

GOOD TIDINGS

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THE REFORMED MENNONITE CHURCH, FOR THE
PURPOSE OF DISSEMINATING SPIRITUAL KNOWLEDGE

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EDITORIAL

A reflection on the creation, primarily,—on all things, impresses the intelligent observer with wonder and amazement. The heavens, the far-reaching starry firmament, this mighty orb, the elements, and man having dominion over all creatures, and who is endowed with noble facilities,—a mind capable of comprehension, but unable to fathom the depth of the mystifying wonders of God's creation. Neither is it required of him to know the mysteries of God beyond the comprehension of the finite mind; yet this knowledge and capability imposes on him the imperative duty, "Whatsoever thy hand findeth to do, do it with thy might." "Today is the day of grace." Our course in this time of probation determines our future destiny.

Through the love and care of God, a knowledge of His will is revealed unto us, which teaches our relation to Him, and to one another. To this supreme standard of knowledge we must conform our lives, as clay is passive in the hands of the potter or we cannot be used in the Master's service.

Our messenger—"Good Tidings" is intended as a means to bring, by various writers a fuller knowledge of the scriptures to all who are interested, and to

make the undertaking successful, we must work together in contributing matter, and in encouraging subscriptions to its support.

In writing we are led to a closer examination of the scriptures, the fruit of which is profitable to the writer and to the reader. Ministers in speaking convey to comparatively few, their knowledge of God's word; in writing they reach many hundreds. "Unto every one of us is given grace according to the measure of the gift of Christ." We urge to use diligently every gift, both temporal and spiritual, or we deserve the condemnation of being undutiful servants.

To those who wish to continue receiving "Good Tidings," and have neglected to renew their subscriptions, should do so promptly. That no copies be missed, by request, will mail October number.

AUTUMN

The summer is past and again our admiration is awakened by the marvelous coloring of crimson and gold which appears as a crowning glory to the passing year. Each season has its peculiar charm and beauty. When we contrast the order and obedience of nature to its laws, with man's best efforts so weak, so imperfect, how changeable and futile they are. Our thoughts are drawn from nature to nature's God, the Infinite Creator whose goodness and wisdom we adore. The firmament above, the clear blue sky, or when overcast by darkening clouds, all declare the glory of God and show forth His handiwork.

It is a wonderful thought that for thousand upon thousands of years nature has continued the same order and yet it delights us each season as something new. The same sun that shed its rays upon Adam in the garden of Eden, in the beginning of time, arises each day

to continue its circuit in the sky, with freshness and beauty. Old and yet ever new.

The change of seasons is a natural and a gradual one. It seems but a short time since spring with its gentle breezes and mollifying showers awoke sleeping nature. Then in turn came summer, the season of verdure, of buds and blossoms. All this has passed and now autumn, with its crowning blessing of garnered fruits, rewards the harvester and awakens a feeling of gratitude to the Giver. There is a similarity in the forces of nature and in our lives. Spring is the season of youth and hope. Summer the mid-day sunshine, the time of golden opportunities. Autumn the closing season of life—the time of retrospection. The natural days are shortening, the working hours grow less and the admonition is timely, "Work while it is day for the night cometh when no man can work." The prophet Isaiah fittingly refers to God's providence in these beautiful words, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth from my mouth. It shall not return unto me void. It shall prosper in the thing whereto I sent it." Man was created to glorify God, to live to His honor and praise and when he yields his will to God's convicting grace and accepts His offer of mercy, then God's word has accomplished that for which it was sent and will not return void.

Autumn is the closing period of nature's activities. It fittingly applies to man's advancing years, his last opportunity ere the winter of age with its withering blast closes the scene. The falling of the leaves is impressive and is a fitting emblem of life, for we all do

fade as a leaf. To us who are in the autumn season and who feel the tide of life is ebbing fast, this season speaks loudly, the sky is becoming overcast with clouds and our opportunities to embrace the merits of Christ's redemption may soon be past. May we make use of the time without delay before the winter of death overtakes us. Then we can with hope look forward with joy to a glorious resurrection in Christ Jesus.

Hagerstown, Md.

E. V. L.

AUTUMN DAYS

Beautiful days of Autumn
Time of the falling leaf.
We gaze with awe and wonder
And wish they were less brief.

On tree and tender leaflet,
King Frost has left his print
Colors, no art can rival
Golden to crimson tint.

The fruits are well nigh gathered,
The sheaves are garnered in,
The summer's toil is ended
Content should reign within.

Our hearts are filled with gladness
Our labors have been blest;
'Tis God who gives the increase
Rich blessings we attest.

We'll thank Him for His mercies
And praise His sovereign care,
And ask Him for His guidance
His promised love to share.

He gives us fruitful seasons
To draw our hearts above,
Should we accept His bounties
Forgetful of His love?

This world with all its beauties
Like autumn leaves will fade,
E'en our fair forms are fleeting
And death cannot evade.

Then let us love the Savior
His works around us see,
'T will draw our thoughts to heaven
Perfection there will be.

Waynesboro, Pa.

A. S. F.

HOW ARE WE SOWING?

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he find to reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6: 7, 8.

We are sowing seed that will germinate in the heart and yield fruit either to foster the life of the flesh or the life of the soul. It is all-important according to the above scripture, how we sow, for one sowing culminates in corruption and death and the other in everlasting life. The husbandman in anticipation of reaping a good harvest is careful to select good seed and to fertilize and prepare the soil well before sowing. So we, in making provision for the soul to reap a bountiful harvest in the world to come, must select good seed and have our hearts prepared and cultivated by God's grace to receive it; for it will prosper only in hearts thus wrought upon. We are impressed with this fact in the parable of the sower. Good seed was evidently sowed, but owing to unfavorable conditions much was wasted. Some fell by the wayside, some on stony ground, some among thorns, and only that which fell on good ground grew and bore fruit.

Indifferent hearers of the word receive the seed in vain—it does not even germinate or make an abiding impression until the wicked one through the lusts of their flesh and the love of the world snatches it away. Again, through an exciting impulse of fear of judgment to come, or through a transitory vision of the beauty and glory of the heavenly kingdom, the good seed may take partial root, but when subjected to tribulation or persecution, "and the lust of other things," they become offended and the seed is wasted. Again the good seed may take root in a heart infested with thorns, representing "the cares of this

world and the deceitfulness of riches'' and it is choked and unfruitful. It is when falling upon good ground that the seed will bear spiritual fruit to the saving of the soul. Good ground may mean a heart renewed and sanctified by God's grace, being thus adapted to the growth and fruition of the good seed. It follows that those whose hearts are thus adapted by having received the good seed or the word of God, are qualified to continue to sow to the spirit—that is they will scatter abroad the seeds of righteousness and truth. They will by meekness and lowliness of mind impress the world that they love God and all men, thus promoting the Kingdom of God upon the earth.

They who have not received the good seed in their hearts also continue to sow, but they are sowing to the flesh. Their hearts have not been changed from a barren to a fruitful condition. The heart must be first given to God to fit it as a temple for His spirit. Then and not till then can we sow to the spirit. Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

There is a possibility of being deceived, for it is said, "Be not deceived." We may experience repentance and reformation of life, we may embrace religious worship without being converted at heart. We may do many good deeds of mercy and charity, may lead a moral and consistent life, but if the heart is not converted, true and unfeigned love to God and love to others is absent. In this condition we could not keep all the commandments. It would be impossible, for we would not possess the true love of God, "For this is the love of God that we keep His commandments." John 4: 3. And only they who "do His commandments have right to the tree of life, and may enter in through the gates into the City." Rev. 22: 14. With all our

zealous religious worship, if we would not bear the fruits of the spirit by loving our enemies, separating from the world in its social excesses, its political functions, its many abuses and immoderate practices; if we would not recognize true fellowship and unity as fundamental principles of worship; if we would compromise and dissemble with those who are not faithful worshipers,—we would be only sowing to the flesh and of the flesh would reap corruption. We may deceive ourselves, but we cannot deceive or mock God. "For all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13. If we submit our will to His will, we sow to the spirit and of the spirit shall reap life everlasting.

Lancaster, Pa.

E. H. W.

OUR OBJECT IN LIFE

It is a question we should ask within ourselves, what our object in life is, and whether we are living in accomplishment of the object and purpose for which the Creator gave us an earthly life to live. In considering that man is so highly endowed,—as created, "a little lower than the angels," and in the image of his Maker,—with the responsibility and privilege of choosing his course in life, on which hinges his eternal destiny, our object in life should surely be in accord with the Creator's purpose, that He might be glorified in us, and that the irresistible yearnings for perfect happiness, which lie deep in our hearts, might be attained.

Peace and happiness do ensue when our lives are lived in fulfillment of the Creator's purpose; for all His ends and purposes are perfect in design and fulfillment, as is attested by the material creation everywhere.

In viewing the visible creation here and contemplating the invisible beyond,

our minds are filled with reverence and awe; and we can conceive of no higher purpose in our lives than that we might honor God and enjoy Him forever. The material creation reflects honor to God, as "the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud." Likewise the mighty orbs in the great vault of heaven accomplish His purpose in their spheres. Should not we, then, with such noble endowments do greater honor to our Creator, by voluntarily living a life that is in accord with so inexpressibly grand and gracious a design and purpose?

Seeking to satisfy our desire for happiness in all that the world can give is so often as "Apples that turn to ashes on the lips;" for fond expectations and joys in life often turn so soon to bitter disappointments and heart-breaking bereavements, with afflictions, pain, anguish and sorrows that end only when all that is mortal of us returns to the dust of the earth, and our spirits to God who gave them.

We are witnesses to the fact that however successful we may be in acquiring all that a lifetime, kindred and friends can contribute to our comfort and happiness, our enjoyment thereof is marred by the ever-present knowledge of insecurity and uncertainty in life; and by evil influences that oppose our righteous efforts and gracious endeavors.

Our insecurity, and the bereavements and sorrows that characterize this life as a "vale of tears," are the strongest influences consistent with our free agency, that should persuade us to become fitted for so happy an existence as that we look forward to, where "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things have passed away."

