

# GOOD TIDINGS

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## EDITORIAL

The public press has recently announced that the United States Government would engrave the white stones now marking the resting places of one thousand six hundred and eighty-two unknown American soldiers, who died in France, with the following inscription: "Here rests in honored glory an American soldier known but to God."

This inscription is fitting for those who have sacrificed their lives in the great world war and who now lie in graves so far from home and loved ones. Of their personal identification more could not be said than they are "known but to God."

In view of this fact, that what is unknown to the world is known to God, we are impressed with the immeasurable knowledge of God, and with this most significant fact of all, that the destiny of each of these dear souls individually is "known but to God," and not only of these but the future state of every soul who has passed to the Great Beyond since the beginning of time.

Not only our destiny, but by the all-penetrating vision of God, every act of our lives is known, for He never slumbers nor sleeps; not even a sparrow will fall to the ground without His notice;

even the very hairs of our heads are numbered. When we recognize that His all-seeing eye is ever upon all His creatures and when we consider His majesty, power and dominion which is from everlasting to everlasting, we realize that His greatness cannot be comprehended by the finite mind. With awe and reverence we are led to exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."

The opportunity is offered, the privilege is given to all mankind to come to this great God, who will at the end of life's journey render to each one his merited reward. Every soul is precious in His sight. In His tender care He will not forsake those who love and obey Him.

In His profound concern for the salvation of mankind, He sent His Son Jesus into the world to suffer and die and then to be resurrected from the dead. His life and teaching, His death and resurrection are fraught with deep meaning; all were necessary to open and complete the way to true happiness intended for every soul that is born into this world.

All who comply with the instructions of our Savior, experience the effect of obedience to His self-denying doctrines and are willing to follow where He leads, have the promise expressed in the beautiful words of the Psalmist: "He maketh me to lie down in green pastures: He leadeth me beside still waters: \* \* \* Yea though I walk through the valley of the shadow of death I will fear no evil. \* \* \* Surely goodness and mercy shall follow me all the days of my life."

Dear Reader, may we become wise unto the salvation that leads to endless glory. Its fullness is "known but to God."

### THE BEAUTIES IN NATURE

We cannot help but love the stars as they seem to look upon us like twinkling jewels from their lofty perch. The sun in his majesty rises to rule the day, eclipsing all other lights, and retires for a while to give active nature rest; and the marvelous light and heat never lessen, showing the almighty power and exhaustless supply of what remains mystery to us. The beautiful sunset is an emblem of the close of the Christian's life retiring from all care and conflict.

The moon follows the sun in shedding its gentle rays like a fair face that sometimes is veiled and then throws back its cover to show its full beauty, and to break the gloom of night.

After nature is shorn of her green garb by the frost of Winter, then Spring brings out the bloom of the beautiful flowers to cheer us with the skill of the Great Architect, picturing to us how lovely may be the state of the eternal world prepared for the inheritance of the redeemed! Among the first flowers comes the modest Crocus, low to the ground, a pattern of humility for us. It is soon surrounded by a host of beautiful flowers of every hue and shape to cheer us in the new Spring-Life, like as childhood begins its career joyfully. Even Solomon in all his glory was not arrayed like the lilies of the field. The frailty of our lives is portrayed in the perishable nature of the flowers.

Amidst these passing evidences of uncertainty we should be reminded of our passing out of the bodily state into eternity. In the sunrise and sunset the busy interval between them should teach us the activity intended in the short interval allowed us in life for our many duties and responsibilities, with our trials and sorrows, intermixed with joys to keep us alive to the hope to be realized at last, when life is rightly spent.

We see beauty in the running water refreshing nature along its course, finding its way to the ocean-bed to be returned in the clouds to feed hungry vegetation in its spread by the vapory clouds.

But while we view the many beauties in the material world we see greater beauty in the innocent little child whose tender feet have never trod the path of sin; of which Jesus says: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." We should then conform to the passive example of little children that we may be fitted for the heavenly state prepared for those for whom Christ died. We should keep in the good "old paths," and as a child is guided by a faithful parent so we should follow the guidance of the heavenly Father, and should remember that the true child-life is pleasing to the Father of us all, who loves purity and obedience to His gracious will.

