

GOOD TIDINGS

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

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EDITORIAL

With this issue of "Good Tidings" begins a new year for this humble little publication. We are encouraged to continue the effort by urgent requests and deem it our duty to comply, because of the many letters which attest that the publication is helpful and instructive, in a simple manner bringing out points in texts and subjects harmonizing with the Spirit of the Gospel and is appreciated by lovers of the Truth, for the Gospel is to be published as a means of spiritual help. Any aid we can give to that end "is working in the Vineyard."

"Good Tidings" is a message that reaches many hundreds, some whose attention may not be gained otherwise. God "hath committed unto us the word of reconciliation." It is a trust conveying to us a knowledge of the life that we shall live. Any truths that we can make intelligible and convincing to readers in accord with the love of God has manifested in giving us this commission. Our first duty is to advance spiritual welfare, the next to care for the temporal necessities relating to ourselves and others. To be free we cannot shirk either duty. Ac-

countability rests upon us in the words, "Why call ye Me Lord, Lord, and do not the things which I say?" The true servant obeys the instruction of the Master. Let us then acquit ourselves, and do the best according to our ability, that we may have "a conscience void of offense." Let us help one another in every good work. If our effort in this work to spread the knowledge of God's will can be esteemed good, then let us cooperate earnestly to advance it.

There is much religious error, and we want carefully written articles to bring out scripture knowledge.

The price of the paper is nominal in order to give encouragement for a large circulation, that its usefulness may be spread.

HARVEST

The season of Harvest or Ingathering is again here and we are reminded of God's loving kindness and tender care. His promise from the beginning was, "While the earth remaineth, seed time and harvest, cold and heat, summer and winter and day and night shall not cease." There is great natural beauty in the growing crops as they mature. First, the well cultivated soil, the germinating seed, the beautiful green verdure, the swaying of the growing grain in the breeze and the golden fields of ripened grain awaiting the harvester—each has its peculiar beauty and our hearts swell in love and gratitude to the Maker and Giver of all. The harvest has been a bounteous one, rewarding the husbandman for his patient labor in preparing the soil and carefully selecting good seed. The gentle rains and life-giving rays of the sun fostered its growth under God's providence. For man may sow

and plant but God alone giveth increase.

The Israelites were told to observe the feast of Tabernacles or Ingathering, sacrificing to the Lord of the first fruits of their harvest. This was designed to perpetuate in their minds the wonderful display of God's providence in leading them out of Egypt, also to excite in them a spirit of gratitude and obedience.

We cannot expect a harvest unless there has first been a seeding. This is so naturally and is the same in the spiritual life. Our Savior presents it as a sower who went forth to sow. The seed sown was all good, but some fell by the wayside, some on stony ground, some amid thorns and only a part on good ground. The latter alone brought fruit. He gave a beautiful illustration of what such seeding would naturally be and what we might expect. The lesson applies to us spiritually and this is what our Savior meant to impress upon His hearers. The sower is our Savior in His personal ministry, also His apostles and successors who sow the seed with the same gracious design to all. The seed is the word of God. The field or ground upon which the seed fell is the heart of mankind. The hearers are divided into four classes—the wayside, the stony ground hearers, the thorny ground hearers and those who hear the word and have understanding or prepared hearts. Only the latter class bore fruit and reaped a harvest. We look forward to the reaping of the natural harvest as a reward for our labors. The reaping of the spiritual harvest is of the most serious importance and should concern us all.

Youth is the seedtime of life, the most fitting time to turn to the Lord. "Remember now thy Creator in the days of thy youth, while the evil days

come not, nor the years draw nigh when thou shalt say I have no pleasure in them." Happy are they who come to the Savior early and can say, Father, thou art the guide of my youth. Those who let this golden opportunity pass by unimproved are admonished to delay no longer, to work while it is day, for the night cometh when no man can work. We have no promise beyond today. "Behold, now is the accepted time; behold, now is the day of salvation." All are invited to come. We cannot excuse ourselves as those did who stood idle and had not entered the vineyard in the morning. They said, "no man hath hired us." Ample provision is made for the preparation of the heart to receive the good seed. The seed is sown bountifully. The grace of God has appeared unto all men and whosoever will may partake of the water of life freely. The door of mercy is yet open, the gates of heaven stand ajar. The winter of death may soon approach us and how wishful that there may then be a joyful gathering of good fruits. How inconceivably sad it would be to be necessitated to say, "the harvest is past, the summer is ended and I am not saved."

Hagerstown, Md.

E. V. L.

HARVEST

This is now the time of reaping,
Time of gathering in the grain.
God, His faithful promise keeping
That man labors not in vain.

Oh! the joyful harvest season,
Wondrous sight the ripening grain!
Waving fields in sunlight gleaming,
God is good, this our refrain.

God has blest the days of labor;
Hours of toil the farmer's known.
Seedtime is no time for slumber;
Now he reaps what he has sown.

Reaping now the golden harvest,
Gathering in the ripened grain;
Thanks we give to God Almighty
For the blessings we obtain.

Waynesboro, Pa.

A. S. F.

THE BREAD FROM HEAVEN

The mission of our blessed Savior is to seek and save that which is lost. It is foretold that, "He hath no form nor comeliness and when we shall see Him, there is no beauty that we should desire him," Isa. 53:2; yet He was not discouraged. His message was not understood, but it was given to arouse interest. When He spoke of himself as the bread that came down from heaven, it made an impression on them that heard Him. "This is that bread which came down from heaven." John 6:58. Bread, Life, Spirit, Word and Truth mean the same from a spiritual point of view. We all understand what is meant by the bread which satisfies our bodily hunger, but according to nature we understand as little about the Heavenly Bread as the disciples did when the Savior was teaching. When He told them, "Whosoever eateth my flesh and drinketh my blood, hath eternal life," many called it an "hard saying; who can hear it?" The Savior's reasoning on the bread and on his flesh and blood caused offense to some of his disciples and many of them left Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, "Lord to whom shall we go? Thou hast the words of eternal life." John 6:67, 68. Eternal life is more precious than anything that can be comprehended by our finite mind, yet it is attainable by all. We become heirs of eternal life here, and when we are heirs, we are in a saved state. The

language of the apostle is clear as to the means of obtaining this life. Peter, in speaking of the merits of the blessed Savior, said, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. When the Savior was asked, How is it that thou wilt manifest thy self unto us and not unto the world, He replied, "If a man love me, he will keep my words." John 14: 22, 23. It is evident that Jesus is manifested wherever His word is fulfilled through love. Obedience to his commands is a fruit of the Divine Life, and if we are disobedient, it is clear that we lack the Spirit or Divine Life, and the apostle says, "If any man have not the Spirit of Christ, He is none of his." Rom. 8: 9. As the blessed Lord and Savior came to serve us, so He has commanded his followers to serve each other. "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Gal. 6: 1. Laboring to restore one that errs, or is overtaken in a fault, is a manifestation of the Divine Life. But when such labor is not observed toward the offending one, we merit God's reproof because we are disobedient to what is plainly taught. One of the prophets said, "Disobedience is sin." Again, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1: 13. God did never compromise with man when he transgressed or sinned; then how careful should be his children lest they grieve their Heavenly Father! All who have partaken of the Bread which came down from heaven, give evidence of it by their obedience to Gospel commands, and by "keeping themselves unspotted from the world."

Camp Hill, Pa.

J. I. M.

THE FRUITS OF FAITH

"If a man love me, he will keep My words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

Christ commanded His apostles to teach the people, and when they believe, baptize them. We cannot have saving faith without coming to true repentance, either by the aid of the word, or by direct divine influence to become broken-hearted, wounded and stripped of self-righteousness. When we have received forgiveness of our sins, we can rightly believe on Him, because we have experienced the inestimable riches of Christ's merits. Before that we cannot believe that such a miserable sinner could be exalted to the high honor of being a Child of God, and joint heir with Christ. We can see this by the instance of the prodigal son when he arose and went to the father saying, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. He may receive me as a hired servant." When he came and his father received him so lovingly, then his broken heart was comforted; then he believed his father's love. Then they could rejoice together with inexpressible joy—the father rejoiced over the son that was lost, and the son rejoiced that he had received such unexpected favor.

The man that fell amongst thieves on his way from Jerusalem to Jericho, who was stripped of his raiment, wounded and left half dead, when he saw the priest and Levite mercilessly pass by him in his plight, hardly thought that a merciful Samaritan would take him in his care. The faith which worketh by love is a power which does not exist in an impenitent soul. Where there is true faith there is a new life and where the new life is

there the old life has died, and has been "buried with Christ." Every believer through the severe law of God is humbled, broken, cast down, and made penitent, by which experience he is made fit to receive the promises, and so be comforted. He is translated into Christ by a child-like faith, and becomes a branch in the Vine, is made partaker of the divine nature, and conformed to the image of Christ. It is obvious that many who profess faith do not love Christ, or they would keep His commandments. Evidently many are baptized who continue in their carnal course of life, not regarding, "that in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature," or "faith which worketh by love."

Where this change does not exist, how can baptism be rightly observed?

Brotherly love, the fruit of divine love, will prompt us to speak unto edifying and not foolishly. We shall "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter I.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 24.

Rohrerstown, Pa.

H. S. M.

WHAT IS TRUTH?

Jesus was asked by Pilate, "Art thou a King then?" Jesus replied,

that his kingdom was not of this world. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate asked, "What is truth?" John 18: 38. The word of God is truth, and it will endure forever. Jesus is witness to truth. He is the substance of all the ceremonies, types and shadows and the truth of all the promises.