How fraught with importance is our choice now, when there is the possibility

of experiencing the disappointments and sorrows that are incident to this life, and yet failing to attain the happy ends which our Maker designed we should attain. What remorse shall we not feel if unhappily, having rejected the designed object in our lives, by doing violence to "the grace of God that bringeth salvation," which "hath appeared to all men," we should finally see that our lifetime was spent in vain, and the avenues to immortality then closed!

In the parable of the rich man and Lazarus, the Savior sought to impress on our minds the responsibility that is ours and the consequence in the course we choose. There the entreaty of the rich man who "fared sumptuously in his lifetime, but now in torments, is, that one from the dead be sent to his father's house to warn his brethren, 'lest they also come into this place of torment.'" But it is a significant answer that it is sufficient that they have "Moses and the prophets."

The ministration of Moses is to proclaim to us the requirement of perfect righteousness and holiness, which brings condemnation to every one, because all have sinned; and the prophets proclaimed Christ as the Mediator to fulfill and satisfy the requirements of that holy law, as given through Moses and also written upon the human heart. But the mediatorial service of Christ avails us nothing as long as we do not seek deliverance from our sinful state and accept Christ humbly "as a little child." Self-knowledge brings abasement; and "God giveth grace to the humble, but He resists the proud."

Acceptance of Christ is not merely a nominal act as in much so-called christian practice, where indulgence in gaiety, pride and extravagance continue to be more in evidence than meekness, humility and simplicity, which are ever characteristic in those who are moved

and actuated by Christ's spirit, shed abroad in the heart, leading them to "love the Lord, thy God, with all thy heart, with all thy soul, and with all thy strength," and constraining us to love our neighbor as ourself.

In the language of the apostle John, we "love Him because He first loved us," and the evidence of love is obedience to Christ's word and spirit; and when His spirit is the actuating influence in our lives, our sincere endeavor will be to render obedience to that teaching, because love so constrains us.

Obedience to Christ's word and spirit leads beneath the cross to the crown, on the narrow way of self-denial, and results in peace, unity and fellowship, in those who are brought under its influence. Following the promptings that require no self-denial, on the broad road, do not result in "taking into captivity every thought to the obedience of Christ," but results in dissensions and doctrines that accord with man's carnal reasoning. Such, being still in reality unwilling to bear Christ's easy yoke, and learn of Him "meekness and lowliness of heart," will ever be weary of the hard yoke and heavy burden they labor under.

Happy is our condition when we become willing to bear Christ's easy yoke. His burden is light and we then find rest for our souls. Here is freedom from constrained service, when all we can give is the highest expression of gratitude that we are capable of rendering for the service which in infinite love has been rendered for us and is continually being rendered.

Our passage through life then is as aliens and pilgrims here,—way-faring men, upon the way of holiness where "only the ransomed of the Lord shall walk, and shall come to Zion with songs, and with everlasting joy upon their heads."

What an appropriate and happy object in life we then have, when we can honor God and enjoy Him forever,—when we can glorify Him in the earthly life He has given us to live,—glorify Him and be glorified by Him through a happy eternity when our mortal cumbance shall be laid aside. Our feelings of adoration, of honor and of love, then, can never be expressed in the language of mortals.

In the evening of our life here, what a comforting thought that we shall then be able to exclaim, "O death, where is thy sting! O grave, where is thy victory!"

Doylestown, Ohio.

C. W.

ETERNAL LIFE

In a previous article, published in April, the writer, very briefly, tried to show the force of example over words, and that reference to the worldliness in others may cause our own failings to appear all the more prominent to them. We may become a stumbling block to some hesitating or inquiring souls by our apparent inconsistency. "No man can come to me except the Father which has sent me draw him." John 6: 44. The love of God in the heart is a blessed state, and will prompt us to pray that all men may be thus blessed. Love is the best drawing. If we want to attract others, we must love them.

We by nature are worldly. While the soul dwells in the temporary structure, the body, worldly influence will be active. We are in the midst of temporal interests and our affections are closely interwoven with what is temporal. Will we let the soul be wedded to temporal things or will we use this temporal body as a means to fit us to meet God's great end?

Let us try closely to analyze spiritual life, the great gift of God through Jesus

Christ. Do we recognize the distinction established by the Founder, between being "born of the flesh" and "born of the spirit?" John 3: 7. He says "We cannot see the Kingdom of God except we be born again." He did not say WILL NOT enter the Kingdom of God. The words are CAN NOT. Therefore the spiritual man is no mere development of the natural man.

This great law makes Christianity a religion distinct from all other faiths. For instance we cannot say he that has Buddah has life, but we say "He that hath the Son hath life, and he that hath not the Son of God hath not Life." 1 John 5: 12.

"The Kingdom of God cometh not with observation." Luke 17: 20. The dear soul having found the Kingdom may yet appear worldly to others; even when the spark of Life has been kindled. "It doth not yet appear what we shall be." 1 John 3: 2.

Let us be prayerful lest our happiness may have its source in the body. Is it food for the body, or for the soul, for which we hunger? May our motive be to see, to encourage, to enjoy in all temporal things the eternal, so that the temporal becomes not our own, with which to become selfish but that we esteem it as given to us for our use only.

Finally Jesus has chosen his disciples from the evil in the world, within and without. They will not delight in and justify evil. The Spirit of Eternal Life will guide them and teach them what is sinful. There is a sin which is probably more deceitful than all other worldly influences; John calls it "The lust of the flesh, the lust of the eyes." Though the body cannot be converted, the promise is that the grace of God is sufficient to help us to subdue even the promptings of our carnal nature. Though we withdraw from all evil in the world and continue

to indulge our body and its promptings, we are in great danger.

We are not saved by our former illuminations and obedience to that light, but by our present desire and obedience. Let us endeavor to grow in grace. Jesus reminds us we have "first the blade, then the ear, after that the full corn in the ear." Mark 4: 28. The thought is that there is growth in our spiritual life reaching on to the harvest time when there will be a final gathering of the fruit.

Lancaster, Pa.

M. H. B.

EVENING OF LIFE

The brightness of the day is gone,
God's sun has ceased to shine
And left the silvery one to rule
The night with beams sublime.

Dear Lord I humbly bow to Thee
Before I lay me down,
And thank Thee for the blessings of
The day that's past and gone.

And when I lay my body down
Upon my bed to rest,
Relieve my mind from earthly cares
And all I have possessed.

And if it be Thy holy will
To call me home tonight,
Receive me to Thyself dear Lord
To dwell with Thee in light.

That I may see Thee as Thou art
In that bright world above,
And with the holy angels dwell
In harmony and love.

The above pretty little poem was composed by Miss Annie Miller of Lampeter, Lancaster County, Penna., when she was 91 years of age. In her early years she taught school and from her youth led an exemplary Christian life. She was of the noted twenty-five who were on one occasion received by baptism into the Reformed Mennonite Church by Bishop John Herr.

CHRISTIAN FRUITS THE RESULT OF FAITH

With the gospel there came a new dispensation, a new era, and a new life. The time was fulfilled, and the old dispensation, which had served its purpose, was to be superseded. The literal was to give way to the spiritual, the figurative and prophetic to the reality of the Kingdom of God on earth.

Those precepts of Moses adapted to and made necessary by the condition of the mind and heart of his people were set aside by Christ. When Christ forbade divorcement, and the Pharisees asked Him why Moses had permitted it, He told them, "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." God's commands were given to be obeyed and nothing was required of mankind at any time, which they could not do. Liberties were granted under a provisional law and a temporary dispensation until the New Covenant which is abiding came. The moral law, which was from the beginning, and is eternal, was written in the mind.

With the gospel true Light has come, the hardness of heart is taken away, and the divine life, lost through sin, is restored to the soul. The commandments now given are adapted to the renewed mind and heart; and so well adapted are they that the apostle says of them, "they are not grievous." They are given to those only who have experienced a change of heart.

Underlying the commandments there is a divine principle. The Savior said, "A new commandment I give unto you that ye love one another." He made love and obedience the test of our faith and the proof of discipleship, as He said, "If ye love me keep my commandments," and, "by this shall all men

know that ye are my disciples, if ye have love one to another." Love is the motive of obedience and the fulfillment of the commandment. In the thirteenth chapter of first Corinthians the meaning of love is defined, and as we study it we find it includes a full measure of the Christian virtues. Even faith, self-denial and self-sacrifice are valueless without it. "Love is of God," and this divine principle must be born within us. "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." To know Him is to love and "we love Him because He first loved us." 1 John 4: 7.

On this foundation, on this underlying principle and motive of love Christian conduct is based. No one can become a Christian without regeneration. Christian fruits are the manifestation of the qualities of the life born within. These are in agreement with the spirit of all New Testament doctrines, for the Spirit and life of Christ and His teachings are one—they are identical. This life in the believer finds expression in obedience and fulfillment of His word. 1 John 2: 4, 5.

We cannot love our enemies, we cannot truly love God, unless we possess the spirit of love; we cannot be humble without having an humble spirit, meek, merciful, peaceable, unless these qualities are in the heart. Jesus said, "The words that I speak unto you, they are spirit and they are life," and "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." A formal obedience without love is legalism; and to reject or disobey one of the commandments is to nullify all of them, for the same principle is in one and all. Jas. 2: 10.

An act then to be Christian must be founded on this principle of love to God, and sanctioned by His word. To trust in our own virtues and works of kind-

ness and humanity without faith and the love of God is serious error. Religion includes morality and much more. Christian fruits cannot result from education and moral training, or law, or church rules and regulations, but they are dependent on a renewed state of the heart, on the "faith which worketh by love." These relations are clearly set forth in the parables of the Vine and its branches, and of the good Tree and its fruits: "As the branch cannot bear fruit of itself except it abide in the Vine; no more can ye except ye abide in Me, and every branch that beareth fruit He purgeth it that it may bring forth more fruit." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

While Jesus spoke of the mystery of the new birth in the divine work within, He tells us that men are known by their fruits. Works justify faith and are the proof of it; therefore by our works we are judged. Without deeds of mercy, charity and love there is no new birth. Our actions reveal the nature of our life and spirit; they will not be contrary to the teachings of the gospel if the principles in those teachings rule us. If peace is within war or strife or evil speaking will not be without; if love exists there will be union, fellowship, brotherhood, and the kingdom of heaven will be established in the world for all who receive it.