Hagerstown, Md.

C. C. S.

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### APRIL

I come the harbinger of spring,  
I come with voice that's cheery;  
I bring with me the birds that sing  
To make this earth less dreary.

In budding trees and grassy sward  
I show a verdure new,  
The rootlets neath the ground are stirred  
And wake from slumber too.

I softly come with gentle tread  
To wake the sleeping flowers,  
Who slumbering in their lowly bed  
Are roused by April showers.

The children love my coming too,  
They love my sunny skies,  
They seek and find each blossom new  
With fond and glad surprise.

All nature smiles at my advance,  
She sings her sweetest measure;  
I play with her where sunbeams dance  
And bring her greatest pleasure.

Waynesboro, Pa.

A. S. F.

### THE NEW LIFE

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land. Song of Sol. 2: 11, 12.

Natural winter brings desolation, coldness and barrenness to the earth; a state which if continued would terminate in the death of every living thing. No life giving fruit is produced from the earth while in the grip of winter; no sowing, no reaping; only waiting until it is past. We all rejoice when spring appears, when the dreary days are past and the cold rain is over and gone and the flowers appear on the earth and the time of the singing of birds is come. How quickly the cold earth responds to the sunshine and warm spring rains by sending forth the green blades of grass and the beautiful spring flowers.

The first approach of spiritual winter occurred when our first parents transgressed; when, it is said, the day became cool. From the time of Adam's transgression until the coming of Christ it could not be said "Lo, the winter is past." Mankind having lost fellowship and communion with God, and being estranged from Him, the holy men of old could only look forward in faith and hope to the time when the promised Redeemer should appear on the earth. Christ made known the way by which, through faith, man could be restored to the original condition of communion with God enjoyed by our first parents in the Garden of Eden. The time had now come when it could be said in truth—"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land."

Children, as they come into the world, are innocent of all sin and guilt. Through the merits of Christ's atonement they are free from the judgment

visited upon mankind through Adam's transgression. However, as years advance, the forbidden fruit appears to them in a goodly form. Slowly and subtly the spirit of the world is opened to their understanding and they become sensible of the opportunities for advancement, which are so alluring to the youthful mind. There is a longing for recognition from their associates, and the desire to excel in their own special lines develops early in life. But the inward monitor, that "good spirit of the Lord," follows them and warns against the enticements of the evil one. Having inherited a fallen nature, the young follow the example of our first parents, and consent to sin; the day becomes cool, that lovely state of innocence is changed to guilt and they are launched into spiritual winter. In this condition they cannot bear the lovely fruits of the Gospel; nor could those do so who lived during the long winter from Adam to Christ. During that period, war, divorce, eye for eye, tooth for tooth, and life for life was countenanced on account of their hardness of heart. Our Savior said, "From the beginning it was not so." It is clear that all war, hatred, self-love, pride, jealousies, etc., are fruits of the spiritual winter. All who disobey God yield carnal fruits, and to be carnally minded is death. Since we have all disobeyed God, all have become carnal and all must be delivered from this carnal, cold state by the means of grace offered through the blessed Son of God.

When Christ appeared on the earth, then were fulfilled the prophecies of the holy men of old, who ever held before their people the promise of a Redeemer. This Redeemer restores the lost life to all souls who accept Him by faith. Through Him they receive a spirit which enables them to live to the honor of their Creator. Accepting Christ effects a change; brings new desires, new inclina-

tions. The winter is past to the redeemed, to those who bid adieu to the carnal life and accept the new life represented in our text by the beautiful springtime, when the flowers appear on the earth with their beauty and fragrance and the time of the singing of the birds is come. The resurrection of all vegetation from its dormant state to newness of life beautifully represents the time when the hardened heart becomes softened and the refreshing from the presence of the Lord appears. Spiritual rejoicing follows and from the heart will spring sweet melodies singing praises to God. It is often said there is as much pleasure in the anticipation of a joyous event as the realization of it. The godly men of old apparently rejoiced in the prospect of the coming of Christ to redeem their souls with about the same degree of comfort as the godly today rejoice in that He has come. The singing of birds lend cheer and the flowers display beauty to all observers; so the child of God desires to glorify his Maker by showing forth a meek and quiet spirit, a humble mind and cheerful countenance; it is his desire, by God's help, to be reconciled to every dispensation that Providence permits to come upon him and to patiently submit to insult and wrong as taught by the Master.