He challenged the leaders and teachers of the Jews to search the scriptures in which they thought they had eternal life as they testified of Him. Evidently meaning if His life and teaching does not agree with the Law and the Prophets in their testimony of Him, they will be justified in rejecting Him. But if there is agreement in His teaching and life with the Law and the Prophets, they are not justifiable in rejecting His testimony as given St. John 14: 6, saying, "I am the way, the truth and the life and no man cometh unto the Father but by me."

Man's fallen state and consequent proneness to evil are related very impressively in the Law of Moses, in the Psalms of David and by the Prophets and his inability to meet the requirements of the Law based on justice and righteousness, is forcibly presented, the summary of which is, "There is none good, no not one, the way of peace they have not known, there is no fear of God before their eyes." This measurement is by the Holy Law of God, which requires perfect obedience. Christ's testimony bears witness to the above noted disability that man is under these declarations. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. When a certain ruler addressed Him, calling Him "Good Master," He replied, "Why callest

thou me good, there is none good but God." The ruler considered Him one of the sons of Adam, hence Christ's reply. These testimonies of Christ ARE TRUTH.

Christ's kingdom is foretold as follows: "Of the increase of His government and peace there shall be no end." Isa. 9: 7. These prophecies are authorized by God and cannot fail. Christ witnesses to this prophecy, saying, "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." His kingdom is spiritual and established in the heart of all his spiritual disciples. He is enthroned in their hearts, and controls their lives. The manifestation of such a kingdom is righteousness, peace and joy in the Holy Ghost and on the earth peace and good will. Christ is foretold in Isaiah, chapters 53-63, as he who atoned for sin and brought salvation by his own arm, and as the true Lamb of God took away the sin of the world. THIS IS TRUTH. Christ witnessed faithfully to all his promises and fulfilled them as foretold. This is also truth.

Many people at this time in partial bewilderment ask, "What is truth, and where can it be found?" The Father in heaven directs us, saying, "This is my beloved son in whom I am well pleased, hear him." In St. John 8: 32, Christ bears witness, saying to seekers of truth, "If you continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." Christ taught a new birth, a union of hearts, a kingdom and church characterized by unity, peace and purity. He fulfilled the prophecy of Hosea 13-14, in his resurrection from the dead, to die no more, "I will ransom them from the power of the grave, I will redeem

them from death, Oh, death, I will be thy plagues, Oh grave, I will be thy destruction." WHAT IS TRUTH? It is to fear God and keep His commandments. It is claimed by many persons that no one man or association of men are justifiable in claiming they have all of the truth, that truth and error are found intermingled with the best people, that all sincere people whether as individuals or as associations have some truth but not all truth. This criticism is plausible and probably true when confined to the arts and sciences, to things material and natural, but revelation from God is infallible and therefore is Truth.

Nearly a score of years ago it occurred that while publicly speaking in one of the towns in Oregon, after the close of the meeting, a minister present informed us that there were in the congregation three ministers including ourselves and neither one was in agreement with the other. After relating the principal points they disagreed on, he asked who is to decide which one has the truth. We answered that the word of God must decide. He asked, "Who will be the interpreter?" We answered that the Holy Spirit would be. He wondered who was capable of deciding whether we were in possession of the Holy Spirit. Apparently the discussion did not lead to an agreement in doctrine. This is not an uncommon experience. We and others have had similar experiences. This one is mentioned for illustration. As far as our knowledge extends, ministers and members of the many professed churches of Christ believe that all those churches maintain as much of the doctrine of Christ as is necessary to salvation. This was the belief of the ministers above referred to. This is a painful situation to us, as we are not in agreement with such a belief be-

cause it is not in harmony with New Testament teaching.

"Wisdom is justified of all her children." Luke 7: 35. All who accept Christ by faith accept wisdom. He is made unto us of God, "wisdom." 1 Cor. 1: 30. "The wisdom that is from above is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3: 17. These manifestations are a witness to truth and a justification of claiming to be wisdom's children. In the same connection, the Apostle James testifies, "Where there is bitterness, envy and strife there is confusion and every evil work and that such wisdom is not from above but is earthly, selfish and devilish."

The question has been raised whether an unconverted person can know what is truth. It is claimed so long as persons live in disobedience they have no promise of spiritual enlightenment and therefore cannot know truth. In answer to this it can be said, they may attain intellectual knowledge, or knowledge of the letter but not of the power of truth through the spirit. Christians are under a solemn obligation to be a light to the world by walking in the truth as revealed in the Gospel and thereby being witnesses to the truth.

We will get back to where we started in this writing. The word of God IS TRUTH and the gospels and epistles of the apostles are the word of God to us.

The Sermon on the Mount is an exposition of the truth. It is a commentary on the law which is perfect. It is a reflection of the Divine Image. The Beatitudes are a transfer of the Divine nature to man as far as he is capable of receiving it. They embrace humility of heart, contrition of spirit, lowli-

ness of mind, granting forgiveness to the erring, purity of thought, love, peace and patient submission when wronged. These virtues are begotten by the Holy Spirit and are truth. The summary of the Sermon on the Mount is humility, purity, truth, sincerity and love, the fruit of the spirit is in all love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These testimonies will serve for way-marks to all persons who are seekers after truth and will be for an inspiration to all those whose faces are turned Zionward.

Chambersburg, Pa.

J. S. L.

TRUE WORSHIP

"God is a spirit and they that worship Him must worship Him in Spirit and in truth." Jno. 4: 24.

Under the Mosaic dispensation man was incapable of worshipping God in the full sense of this scripture. He did not possess the indwelling power of the Holy Spirit in its fullness. His worship was in carnal ordinances such as burnt offerings and many ceremonies. Heb. 9: 10. If these were observed in faith, they were acceptable to God, but they were only "shadows of good things to come." Heb. 10: 1. They typified the coming of the Redeemer who was promised from the beginning to restore that which was lost through transgression. This glorious era dawned upon a benighted and sin-stricken world when in Bethlehem of Judea the Savior was born and the angels from Heaven heralded His birth by praising God and saying, "Glory to God in the highest, on earth peace, good will toward men." Luke 2: 14. By repentance and believing in the blessed Jesus, man could again be restored into favor and fellowship with God. He was empowered to overcome

evil and live a godly life. God imparts His Spirit to such souls, and the dispensation of grace and mercy is substituted for that of works and ordinances, which obtained under the Law. The Holy Spirit was given after Jesus had fulfilled His work of mercy and love, had suffered the cruel death on the cross, was resurrected and had ascended to the right hand of the Father, thus consummating the glorious plan of salvation. He sent the Comforter, the Holy Spirit, which He had promised, and the disciples were "endued with power from on high." The marvelous accomplishment of unanimity of spirit and speech amongst them, impressed all witnesses that the power of God was operating upon the hearts of the children of men—five thousand were thus affected.

The prophecy of Joel was fulfilled, "That it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, etc." Acts 2: 17.

Now believers were capacitated to worship God in spirit and in truth. His love was shed abroad in their hearts. The Spirit of God and the Love of God are one power. God is love and when His Spirit dwells in the heart there love reigns and there abides truth. Persons thus wrought upon are new creatures, they are no more of the world, for this new relation separates them from the wordly kingdom. They are now in the kingdom of Christ and such souls associated in church fellowship constitutes the Church of the living God. The Holy Spirit binds them together in unity and love. They are of one mind and one accord, fulfilling the prayer of Jesus, demonstrating the unity for which He prayed, giving evidence to the world that He was sent by God. Jno. 17. This love constrains and controls them in every relation of life and to such a degree, too,

that they love their enemies. "They do good to them that hate them and pray for them that despitefully use and persecute them." Matt. 5: 44. "They resist not evil, but overcome evil with good." They do not litigate, take no part in civil government, and of course do not go to war. They are not conformed to the world in its fashions, its idle pastimes and amusements, its vain ambitions, its inordinate lust for display, riches and honor. "They mind not high things but condescend to men of low estate." Rom. 12: 16. Through love for souls they separate from all worship not in harmony with the spirit of truth. For this they are sometimes criticised as being narrow minded and uncharitable. In past ages, for this reason, they were cruelly persecuted. They have been hated by the world, despised and condemned, but are consoled by the testimony of Jesus, "Marvel not my brethren if the world hate you, it hated me before it hated you"; and the Apostle testifies, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.

Those, who in weakness worship God in Spirit and in truth, are called to a high and a holy calling. They are the "light of the world" and shall endeavor to reflect that light "that men may see their good works and glorify the Father which is in Heaven." Matt. 6: 16. They should prove and examine their lives by the word of the Lord to determine whether they are true worshipers. They should not be legal in customs and practices, should not seek saving virtue in their sacrifices, in observing church ordinances, in moral and charitable work, and drift into ceremonial worship and thereby lose the Spirit. All these services and ordinances are helpful to preserve the spiritual life,

but they do not give the life. Eternal life is obtained only by "obeying from the heart that form of doctrine which was delivered you," Rom. 6: 17, which is worshipping God in Spirit and in Truth.

Lancaster, Pa.

E. H. W.

SPIRITUAL WORSHIP

The works of nature inspire every thoughtful person to give homage to the Creator: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number," Isa. 40: 26. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14: 17.

The records leading us through the ages bear witness of voluntary sacrifices offered by the righteous until the giving of the Law from Sinai, when a system of worship was commanded. It consisted in outward forms requiring diligence, inconvenience, and expense in performing it, but did not bring complete righteousness, though it met God's approval when faithfully performed, because of the Spirit of obedience shown in its observance.

