold a storm is brewing. The clouds and sea are in conflict and great waves roll up in our course. We fear, because of the weakness of our bark to withstand the strain, but we have faith in our Captain and our Pilot, and we keep our straight course and pass safely. We behold the sea is covered with a great multitude of barks. A few are sailing with us. They have also chosen Christ for their Captain. We sail together in love and fellowship—we share each others burdens and trials, and encourage one another to trust and confide in our Captain. The multitude, however, are sailing in different and uncertain courses. They have not chosen Christ for their Captain, so they are not upon the strait and narrow route, but they are all on the voyage to eternity. The momentous consideration is that the voyage will end either in glory and happiness or misery and torment to the soul in eternity! Oh! Eternity, Eternity, who can fathom thy awful depths, or set bounds to thy domain and fully realize the consequence to have the soul enter thy portals to be saved or lost! Time is measured by days, weeks, months, years and centuries, but eternity is endless duration! Ages upon ages of time are meaningless in comparison. "The number of a man's days at the most are a hundred years. As a drop of water unto the sea, and a gravel stone in comparison

to the sand; so are a thousand years to the days of eternity." Eccl. 18: 9, 10.

How important it is that we choose Christ for our Captain for He is the only one who can guide our bark safely over life's turbulent sea and secure for us at the end of our voyage a glorious and a joyful Haven.

Lancaster, Pa.

E. H. W.

---

### HYMN

Jesus My Pilot.

Quickly may death's message come  
Calling me to hasten home,  
Swift the tide, or ebbing slow  
'Tis not given me to know.

Jesus will my pilot be  
When I cross the unknown sea.  
Guide me to that haven blest  
Where my soul in peace shall rest.

Often here clouds intervene,  
Hide from me that heavenly scene;  
Faith grows weak, so frail am I,  
"Lord I sink," is then my cry.

Soon His hand outstretched I see  
Saved by grace I yet can be,  
Oh! the depth of Jesus' love  
We shall know in heaven above.

Waynesboro, Pa.

A. S. F.

---

### THE LORD IS MY HELPER

"The Lord is my Helper, and I will not fear what man shall do unto me." Heb. 13: 6.

This inspiration is taken from the writing of David and is expressive of the trust its author had in divine protection and help. We are weak in realizing the depth of mercy bestowed upon those who, as little children, depend on God for guidance in this life that they may be fitted for a glorious immortality. The Savior lamented: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would

not!" Luke 13: 34. He foresaw the doom of the noted city, because of the sins of her people, and He gave plaintive warning.

He gives the terms of entrance into His Kingdom: "Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in and shall not be able." Luke 13: 24. These terms suggest that to find a place in Christ's kingdom we must meet opposition. The opposition is our first-born nature, which must be sacrificed. It is pre-figured by the first-born in Egypt, which was slain to give the Israelites deliverance from their captivity. So our first-born disposition to live a fleshly life must be overcome to give us freedom from the rule of sin.

The knowledge of an eternal state (to live for) should ever keep us mindful of the need of care against the seductions of sin, which by faith, every disciple claims to have forsaken. All that is worthy of effort is freely offered to willing souls. The blessing is promised to all who hate sin and love righteousness. The malefactor on the cross was comforted in his dying throes when he confessed penitence and appealed for mercy. He was accepted without works. This proves that the moment we place faith in Christ we are accepted, and He will be our Helper, though we must come with contrition of heart. God knows all; we can hide nothing from Him. "Even the very hairs of our head are all numbered."

While God is rich in mercy to the penitent we must not mock His goodness. It is ungrateful to feast upon His daily blessings and yet despise His will.

Niagara Falls, N. Y.

C. F.

---

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14: 12.

### "GIVE TO HIM THAT ASKETH THEE"

The human family is intended to be a system in which one depends on the other. God has divided his gifts according to his will. The lowest of birth and poorest in circumstances are often the tools by which those gifted in management accomplish success. A loving sympathy then should exist between all classes, and God should be praised for the varied gifts, and none should be flattered by selfish pride. There should be a united effort toward the welfare of all.

The full text, heading our subject is, "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." Mat. 5: 42. The context does not help to explain this command. We must therefore get its meaning from the general sense of the Scriptures.

The New Testament doctrines abound in love wrought by regeneration. The examples are that the poor were remembered. The instruction is, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

As this teaching is given along with references to Old Testament instructions it seems proper to use those scriptures, as a key, to illustrate the meaning of this: "If there be among you a poor man . . . thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need." Deut. 15: 7, 11.