What is more beautiful and inspiring than to witness growth in grace and in the virtues of the beautiful Christ life in one who has experienced the change of heart typified in the text. It is a witness to the world that the grace of God is still striving with troubled souls, and should be an incentive to the redeemed to consecrate their best efforts to the service of the Lord and ever be watchful and prayerful that they may be preserved in true unity and fellowship of the spirit, that the Messiah shall not have come in vain.

Lancaster, Pa.

J. L. K.

## THE RESURRECTION

I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. John 11: 25, 26.

When Jesus uttered the words of the text He portrayed the great plan of salvation, and its ultimate result, eternal life for the soul. His resurrection was the crowning act of the great plan, for the Apostle said: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18.

The followers of Jesus lamented His fate, and no doubt were disappointed that He did not exercise His power to frustrate the purpose of His persecutors, which resulted in His death. They seemed to forget His words: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled?" He surrendered His power and humbled Himself to the death of the cross.

He also told them that "The Kingdom of God cometh not with observation \* \* \* for the Kingdom of God is within you." Luke 17: 20, 21. But they were not yet converted, for the "Holy Ghost was not yet given," so they considered His sayings from a natural viewpoint. The awful tragedy of His death, on the cursed tree of the cross, filled them with sorrow, for their hope that His Kingdom would be established was now blasted. Their bright prospects were buried with Him. The darkness that settled upon the face of nature when "He gave up the Ghost" had entered their hearts, for the light which He had shed abroad seemed to them to be extinguished in His death. They were discouraged and disconsolate. They seemed to have forgotten His promise that the third day He

would rise again. He said, "Destroy this temple and in three days I will raise it up." John 2: 19.

"As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." They witnessed the wonderful power of God. "There was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning and His raiment white as snow: And for fear of Him the keepers did shake, and became as dead men." Matt. 28: 2, 3, 4. They thought they had safely secured the sepulcher, but here was a demonstration of the futility of the power of man, when arrayed against the power of God.

When they entered the sepulcher, these devoted women saw a young man sitting on the right side clothed in a long white garment; and they were affrighted. And He said unto them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here." Mark 16: 5, 6. "And they departed quickly from the sepulcher with fear and great joy; and did run to bring His disciples word." Matt. 28: 8. Now their sorrow was turned to joy. Their dear Lord had risen from the dead, and had gained the victory over death and Hell. Now He had demonstrated that "I am the resurrection and the life." By nature we are all dead in trespasses and sin and we would have remained so forever had not Jesus died and rose again. He atoned for our sins and thus satisfied the righteousness of God.

The Angel's exclamation, "*He is risen!*" should thrill every heart with joy, for it was the consummation of God's love to man, in giving to the world His beloved Son to save us from our sins. "He that believeth in Me"—we

must believe, we must by repentance and humiliation die to sin, then He will resurrect us from "dead works to serve the living God." We shall then live the spiritual life. He will clothe us with the "garment of salvation, with the robe of His righteousness."

If we do not believe we cannot come under the "power of His resurrection" and we cannot comprehend its spiritual meaning. When the Savior said to Nicodemus, "Ye must be born again," he could not comprehend it. The Savior referred him to the wind, no doubt to impress him that the new birth is wrought through a mysterious operation by the power of God. Many in our day are like Nicodemus; they cannot solve the mystery of the resurrection by carnal wisdom, so they reject it and seek other means of salvation.

Jesus, when on earth, performed many miracles and perhaps the greatest of these was the restoring of life to the dead, notably in the case of Lazarus and also in *His* own resurrection. He said, "I have power to lay it (my life) down, and I have power to take it again." John 10: 18. The wise men of the world cannot explain such miracles by scientific laws, so some of them reject the miracles as fables. They lack faith, and those miracles can only be accepted by faith in the power of God, for "with God all things are possible." There are mysteries all around us in nature's operations, but we become so accustomed to them, by daily contact, that we are often not impressed.