Mankind having disobeyed divine law, a willingness to obey was attended by outward blessings: "And all these blessings shall come on thee . . . if thou shalt hearken unto the Lord; . . . if thou wilt not hearken . . . all these curses shall come upon thee." Deut. 28: 2, 15. Outward obedience was followed by outward blessings, but the spiritual law, dishonored in Eden, remained broken until the sinless "Woman's Seed" restored it. The sin of Eden is atoned for by the

offering on Calvary. Wherefore there is no charge of sin against little children, before they "know to do good and do it not." Jas. 4: 17. When we can discern between good and evil we are under the same responsibility in using our free will, which attended the first of the race. When we accept the intercession from the Mercy Seat we are free by the ransom price, and the Intercessor will ever plead to supply what we lack. This gracious mediation, through the aid of the Holy Spirit, constitutes the true spiritual worship.

Worshippers under such an impulse separate from their carnal ways, and from all carnal worshippers. They reprove by word and example those who give their free will to sin, as our Savior unsparingly reproved sinners and unfaithful worshippers.

The Old Testament standard is strict adherence to the forms of worship given, and the avoidance of all other forms. It was foreshadowing: "The law having a shadow of good things to come, and not the very image of the things." Heb. 10: 1.

The New Testament standard is just as strict in adhering to the spirit that is expressed in its teachings, and of avoiding the worship of those who dishonor its sacred doctrines.

To His church Christ has given authority to bind and to loose. Matt. 16: 19; 18: 18. What does He mean? He is the Head to the church. Col. 1: 18. Is He the head to sinners? No. Therefore known sinners must be withdrawn from. 2 Thes. 3: 6. "Deliver such an one unto satan." 1 Cor. 5: 5. Can we commune with those who are delivered to satan, or with those who never left the service of satan? 1 Cor. 10: 21.

Lancaster, Pa.

E. H. H.

LOVE, THE LIFE OF WORSHIP

Nothing "availeth anything * * * but faith which worketh by love." Gal. 5; 6.

Baptism, church membership, observing ordinances, are not the basis of salvation. Obedience, prompted by love in the heart, is acceptable worship, and can be rendered alone by those who are willing to forsake their fleshly ways. Only those old enough to have spiritual discernment can exercise faith; children too young to exercise faith are saved "through the offering of the body of Jesus Christ once for all." Heb. 10: 10. When they grow older to have discernment, they are subject to the scripture: "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17.

The faith that saves is not regulated by human creed, sentiment or opinion, it complies with the teachings of the Author of salvation. The fruit of regeneration is love to God, in obeying Him, and love to our fellow beings, in treating them as we wish to be treated. The Savior teaches us, not to resist evil, to love our enemies and to do good to them, to be forbearing and merciful, and says, "If ye love me, keep my commandments." John 14: 15. When we do Christ's commandments we show the image of the divine life in our works, and prove ourselves in possession of faith. "Stand fast in one spirit with one mind striving together for the faith of the Gospel." Phil. 1: 27. The Christ-Life is expounded in the Gospel. "When He was reviled, He reviled not again; when He suffered, He threatened not." Such is the life of every one in the true faith. With one spirit and one mind they strive together in unity, constantly relying on Divine help. This fellowship of love, wrought by the Holy Spirit, will not bear the fruit of division in the church. It will work

the fulfillment of the Savior's prayer for "perfect" oneness, "that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me." John 17: 23. The effect of Christ's work in redeemed souls is to work conviction in those who are "without God in the world." The calling of God's people is a high one. The Savior assigns them the high station: "Ye are the light of the world." They are called, "A chosen generation, a royal priesthood, an holy nation, a peculiar people . . . the church of the living God." A separate life seems comfortable to those who seek gratification in frivolity, pastime, vain amusements, display, gaudy fashion, human praise, excessive riches, in their appetite and lusts. The wise conclusion of Moses was to have "respect unto the recompense of reward," rather "than to enjoy the pleasures of sin for a season," in the gorgeous Courts of Egypt.

God's people are inspired with the wisdom, goodness and love of their Maker in all His works and providences to direct their affection chiefly to Him, so that the trivial sacrifices in forsaking the unsatisfying ways of sin are no grievance to them. Their view is to secure the things that are eternal.

The spirit of love will not suffer them to bring suits at law, to indulge feelings of resentment to punish or set at nought those who wrong them, to destroy and maim others in war. They will bear suffering rather than to aggress or harm others. But in trials human strength fails us. Our faith is the victory whereby we overcome. The redeemed are called the Savior's Bride. They are wedded to Him by the love of the Holy Spirit. He will protect them if they abide in His doctrines.

God required His people Israel to be separate from other nations; so He

now separates His spiritual people from the worldly life. As transgressors were purged from His people of old, so now commandment is given to the church to purge and withdraw from the disorderly not willing to hear. Matt. 18: 17; 2 Thess. 3: 6. By the law of the Spirit it follows that if the company of transgressors is to be avoided in the church, all wrong worshipers, organized in a body, who do not preserve unity are to be avoided in their worship. Matt. 7: 15; 2 John 10.

"The word that I have spoken, the same shall judge him in the last day." John 12: 48. This declaration leaves no room for us to set our opinion in opposition. Our reason and self-constituted worship is "building on the sand," which will end in a "great fall." This possible calamity to which our souls are exposed should urge every one to read the word prayerfully with a desire to obey it sincerely and carefully, for the soul is too important an existence for eternity not to be vigilantly guarded. When securing title to an earthly home we are watchful, how much more care should be used in securing the eternal claim.

It is written: "Many will say to me in that day, Lord, Lord, have we not . . . in thy name . . . done many wonderful works? And then will I profess unto them, I never knew you." Matt. 7: 22, 23. Such must have hoped to be saved by their own works. O, awful remorse! Sincere obedience, alone, will receive the greeting: "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Lancaster, Pa.

J. K.

A WISE EXCHANGE

Blessed are the poor in spirit,
Dearly bought by sovereign grace—
Loved by God and holy angels,
Joyful in the bond of peace.

Worldly joys they freely bartered
For the glorious state divine;
Here with Christ the cross to cherish—
There with Him in glory shine.

Striving here a transient season,
That will soon have passed away;
Then to claim the world of glory,
And the one eternal day.

Round the throne in radiant vesture,
Beaming forth undying love,
And outshining rays of pleasure,
Only known in realms above.

Should this dying world awaken,
Offered mercy to embrace;
Thousand times ten thousand mortals,
Might enjoy a Savior's grace.

Lancaster, Pa.

S. C.

"ALL SCRIPTURE IS PROFITABLE"

The object of God in delaying the fulfillment of the promise made to Adam and Eve of the seed of the woman which should bruise the serpent's head, no doubt, had a beneficent and well-purposed design.

Peter, in his epistle, writes, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 8, 9.

Therefore the dealings of God with mankind from the beginning are full of helpful lessons, the intent of which is to bring His creatures to a realizing sense of their need of a Savior, and to overcome the natural tendency, to depend upon their own ability and good works for righteousness.

In giving us the account of the creation through Moses, we believe the intent of God was not so much to give historical facts as to teach spiritual

lessons by natural facts. The Savior often employed natural facts to teach spiritual truths, knowing that in our natural state we would more easily comprehend spiritual truth by such illustrations. The account of the creation as given in Genesis does not necessarily antagonize the findings of our geologists, from the fact that God does not reckon time as man does.

It is written, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. The Lord put our first parents in a beautiful garden where grew "every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."

The tree of life, no doubt, represents the Savior who was "foreordained before the foundation of the world." 1 Peter 1: 20. The tree of the knowledge of good and evil represents what is forbidden, but to which our fleshly desires incline, incited by the suggestions of the enemy, represented by the serpent.

By disobeying God our first parents died to the spiritual life, but became wise in knowing good from evil. In this condition God prevented them from putting forth their hands to partake of the tree of life, having reserved the work of redemption alone for His Son, lest any man should boast.

In Christ's death and resurrection the penalty for the first sin is paid. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 12.

As we come into the world, innocent children, we are free from sin. "For of such is the Kingdom of God." Mark 10: 14. When we know to do good and do it not, we are disobedient,

we partake of the forbidden fruit, and if, like Cain, we are unwilling to rule over sin, which is disobedience, we suffer the penalty of condemnation.

If we exercise faith we are willing to rule over sin and to bring an offering acceptable to the Lord, in harmony with the counsel of the Apostle, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 12.

Our disposition is to cover or cloak our transgressions by our works as is illustrated in the example of Adam and Eve who made themselves garments of fig leaves insufficient to protect, but God's mercy and care which He has for us was manifested when He made them garments of skins, typifying the righteousness of Christ, the promised Seed, with which all believers, who realize their sinful condition will be clothed.

"I came not to call the righteous, but sinners to repentance." Luke 5: 32.

Williamsville, N. Y.

J. S. S.

EVIDENCE OF TRUE DISCIPLESHIP

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

The Lord always requires an evidence, not only for a proof of loyalty, but as a testimony to others, and an example of the Divine power manifested on earth. These words were spoken the last night that Jesus was upon earth with His disciples, when

He poured out His soul in His last and affectionate address to them before he suffered.