The Scriptures appeal to reason and teach duty. Our gift-giving should be confirmed or modified by them. True happiness consists in the consciousness of doing for others what we would wish others to do for us if we were in similar circumstances. We do not want to

suffer, then we do not want others to suffer. Love extends relief to the needy. "Bear ye one another's burdens (Gal. 6, 2), then the disciples, every man according to his ability, determined to send relief (Acts 11: 29); let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 2 Cor. 16: 2, 3. The precept, "Give to him that asketh thee," should be plain to us from other scriptures embracing the duty of giving. It should be plain too that God's bounties, obtained by our gifts, should be used conscientiously in our relation to all of our fellow beings, especially to the needy.

Lancaster, Pa.

E. H. H.

### THE SUNDAY SCHOOL PROBLEM

"He came unto His own, and His own received Him not; But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 1: 11, 12, 13.

To receive Him, to believe on His name, to be born of Him, are synonymous in meaning and impress us with what gives us power to become children of God. The power is spiritual, separate from all mental teaching. It came on the early disciples through prayer. The Saviour promises it to all who ask for it. Luke 11: 13.

By moral teaching and Sunday School culture the letter can be acquired, and creed can be learned, the members of a congregation can be increased, but without Divine power the worship is lifeless. The one who "prepared the way" preached, "Bring forth fruits meet for repentance"; He who is the "Way" preached, "Every good tree bringeth forth good fruit." This means more than sentiment.

By some the Sunday School is thought to be accessory to the church, and a

means of promoting conversion. If the methods used were spiritual the claim would be reasonable, but as carnal entertainment is demanded to keep unconverted children interested in giving attendance, the tendency is not to bring them under Divine power.

To promote interest in Sunday School work, prizes are given to those who excel. Pride is gratified in those who are successful and those who fail are humiliated as in any natural undertaking. The Sunday Schools are nurseries to the different denominations, they keep up the lines of division amongst the churches against which the Scriptures give pronounced protest. By instruction from an early age the ideals of a denomination may be implanted in the young instead of bringing them up "in the nurture and admonition of the Lord."

When the Savior blessed little children, and said, "Of such is my Kingdom," He meant He would remit to them the curse of sin coming from the first transgression, and, being therefore free, they belong to His Kingdom until they lose the blessing by giving themselves servants to sin, as we all have done or the declaration would not be; "All have sinned and come short of the glory of God." Romans 3: 23. Baptism in childhood will not keep children from sin when they come to years of understanding. Then why add to God's word by observing an ordinance commanded only to those who can repent and be converted?

When the idea is conceived by children that they have a righteousness by baptism, or Sunday School training (or any other spiritual excellence), their minds are not open to the necessity of conversion, for in their justified state they feel no need of any change, though their lives may be carnal and they may invoke the wrath of God by being in the service

of sin. "They that are whole (who feel whole) need not the physician." Luke 5: 31.

Dear Readers: Are we not fearful to place our children under false influence to be "born of the will of man," when only the experience of a work of grace fits them for the inheritance of a state of eternal blessedness?

Humberstone, Ont.

W. E. S.

---

### A BRIEF HISTORY OF THE LIFE OF KING SAUL

The tribes of Israel were ruled by Judges for fifteen hundred years. These Judges were told by the Lord what to do in deciding difficult cases. Samuel was the last of fifteen Judges, and as he grew old his two sons were appointed to help him. They were not upright and faithful as their father had been, and the people became dissatisfied and wanted a King. Samuel was troubled and inquired of the Lord what to do. God told him to listen to the people and give them a King, for they had turned from Him by asking for a King. Samuel told them a King would make them his servants, but they insisted they wanted a King to reign over them and lead them in battle. The Lord chose a man named Saul, and told Samuel to anoint him as their King.

Saul was very humble at this time and felt unworthy of so much honor. The Lord gave him a new spirit, and his heart was filled with love to God. Samuel told Saul and the people that if they would be obedient to what God commanded He would be with them, but if disobedient they would be punished.

Saul at first ruled wisely, but soon disobeyed the Lord's commands; and Samuel who was now growing old tried to help him and urge him to be obedient. Saul was told to make war against the

Amalekites and destroy them utterly, to save nothing that was alive; but after defeating them he saved King Agag, and the best of their sheep and cattle.

The Lord told Samuel he repented of making Saul king since he did not obey him. Samuel was troubled and went to meet Saul who seemed pleased to see him and said he had done what God commanded. Samuel then asked what it meant that there was bleating of sheep and lowing of cattle, heard, since God told him to destroy all. Saul's excuse was that the people wished to save them to use for sacrifice and that he feared the people to oppose them. It would have been better had he feared God more, and the people less. Samuel asked him, "Is the Lord more pleased with sacrifices than obedience?" and told him: "To obey is better than sacrifice." Saul was sorry and said he had sinned but it was now too late; and Samuel told him God would make another man King in his stead later. Samuel was told to anoint David as King, but Saul did not know David was anointed at that time.