The visible creation of God furnishes types and figures of the resurrection. At this season of the year we behold dormant nature springing forth into life. The apparent dead trees, shrubs and plants are reanimated, and will soon be clothed in luxuriant foliage and blossoms, beautiful for the eye to behold.

This is accomplished by the energy of life—but life is a mystery!

When the apostle Paul taught the doctrine of the resurrection, some "mocked and said there is no resurrection." Hymenaeus and Philetus said, "The resurrection is past already." 2 Tim. 2: 18. The philosophers of Athens called Paul a babbler, when he preached unto them Jesus and the resurrection. Acts 17: 18. The Corinthians no doubt were disputing about it when Paul said, "Some man will say, How are the dead raised up? And with what body do they come?" He answered by referring them to a common occurrence in nature. "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance be of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed his own body." 1 Cor. 15: 35, 36, 37, 38. In other words He might have said that this familiar operation of nature is just as much a mystery as the resurrection.

We behold the despised caterpillar crawling upon the earth, when its days are fulfilled, spins itself in a cocoon and finally emerges from this chrysalis state a beautiful butterfly, flitting about from flower to flower, apparently rejoicing in its new life—its mysterious change. Is not this a type of the resurrection and also a mystery?

When a selfish, proud and envious, or self-righteous sinner yields to the grace of God, repents and believes in Jesus, this is truly a mysterious change. This is a resurrection! A heart that was cold and barren is now bearing the peaceable fruits of righteousness. "Love, joy, peace, long-suffering, gentleness, meekness, patience, faith," have supplanted the carnal life. But nothing short of such a resurrection will avail.

Through transgression there has been a spiritual death, so there must be a new birth, and resurrection from this dead state. Jesus came to delegate this power to all them that believe. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 5, 6. If we are among this blessed number, then the words of Jesus will apply unto us, "Whosoever liveth and believeth in Me shall never die."

Lancaster, Pa.

E. H. W.

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### EFFECT OF CHRIST'S DEATH

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. John 11: 49-52.

The prophets were endued with wisdom that they might prophesy in the name of the Lord, although they were not in full possession of the Holy Spirit. They were ministers of God to make known His will to men although they themselves did not always fully comprehend the meaning of their own expressions. Thus the high priest spake, not of himself; but evidently it was his understanding that if Jesus were removed, His doctrine would cease to spread, and the nation, which would be endangered if many of the Jews should follow Christ, would be saved. It was not revealed to them that Jesus would die for all nations, that the lost love and image would be restored, and that man would again be brought into favor with God, through which circumstances the promise given by God to our first parents was fulfilled.

Neither was it revealed to them that those who accepted the offers of grace, regardless of their nationality, or situation in life, or the gifts or talents which they might possess, would be united into one body.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world." Titus 2: 11, 12. It teaches us how weak we are, how much we are in need of the help of the Lord, and how we can help one another when gathered together into one group or body, each member of which recognizes Jesus Christ as the head. By the power of this grace each individual member of the body will be prompted to strive for the welfare of that body, the church, and endeavor to maintain its position spiritually as in the days of the apostles. When each individual in the church does his duty as Christ directs in Matthew 18, the church is safeguarded against the wiles of the evil one and God is glorified. When the power of the Spirit governs within its walls, a most striking and impressive example for good to the world is reflected by the church.

The grace of God, or His Holy Spirit having appeared to men in all conditions and stations in life has brought together in the church persons of varied dispositions and temperaments. They can stand together in unity and remain in peaceful fellowship only after a decided change has taken place in each heart, and such change cannot be wrought except by divine power. The members of His church therefore are well fitted to dwell together in one body, notwithstanding their different temperaments, of which Paul makes mention in Romans 14: 2, 9. They become of one heart and soul, and receive power to be so tempered that they can bear with one an-

other's failings, and help one another in their weaknesses. They will not justify themselves when they come short, but in humility will endeavor to show forth the praises of Him who hath called them out of darkness into His marvelous light. 1 Peter 2: 9.