He warned them against false prophets, coming in appearance as harmless sheep, but inwardly are destructive wolves; that love would manifest itself in the care which they would exercise for one another by their efforts to reprove, correct, and recover from the power of satan unto God. The reproof and correction which believers administer to one another is not born of a desire to show supremacy or authority over one another, but with the knowledge that all are liable to weakness and transgression; and the same spirit which prompts one to exercise this duty will also prompt the other one to do the same as occasion may require; thus the service becomes a mutual kindness aiding in preserving the church or body of Christ unspotted and without blemish.

Love is manifest in believers seeking and enjoying the company of one another without any suspicion of unfaithfulness, for confidence excludes evil surmisings.

True love, however, is not confined to the believers alone; but as "God so loved the world that he gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," so the love of those who are born of God is extended to those also who are outside; not in the feeling of freedom and confidence as to fellow-believers, but with a desire that all might come to the knowledge of the truth and be saved. The feeling of confidence and freedom, however, cannot exist towards the world as it does among believers, as it meets with no response from those who are not converted.

Silver Springs, Pa.

C. S. N.

THE WORK OF GRACE

The plan of redemption was fulfilled and it is complete; it saves from the guilt and penalty of sin and also from its enslavement and dominion: "For sin," the Apostle says, "shall not have dominion over you, for ye are not under the law, but under grace." The central point in the teachings of Jesus is that the heart must be cleansed from sin and fitted for the abode of His Spirit through a work of grace, as He made all Christian virtue dependent on a right state of the heart.

When the Savior entered on His mission He "began to say, repent for the Kingdom of heaven is at hand." He came to establish His kingdom on earth, and the opportunity to enter it is now. It is not far off for it was then at hand, and after His ascension it was fully realized when His Spirit was poured out on His disciples at Pentecost. The command to repent was directed to the heart and conscience of each individual and must become a personal experience.

Fundamental then to this work of grace is repentance and faith—to "believe that God is, and that He is a rewarder of them that diligently seek Him," and to turn away from our sins to Him. This is the duty resting on us.

All has been done for man's salvation that can be done. The Great Sacrifice was made in our behalf and alone in our interest; grace is offered free, it "has appeared to all men." What remains is ours to do. We are free moral agents with the power of choice, we accept or reject that which is at our hand; we act, and are responsible for our acts; if we choose evil or reject God's grace, the sin rests upon us; our destiny is determined by what we do. Deut. 30: 19.

It is said, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and sup with him and he with Me."

We must open, no one can do it for us. Forsaking our sins we must turn to God, with a pure heart; and the promises are, "if we draw near to Him He will draw near to us." "Ask and ye shall receive, seek and ye shall find."

All who make this free-will acceptance of grace submitting themselves to God's will, in complete self-surrender come into a new relation to Him, as clay to the potter so that He can work the work of grace within. We need to remember that while "it is God that worketh in you," we must ever continue to yield to Him in complete submission to the light revealed to us; we must respond to God's grace and act in obedience to its teachings. It is impossible to save ourselves, yet we cannot be saved without our assent.

On our part, denial and sacrifice is necessary. "If any man will come after Me, let him deny himself and take up his cross and follow Me." "Except ye forsake all things ye cannot be My disciples." Awakened to a consciousness of our guilt, and of our lost state, seeing salvation only in Him who is the "Lamb of God which taketh away the sin of the world," no sacrifice will be too great. It was the realization of this that led Saul of Tarsus to cry out, "Lord what wilt thou have me to do"; it was the faith of the disciples that enabled them to say, "we have forsaken all and followed Thee." It means choosing Him above all others, a service to God alone, separated in spirit from all earthly relations: this sacrifice prepares us for the kingdom of heaven.

As we die to sin so also we must

be raised to life, to union with Christ; there is a baptism unto repentance, and a "baptism with the Holy Ghost and with fire," a cleansing of the heart from evil and a renewal in righteousness and true holiness. This is essential. Our Lord made a change of heart imperative when he said, "Except a man be born again he cannot see the kingdom of God," and, "Except ye be converted and become as a little child ye cannot enter into the kingdom of heaven." We enter this kingdom without any righteousness of our own, without rites or ceremonies or outward observances, as of baptism and church service, or a literal and formal obedience of any of the commandments. It is not our work. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth"—it is a work of the Spirit.

By no moral effort, by no process of moral development through favorable surroundings or education or culture can it be obtained. Man may become beautiful in his morality, kind and benevolent; it is his privilege to cultivate his higher faculties and finer sensibilities, but withal they are only natural. "That which is born of the flesh is flesh," the natural remains natural, and "the natural man receiveth not the things of the Spirit of God, neither can he know them." 1 Cor. 2: 14.

The divine life comes from above. "I am the bread of life which came down from heaven to give life unto the world." It is the gift of the Spirit, "the new man renewed in knowledge after the image of Him that did create him," and endued with the graces and qualities in the beatitudes, and these become a part of the Christian's character, the fixed sentiments of his mind,

and a basis of Christian conduct. Those who have had this experience are "not under the law but under grace," and in the new relation to God of sonship and heirship, and their service is not one of bondage and fear, but of love and devotion to Him. "We love him," the Apostle John says, "because he first loved us."

It is a simple experience which brings us back to our Maker: on our part repentance, on His part the "love of God shed abroad in our hearts by the Holy Ghost which is given unto us"; it continues so—in the intimate personal relationship with God through obedience to the convicting grace within, which ever quickens, reproves and preserves us from sin, and teaches, guides and urges to duty. And ever our failures must be corrected by a renewal of grace through repentance and faith, and well may our penitence be the more bitter because of what has been done for us.

In this manner sin is subdued by grace, evil overcome with good, and the kingdom of heaven established within us; and only so far as it is realized by the individual can the kingdom of peace and love be established in the world.

Lancaster, Pa.

M. H. M.

CHRISTIAN QUALITIES

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Peter 2: 19.

"But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter 4: 15, 16.

Since the time of our Savior's sojourn on earth the principles of the doctrine which He promulgated have been distasteful to the average person,

because they tend to subdue the disposition in each of us which desires independence of thought and action; we are weak in our desire to serve others. Instead of cultivating unity of thought and action, which is necessary for the maintenance of peace in the world, all desire to follow their own ideas and forget their dependence upon God and their influence upon others: "for none of us liveth to himself, and no man dieth to himself."

The Christian voluntarily disclaims the citizen's right of franchise and participation in worldly government, since Christ has said, "I have chosen you, out of the world." The people were fearful that His doctrine would produce a nation of weaklings who would not assert their rights of citizenship, when they said: "If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation."

On the other hand, it is our duty to respect our rulers. The apostle Paul says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." "For, for this cause pay ye tribute also: for they are God's Ministers, attending continually upon this very thing. . . . Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Nevertheless when human law conflicts with God's law we must obey God first. Acts 5: 29.

In appreciation of our beneficent government we should not forget to offer "supplications, prayers, intercessions and giving of thanks, for all men; For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." How fitting the apostle Peter's query: "And who is he that will harm

you, if ye be followers of that which is good?"

The Apostle Paul teaches we should "not be slothful in business; but fervent in spirit; serving the Lord." Our daily conduct should be in keeping with our profession. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." This would bar foolish talking or jesting, which the Apostle says, "are not convenient," but which should rather be substituted by "giving of thanks."

Another characteristic of the Christian is solicitation for the care of the needy, in accord with the apostle James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" We must not forget that there are always those about us who are unfortunate.

So may we have faith in "Jesus Christ the same yesterday and today, and forever," "in hope of eternal life, which God, that cannot lie, promised before the world began."

Waynesboro, Pa.

B. F. M.

INFLUENCES

"Create in me a clean heart O God and renew a right spirit within me." Ps. 51: 10.

The prayer of the Psalmist is one that is repeated frequently by every sincere, God-fearing soul. The desire for a clean heart and the right spirit is an evidence of faith and true devotion to God.

Many are the influences at work upon the human heart, both evil and good in their tendency. The Apostle John advises that we try the spirits whether they are of God, and says,

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." But the spirit that does not make this confession is of anti-Christ, which was already in the world. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

There are evil influences at work within us, continually, and are ever in combat with the higher ones given us by the Holy Spirit. We of ourselves cannot think a good thought, and the imagination of our heart is evil continually. The Apostle Paul writes to the Romans, 3: 10, 18, of the evil that dwells in the human heart. It is a sad and discouraging account, and agrees with the words of King David, uttered years before and repeated by Paul: "All have gone out of the way and become unprofitable, there is none that doeth good, no not one." We have constant evidence of the truth of this testimony, and it casts a dark shadow over all the world.

It is inspiring to think of the holy influences at work with us, by the grace of God. Every prompting that we have to faith, love and obedience, comes from this source. To quote the Apostle Paul again, Titus 2: 11, 12, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." We are placed here as free agents, with the privilege of choosing which influence shall rule our lives: the one that gratifies our fleshly inclinations, and leads downward, or the one that encourages the Divine spark that dwells with all—the power that leads us away

from evil to Him who created us and would have us saved from sin and its consequences both here and in eternity.

Conviction of sin and of duty are essential. We must learn to know our depravity and repent of it, at all times. There is no perfection in works possible to mankind. Since the fall of Adam all are under the curse by nature.

Those who had faith, in all ages, were given the promise that a Deliverer shall come and make salvation possible. Abraham looked forward, believing, and it was accounted for righteousness to him. Moses had faith and was rewarded by many manifestations of God's nearness to him. He encouraged the influences of holiness, and was given the law written on tables of stone, which, when the people obeyed, assured them acceptance and favor. As could be expected, of a fallen race, they were unable to keep those holy precepts, and their guilt remained.