May we expect less than this? Do we underestimate our capability for self-sacrifice and devotion? For what other power than that already granted may we look? Here and now, among all who believe in Christ there must be "peace on earth and good will toward men."

The prayer of the Savior for His disciples and followers to be one must be realized; the commandments of Christ and His apostles must be kept. On all sincere persons rests the responsibility

of accepting the whole truth revealed by the gospel, that they, by their life and example, may be a means of its furtherance, for the followers of Christ are witnesses to the power and efficacy of redeeming grace.

Lancaster, Pa., R. F. D. 4. M. H. M.

THE LIBERTIES OF A CHRISTIAN

"But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak." 1 Cor. 8: 9.

In this chapter, the apostle Paul calls our attention to knowledge, and that "knowledge puffeth up." If we therefore through knowledge take liberties that cause our weak brother to stumble we may also cause him to "perish for whom Christ died." 1 Cor. 8: 11.

It is evident that the ties between the true followers of Christ are very sacred. The Christian will always entreat the throne of grace, the source to which he has plighted his affection, that he may at all times rightly divide the word of truth.

The apostle Paul says, "All things are lawful unto me, but all things are not expedient, all things are lawful for me, but I would not be brought under the power of any." 1 Cor. 6: 12. This power would become a weight on the conscience; but Divine power is an unerring guide to the lawful indulgence of any liberty.

We are to take every thought captive to the obedience of Christ. This will bring us under an influence that must characterize every Christian. It will prompt him, through true love, to deny himself of any liberty that might tend to weaken confidence, the bond of unity that must bind together God's people, and which is the "Rock against which the gates of hell shall not prevail."

Matt. 16: 18. "For brethren, ye have been called unto liberty. Only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5: 13.

If we are not upon the watch-tower, guarding against the foe who often comes in disguise, we may fail to heed this noble counsel and indulge a liberty that becomes deep seated. The natural tendency is to strengthen our carnal, instead of our spiritual interest, and thus mar the happiness of those with whom we are spiritually allied. But every child of God will, through the unction of the Holy Spirit, yield to its influences, and retrace his course if it has caused offence and not use his liberty for an occasion to the flesh.

The liberty of a Christian has its origin in a Divine source which will govern every act and thought. We are not our own, but are bought with a price, the blood of the eternal Son of God. We are members of His body or church and are subject to its Head, Christ, just as our natural members are subject to one head of our body.

How beautiful is the discipline of the Church of Christ, where order, heaven's first law, is established, where the cross of Christ is borne by grace and is manifested through actions of self-denial coming from the heart. It helps to prepare the Christian to meet the summons at the end of life and to look forward with the hope of hearing those words of inexpressible joy, "Come unto me!"

Lancaster, Pa.

B. F. M.

BE NOT TROUBLED

"Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

The peace which the Savior gives is different from that which the world can give; it is a manifestation of the perfect love which He has for His people. The worldly peace is often only superficial,

spoken or shown for selfish or personal ends. It cannot be the perfect peace, because of the selfishness of the human heart, and the desire for worldly esteem or praise, and the self-love which exists in the hearts of the unregenerated. The most the world can do is only transient while the works of the Lord are eternal, and perfect. The peace which Jesus gives has the effect of bringing a serene and restful state of mind, freed from the pangs of an accusing conscience, and a fear of meeting a grieved and offended God; and looks forward in hope and confidence to Him who has said, "Lo, I am with you alway, even to the end of the world;" on whose bosom they can rest in safety and security. David says, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Psalm 4: 8. When we feel that we have grieved our God, and have come short in fulfilling our obligations to Him, we can rest assured that Jesus, the Mediator, intercedes in our behalf, as the Advocate with the Father. 1 John 2: 1. But if we reject His kindly offices in our behalf, and choose to follow our own way, preferring present ease for the body, walking on the "broadway," rather than on the way of self-denial, we cannot attain to that restful peace; but through the love of God we will be disturbed, not for our unhappiness, but to provoke us to seek the Lord, and to inquire what His will to us is, that we may attain to spiritual profit, and devote our energies to His service, that He may receive us as His children and heirs. Our hearts need not be troubled with the fear that He cannot protect, and comfort and save; yet we should remember that our adversary is ever alert, seeking how he may deceive or draw us aside, and in an unguarded moment gain the advantage over us; him we must steadfastly resist in the faith. 1 Peter 5: 9.

Silver Springs, Pa.

C. S. N.

BE NOT DECEIVED

Opposite conditions prevail in the world in every relation of life, but as accountable beings we should be impressed with truth, as it emanates from God. The opposite of truth is falsehood and comes from the evil one. He deceived our first parents, and he is ever making the children of God his prey. The one great danger to which God's people are exposed is that of being deceived, although there is no reason for one soul to be deceived because God's might and love are in all His works as a witness. As God is a spirit only spiritual worship is acceptable to Him. His children, being in possession of His spirit, are moved to obey all that He has commanded. Christ's prayer and the labors of the apostles, were for unity, and His people will ever continue to labor for unity.

Divisions among professors of religion are unscriptural; hence God's people will separate from all worship not authorized by Him. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 10: 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. From these scriptures, and many more that might be quoted, is it not clear that we can not consistently worship with those who sanction divisions? While separation from false worship, and all that is worldly, brings reproach upon the children of God, it is a witness that they believe Him, and it is in accord with the language of the Apostle, "Be ye not unequally yoked together with unbelievers," etc. 2 Cor. 6: 14, 18. Christ was hated not for the good that He did, but because He reprobated the wickedness that was in the world. As He was hated, so will His

people be hated, for they stand in the same relation to the world that He did. Matt. 10: 22. By their life and chaste conversation they condemn the world.

Nothing proved more displeasing to God than worship which was not commanded, and such worship was evidence that the worshipers were deceived. Obedience has merit, not good intentions without obedience. Obedience is a fruit of faith. As there is but one faith it must agree in principle with the Author of unity and peace and the consequence will be unity and peace.

Camp Hill, Pa.

J. I. M.

RELIGIOUS ERRORS

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26.

Our words express the state of the soul and to others are an index to know us.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. "By so much was Jesus made a surety of a better testament." Heb. 7: 22. This shows that the Old Testament ended with the time of John the Baptist, and as Jesus is the surety of a better testament, that the Old Testament has lost its authority through the "better one," for no two testaments that differ can be in force at the same time. Persons who do not make the New Testament their rule of life disown Christ, of whom the heavenly voice said, "Hear ye Him." Matt. 17: 5.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. Those who believe the preaching of the gospel shall be saved. It is an error to baptize little children who cannot believe, and

to baptize adults who do not prove their faith by their works. James 2: 26.

Paul foretells perilous times, saying of some, "Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 5. This instruction to turn away from corrupt worshipers Paul wrote, "unto Timothy my own son in the faith;" and as Timothy was a preacher he would not fail to teach others what he was taught. Such counsel empowers believers with the ability of judging who "has a form of godliness, but are denying the power thereof;" and it shows the error of those who say we have no right to judge the worship of others. "Do not ye judge them that are within? But them that are without God judgeth." 1 Cor. 5: 12, 13.

"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." Rom. 13: 1. This quotation, if not compared with other scriptures, would mean absolute subjection in everything, even in matters of conscience. The rulers in Jerusalem charged the apostles, "Did not we straitly command you that you should not teach in this name?" They replied, "We ought to obey God rather than men." Acts 5: 28, 29. They sacrificed their lives, but never resisted. Thousands of martyrs could have saved their lives if they had obeyed those who had the rule over them. It is an error that Christians should obey the rulers where their laws oppose divine teaching.

"If any man will sue thee at the law, and take away thy coat, let him have the cloak also." Matt. 5: 40. The Savior is brief in His expressions. A Christian may be demanded to pay what he does not owe. The imposter may sue him, and the verdict may be unjustly against him. Having suffered injustice he should be prepared to suffer more, by the

same process, without cherishing resentment against the prosecutor.

Love was lost among some of the Corinthians that instead of compromising their differences some sued at the law. Paul sharply condemns their wrong and advises those who feel wronged rather to bear it than to have strife. Those who were too selfish, the faithful were to "restore," not by the law of force, but by godly labor. He argues that as believers, by their exemplary lives, are the judges of the world they should be able to judge in all matters of difference between themselves, without resorting to carnal judges. 1 Cor. 6: 1. To bring suit at law is strife, in which the child of God does not engage.

"For if the woman be not covered, let her also be shorn: But if it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11: 6. Two things are proposed, **TO BE COVERED, OR SHORN.** Some say the hat or bonnet is sufficient. It is said she shall "have power on her head because of the angels." The word power is defined to mean a sign. As the woman is overshadowed by superior power in God, Christ, the man, we can conceive the idea of her wearing a sign of the power over her. The reference to angels may mean their special solicitude for her, as man should cherish her, or it may mean that she occupies the same ministering sphere that angels occupy. Whatever object the writer had in the covering, it is of importance, since he says she dishonors her head by being without it. While he refers to prayer and prophecy, that does not prove that its use shall be confined to those services while in church, for if those exercises are always becoming, then the cover is always becoming. He cannot mean the hair, for there is no need of teaching woman to wear it as she always has it.

When he speaks of long hair being a glory to the woman, he also speaks of it being a "shame to man," reasoning on propriety, not any longer on the sign, or power. The custom is inconvenient to woman but what needs attention keeps her mindful of its purpose. She errs when she does not acknowledge by the sign the plan inspiration has appointed for her.

"Whose adorning let it not be that, outward adorning of plaiting the hair, and of wearing gold, or of putting on apparel." 1 Pet. 3: 3; 1 Tim. 2: 9. Simplicity and condescension are voiced throughout the New Testament. Those who do not obey the counsel belong to the carnal world with the churches that retain them.