After Saul's disobedience Samuel saw him no more to advise him, although he wept over him and prayed for him. Saul only did what many are doing at this time, trying to serve God and please the people too, and he could not do both. The Lord does not want a divided heart but requires obedience.

David kept his father's sheep, played on his harp and wrote some of the most beautiful Psalms. Saul became despondent and gloomy and sent for David to play before him on his harp, which had a soothing effect and drove away the evil spirit. Saul loved David until he became jealous of him, and when he found David was to be King he tried to kill him. Jonathan, Saul's eldest son, loved David and although he may have hoped to be King, himself, after his

father's death, he did not let that change his love for David.

David slew the giant Goliath who had defied the armies of Israel. David trusted in the Lord to help him. He increased in favor with God and God's spirit rested upon him and departed from Saul who was unfitted to be King any longer. Saul became more jealous and tried again to kill David, who fled and hid in a cave. Many of David's friends came and formed an army to protect him from Saul. David had opportunities to kill or capture Saul but he did not wish to harm him. When David told him how near he had been to him, Saul wept and said: "You are better than I am. I know you are to be king and I hope you will spare my family." He wished David to return, but he could not be trusted for the evil spirit again came upon him and he tried to destroy David.

Saul went to battle again but he had become weak and discouraged as he no longer had David to help him nor Samuel to give him advice, and he felt that God had forsaken him. He was defeated in battle and his three sons including Jonathan, David's friend, were all killed. The King himself was wounded and then killed himself by falling on his sword.

Saul had reigned forty years. He might have been happy had he been obedient, but he had disobeyed and had driven David away. His end was a sad one. The case of King Saul should be a lesson to all. The people desired a King and disregarded the wishes of the Lord. Saul at first was humble but his position made him proud and he did not obey the instructions, nor heed the warnings of the Lord given by Samuel; "To obey is better than sacrifice."

Obedience to parents was the first commandment with promise given by

Moses; and the Lord ever required obedience of His people if they would enjoy the promised natural blessings of the land of Canaan. His promise was, "I will be their God and they shall be my people if they continue to do my will."

Hagerstown, Md.

E. V. L.

---

### MY VISION

I have a sweet vision of hope in my heart,  
Which I cherish, and trust it may never depart.  
When the burdens of life seem heavy to bear  
This vision of hope tells me not to despair.

Then faith comes to bear me away on its wings,  
And it fills all my soul with the joy that it brings.  
I see in my vision those mansions of rest,  
And I pray to be numbered with those that are blest.

But the loveliest vision is charity sweet,  
O! the love of the Savior makes the triumph complete;

It gives me a comfort I cannot express  
That Jesus will give me this sweet blessedness.  
Waynesboro, Pa. A. S. F.

---

### MOSES LEADS THE ISRAELITES TO THE PROMISED LAND

You will remember that I told you, dear children, that the children of Israel were encamped almost a year before Mt. Sinai. At last the cloud was lifted and this was the sign for them to move. They were near the borders of the promised land of Canaan. Moses was told that they should drive out the idolatrous nations who lived there and they should possess the land. The Lord told Moses to send twelve men to spy out the land and then come back and tell what they had found. They were gone forty days, and brought back a bunch of grapes and some other fruit to show the richness of the country. They all said it was a good land. Ten

of the spies said the people were strong and lived in high walled cities, and the spies looked like grasshoppers in the sight of those people. Two of the spies, Joshua and Caleb said let us go up and possess the land, God is on our side and He will help us to overcome. The Israelites wept and wondered why Moses had brought them to die in this wilderness. They seemed to forget their slavery and hard work in Egypt, and would have returned again, had not Joshua and Caleb plead with them that they should not rebel against the Lord. The people would have stoned Joshua and Caleb but the light or glory of the Lord that filled the tabernacle, flashed out before their faces, and the Lord said that as the people had been so unthankful and disobedient there should not one of those whom Moses and Aaron led out of Egypt, excepting Joshua and Caleb enter into the promised land. Moses was told to turn back into the wilderness, the way they had come and as the spies were gone forty days, the people should wander the full forty years in the wilderness. In all that time as they journeyed their feet did not swell, neither did their shoes wear out and their clothing did not grow old.

They were again in want of water and the Lord told Moses to speak to a rock, but he became angry at the people's murmurings and struck the rock twice. This was the first act of disobedience on the part of Moses. The Lord was not pleased and told Moses neither he nor Aaron should enter the promised land, but He would let him see it. Moses was a great man and faithful to the Lord but he was human as we all are and was often tried by the people who were so unthankful and disobedient. He knew he did wrong and was sorry, and the Lord forgave him but he could not enter the land of promise and Joshua

was appointed to lead the people in his stead. Miriam, the sister who had watched over Moses in the little ark, died, and Aaron too, died and was buried.