Finally, the prophecies were fulfilled and the Savior came. By His teaching, the will of God was made known, and by His death, resurrection, ascension and intercession, redemption from sin has come to all who in past ages looked for Him and who now believe. He was the perfect sacrifice required to reconcile man to God and His influence is the greatest good that we have for comfort.

May we always give every possible encouragement to the workings of the Holy Spirit in striving to walk worthy of the grace so freely given us of God, and to "grow up into Him in all things," that we bear evidence and fruit of true godliness, and thus through Christ have a hope of acceptance in the day of judgment. A comforting hope is that if we are so fortun-

nate as to be found finally among the blest we will have an eternity of joy and peace where evil influences will trouble us no more, and where the prayer for mercy will be turned into a song of praise. While waiting for that glorious time we have access to a gracious God who hears the prayer: "Create in me a clean heart, renew a right spirit within me."

Chambersburg, Pa.

M. C. S.

WHY GOD'S PEOPLE ARE PECULIAR

Bible accounts show that they were called the sons of God, who after the fall, had faith in God and conformed their lives to His will. The fall, therefore, entailed a separation revealing the purity and holiness of God who could not dwell in His creatures while they disobeyed Him. This condition brought enmity between the two classes of people then living and evidently was the cause of the peculiarity to which God refers. First, in Exodus 19: 5, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all my people." In Deut. 14: 2, "The Lord has chosen thee to be a peculiar people unto Himself." In the 135 Psalm 4, "For God has chosen Jacob unto Himself and Israel for His peculiar treasure." In Titus 2: 14, "A peculiar people zealous of good works." In 1 Peter 2: 9, "An holy nation, a peculiar people." Had mankind remained in their primitive state they would have been exempt from the evil that resulted from the unfortunate desire to become wise and to know "good and evil." Distinction between the two classes became a necessity, according to God's design, both of the literal or figurative under the law, and of the spiritual in the gospel era.

God's people are peculiar in a dark and benighted world. The people of God are peculiar in the virtues that guide them in their spiritual life, and as enumerated by Paul are to be the fruits of the spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. These noble qualities should endear God's people to every one. They show light to the world and prove that Christ was in the world. As God's people are a peculiar treasure to Him, it must be by the grace imparted to them that they are able to prove that they are not of the world. By their chaste walk and conversation they reprove sin in those who profess but do not possess Christ. As God's peculiar treasure they separate from all worship that does not agree with His word; which entails a cross, but without the cross there is no crown. In view of the vast contrast between light and darkness, and of the danger of having a "form of Godliness but denying the power thereof" (2 Tim. 3: 5), every one should be moved to consider whether we are included in the peculiar treasure of God. "I have chosen you out of the world, therefore the world hateth you." John 15: 19.

Lancaster, Pa.

B. F. M.

"MY PEACE I GIVE TO YOU."

One sweet and happy thought
Brings wondrous joy to me:
The peace that Jesus brings
And gives to such as we.
All who believe may hear
His gracious words of love
"My peace I give to you"
It comes from heaven above.

He tells us not to fear
The comforter will come
Our troubled hearts to cheer
While on our journey home.

Through faith in Jesus' name
We gain this promise blest,
The peace He gives will be
A fount of sweetest rest.

Dear Jesus, though we be
Unworthy of Thy love
Wilt Thou Thy grace bestow
On us, from heaven above?
When we, by grace shall see
The mansions of the blest
And shall from sin be free
How sweet that perfect rest.
Waynesboro, Pa. A. S. F.

FIGURES OF THE OLD TESTAMENT

John the Baptist preached repentance in the wilderness of Judea. His mission was to prepare the way for Christ. However, before Christ's coming there are many other figures which point forward to His time.

Adam before his fall can be taken as a figure of Christ, and Eve as a figure of the church. She was taken from Adam's side. The piercing of the side of the Savior from which blood and water flowed may represent the atoning blood which is the Life given for us, and the water may typify "the washing of water by the word" (Eph. 5: 26), or as the Savior said, "Ye are clean through the word which I have spoken unto you" (John 15: 3), for those disciples obeyed His word. Abel is a type of the true worshiper, Cain of the false worshiper. Noah typifies Christ, as he was a savior, and the Ark signifies the covenant of faith in Christ, for none entered the Ark but those who believed in its safety.

The tower of Babel undertaken by the descendants of Noah shows how religionists may by a carnal spirit undertake a work that God will bring into confusion, for those builders did not understand one another, and their object failed. So must every faith, not founded on the "Rock," at last fall.

Abraham is a type of the heavenly Father, and his son Isaac is a type of the Son of the Father. Isaac was sacrificed in the heart of his father when the upraised arm was stayed. So the Son of God was slain, but He was raised to life, so that "He that liveth and was dead is alive forevermore." Rev. 1: 18. It is conjectured that Jesus was crucified on the Mount where Abraham offered Isaac.

The two tables of the law broken by Moses when he saw the sins of his people, may express the broken law by which we are all brought under guilt. The renewing of the tables may refer to the new covenant in Christ. That there were two tables may represent that God is one part of the law and we the other, as there are always two parties to a covenant. The descendants of Abraham, the people of promise were in slavery under Pharaoh, who is a type of Satan. We all by nature are under Satan, and need deliverance. The plagues which the sin of a guilty conscience bring upon us are the means by which we find deliverance, if as the Israelites did we in our groanings turn to the Lord. The escape through the Red Sea, when they saw no way open and God through his servant Moses opened a way, illustrates that those who bring faithful prayers to the Lord always find a way to free them from bondage.

The conquest of Canaan and the destruction of idolatrous worshipers, symbolize the spiritual warfare and destruction which we are asked to wage against our fleshly desires. The Temple service, with its many ceremonies, indicates the purity and diligence of the spiritual worship as a true worshiper is called a "temple of the Holy Ghost."

The destruction of Jerusalem and its Temple of worship, is an example that

God will not spare in his judgment those who depart from his law. His will is sacred and must be obeyed, as His power rules all the universe.

Arkona, Ont.

J. F. H.

THE GOSPEL

It means the glad tidings of salvation to those who have lost their place by transgression. The joy of this message was told to our First Parents. Noah preached it. Abraham believed in it. Job knew that his "Redeemer liveth and that He shall stand at the latter day upon the earth." David in joyfulness said: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

In the Gospel is embraced all that is good in life—love to God and to others; gratitude that gladdens the soul amidst the vast field of nature; it teaches the right use of all things; activity in doing good to others; contentment, temperance, patience, meekness, gentleness; a hope that sustains us under suffering and trials; an abiding faith in God's presence and care. Obeying its blessed teachings restores the lost virtues and brings into effect what is called the new life, giving the penitent sinner a taste of the goodness in the Lord. 1 Peter 2: 3.

John the Baptist could not give the fulness of joy, as the Sacrifice had not yet been made unto full salvation. God in His natural works has a plan which He follows; so in His Spiritual providence He works according to fixed order. He is the Power by whom all things are accomplished in this material creation. Divine love reconciled Jew and Gentile, and the same cause will bring the same effect of oneness now as when the Savior prayed for it. John 17.

Love is the strong fortress "against which the gates of hell shall not prevail." Matt. 16. Its non-resistant spirit holds friends together, and tends to pacify enemies by overcoming evil with good. Rom. 12: 21. The united church may be represented by the symmetrical city described by St. John. Rev. 21: 16.

The blood of bulls and goats "could not take away sin, but the blood that speaketh better things than that of Abel" is meritorious to save. Heb. 10: 4; 12: 24. The Gospel gives great consolation in its promises of pardon, compassion and in its hope to lift us up in looking for the glorious return of "the Prince of the kings of the earth."

There is a worldly kingdom, and a worldly religion governed by the god of this world, in which conditions are very much divided and confused. The difference between strong moral virtues and spiritual virtues is defined in 1 Cor. 13, the sum of which is that without the possession of the renewed life all services are empty; or, as it is said: "Faith without works is dead." James 2: 26. Stress is put on the spirit that suffereth long, and is kind, is free from envy, from pride, from selfishness, that shows becoming conduct and practices self-control. By persons who are not willing to obey the whole Gospel the moral virtues seem to be accepted for the spiritual, as a hope of eternal life.

Portland, Oregon.

I. H.

QUESTIONS AND ANSWERS

Q. What is meant by being born again?

A. Receiving the Spirit of God by resigning the will wholly to Him so that He can possess us and work in us.

Q. Can a Christian sue, or go to war?

A. Neither shows love and a true believer would rather die than do either, for he is sealed "with that Holy Spirit of promise." Eph. 1: 13.

Q. Do sinners do harm in the church?

A. "A little leaven leaveneth the whole lump, 1 Cor. 5: 6; . . . Withdraw yourselves from every brother that walketh disorderly," 2 Thess. 3: 6.

Q. Is it wrong to dance?

A. God's people under Old Testament usage danced, but the Savior said to that class of people, "Except ye be converted and become as little children ye cannot enter in the Kingdom of heaven." They needed a change. Those who need the change yet dance—they are carnal.

Q. Is Lent a scripture command?

A. It used to be held forty hours to celebrate the time between the crucifixion and resurrection; now it is forty days to cover the time of our Savior's fast in the wilderness. It was introduced into the English church in the latter part of the eighth century. It is of human invention.