I promise respectful attention to any one who wishes to discuss with me any or all of my assertions.

Address, "Good Tidings," 840 East Orange St., Lancaster, Pa.

Lancaster, Pa.

E. H. H.

EVIDENCE OF GOD'S LOVE

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all things are yours and ye are Christ's and Christ is God's." 1 Cor. 3: 22, 23.

This instructive scripture is contained in Paul's First Epistle to the Corinthians as above noted. The epistle is thought to have been written A. D. 60, several years after the planting of the church. During the years between the founding of the church and the writing of Paul's first epistle, the church became schismatic and fell into disorder, apparently from the want of capable and faithful watchmen. The evidences are that these differences were schismatic rather than heretical in character, for the former implies divisions among men, the latter disagreement as to doc-

trine. The Corinthian church was disorderly, because one said I am of Paul, and I of Apollos and I of Cephas. Such preferences as they entertained lead to debating, contentions, envyings and divisions, against which Paul utters this strong protest. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul recognized that division of the church into sects is a fundamental error, and therefore is heresy. Paul corrected numerous errors that had crept into the Corinthian church. Our text properly is the following, "All things are yours." This scripture is deeply significant, its promise embraces the redeemed of the Lord, those who are born again, who are renewed to the divine image, who constitute the church of Christ. The Christian Ministry is of divine appointment, dating from Pentecost and extending to the end of the world, and is influenced by love to labor incessantly for the growth and increase of the church, for the saving of souls. To this work they are consecrated, body and soul, to the furtherance of which, if need be, they will suffer hunger and thirst and general want of the comforts of life, even life itself; they watch for souls as those who will have to give account. "All things are yours," pertaining to ministers whether Paul, or Apollos, or Cephas, they are your servants, they labor in harmony, they are builders together, and ye are God's building. Paul sought to impress the Corinthians how wonderfully God cared for them and with their inconsistency in preferring one minister before another to such an extent as to lead to envying, strife and divisions, when they all were their servants and served them to the best of their ability.

Among the blessings enjoyed by the Corinthians the Apostle enumerates that "they are Christ's," the purchase of His blood and the fruit of His love, and that Christ was God's inestimable gift for their salvation. In this connection we introduce Christ's great command to His disciples and church: "A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another." John 13: 34.

The moral law commanded men to "love their neighbor as themselves." This implied a moral obligation, and reciprocal duty toward each other, as the seed of Abraham according to the ethics and morality of the law given by Moses. Christ's command to His disciples and church is based on love, illustrated by His example. He loved His disciples and the church and gave Himself for them, and not only for them, but for the whole world, that is for all who will receive Him. He suffered the ignominious death of the cross to make salvation possible while we were yet His enemies. The church of Christ is under a new obligation to love one another, because of the value of the soul, and of the price paid for its redemption. Every redeemed soul bears the image of Christ, which is love with its manifold graces and virtues.

Our Lord could fittingly call this a new commandment. It is enforced by a new example, and prompted by a new motive; in it lies the secret of a united church, and the remedy for all such ills as the Corinthian church was afflicted with. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." One need only read the epistles of the Apostles to get a clear understanding of this text.

The epistles make very plain the character, disposition, spirit and life of Paul, Apollos, Cephas, and all true ministers

of Christ. They are truly the servants of the church and all lovers of gospel doctrine, in the economy of God as it pertains to salvation the material world ministers to that end. The heavens above and the earth beneath, the succession of day and night, the revolution of seasons, seed time and harvest all give evidence of the wisdom, power and goodness of God. Health and sickness, prosperity and adversity, all these minister to the welfare of the soul under the divine blessing. God will make all the events of our lives serviceable to our salvation. Truly all things are ours, as believers.

Chambersburg, Pa.

J. S. L.

SEPARATION

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6: 17, 18.

This scripture undoubtedly has reference to worship, and gives the impression that there is a worship which is not sanctioned by God's word. There is much saying, "Lord, Lord!" All worship not prompted by love and obedience is not recognized by God. Its votaries may be very zealous and devoted, but it is only idolatry. The prophet designated these worshipers thus: "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 8, 9. The fruits of many people in our day, classify them as such worshipers. Though they may meet in solemn assembly, and praise God in proclaiming His word and in singing hymns, and do works of charity, yet is their service an abomination to God.

The people of God will not commingle with but will flee from idolatry. This

separation and exclusiveness of worship practiced by them has in past ages subjected them to cruel persecution. They often suffered imprisonment, torture and death, because the infatuated and deceived world could not endure the righteous reproof of separation. There are instances on record where their persecutors promised them liberty if they would but attend their church once a year. This would seem a slight trespass but they refused all communion and fellowship with them. They realized the truth of the words, "What communion hath light with darkness and what concord hath Christ with Belial, and what agreement hath the temple of God with idols." 2 Cor. 6: 14, 15.

In the progress of time persecution ceased and religious liberty was tolerated. This, however, did not change the attitude of God's people regarding separation. False worship continues, but here is the question: How shall we determine which is false and which is true? Christ said to the woman of Samaria, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." John 4: 24. By accepting and obeying Christ, we receive this Spirit. The fruits of the Spirit are, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

Those endowed with Christ's spirit are of one mind spiritually and are of one accord. They are, "lowly in mind, and esteem others better than themselves." Phil. 2: 2. The love of God in their hearts constrains them in their dealings with their fellow beings to such a degree that they love their enemies, they resist not evil, they do not litigate, they take no part in worldly government. They are not conformed to the world in its fashions, its amusements, its vain ambition and inordinate lust. "They mind not high things but conde-

scend to men of low estate." Rom. 12: 16.

Worshippers who do not bear the above fruits, cannot be true worshipers, and therefore God's people will separate from them, through love for their souls. They do not wish to encourage them in the way of error, and they are also zealous to obey the word, which commands, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." 2 John 1: 10, 11. They cannot have "fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. If we do not obey the word, God will not be a "Father unto us," and we cannot be "his sons and daughters, saith the Lord Almighty."

Lancaster, Pa.

E. H. W.

WEEPING AND JOY

"Weeping may endure for a night, but joy cometh in the morning." Psalms 30-5.

O blessed thought for all who grieve
However dark the night,
That joy will with the morning dawn:
God maketh darkness light.

'Tis only here that clouds obscure
And dim our vision fair.
God's everlasting arms secure
Are holding us with care.

Could we with holier vision see
What God's redeemed are given
Our grieving hearts would lifted be
To praise the God of heaven.

Waynesboro, Pa.

A. S. F.

ALL SCRIPTURE IS PROFITABLE

When Cain was born to Eve she said, "I have gotten a man from the Lord." No doubt she thus gave expression to her hope in God's promise: "I will put enmity between thee and the woman,

and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 3: 15. She was disappointed in her motherly hope, for Cain was unwilling to obey the Lord in ruling over sin. He, by yielding to the sin of enmity, became the murderer of his brother Abel. When questioned by the Lord: "Where is Abel, thy brother?" he said, "I know not: Am I my brother's keeper?" In applying this to the Gospel teaching, "Whosoever hateth his brother is a murderer." I John 3: 15.

Cain's question and excuse: "Am I my brother's keeper?" is characteristic of the natural disposition of man to divest himself of all responsibility for the welfare of his fellow-man. To provide for our many necessities and to make ourselves useful to others who are dependent are duties essential to our happiness in this life. Neglect of these divinely appointed duties causes painful regret in later life when opportunity for correction is past. This is a sad foretaste of the eternal sorrow that will follow a misspent life. This disposition is often manifest among professors of religion, by them refusing or at least ignoring the counsel of the Savior given in the fifth chapter of Matthew: "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Also in Matthew 18: "If thy brother trespass against thee tell him his fault," etc. We are pained to see that many professed christians go to the communion table and partake of the emblems which represent unity when they are not reconciled with their fellow-communicants. When their attention is called to the inconsistency they say, "I eat for myself and they eat for themselves," which in

spirit means, "Am I my brother's keeper?"

It is recorded in Gen. 4: 25, that Eve "bare a son and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew;" . . . "then began men to call upon the name of the Lord." By the descendants of Cain and Seth the earth was populated. "Cain went out from the presence of the Lord and dwelt in the land of Nod." Cain and his descendants represent those that live according to their own will, the will of the flesh. Seth and his descendants represent those that have faith in God's promise, and like Abel, bring acceptable offerings to God. The latter have faith in the promised seed, Jesus Christ, our Lord. Of Abel's faith the apostle Paul says, "Abel being dead yet speaketh."

We have the record, "when men began to multiply on the face of the earth and daughters were born unto them, the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose." Gen. 6: 1, 2. The union or intermingling of these two classes of people produced "Giants in the earth, mighty men, . . . men of renown." The inference to be drawn is that this intermingling of these two classes brought about a deplorable condition. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Seeing that the object which God had in creating man, to honor and glorify His name by living in obedience to Him had not been attained, "The Lord said I will destroy man, whom I have created from the face of the earth, . . . but Noah found grace in the eyes of the Lord." Gen. 6: 7, 8.

Since "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in

righteousness," etc., 2 Tim. 3: 16, it is profitable that we use the Scripture for our spiritual instruction and enlightenment as God intended.

The Savior calls the attention of the disciples to the similarity of His day, or time, to that of the time of Noah, by saying, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. The causes that led to the deplorable conditions in Noah's time are no doubt operating in our time. The Savior said to his disciples and followers, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. The tendency of the times amongst professed Christians is to yield to the spirit of the world, and to enter into alliance and associations with the world, the avowed purpose of which is to uplift the world, but it is to be feared the sad effect will be as in the time of Noah. While a union of this kind produces intellectual giants, or men of ability and renown in all lines of activity, yet in spirituality there is great lack. Instead of bringing the world to a better spiritual knowledge of the plan of salvation, people are engaging and absorbing their minds in "the lust of the flesh, the lust of the eye, and the pride of life." 1 John 2: 16. We are impressed that when this condition takes place to the same extent that it did in the days of Noah, then Jesus, the Son of Man, will come in His glory!