In the land through which the Israelites passed there were people called the Moabites. Their king was Balak. He feared the people of Israel who had driven away some of the inhabitants of the land. So he sent for Balaam, a prophet, and offered him a great sum to come and curse Israel. Balaam inquired of the Lord who told him not to go for those people are blessed. Balaam told Balak he could not come, but he offered him more money if he would come and Balaam wanted the money. He again asked the Lord if he should go. The Lord said, "go but you shall speak only the words I give you to say." Balaam was pleased and started out riding his ass, but an angel with a drawn sword met him on the way. The beast was afraid and went to one side. Balaam smote him and turned him into the road again for he did not see the angel. When they came into a narrow place in the road the ass fell down, when Balaam beat him, and said he would kill him. The Lord then caused the ass to speak and he asked his master, "What have I done that thou hast struck me these three times." Then Balaam's eyes were opened and he saw the angel standing in the way. The angel told Balaam that "had the ass not stopped I would have killed you." Balaam knew he had done wrong, but he wanted to meet Balak. He went to different places and built altars where he could see the Israelites from different points, but every time blessed them instead of cursing them, and made prophecies which afterward were fulfilled. Balak was very angry and told him to go back to his own

people, but Balaam went into the land of the Midianites and soon after was killed in battle by the Israelites. It was a miracle for the ass to speak but with the Lord nothing is impossible.

Moses was now one hundred and twenty years old but his eyes were not dim, and his mind was as clear as when he was young. He had spent forty years in Egypt, forty years in the land of Midian as a shepherd, and forty years with the children of Israel in the wilderness. The Lord now told him to go to the top of Mt. Nebo and view the land he had hoped to enter. Before he left them he reminded the people of all the Lord had done for them, how often they had disobeyed him, and warned them of the danger of disobedience and what blessings in store if they were obedient. He rehearsed the law to them and told them to teach it to their children, so it might not be forgotten. He blessed his people and sang a song of farewell, and laid his hands on Joshua's head, and God gave to Joshua some of his spirit. The people wept as he left them to go up the mountain alone. He died there and the Lord buried him, and no one ever knew where he was buried. The people mourned and wept for him thirty days. The Lord had prepared Moses for a great work but now his work was finished. The Bible says there was never a prophet like Moses who served God so faithfully, and to whom God spake face to face. There is no doubt he hoped to enter the land of Canaan—the land of promise, but he did not murmur because he was not allowed to do so. In meekness he bowed to God's will which he knew was just and right, and accepted without complaint when Joshua was appointed to take his place. It can be said of no other man that God buried him.

Hagerstown, Md.

E. V. L.

### A CHILD'S STORY

My dear little children, when I think of you, I recall the time when I was a little child.

I had a very good kind mother and sometimes she would ask us Bible questions. I would feel quite pleased if I could answer them quickly and correctly.

These were usually the first questions:

Who was the first man?

Who was the strongest man?

Who was the most patient man?

Who was the wisest man? and so on.

Of these questions the last one was most interesting to me. I thought it would be so fine to be wise like Solomon and know all about so many things that I could not understand.

It happened that I was a very backward timid child, unlike most of the children we see today. Probably that was why I was not apt to ask questions, so I had many things about which to be puzzled. One of the things that I wondered so much about was the Bible, where it came from, who wrote it, and how we got it.

I remember asking my father one day where the Bible came from. Just then he was busy at a workbench making something that he was hurrying to finish, and I suppose he paid little attention to my question. His reply was, "O child! it was handed down." The only meaning I could get from his answer was that the angels in heaven handed the Bible down to some good man on earth. But as I grew older I found out

that many of the things that we read about in the Bible were told by God Himself to His prophets and holy men of old. These men wrote them down, and kept them carefully. It is a wonderful thought that through all these ages, there have always been men who took good care of the Bible, so that we have it as it was given by God to man.

Of course you know that the Bible is the most wonderful book in the world. It is not strange that we all love it. The beautiful stories it contains never grow old. We do not tire of them.

This will be more like a letter to you my dear children, what grown ups would call a get-together talk.

My next story will be about Solomon, the very wise man in whom I was so much interested. It is indeed a beautiful story.

I sometimes wonder what kind of Bible stories you like best, and if any of you are children who puzzle over things as I did. I would be glad if you would tell me some of your likes, and if you have any questions to ask that I could answer, I would love to do it. But you must remember I am not wise like Solomon was.

If you would address your letters to "Good Tidings," 840 E. Orange St., Lancaster, the Editor would forward them to me.

Would it not be a nice way for us to get acquainted?

Waynesboro, Pa.

A. S. F.