These facts preclude the possibility of the children of God remaining in different organizations, for they might be found anywhere when they are called, but when they have been wrought upon by the grace of God, they heed the call and become united in heart and soul. Acts 4: 32. While they need not leave their occupation if it be honorable, their intimate relations and associations will spontaneously be severed, if such associations hinder them in obeying the teachings of Christ. They cannot go along with the world in its pastimes and amusements. As the desires of the followers of Christ and of the world are different a separation will result. The principles and life of the true follower of Christ are as much of a reproof and stumbling block to those unfaithful, as the worldly, carnal life is a hindrance to those who love the Lord, and desire to glorify His name.

Landisville, Pa.

C. S. N.

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### JESUS CHRIST THE GREAT SHEPHERD

An illustration of the relation between Christ and His followers by the parable of the shepherd and the sheep, as recorded in John 10: 27, 28.

The parable is one of the many beautiful figures by which Christ represents the relations between Him and His church. The figure of the vine and its branches, and the relation of one to the other, and the human body with its members dependent upon the head for intelligence and direction, express the idea of dependencies and submission.

It is scarcely possible for us to fully realize and appreciate our relation, as saved, to Christ the head over all things to the church which is His body. Solomon, in the figure of a bridegroom and bride, used this beautiful language as expressive of the graces and virtues of the bride of Christ, "Thou art all fair, my love; there is no spot in thee." The spotlessness in the figurative bride, in the antitype (the church) is to be found alone in Christ, whose righteousness is the spotless robe. The changed relation from the legal to the spiritual dispensation is figuratively presented in Solomon's song, 2: 11, 14, "For lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away."

The winter may represent the legal dispensation, which held mankind under judgment and condemnation. The ceremonies under it had but the shadow of the good things to come. They did not remove the disability sin had imposed and therefore mankind could not produce the peaceable fruits of love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. Under that dispensation it was eye for eye; the confused noise of the warrior and the garments rolled in blood were in evidence. But when Christ came and gave power to those who received Him to overcome the disability sin had imposed, through the restoration of the kingdom of heaven, the seat of which kingdom is the heart of believers, where Christ is enthroned in spirit, and war and violence cease, so far as Christ is enthroned in the hearts of His redeemed people, by which the figurative winter

ends and the springtime of the soul appears.

To revert to our text, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." In this beautiful and inspiring language Christ presents Himself as the shepherd and His people as the sheep. The comparison is enlightening and instructive. He was promised by the prophet as a shepherd who feeds His flock, and fathers the lambs in His bosom. "They hear my voice and they follow me." This language implies a very important relation, that of recognizing the voice and of obeying it. "And I know them and they follow me." Here is evidence that Christ as the Shepherd knows all His sheep. He knows them because they hear His voice and follow Him. There are those who claim to be His sheep, but to whom He will say, "I never knew you." Matt. 7: 22, 23. This fact makes this text very important. They follow Him because they love Him. They are prompted by love to obey Him. The natural shepherd goes before the sheep; they know his voice and follow him, but they know not the voice of a stranger, and will not follow a strange voice. The reason why the shepherd goes before the sheep is obvious, as by that means they are kept together, whereas if he would drive them they would get apart and be in danger of being scattered. So it is in the effort to keep the church in unity by human laws. The name of Shepherd is used by the apostles Paul and Peter. The former calls Christ "that great Shepherd of all the sheep." The latter the Shepherd and Bishop of all believers. We will quote the language of Peter, "For ye were as sheep going astray; but are now returned unto the

Shepherd and Bishop of your souls, and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

"And I give unto them eternal life," His testimony is, "I am come that they might have life." All mankind had strayed from the heavenly fold. "All we, like sheep, have gone astray; we have turned every one to his own way." Individually and collectively we are the lost sheep. Christ, the heavenly Shepherd, left the ninety and nine and sought and found the lost sheep. Dark was the night He entered into, deep the waters He passed through and high the mountains He climbed to find the sheep that was lost, but He triumphed and won an eternal victory in the redemption of man, by opening a new and living way through the blood of the everlasting covenant.