Williamsville, N. Y. J. S. S.

THE WAY

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." Rom. 3: 12.

This is our sad state wrought through the transgression. But, a kind and merciful God has made provision that a way has been made through the second

Adam, the Lord from heaven.

It required death, resurrection and ascension to the Father, to complete the way. Jesus Christ is called "the way," because it is by Him alone that believers obtain eternal life, and an entrance into His Kingdom. He is the way, by the doctrine which He taught. His life was an example that we should follow His steps. He is our great and only High Priest for He has made propitiation for the sins of the world. He is also the truth, as He is the substance of all typical shadows, and the accomplishment of all the prophecies and promises of the Savior, the life, by whose Spirit the dead in sin are quickened.

Since the life and example of our Savior is set before us He now pleads for us to come unto Him. All who come to Him, receive rest. They are released from bondage, and condemnation, and obtain peace and a conscience void of offense.

The Savior spoke of two ways. The way is set before us, He now pleads for the other is narrow, and leads to life. Matt. 7: 13, 14. The broad way offers inducements to the lust of the eye, the lust of the flesh, and the pride of life. In this way there is no cross, no sacrifice, but a continuance in the life of all sinners, passing along with the current and tide of the world. Jude 11, it is said, "They have gone the way of Cain," that is, they have followed his example. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer. 7: 16. It is no wonder that the same prophet lamented, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jer. 9: 1.

Would it not be more profitable and safe to choose the narrow way and re-

ceive life to live eternally in the presence of God, and His holy angels? "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." John 16: 23. For Christ has not entered into the holy place made with hands, which is the figure of the true, but into heaven itself to appear in the presence of God for us.

Lancaster, Pa.

E. J. T.

WATER BAPTISM

All the ordinances commanded by our Savior are for spiritual profit. The baptism of John was only unto repentance. As he was the forerunner of Christ so repentance comes before conversion. Shortly before our Savior ascended into heaven He commanded His disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." It is a responsible ordinance, for in its observance we confess willingness to abstain from sin and to devote our lives to righteousness. It is a sign that can be seen by others, while what is in the heart can be known only by what we outwardly manifest.

Baptism is of benefit to us when we are in fiery trials and are discouraged, being inclined to look back to the "flesh pots of Egypt." Then we should remember the covenant of our profession, and may call to mind the parable relating to the one who began to build a tower and was not able to finish it, which thought should inspire us with renewed effort to continue the holy strife.

The apostle Peter says, "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God." It does not cleanse us, but is the sign of cleansing by the faith which saves. We are saved by the submission of our free-will to God, to live and die unto Him.

Ordinances are given for our benefit, and are helpful to us when used according to the spirit of God's word. No mode of baptism is defined, we believe for a wise purpose, to direct us to the virtue of the inward life that we should not be ensnared by the spirit of legalism. If we love God, and in the true spirit keep His commandments, we shall never fail, for so "an entrance shall be ministered unto us into God's everlasting kingdom."

By faith we are united with Christ and with one another as the True Vine and its branches are one body. Let us "endeavor to keep the unity of the Spirit in the bond of peace."

Portland, Oregon.

I. H.

FAITH SECURES THE BLESSING

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3: 16. Jesus Christ, the only begotten of the Father, left His glorious state in heaven to come on earth to save sinners.

By nature, we all are sinners. As through the disobedience of Adam all became sinners, so through the obedience of Christ, "who did no sin, neither was guile found in His mouth," all may become righteous. "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world." Titus 2: 11, 12. "Whosoever will may come and partake of the waters of life freely," for it is not God's will that one should perish, but that all should come to a knowledge of the truth and live.

Christ performed many miracles and many believed on Him because of His great works, but now He performs miracles in our hearts. The Samaritan woman said, "He told me all things whatsoever I did," and she believed and many others. But He knows as well all things whatsoever we do, and is a discerner of the very thoughts and intents of our hearts. He raised Lazarus from the dead, and in Him lies the power to raise us from our dead works to serve the living God.

On that last day, Christ, arrayed in all His glory, will sit on the throne of judgment, and all shall appear before Him, and He will separate them one from another. Those who believe He shall put on His right hand and those that believe not on His left. To those on the right hand He will then say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . On those on the left hand will fall the direful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

To those who have not entered upon the way of salvation it seems rough and steep. Indeed, it seems almost impassable, but for them that believe, "every valley shall be exalted and every mountain and hill made low, the crooked places shall be made straight and the rough places plain," and what is more, Christ will be with them on the way.

He says, "If ye love me, ye will keep my commandments," and, John, the Revelator writes, "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."

Shelby, Mich.

D. E. D.

"RESIST NOT EVIL"

This command given by our Savior in Matt. 5: 39, refutes what the law given

to Moses allows. That law imposes a penalty upon the evil doer equal to the harm he intentionally inflicted. Ex. 21: 24; Lev. 24: 20; Deut. 19: 2.

Some explain the precept to forbid personal retaliation, but the context clearly proves that cases of injury were to be carefully acted upon by authorized judges before witnesses, which course left no room for personal revenge to be gratified. While that law was just, it is displaced by the law of mercy in Christ, which asks no recompense of the sinner in his misdeeds. The disciple is to practice the law of love toward the erring sinner to gain him from his evil ways. It means a sacrifice, as Christ sacrificed Himself for us. The law of love is to subdue the law of hatred, which alienates families, neighbors and nations. If Cain had ruled over this evil he would not have destroyed his brother. With those who rule over this evil there is no litigation nor war.

The Savior applies the command, "Resist not evil," giving practical examples. A personal insult we shall suffer to be repeated, which precludes the thought of returning the blow. No Christian will allow a suit to be brought against him. To be defrauded by a legal process means when an unjust verdict is obtained against us we shall be passive, as when we are smitten on one cheek we shall suffer the insult to be repeated rather than to fight.

In a lawsuit the charge would be against our integrity before the authorities and our neighbors unto whom we are to show a blameless character. This obligation in such an event would require us to give a full statement of facts to enable the judges set over us to render a just verdict. But should judgment be declared against us we should not prolong the contention, nor cherish ill feeling against our prosecutor. The example, "Whosoever shall compel thee to go a mile go with him twain," is simi-

lar in principle to the other cases of imposition, teaching us, to "bear all things," that the power of grace may be displayed to show the efficacy of the Divine nature in the redeemed. God uses various means to manifest His power.

Paul taught nonresistance, by saying, "Recompense to no man evil for evil . . . see that none render evil for evil unto any man . . . bless them which persecute you . . . being defamed we entreat."

The abuses and wrongs to be suffered with forbearance at the hands of sinners are not to be borne with such passiveness from believers, for they are called to "walk in the light as He is in the light," which preserves them from imposing wrong. Should they swerve from the light, they are not to be indulged, but are to be corrected by admonition, and if obstinate, are to be severed from the fellowship of the church, that the body of believers of which Christ is the Head may be chaste in the works of righteousness.

Lancaster, Pa.

E. H. H.

PRIDE AND HUMILITY

O why should sinful man be proud,
While dust shall soon his form enshroud.
He is but mortal and must share
The lowly grave with beggars there.

Yea man of clay, too high his aim,
Too lofty his conceited claim.
Fast drifting onward day by day
On devious paths from God away.

With vanity inflates his mind
Unto celestial treasure, blind,
Not knowing that, to self deny
Will vouch to him true wealth on high.

Extremely wise then here to yield
To sovereign grace his sins to shield
And then discern 'tis blest to be
A child of true humility.

Lancaster, Pa.

S. C.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Prov. 16: 20.

THE TRUE SHEPHERD

The contrast between the true shepherd and the hireling, as exemplified by our Savior in John 10, is clear and forceful. The true shepherd is willing to lay down his life for his sheep, while the hireling fleeth when he seeth the wolf coming. The example typifies the Savior to be the True Shepherd and, "All we like sheep have gone astray" (Isa. 53: 6), and His purpose is to reunite those who are scattered abroad. If the simile is correct, that, as the natural sheep follow their master's voice and become one flock or fold, there is something manifestly wrong with many who profess to hear the voice of the True Shepherd at the present time.

Why so many divisions among those who profess to be followers of Christ, when He prayed for unity? John 17. Why strife and contention, when Christ brought peace? John 14: 27. Why hate and devour one another when Christ says, "Love one another?" John 13: 34. If all would practice what Christ set forth in His Sermon on the Mount, could there be any wasting or destruction? If peace and love shall be the effect of all accepting those precepts, can they take part in strife? The happiness of Christ's followers depends on their obedience to what He commands. "Why call me Lord, Lord, and do not the things which I say?" Luke 6: 46. The apostles were sent forth as sheep in the midst of wolves (Matt. 10: 16), and were told what they could expect. They were not commanded to arm themselves with deadly weapons, for by so doing they could not characterize the defenseless nature of the sheep and the dove. They heard their Master's voice and were obedient and faithful to their commission, even unto death. Obedience to their Master gave no assurance of freedom from bodily suffering; although there are examples where God did pro-

tect from bodily harm. The Prophet Daniel was faithful to his convictions and offered his petition to his God instead of to the King, and as a punishment for disobeying the edict of the King, which demanded that all petitions must be asked of the king for thirty days, the den of lions was his punishment, but God sent His angel to shut the lions' mouths so that he received no hurt.

The three Hebrew children, Shadrack, Meshach and A-bed-ne-go did not know whether God would protect them from the flames of the fiery furnace, or not, but they did know that they would not fall down and worship the image of gold that Nebuchadnezzar had set up, though the furnace was heated seven times more than it was wont to be heated, God so protected them that the smell of fire had not passed on them. Self-protection is the first law of nature, but God wants us to put our trust in Him. Thus saith the Lord, "Cursed be the man that trusteth in man, and maketh flesh his arm and whose heart departeth from the Lord; For he shall be like the heath in the desert and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17: 5, 6, 7, 8.