Q. Why did Christ perform many of His miracles in healing on the Sabbath to the offense of the Jewish sects?

A. Because He wanted to free them from the bondage of legal rites that they might worship every day in the true spirit.

Q. Why was John the Baptist's mission so short?

A. Repentance for our old sins ends when we believe in Christ.

Q. When did the Kingdom of heaven begin?

A. Both John the Baptist and the Savior preached the Kingdom of HEAVEN IS AT HAND. It was not here until the power of the Holy Ghost established it inwardly in believers on the day of Pentecost.

Q. What use is there in baptism?

A. About the same as there was in circumcision. It was "a seal of the righteousness of the faith he (Abraham) had yet being uncircumcised." So is baptism a seal of our faith which we have before we are baptized.

Q. Why does Christ say He will set three against two and two against three in the same household?

A. He means His doctrine sometimes causes division in a family when some obey it and others hate it.

Q. What profit is in the Law given to Moses when works do not save us?

A. Spiritually it is the light that brings us to see our sins, that we feel the need of forgiveness which is found in Christ—it is "our schoolmaster to bring us unto Christ."

Q. In the prayer that "these things are hid from the wise and prudent and are revealed unto babes," what does the Savior mean?

A. The Savior was meek and the meek are His spiritual kindred who are willing to learn from Him. "The wise and prudent" are too proud to learn from Him.

Q. How shall we apply, "Be ye not unequally yoked together with unbelievers"? 2 Cor. 6: 14.

A. The two who are yoked together willingly assist each other by pulling the same way. We are not to assist those spiritually who pull the wrong way.

PARAGRAPHS

"Remember thy Creator, in the days of thy youth." How timely now, this gentle appeal to the tender heart, when allurements everywhere are so tempting to indulge in idle pastimes and pleasures, without mediating on the fact that "we are the work of thy hands."

* * * *

It is alone by living a life in fulfil-

ment of the divine purpose that we can attain to the greatest measure of peace and happiness in this life, with the happy culmination of such joy as only heaven can contain, requiring eternity for expression by its participants, amidst the mighty throng "before the throne and before the Lamb," who "serve God day and night in His temple."

* * * *

"Blessed are they that mourn, for they shall be comforted." Under mourning we realize our situation, hopeless in ourselves and needy; and that no condition of earthly life can satisfy our desire for perfect happiness. Then we can "lay up treasures in heaven," which will be a source of comfort and joy to us when every other source of comfort fails. In the language of the Psalmist, then, "weeping may endure for a night, but joy cometh in the morning."

* * * *

"For since the days of John the kingdom of heaven suffereth violence, and the violent take it by force." It indicates the conflict in the life of every true believer, incessant, within and without, against "the powers of darkness" that oppose the "faith once delivered to the saints." It occasions the many tribulations through which "we must enter the kingdom of God." Though attended with failings—defilements often deplored, there is cleansing in "the blood of the Lamb," by which alone we become fitted to be a part of that multitude, "clothed with white robes and palms in hand—emblems of victory! Happy thought!

* * * *

The disposition of man is, as in the Savior's parable, to "build greater," and to seek comfort and enjoyment in "much goods laid up for many years,"—"treasures for himself and not rich

toward God"—his heart set on his treasures and not caring to be disturbed by the thought, "Whose shall they be," when "this night thy soul shall be required of thee." The purpose of Christ's real followers is to "seek first the kingdom of God and His righteousness," under the promise that "all these things shall be added unto you," because "your heavenly Father knoweth ye have need of these things." Such, then, recognize all that is received in prosperity as a blessing from the heavenly Father, and in adversity can say with Job, "The Lord gave, and the Lord hath taken away."

THE HEATHEN

"For Him that knoweth to do good and doeth it not to Him is sin." Jas. 4: 17.

The basis or ground upon which the pleas for missions is found is in these texts: Matt. 26: 19, 20; Mark 16: 15; Romans 10: 14, 15.

There is abundant evidence in the Bible that God designed that the gospel of Christ should, during the Apostolic age, be preached to all nations; that is, throughout Asia Minor, the then known world. In His unerring providence He opened the way and prepared men for the work. The way was opened, since the nations were under one government and the Greek language was generally understood throughout the Roman Empire, and there were Jews resident in the leading towns and cities whose custom was to convene in their synagogues every Sabbath. "For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." Acts 15: 21.

Paul and Barnabas converted Jews and noted missionaries, had an open door to preach the gospel since they were freely admitted into the Jewish

synagogues, as evidenced by Acts 13: 14. All ministers of the Apostolic period were converted Jews and qualified by the Holy Spirit to preach the gospel.

From the foregoing we conclude that God opened the way and qualified men for the preaching of the gospel to all nations. The command was thus fulfilled during the Apostolic age and churches established in many towns and countries. "But I say, have they not heard? Yes, verily, their sound went into all the earth and their words into the end of the world." Rom. 10: 18.

Spiritual darkness now exists where the gospel light shone forth gloriously during the Apostolic age. Gospel light long since turned westward to Europe and America. Revelation does not clearly teach the duty of again carrying the gospel to these once enlightened but now benighted lands. Defenseless ministers of Christ, who believe the gospel carries with it the power of the transformation of men's lives in accordance with the angelic testimony, "On the earth peace and good will to men," and who do not invoke the protection of the magistracy and who cannot conscientiously form an alliance with missionary organizations with which they are not united in faith and doctrine, do not see an open way to labor in heathen lands.

Will the heathen perish without the knowledge of a personal Christ? We do not believe they will. Sin is not imputed where there is no law. Christ took away the sin of the world and now everyone is only responsible for his own acts. "For him that knoweth to do good and doeth it not to him it is sin."

"God was in Christ reconciling the world unto himself." Infants are saved without personal faith in Him,

not being capable of exercising it. The reason Paul assigns for the Gentiles being at enmity with God is because when they knew God they glorified Him not as God, etc. Rom. 1: 21. They had opportunity, "Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head, so that they are without excuse." Rom. 1: 19, 20.

These Gentiles had not the light of revelation, but the creation, preached to them as is declared in Psalms 19: 1, 8. The Gentiles or heathens have a law written in their hearts; their thoughts are witnesses to their actions, either excusing or accusing them and their consciences bearing witness. Rom. 1. No one will deny that there is in all men a consciousness of right and wrong. When a rational creature is guilty of an act of oppression or deception he has a greater or less sense of guilt of conscience, as he has regarded his opportunity for acquiring light.

But our readers may not yet be convinced that the way of salvation is open to the heathen in view of many Scriptures declaring that salvation is impossible except by faith in Christ. We unite in the belief that salvation is only possible through the atonement of Christ. In Roman 10, we read, "How shall they believe in him of whom they have not heard? This is addressed to a people to whom the apostle wanted to define faith in contrast with works, and the subject of the untaught Gentile is not considered. Those who have access to the written word and the hearing of the preaching of the gospel are addressed.

Fundamentally, God is a spirit ex-

erting His influence upon us independently of revelation that is written. Christ in spirit reproveth the world of sin. If this reproof is heeded it leads to repentance, to contrition and regeneration in its ultimate effect, whether we know literally of Christ or not. The heeding of the light accessible to the heathen will reveal the need of mercy unto the attainment of reconciliation with the Great Spirit, with whom everything is clear and open. Thus the faithful heathen can discover the spiritual Christ who is the embodiment of mercy.

For the purpose of lineage the Jews were distinct; they had the oracles and types and shadows pointing to the sacrifices for us all, through whom a spiritual economy was originated. We could see no justice in the plan of God if the Gentiles had been lost for want of knowledge, given the Jews, nor would we see any justice if the heathen now should be lost for want of literal knowledge given to us. From scriptural testimony adduced we have shown that the Gentiles are a law unto themselves; then they are distinct from the written law. The salvation of mankind is not put in human hands to work or not to work it for others. God affords opportunity and commends or condemns according to opportunity. If He does not give the opportunity of literal knowledge to the Gentiles He will not condemn them for not practicing it. The serviceableness of the church is freely admitted, but qualification for membership is purely spiritual, which qualification is effected by the transforming influence of the spirit of God whether we have literal knowledge or not. We conclude with scriptural authority that man is only accountable for what God has afforded him opportunity to know and capability to do.

Chambersburg, Pa.

J. S. L.

TO WHOM SHALL WE GO?

We read in the sixth chapter of St. John of the vast multitudes that followed Jesus, and how He miraculously fed the five thousand with five barley loaves and two small fishes. Previous to that He had healed the sick, had the marvelous talk with the woman of Samaria, and healed the nobleman's son, so that he and his whole house believed. He proclaimed His divinity, telling them of their unbelief, urging them to "Search the Scriptures," therein to find a testimony of Him, and adding this sad lament, "And ye will not come to me that ye might have life."

After seeing the miracles of the healing of the sick, and the feeding of the five thousand they acknowledged, "This is of a truth that Prophet that should come into the world," and they would have taken Him by force to make Him a king.

The Savior, who reads all hearts, knew what prompted the multitudes to seek and follow Him, and His reply to their question, "What shall we do that we might work the works of God?" was, "This is the work of God that ye believe on Him whom He hath sent." This may be called the first and great commandment to sinners.

Humanity is the same as it was in the days of our Savior. Unbelief is now as it was then, the great barrier to keep us from Christ. Our hard, unbelieving, sinful hearts, cold and dead, resist the tender callings of God's grace, and the simple truths of the Gospel, which would lead us in humble submission to God's will, and which show what manner of men we ought to be, and how to conform our lives to His precepts. All of this is so antagonistic to our human reasoning and our natural methods of thought, that in the face of all Christ's teachings, we make

haste to seek out some other way. Even our great universities labor, through human philosophy and learned scientific investigations, to explain away the acknowledged truths of the Bible. Amid this chaos, it behooves us to be diligent in searching for Gospel truths, and to heed the warning in Col. 2: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men and not after Christ."