Some friends admit what Christ taught but are not willing to obey, giving evidence that they are as the heath in the desert, but on the other hand, where there is a willingness to hear and obey they become fruitful branches in the True Vine. Must it not be admitted

that there is a very strong sentiment to say PEACE, PEACE, when there is no peace? The devoted shepherd does not rest until he knows that his flock is safe, but the hireling fleeth when the wolf cometh, and the sheep are exposed to destruction; but a sheep will make an effort to escape and will not be satisfied until it hears the shepherd and is again in the fold. In appearance the hireling may be like the true shepherd but in the service rendered what a vast difference! The charge is, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 2, 3. The true minister is very solicitous about his flock. If peace is disturbed his labors do not cease till confidence is restored. The children of God all labor to that end, hence the Church of Christ can be kept without spot or wrinkle or any such thing. Eph. 5: 27. The spots are removed by labor to restore erring members.

Camp Hill, Pa.

J. I. M.

FLY CONDEMNATION

We feel condemned when we do wrong. This experience is a foreboding of judgment to come. The law of condemnation is at work in us, whether we are civilized or heathen. Penitents show the effects of this law, for they make amends for their wrongs. Impenitents make no amends; therefore they remain under condemnation. Spiritual condemnation brings supplication to God for pardon; or, as Paul defines it: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3: 24. The law does not justify, but leads us to seek mercy in Christ, who justifies us by

pleading His merits for us. Our works are too imperfect to merit justification. Our works point us to the need of a full change by grace, which the Savior teaches, when He says: "Ye must be born again." God's love to us is that Christ was sent into the world to save sinners. "This is the condemnation: That light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. The disease of sin was in the world before Christ came, or the Physician to heal us would not have been needed. The physician is not called before the sickness requires him. It is said, "we are justified by faith, and have peace with God through our Lord, Jesus Christ." Rom. 5: 1.

Believing that Christ died "for our offences," if we are willing to die to our sins ends our condemnation, and believing that He rose for our justification means that by Divine help we can live a new life, free from voluntary sin. It is written, "Faith without works is dead." To believe in divine pardon and not to do the works of obedience is ungrateful, for if a pardoned criminal would be ungrateful he could not expect further favors.

We read, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. The import of this is, if we are in Christ we have his love and by that love will try to do as He did. Paul argues, "they that are after the flesh do mind the things of the flesh." When people mind fleshly things they are without Christ, and are condemned sinners, regardless of any religious profession they may make.

We are admonished to "take earnest heed to the things which we have heard lest we should let them slip." Heb. 2: 1. Then we are told that if transgres-

sors of the law were punished, so will we be condemned under the Gospel for disobedience. Confidence is encouraged in the promise, "The Lord's hand is not shortened that it cannot save; neither is his ear dull that it cannot hear." Isaiah 59: 1. Paul gives the same encouragement, in saying, "Let us come boldly to the throne of grace."

Baltimore, Md.

S. D. M.

QUESTIONS AND ANSWERS

Q. What is sin?

A. God has established law to control the system of the material creation, whereby order is preserved. We are conscious of inward spiritual law, which is equally fixed; violation of this law is sin. It brings condemnation, which is eased only by repentance and amendment to be made before death closes the opportunity.

Q. Can we be happy?

A. Yes. To be reconciled to every state is happiness, as fully as it can here be attained. We can make our duties a pleasure. A good conscience is the fullest measure of happiness—it is the basis of hope—a foretaste of eternal rest.

Q. Must Christians be united?

A. In those who are in Christ the perfect social state is restored as it was in the beginning, with "the love of God shed abroad in our hearts." Since love unites, christians will unite. The confirmation of this fact is: "He should gather together in one the children of God that were scattered abroad; . . . there shall be one fold and one shepherd; . . . that they may be made perfect in one; . . . we, being many, are one body in Christ, and every one members one of another; . . . that there should be no schism in the body; . . . is Christ divided? . . . whereas there is among you envying, and strife, and divisions, are ye not carnal? . . . be per-

fectly joined together in the same mind and in the same judgment."

Q. Can we encourage unfaithful worship?

A. We read, "Beware of false prophets, . . . having a form of godliness, but denying the power thereof, from such turn away, . . . if any preach any other gospel unto you than that ye have received, let him be accursed, . . . if there come any unto you and bring not this doctrine receive him not into your house, nor bid him God speed."

Q. What is meant by this: "They are not of the world even as I am not of the world." John 17: 16.

A. A full reply would be many New Testament teachings. Some points are: Christ reproved all sin, so do His disciples by taking no part. He did not resent wrongs, but displayed love to His enemies. His true disciples are content with moderate bodily comforts; they condemn extravagance, being willing rather to help the poor with God's gifts than to waste them on their own lusts. Love unites them to agree, and the same spirit will cause them to love and do good to their enemies. They are modest, meek in spirit, lowly in walk. They take no part in worldly government, because the kingdom of the world is not ruled by peace.

PARAGRAPHS

How significant that as we pass along in life, the years as milestones recede in the distance, yet never the assurance of another day ahead; but the consciousness ever present that every day we live brings us nearer to the close of all our earthly activities, when time shall be no longer, and eternity ushered in; and ourselves accountable to Him who gave us life and being for the use we have made of our allotted time. Serious thought!

* * * *

The real and far-reaching uncertainties in life and the affairs thereof more

forcibly impress many minds when sudden death removes those in high stations. But death under all circumstances is a solemn and impressive reminder that we should perform our duties today, toward God, our fellow-man and ourselves; for in the grave whither we are going there is no more work to be done; and "Behold, I come quickly, and my reward is with me."

* * * *

When the silent tomb embraces and holds all that is mortal of near and dear ones, the thought that there is "no hereafter," as many contend, becomes instantly repulsive, even to those who most strongly profess to believe it. The untaught savages in the wilderness hope to meet their dear ones again upon the "Happy Hunting Grounds." How remarkable that men under the advantages of higher intelligence and civilization, and the benefits of gospel teaching, profess to believe that they may live as they list, without accountability, and deny the existence of satan, while they feel his fiery tortures within them.

* * * *

A certain writer defines rest as "the absolute adjustment of the inner man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the calm of an immovable faith; the repose of a heart set deep in God." All this can come only through death to the disturbing influence of self, which is the only door to life, peace and rest. "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." In the Saviour's life peace and rest were always there. They were not affected by lowering His reputation, for He had already made Himself of no reputation; neither by misfortune, for He had no fortune to lose. He was dumb before insult, and when He was reviled He reviled not again. When outwardly the tempest and tumult was greatest He

turned to His disciples and proclaimed to them, "Peace I leave with you. My peace I give unto you."

* * * *

When out in the silent night, my thoughts wandering over the affairs of life, a little daughter remarked: "Oh papa, look up, and see the stars! They look so far, far away! They are far away, aren't they? I think it must be beautiful where the angels are. I am going to always try to be good, so I can be there too when I die." What a tender appeal in the remarks of a little child, to those growing out of innocence into responsibility, that they may not harden their hearts to that "still small voice" which in God's goodness appeals to all, and ever manifests itself in His majesty and glory throughout the visible creation, and in His wondrous works reaching out into infinity beyond the comprehension of the human mind. By making the unhappy choice to gratify the selfish desires which God's goodness would lead us to deny, and by continually shutting out the gracious appeals, the heart becomes hardened and the mind darkened, so that finally man cannot see the hands of the living God in the accomplishment of all that is lovely, pure and good, and often he denies the existence of Him to whom he is indebted for every blessing and his very being. How truly, then, "The fool hath said in his heart, There is no God."

* * * *

As the funeral train of President Harding has just passed on its long journey, our hearts are touched with the sorrow that the nation feels in its loss of a kindly disposed executive, and our sympathy goes out to the bereaved. There are manifestations everywhere of high honor and esteem for service rendered to the nation and to mankind. Yet such service and its reward is temporal and transient, however promi-

nently it becomes a part of the history that may go on through the ages. It ever stands in contrast with the service rendered by the meek and lowly Savior, where there were no honors from men to reward the service which He alone did render for all. Instead of the honor that was befitting Him as "Lord of lords and King of kings," He was rejected and persecuted, and "we esteemed Him not." Finally there was the agony in Gethsemane and the suffering at Golgotha. His prayer was, "O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was." And He is ever glorified in His followers who are "not of the world, as I am not of the world," in accord with His fervent prayer, "all mine are thine and thine are mine; and I am glorified in them." Those who are unwilling to glorify Him in the present life by becoming "not of the world, as I am not of the world," shall yet have to confess Him when He shall "come in His glory, and all the holy angels with Him;" for "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." In this solemn declaration of Revelation the plea is for us to become kindred of heaven instead of remaining kindred of the earth; and to confess and glorify Him here to our joy and happiness, instead of having to confess Him with remorse in wailing when the day of grace is ended.

THE SABBATH

The first Biblical knowledge of a Sabbath, or day of rest, is found in Genesis 2: 2, 3. After a lapse of about 2,500 years Moses received the moral law of the Lord from Mount Sinai, embodied in what is known as the Ten Command-

ments, engraven upon tables of stone. The fourth of these contains the Sabbath precept: Exodus 20: 8, 11. It required total abstinence from labor; a rest for kindred, for those in a state of servitude and bondage. "That thine ox and thine ass may rest; and the son of thy handmaid, and the stranger may be refreshed." A complete rest. Kindling a fire, gathering sticks or going out of the camp to gather manna was prohibited. Proselytes were strictly enjoined to keep the Sabbath.

The defenders of the fourth commandment Sabbath claim an ante-Mosaic Sabbath, upon the ground of the working of the command, "Remember the Sabbath day to keep it holy," and from the fact that no manna fell on the seventh day, and none was to go out to gather it, which antedated the giving of the moral law from Mount Sinai, and from the text Heb. 4: 4. But the fact remains that there is nothing recorded that any one day was esteemed more holy than another during the Patriarchal age. That the Sabbath day was strictly enjoined under the dispensation of the law is very manifest. The law and the prophets unite in emphasizing the seventh day Sabbath, and the fourth commandment lays down the rule for the observance of it.

It is worthy of note that the discourses of Jesus were addressed to Jewish hearers under the law, as He Himself was, and that in His teaching he inculcated every moral duty contained in the law, elevating the moral precepts of the law to a higher plane and developing a more perfect dispensation of the Divine will than that under the Mosaic dispensation. Yet He did not inculcate or enjoin the Sabbath. This is noteworthy, since His precepts were designed as a rule of life for both the Jews and the Gentiles who should believe on Him.

In answer to the foregoing, it is claimed that the Ten Commandments

constitute the moral law, and are therefore of perpetual obligation; that Christ so recognized the law, and hence there was no need of a Sabbath command by Him. In support of this view Exodus 31: 16, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant; it is a sign between me and the children of Israel forever." Here the covenant import is plainly expressed, and the language limits it to the Jewish polity. We must always keep in mind the Hebraisms of the Bible language. The word forever, for instance, similar in import with perpetual, has different limits of meaning to be learned from the context. "He shall be your servant forever," meaning for his natural life. "It shall be a statute forever"—during the Jewish polity. Then again, under other circumstances, it is used to embrace all time and again to reach into eternity. In addition to Exodus 31: 16, Matt. 5: 17, 18, is cited in confirmation of the perpetuity of the Sabbath. We have noted that every moral precept of the law is incorporated in the Gospel; and in the Sermon on the Mount is found a perfect exegesis, and individual application to the heart, of every moral precept embraced in the law.

All mankind who are out of Christ are under the law as a covenant of works, and consequently are under condemnation. Christians are manifestly not under the law, but under grace, and in obedience to the Gospel, and in harmony with the moral element of the Ten Commandments, the summary of which is, to love God with all the heart, and one's neighbor as himself. When Christ and His Apostles referred to the law they invariably recognized those precepts that are spiritual and are of perpetual obligation. If the precept, "Remember the Sabbath day to keep it holy," is a spiritual or moral precept,

then it is of perpetual obligation, and must have passed into the Christian code.

All advocates of the Sabbath freely admit that Christians are not under the ceremonial law, as that was abrogated through the atonement made by Christ, but they insist on obedience to the Ten Commandments. That is why we make the argument to demonstrate that in our obedience to the Gospel we are in harmony with every moral precept of the law. "Love is the fulfilling of the law." We fail to find authority in the New Testament for the observance of the Sabbath as commanded in Exodus 20. The Savior did not command it, neither did His disciples. Before the atonement was made, and redemption was wrought, Christ and His disciples were under the law, as were all the Jews, and, therefore, all were under obligation to keep the Sabbath according to the fourth commandment. But after the crucifixion, resurrection and ascension of Christ, and the outpouring of the Holy Ghost, a new and spiritual dispensation was inaugurated.

The fact that Paul and Barnabas entered the Jewish synagogue and taught on the Sabbath proves nothing in way of recognition of the day as more sacred than other days, neither the fact that some Gentiles entreated the Apostles to preach in the synagogues succeeding Sabbaths. The Jews were in sufficient numbers to have a synagogue in most of the towns in which the Apostles preached, and the practice of reading the law in their synagogue every Sabbath afforded a favorable opportunity for the Apostles to preach the Gospel to those assembled. The practice of preaching in the synagogues on the Sabbath was simply an opportunity which every minister of Christ, if similarly situated, would avail himself of to-day.

It was not until Peter visited the centurion, Cornelius, that the Gospel began

to be preached to the Gentiles. The admission of the Gentiles into the Church raised a question which caused the Elders and Apostles to meet in Jerusalem to consider what concessions should be made to the Jewish converts, who yet held to portions of the law as binding upon Christians. Their conclusion was that the Gentile converts should be taught to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, which, if they did, "they would do well." The Gentiles had not been educated into the obedience of the law, and yet the conference at Jerusalem did not enjoin the Sabbath day upon the believing Gentiles.

Paul wrote fourteen epistles and most of them were written to congregations composed of Jews and Gentiles. In those epistles he instructed, counseled, warned and reproved the believers, according as circumstances required, for their enlightenment, increase in knowledge, safety and correction; but one sentence is found in all his epistles enjoining the Sabbath, or warning them against a violation of it. There is no revelation enjoining the first day of the week as a day more holy than other days. To the Christian every day is holy, therefore in a spiritual sense one day cannot be more holy than another.

The following texts are adduced as evidence of Apostolic recognition of the Lord's Day, or first day of the week: John 20: 19, 26; Acts 2: 1; Acts 20: 6, 7; 1 Cor. 16: 1, 2; Rev. 1: 10. Except these records we have nothing in support of Sunday during the Apostolic age. Encyclopaedias inform us that Justin, in his dialogue with Trypho, the Jew, defended the Gentile Christians for not keeping the Sabbath on the ground that the Sabbath began with Moses and was not observed by the Patriarchs.

The earliest appointment of Sunday services as supported by ancient authorities is fixed between 138 and 150 A. D.,

and the principal reason assigned for it was to show a reverence for the resurrection of Christ on that day. Tertullian, in the latter part of the second century, refers to the Lord's Day as regarded by Christians. In Chambers' Encyclopaedia we find the following: "By none of the Fathers, before the fourth century, is it (the first day of the week) identified with the Sabbath; nor is the duty of observing it grounded, by them, either in the fourth commandment or on the precept or example of Jesus or His apostles." From the best information we have, centuries of the Christian era passed away before the Sunday was legally observed as the Sabbath. History does not furnish us proof that it was at any time so observed previous to the Sabbathical edict of Constantine, A. D. 321. This was the first law, either ecclesiastical or civil, by which the Sabbathical observance of that day is known to have been ordained. Of the edict, the following is a translation: "Let all judges inhabitants of the cities, artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest by neglecting the opportunity they should lose the benefits which the divine bounty bestows on us."

In the year 538 abstinence from agricultural labor was recommended by the Council of Orleans, an ecclesiastical authority. About the ninth century the Emperor Leo repealed the exemption which was granted by the edict of Constantine to husbandmen, in consequence of which the Sunday was fully established by law as a Sabbath, after which the fourth commandment was employed by the clergy as a means of persuading to its observance. Testimony from Mos-

heim and others who were contemporary with him confirms the belief that the clergy in succeeding centuries urged the strict observance of the Sunday as the Sabbath, endeavoring to enforce it by the use of the fourth commandment.

In the 16th century some of the Reformers took issue with the Sabbath doctrine. Luther is quoted as follows: "The Ten Commandments do not apply to us Gentiles and Christians, but only to the Jews;" Melancthon, "The observance of the Lord's Day, Sunday, is founded not on any command of God, but on the authority of the Church." It is probable that the primitive Christians did meet on the first day of the week for spiritual improvement in honor of Christ's resurrection, and that the practice became general and continued so.

Those also who professed to be followers of Christ, but who were worldly-minded, and who constituted the worldly or popular church, also continued the practice of observing the first day of the week, and these being recognized by the Roman Emperor as the Church of Christ were favored by the laws of the Empire, and the institution of the Sunday was incorporated in the Roman law. Thus the primitive practice was incorporated in the Roman law, and was later emphasized by the clergy and a sanctity attached to the day not originally contemplated, and thus it has come down to this generation.

Our attitude and belief in the matter, as supported by the Scriptures, as we understand them, may be stated thus: The rest of God from the creation on the seventh day, as well as the rest in the fourth commandment of the law, may be a figure or symbol of the rest of the soul in Christ from all actual sin, and from all works of the law (as a ground of salvation), as well as of the eternal rest in heaven. The Sunday, or first day of the week, is not commanded by either Christ

or His Apostles, and is, therefore, not more holy than any other day of the week. A transfer of the seventh day to the first day is not authorized in the New Testament. To the believer every day is spiritually holy. He feels no more liberty to engage in unprofitable reading, light-minded conversation or to indulge any sinful propensity on a week day than he does on Sunday. All Christians regard the Sunday, for the following reasons: It is enjoined by civil law; it is a duty to obey the magistracy for conscience sake.

The Sunday observance is promotive of order, and order is conducive to morality, and it affords opportunity for public meetings, for the preaching and hearing of the Gospel, for Christian associations having in view mutual improvement in spiritual growth to the glory of God, and the saving of the soul. It also affords needed rest for man and beast.

Chambersburg, Pa.

J. S. L.

MARTHA AND MARY

In the village of Bethany, several miles from Jerusalem, lived a family of two sisters and one brother whom the Savior loved. Their names were Martha, Mary and Lazarus. They believed Jesus to be the promised Messiah. In His travels, we read that Martha received Jesus into her house and was very solicitous in caring for Him. Her sister Mary sat at His feet listening to His gracious words. Martha asked the Savior to speak to her that she should help in serving. He kindly reproved Martha for being "careful and troubled about many things," and commended Mary for having "chosen that good part which shall not be taken away from her."

After the miracle of raising their brother Lazarus from the dead the family made Him a supper, at which Mary, with a pound of very costly ointment,

"anointed the feet of Jesus and wiped His feet with her hair: and the house was filled with the odor of the ointment." When she was reproved by some for being wasteful, Jesus said, "Let her alone: against the day of my burying hath she done this."

O, that we always might choose the good part, and not be too much concerned about the things of this life! When Lazarus was sick his sisters sent a message to the Savior, saying: "Behold, he whom thou lovest is sick." He delayed His coming until he had died, saying: "This sickness is not unto death, but for the glory of God." Our sorrows often are to bring glory to God, by detaching our affections from things here. These sisters looked to the Savior for help, as we should do, and we often are helped in unseen ways. Jesus wept with the sorrowing sisters—His sympathy is with us in our sorrows. Jesus went with the mourners to the grave of Lazarus and prayed saying, "Father, I thank thee that thou hast heard me." Lazarus came forth bound by his grave clothes, which Jesus said they should loose and let him go. So we when we come, from being dead in trespasses and sins, unto the spiritual life, must be willing to lay aside the sins that bound us. Then we should use great care that we choose the right path. With a submissive will we should take the New Testament as our guide, and try to enter in by the door into the Sheepfold, and not try to climb up some other way. St. John 10. Jesus says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." The pasture is the word to comfort and guide us, on which the soul feasts, with its many consoling and quickening promises. The promise is, "My grace is sufficient for thee." What a blessing that our heavenly Father knows what is best for us! When our

prayers seem not to be heard, or answered as we wish, we should not "cast away confidence," but trust and believe the word that "His ears are open to our prayers." We know not what is best for us, but God knows what blessings or sorrows serve us best. God does not answer after our way, who "know but in part."