The name of Christian implies a follower of Christ. Though we may in our weak lives show very imperfectly the leadings of His Holy Spirit yet, if we stand approved before God, and continue to strive, we still have a hope. Man may judge us according to outward appearance but God looketh upon the heart. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Our happiness and our comfort lie in this, that we have awakened to a sense of our sinfulness, have realized somewhat of God's pardoning love, and have unworthily received a measure of faith and belief in His atoning grace, so that our hope of salvation rests solely on the merits of Christ.

It is most impressive to note, that after our Savior had explained more fully the nature of His kingdom, "Many of His disciples went back, and walked no more with Him." Then comes this momentous question, "Will ye also go away?" But we hear Peter's emphatic answer, "Lord to whom shall we go? Thou hast the words of eternal life."

Here we have promptings to evil; here we have temptation; here our faith may grow weak, and we may falter, but, Oh! let those words find a response in our hearts, "To whom shall we go?"

Surely we would not wish to turn back to a cold world, nor become affiliated with those who do not declare the whole counsel of God. Rather let us with renewed zeal press forward toward the goal, knowing we shall reap if we faint not.

Onward is the Christian's watchword,
Faith in God keeps armor bright,
Jesus is our only refuge,
We may safely trust His might.

Waynesboro, Pa.

A. S. F.

CONVERSION FROM NATURE INTO THE SPIRIT

"Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Matthew 18: 3.

Let us look at the word "converted." We all understand that it means changed from one condition to another. Christ with loving solicitude for all mankind tells His disciples, "You must change," before you can receive that heavenly estate. Change from what? Let us give ourselves a thorough examination. What are the desires of a normal person? (For Christ was addressing such.)

Youth brings with it ambitions for earthly satisfaction. By nature we seek diversions of all kinds as a means of happiness. Some seek knowledge, giving much time and thought to its acquisition. Others, whose ideals are not so high, find their enjoyment in the lower levels of life, often ending in great sorrow and misery.

When wronged by our fellowman, we desire satisfaction through revenge and retaliation. Our idea of enjoyment seems to consist in gratifying a desire for honor, for bodily comfort, for wealth, for the esteem of others; even though the gratification of these very desires may entail pain and sor-

row. It is clearly demonstrated to every observing mind that worldly attainments do not satisfy inward-soul-hunger.

Christ says, You must be changed. Why changed? Do not these things tend to happiness? Why change our whole view of life? What is the use of living if we must change our very being? These thoughts pass through our minds.

The question arises: Why do we have these desires and longings and why must there be a change of heart to receive the happiness Christ promises? Let us turn back the pages in the history of Creation. In the dim past God showered His love on mankind, as He does to-day, but a subtle evil influence entered. That same influence sways our hearts to-day. The desire to acquire the power and knowledge comes from God. What followed then, follows to-day—Disobedience. Records from then until now substantiate this fact. What is to be done? Again we hear that voice, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Little children are loving, trusting, dependent, forgiving. To become as little children we see the necessity of a change of heart. How must this change be wrought? Christ says, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me." Only when we truly believe that a change is necessary, can we desire it. If we believe Christ's message, that He alone is the Way, then we will come to Him with our plea, "Lord have mercy upon me, a sinner." If this is our plea the way will assuredly be opened.

Christ was sent to counteract the subtle influence of evil which prompts disobedience. He was and is the embodiment of obedience which is ac-

accompanied by love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance. Have we come to Him? If we have the fruit of the change of heart will be manifest.

We now seek the companionship of those whose experiences are similar to ours, and what a happy companionship! We now seek after knowledge, but it will be the knowledge of the truth and knowledge of ourselves. Now we will seek the approval of God. Now we will return love and mercy instead of revenge. Now our enjoyment is not in seeking honor or the gratification of every natural desire; but in the denial of sinful self. Now the Kingdom of God is at hand, we give evidence that we have entered by the one True Way, namely, Jesus Christ, who by example and precept teaches humility, purity, love, obedience. Christ is a complete Savior. If we have accepted Him as the author and finisher of our faith, let us endeavor to remain as little children, ever keeping close to Him, ever learning of Him, obeying His sacred word and counsel. Otherwise we can not enter the Kingdom of Heaven.

Lancaster, Pa.

K. B. B.

THE LORD OUR COUNSELOR

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." Matt. 7: 13, 14 15.

It is not the Lord's will that any shall perish. He lovingly invites all mankind to come unto Him, to deny themselves, take up the cross and follow Him, then to partake of the waters of life freely, but only on this condition, if we love Him and obey his commandments. He is our counselor. He

says, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew and beat upon that house: and it fell; and great was the fall of it." Matt. 7: 24-27. This and many other parables the Savior has taught, that we may understand truth. In our travels through the country we find signs and warnings, because there is danger. While traveling Zionward we are warned to "be sober, vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8. The Savior says, "For there shall arise false Christs and false prophets, and shall shew great signs and wonders inso-much that if it were possible they shall deceive the very elect." "For the time will come when they will not endure sound doctrine"—in which time we are living. According to Scripture the number of false prophets always exceeded the true teachers. Therefore many warnings are given us lest we should be deceived. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living waters." John 7: 38. Let us believe sound doctrine, and build our house on the rock, Jesus Christ.

Our afflictions in this world are of short duration. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The Savior is "the Author and Finisher of our faith," and has

promised that if we endure unto the end we shall be saved. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

J. W. B.

Columbus Grove, Ohio.

WATER AND SPIRITUAL BIRTH

Nicodemus, a ruler and master of the Jews, came to Jesus by night commending Him for His good works and miracles. Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." John 3: 3. "Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 4, 5.

By nature we live after "the lust of the flesh, the lust of the eye and the pride of life." In this state we cannot please God. The old life must be crucified and the new life must take place which is termed, being "born again." The Savior makes it positive, saying, "Ye must be born again." Water is spoken of in both the Old and New Testaments. We have two conditions set forth: First to be born of water means to be born of the word by accepting it. Secondly, to be born of the Spirit means to be made a partaker of the Holy Spirit, which gift is promised us in response to earnest supplication for pardon and grace, as exemplified in the instance of the pleading widow. Luke 18: 1-7.

The invitation has been extended, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11: 28. We must hunger and thirst after righteousness. The

promise is that we shall be filled. "In him was life, and the life was the light of men." The law did not bring the full light. "The people which sat in darkness saw great light and to them which sat in the region and shadow of death, light is sprung up." Matt. 4: 16. The Savior said, "I am come a light into the world, that whosoever believeth on me shall not abide in darkness." John 12: 46.

Except a man be born of water—except his heart be purified by inward washing (of which water is an emblem), and is possessed of the Holy Spirit he cannot enter into the Kingdom of God.

The language of the centurian is applicable: "But say in a word and my servant shall be healed." Luke 7: 7. The Samaritan woman said, "Give me this water, that I thirst not, neither come hither to draw." John 4: The disciples who were willing to follow the Savior were born of water, meaning the word, but were not born of the Spirit or the Holy Ghost, until the out-pouring of the Spirit on the day of Pentecost. Acts 2. The Prophet exclaimed: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." All who thirst for pardon and grace are invited to come unto God; yea, all who thirst for happiness are invited to seek it of Him. The blessings which He bestows are abundant, like the waters, they are precious, pleasant, exhilarating, bestowed freely without money or price on those who desire them. They can be secured only by parting with what the flesh wants. We are apt to strive for things that cannot satisfy us.

"God is a Spirit: and they that worship Him must worship Him in spirit

and in truth." John 4: 24. If we are born of the Spirit, the effect will be the same as it was on the day of Pentecost. Then there was perfect love and harmony, the Spirit directed them to speak so as to be understood by every one; they were united, brought forth the fruits of the Spirit, and were baptized into "one body." The effect now will be love, unity, non-conformity to the world, separation from all worship and everything that is at variance with the teachings of Christ and the Apostles, "But ye have an unction from the Holy One, and ye know all things." 1 John 2: 20.

Lancaster, Pa.

E. J. T.

WISDOM

Words unspoken are your own—
Spoken words are out and flown—
Public matter, on the wing,
That may you in trouble bring.

Gossiping may you abhor,
Keep your tongue from strife and war;
Silence will not mar your peace,
Often causes strife to cease.

Vigilance and carefulness,
Will not bring you in distress;
Weigh your words and let them be
Clothed with grace and purity.

Let your lips give vent to truth—
Kindly words to old and youth;
Shedding forth a golden ray,
That may not with age decay.

So may wisdom be your guide—
By its teaching do abide;
And may wisdom from on high
Teach you how to live and die.

Lancaster, Pa.

S. C.

THE STORY OF JOSHUA

Joshua was one of the twelve spies whom Moses sent into the land of Canaan. You will remember I told before of their bringing a bunch of grapes and other fruit with them, to

show how rich and fertile was the land. Joshua and Caleb were the only ones who brought a favorable report and encouraged the people not to fear, that God would be with them and help them overcome their enemies. Joshua had been appointed to lead the children of Israel in Moses' stead, across the River Jordan. This river lay between them and the land of Canaan. After the death of Moses, the Lord commanded Joshua to delay no longer but go and drive out the wicked and idolatrous nations and occupy the land. He was told to be strong and of good courage for God would be with them, if obedient to the laws given them through Moses.