Hagerstown, Md.

C. C. S.

WHAT IS YOUR LIFE?

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4: 14.

What is this mortal life;
A fleeting passing breath,
A few short years, and then
Transition we call death.

We plan, we strive, we toil,
Hope cheers each passing day;
For labor gives a sweet reward,
And time glides fast away.

Our years—how swift they fly!
How short life's little day!
'Tis even as a vapor here
Then vanisheth away.

Waynesboro, Pa.

A. S. F.

THE STORY OF JOSEPH

You will remember my telling you how Moses led the children of Israel out of Egypt and you wonder why they left the land of their fathers and went into Egypt where they were so cruelly treated.

The Patriarch Jacob had twelve sons, ten older and one younger than Joseph whose life-story I am now telling you. Jacob loved Joseph more than the others because he was the son of his old age. He made him a coat of many colors, as the Bible tells us. Probably it was a coat made of stripes of differently colored cloth, such as the Roman youths wore as a mark of distinction. This partiality caused jealousy and his brothers did not treat him kindly.

He had dreams and told them to his brothers. He dreamed they were in the field binding sheaves and his brothers' sheaves bowed down to his sheaf. At another time he dreamed the sun, moon and eleven stars bowed down to him. It is not surprising that these dreams increased their envy.

When Joseph was seventeen years of age his father sent him to see his brothers who were herding their flocks a long ways from home. When they saw him they said, "behold this dreamer cometh," and they planned to destroy him. One brother Reuben begged the others not to kill Joseph but to put him into a pit, thinking he would take him out later and send him home. While Reuben was away they stripped him of his coat and sold him for twenty pieces of silver to a band of Ishmaelites who passed by. These Ishmaelites took Joseph to Egypt and sold him as a slave to Potiphar, an officer of Pharaoh.

His heartless brothers killed a kid and dipped Joseph's coat in its blood and showed it to their father. He thought a wild beast must have killed his favorite son. He wept and refused to be comforted. The brothers no doubt thought they had punished Joseph, but the Lord overruled and blessed the Egyptian's house for Joseph's sake. He who was sold for a slave was made overseer by his master.

He had many trials however for he was unjustly accused by Potiphar's wife and cast into prison. He was kindly treated by the keeper of the prison and was given charge of all the prisoners. He had wisdom to interpret dreams for some of them, and his words came true.

Pharaoh had a dream which troubled him and his wise men were asked to tell what it meant but they could not. He dreamed he saw seven fat cattle and seven lean ill favored ones. The lean ones ate the fat ones and were yet lean.

He also dreamed he saw seven ears of full corn and seven blasted ears, which ate the seven full ears. One of the king's servants remembered Joseph and told Pharaoh of him. He sent for him to interpret his dream. Joseph told Pharaoh the two dreams were one. The seven fat cattle and full ears meant seven years of plenty, and the seven lean cattle and seven blasted ears of corn, meant seven years of famine. He told Pharaoh to have men appointed to gather all the food possible during the seven years of plenty. Pharaoh was pleased and set Joseph next to the king over all the land of Egypt. Joseph was then thirty years of age. In the seven years of plenty everything grew in abundance and there was so much corn stored that they could not number it anymore. When the famine came and the people cried for bread they were sent to Joseph.

People came from many countries and Jacob sent his ten sons to Egypt to get corn. He kept Benjamin, the youngest, at home. His brothers never knew what had become of Joseph and they did not know him when they came for corn. They bowed down before him with their faces to the ground, as he had seen them do in his dreams. Joseph knew them and spake roughly to them saying that they had come to spy out the land. But they told him they were twelve brothers, all one man's sons: the youngest was home with their father and "one is not." He said they should leave one of their number there and go home and bring their youngest brother and he would then believe them. Joseph knew them but pretended not to understand them when they said to one another we are guilty, for we would not listen to our brother when he plead for mercy. Reuben said, "Did I not tell you not to do this sin?"

Joseph spoke harshly to try them, but he turned away his head and wept when

he heard them speak. He had Simeon, the one brother, bound and sent the other brothers home. When they reached home each one found his money in his sack. They were afraid and told their father what the Lord of Egypt had said. Their father refused to let Benjamin go with them, saying, "Joseph is dead and if anything befalls Benjamin ye shall bring down my gray hairs with sorrow to the grave."

But again they needed corn badly and they told their father they could not go without Benjamin. Jacob asked them why they had told the Governor of Egypt that they had another brother. They said they were asked if they had another brother and if their father were yet alive. So they went again for corn taking Benjamin with them, and the money that had been put in their sacks; also gifts for Joseph. This time when Joseph saw them he ordered his servants to make ready a feast that these Hebrews should dine with him. They were afraid and when Joseph came they bowed down before him and gave him their father's presents. When Joseph saw Benjamin he went into his own room to weep, fearing they might see him. He ordered them to be seated at the table according to their age, and gave Benjamin more than the others to see if they treated Benjamin as they had earlier treated him.

When they left for home he ordered their money again to be put into their sacks and his own silver cup to be put into Benjamin's sack. He soon sent his servants after them to ask who had taken his cup. They all denied taking it and said, with whomever it is found, let him die and we will be your bondmen. But Joseph said the one who had the cup should remain and be his servant and the others would be blameless. When their sacks were opened, it was found in Benjamin's sack. Joseph pre-

tended to be very angry and said he would keep Benjamin and the rest could go home.

Judah plead for Benjamin to be allowed to go home lest his father die of grief, and he offered to stay in Benjamin's place. Joseph was touched and sent his servants out of his presence, and made himself known to his brothers. He told them he had forgiven them for their cruelty and that God had designed him to be brought into Egypt to save the lives of the people. He asked them to bring their father and all their families to Egypt, for there would be five years more of famine. He sent wagons to bring them and went in his chariot to meet his father.

Pharaoh showed them great kindness and said they should dwell in the best of the land. Pharaoh asked Jacob his age. He replied, "The days of the years of my pilgrimage are one hundred and thirty years. Few and evil have been the days of the years of my life and I have not attained unto the days of the years of the life of my fathers."

When Jacob with his children and their families went to Egypt they numbered about seventy. Jacob died in that country, and Joseph and all his brothers were buried there. Their descendants became a numerous people. In time another king arose who did not know Joseph. This was the king who treated the Hebrews so cruelly and appointed hard taskmasters over them. They were in Egypt about four hundred years and until Moses led them out they had increased to six hundred thousand men, besides women and children.

The Lord overruled when Joseph was sold and taken into Egypt. He used him as an instrument in His hand to save two nations from ruin, and to preserve the family from whom the Messiah was to come.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little children.

Perhaps you would like to hear a short story about St. Peter. He was one of the twelve men whom our Savior selected or called to be with Him while He walked here on earth. We can almost imagine we see Peter, a swarthy, unkempt, rugged type of fearless fisherman.

The first account we have of Peter is when "Jesus was walking by the sea of Galilee and saw Peter and his brother Andrew casting a net into the sea: for they were fishers." Jesus said to them, "Follow me, and I will make you fishers of men," and they left their nets and followed Him.

How much Peter had heard or knew of Jesus before this we do not know, but we think he must have believed Him to be the Christ, or at least a wonderful person, or he could not have given up all his means of a livelihood so suddenly and with such confidence and resolution to become a follower of Jesus.

Peter was with Jesus when He spoke that wonderful sermon on the Mount, and he seemed to have a more full vision of the real Christ. He walked closely with Him and no doubt watched all His words and actions, and seemed to understand his Master better than the others did.

We read of Peter in company with the other disciples in a ship tossed with waves, and Jesus appeared walking on the water. They were all afraid but Jesus told them, "It is I, be not afraid." Peter was usually first to speak and said, "Lord if it be Thou, bid me come unto Thee on the water," and He said, "Come," Peter obeyed, and began to walk on the water, but when he saw the wind was blowing he was afraid, and began to sink and said, "Lord, save me." Jesus stretched forth His hand and

caught him saying, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased, and those in the ship said, "Of a truth Thou art the Son of God."

After Peter had seen some of the miracles, and heard the parables that Jesus spoke, he asked Him to explain them, which Jesus did. Then as if to test His disciples Jesus asked them, "But whom say ye that I am?" Again Peter was first to say, "Thou art the Christ the son of the living God." Here Jesus pronounced a blessing upon him, and said this knowledge was revealed to him by God in heaven, that this confession of His being the Christ, would be the rock upon which He would build His church on earth, and would become the foundation or hope of all who would love and obey Jesus until the end of time.

While we admire the zeal and courage of Peter, we see that in his denial of Jesus and what follows, that the hard experience he was called upon to witness and undergo was really the best school to teach him some very important and useful lessons. It gives us a comfort in this that Jesus understands, and can and will forgive us when we see we have done a wrong, and confess it like Peter did.

Peter was among the first to go to the sepulcher to find the body of his Master. After Jesus had arisen from the dead, and appeared and talked with the disciples, then He addressed these wonderful words to Peter, "Lovest thou me more than these?" repeating it three times, each time Jesus said, "Feed my sheep."

Peter became a world wide example of courage and devotion. We see that he was human as we are, and yet he was a most faithful shepherd to the lambs or followers of Jesus and at last was a martyr to the cause of Christ.

My dear little readers, we sometimes think of Jesus as a great King, far away from us, but this is not the case. He knows and loves us all, He can read our hearts and knows if we desire to love and serve Him. He may call us just as He did Peter, however lowly our station in life may be, and He can teach us to become willing to lose much in this world and look for something far greater and of more value in heaven above.

Waynesboro, Pa.

A. S. F.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Prov. 20: 5.