Joshua sent two men across the river (as spies) to the walled city of Jericho, which they had to pass first. The men lodged there in the house of Rahab. The king hearing of the spies, sent men to take them, but Rahab hid the two men under some flax which was drying under her roof. When the gates of the city were closed for the night she let them down by a cord through the window of her house which was upon the city wall and they escaped. She knew the Lord had given the Israelites the land. She asked them that they should show kindness to her and all her family, which they promised to do. They told her to bind in her window the scarlet cord with which she had let them down over the city wall, so all would know her house.

Joshua then told the people to prepare food for the journey. The priests were to carry the Ark of the Covenant and pass on before. As soon as their feet touched the edge of the river, the waters separated and stood as a wall on both sides. The priests stood in the midst of the river with the Ark until all the people passed over on dry

ground. They were told to take twelve stones from the bed of the river—a man from each tribe to carry one and place it where they lodged the first night. When their children in after years would ask the meaning of these stones, they could tell them how the Lord had divided the waters of Jordan and brought them across in safety. It would be a memorial and remind them of their obligations to the Lord. Soon as the people had all crossed, the priests followed with the Ark and the waters closed together again as before.

About this time the manna or bread from heaven ceased to fall. They had been fed miraculously by the Lord, during the forty years of their journey through the wilderness. Now they had entered the goodly land promised to Abraham and his seed about five hundred years before, and could eat of the food growing there in abundance.

Reaching Jericho they were told to take the city in a remarkable manner. Joshua commanded the men of war to go first, then seven priests carrying trumpets of rams' horns, followed by other priests bearing the Ark of the Covenant, followed by the people. They were to march around the city once each day, for six days. On the seventh day they were to compass the city seven times, when Joshua said, "shout, for the Lord hath given you the city." Suddenly the walls fell down and they entered the city and destroyed it, excepting the house of Rahab. They saved Rahab and her family according to the promise given her. They were commanded to take nothing from the accursed city.

The next city they came to was Ai. It was a smaller city, but the Israelites were defeated and fled. Joshua was greatly distressed, he rent his clothes, fell to the earth upon his face

and cried to the Lord. The Lord asked, "Why do you lie upon your face? Rise up, Israel hath sinned. They have transgressed my covenant and taken of the accursed thing. Sanctify yourselves, you cannot stand before your enemies until this wicked person is found and punished." Joshua then searched each tribe, until he found the man Achan, who had taken and hidden in his tent a Babylonian garment, a wedge of gold and a quantity of silver. These were destroyed and Achan was put to death for his disobedience. After that Ai was destroyed.

The nations were usually small and each nation, sometimes each city, had its own king. At one time a number of them joined in battle against Israel, and the day was drawing to a close, when Joshua asked the sun to stand still. The sun stood still and the day was prolonged until their enemies were defeated. Such a miracle had never taken place before.

It was customary at that time when one person killed another, by accident or design, his nearest relative caught the slayer and killed him without a judge or trial. He was called "the avenger of blood." It was told them there should be six cities of refuge provided, at different places, where the man-slayer could flee for safety. If he reached one of those cities of refuge he was safe. His case was then heard before judges, and if he was found guilty of wilful murder, he was given over to be put to death. If found innocent he could remain in the city until the death of the High Priest who then ruled. After that he was at liberty to return to his home. This taught them patience, helped to protect the innocent by trying to curb the spirit of revenge and thus deal justly with the unfortunate. The cities of refuge were a beautiful type of the

sinner escaping from eternal death and fleeing to the Lord for refuge—for safety.

Joshua divided the land as instructed. Each tribe was given an inheritance. The tribe of Levi, to whom Aaron and Moses belonged, was given no landed inheritance as they served in the priesthood and cared for the Tabernacle and its worship. The Levites were given cities with their suburbs at different places in the land. At certain times they were needed to serve in the tabernacle, which was placed at Shiloh, near the center of the land. The Tabernacle was placed there for convenience and safety and is supposed to have remained there for about 130 years. The people were to observe three important feasts yearly. First, was the feast of the Passover, when the lamb was killed, roasted and eaten with unleavened bread, to commemorate their deliverance from Egyptian bondage. Secondly, was the feast of Pentecost, fifty days after the Passover, to commemorate the giving of the law from Sinai. Later the feast of Tabernacles or Ingathering, to commemorate their dwelling in tents for forty years during their journey in the wilderness. They were to dwell in booths and observe the feast seven days. They were to bring offerings to the Lord of the fruits of their harvest.

The Israelites were now in their own land and given rest from most of their enemies. Joshua was old and felt his work was ended. He called his people together to give his last message. He reminded them of what God had done for them, of the promise made to Abraham and of Jacob going into Egypt. How the Lord had brought them through the wilderness, and given them this good land where they dwell in cities built by others and eat of the fruit of olive trees and vineyards

which they had not planted. He rehearsed the law given by Moses, from the Lord, and reminded them of the blessings promised if they were obedient. He said, "Choose ye this day whom ye will serve. As for me and my house we will serve the Lord." The people made faithful promises. As long as those lived who remembered Joshua they continued to serve the Lord. Joshua died when one hundred and ten years old. He had led the children of Israel into a natural land of promise, a land of rest after their bondage and wanderings. A beautiful type of the spiritual rest enjoyed by those who are relieved of the yoke and bondage of sin, who enter into covenant with the offers of mercy through Christ, our Redeemer.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

The Story of Solomon

My dear little children:

I will now tell you the story of the wisest man who ever lived. Solomon was the son of King David. David had gathered from many places gold and silver and most valuable timbers to build a magnificent temple, in which the ark of God could be safely kept. But King David was an old man, and a man of war, and God told him that He wished his son Solomon, who was a peaceable man, to build His temple. The name Solomon means peaceable.

God had told David just how the temple or house for the ark was to be built. He gave him the pattern for it, and all the things that were to go into it.

After Solomon was made king he began to build the temple after the pattern God had given to King David. It was about one hundred feet long, thirty-three feet wide, and fifty feet

high. There was a porch in front about two hundred feet high, with its top built up like a steeple, or tower, far above the rest of the house. This beautiful temple was built of stone. Each stone was hewn into its proper shape and made ready to fit into the wall, before it was brought to the place, so that no noise of a hammer or ax or any tool of iron was heard all the time it was building. The walls inside were covered with boards of cedar, carved in the shape of flowers. These flowers, the floors and the inside were covered with pure gold. In different parts of the house were set precious stones to make it still more beautiful. King Solomon was more than seven years in building the temple.

After the temple was finished, he stood up before the people and thanked God for helping him to build it. He made one of the most beautiful prayers that has ever been offered. It would make this story too long or I would repeat it, but I wish you would all read it in first Kings, the eighth chapter.

The Lord told Solomon that his prayer was heard, and the temple should be a hallowed place and again promised him that if he and his people obeyed Him, Solomon should be King long as he lived, but if they should turn away from Him, and go to serve other gods, He would bless them no longer, and would drive them out of the land and the beautiful temple would be destroyed.

When Solomon first became king he tried to do right, God spoke to him in a dream and offered him any thing that he desired to have. "Ask what I shall give thee." Solomon asked for wisdom and an understanding heart, that he might rule well over the people. God was pleased with his request, and because he had not asked for

riches, or a long life or the victory over his enemies, He promised him the wisdom he asked for and also great riches and honor, and if he was obedient to God's commands He would give him a long life also.

There came before King Solomon two women, who lived in one house. Each had a little son. One woman's child died in the night, and while the other mother was sleeping the mother of the dead child laid it beside the mother who was sleeping, and took the living child for her own. In the morning both women claimed the living child. The King said, "Bring here a sword! Cut the living child in two, and give half to one and half to the other." But the true mother said, "Oh, do not kill it, give her the living child." But the other woman who pretended to be its mother, said, "Yes, cut it in two." It did not take the King long to decide which was the real mother of the child, and the people were pleased with his wisdom.

The queen of a faroff country called Sheba, heard of Solomon's wisdom and his knowledge of the true God, and came with a great company of servants and camels, carrying costly spices, such as grew in her country, also gold and precious stones, all of which she gave to King Solomon. The Queen talked with him and asked him hard questions, but he answered them all and explained to her every thing that she asked him. When she saw the palace he had built, the costly food upon his table, the number of servants that waited on him, and heard his wisdom, she wondered at these things, and said, "She had not believed what she heard in her own land of his riches and wisdom, but now she saw that the half was not told her."

He could tell all about the beautiful cedars that grew in Lebanon, and he

knew just how to cut the trees, so as to show the fine graining of the wood, that was used in the temple. He knew all the trees and plants, down to the little creeping vines on the wall. He spoke of beasts, fowls, creeping things, and fishes. His wisdom was so wonderful that his fame was known in all nations round about and kings came to hear his wise sayings.

While we know that Solomon was the wisest man that ever lived it seems a pity that as he grew older, he did not obey the Lord's commands. The wives he had married were worshipers of idols, and they persuaded him to worship them too, so that God was displeased with him. We wonder how

he could be led away from the God of heaven after we read his prayer when he said, "There is no God like Thee in heaven above or on earth beneath."

In our day it is not usual to worship idols, made of wood or stone, but there may be other things, even sins, that we love more than God, and are not willing to give up, these may be our idols, and may keep us from giving our whole heart to God. He will not be pleased with a half service, and there is no sin greater before Him than any false or idolatrous worship. One of His great commandments is, "Thou shalt have no other Gods before me."

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