"And I give unto them eternal life." "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." This life is the one thing needful; other things may be desirable, but not indispensable, but this is the one thing we cannot afford to be without. The price is to forsake sin, in contrition of spirit, and to give up all that is at variance with love to God and the loving of our neighbor as ourselves. Eternal life is the indwelling of the spirit of Christ, and the consequent love of God shed abroad in the heart. Its effect is the filling of the void in the heart, caused by sin, an end of the unrest that is prevalent in the world, a using of the world as not abusing it, a cessation of intemperance and a real spiritual brotherhood.

"And they shall never perish, neither shall any man pluck them out of my hand." This testimony is evidence of the security and safety of those who

follow the Shepherd whithersoever He leadeth them. They are under His special care. No created being can snatch them out of His hand. He is with them by day and by night. "Lo, I am with you alway, even unto the end of the world." They may be weak and have many trials and temptations, but they have the sure promise of the Shepherd's unremitting care. This fact should be a powerful incentive to faithfulness. The text is not to be understood that there is not a possibility of falling from a saved state. To maintain a saved state is to strive against all evil and separate from it. To continue in the enjoyment of a well-grounded hope is to hear the Shepherd's voice and to follow Him. We cannot maintain a saved state when we endeavor to serve God and Mammon at the same time. When we stray from the fold we lose the Shepherd's protection, and cease to be of His sheep, and not being fed on the green pastures of the Gospel we famish and die spiritually.

In the type or figure of the sheep we observe certain characteristics. Among these are the following: Defenselessness. The sheep are physically incapable of defense, having no claws or tusks for self protection. They subsist on herbage; their safety is in flight. They form a community, as the figurative language of Christ indicates, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The spiritual import of our text claims our attention. The thing typified must agree with the type. Infinite wisdom is involved, since He, himself, has given the type. Sheep are used as a type of believers in Christ. All persons are not sheep. Christ said to some who heard Him, Ye are not of my sheep, because they believed not. Two things are

plainly illustrated in our text. The one is the unity of all Christians in faith and doctrine; the other is their defenseless and peaceable disposition, "My sheep hear my voice and they follow me." They follow in the same path, they feed upon the same pastures, they obey the same shepherd, and they keep together and constitute one flock. Divisions are antagonistic to the Divine nature and to Gospel teaching. All Gospel ordinances indicate unity.

The figure of sheep is self explanatory, as it pertains to the non-resistance of evil. Christ's birth was heralded by angels proclaiming, "On the earth peace and good will to men." Unity and peace are fundamental doctrines of the Christian religion. God is love and He is essentially one, and therefore cannot be the author of divisions, neither of warrings and fightings.

Chambersburg, Pa.

J. S. L.

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### DANGER OF BEING DECEIVED

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For 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.

It seems appropriate to repeat the warning which the Apostle gave to his Galatian brethren, because the age in which we are living has been termed "a fast age," in which luxury, worldly attainment, pleasure and amusements are eagerly sought, in accord with the "lust of the flesh, the lust of the eye, and the pride of life." The reminder is, that these are "of the world, and the world passeth away, and the lust thereof."

The deception to which we are exposed is, that upon reaching the years of accountability, when the convicting grace of God makes its appeal to us, we allow Satan, through carnal reason, to persuade us that God, being merciful,

will not require so strict an account of our stewardship, and that we can pursue a worldly course, in fulfilment of the desires of the flesh, and yet attain life everlasting.

This is the same deceptive influence which was brought to bear on our first parents in the Garden of Eden, where Satan mixed truth and lies, as he continues to do; for which reason the Apostle gave the warning, "*Be not deceived.*" When reminding us that "whatsoever a man soweth that shall he also reap," he refers to a law of cause and effect in our natural life, which we can easily comprehend, and which is just as positive and unvarying in its application spiritually.

When we reject God's word, and the teaching of His grace, by pursuing our own course of sowing to the flesh, and yet expecting to reap life everlasting, the reminder is, "*God is not mocked.*" We cannot escape the consequence of the course we take. We reap what we have sown.

We realize that yielding obedience to God's will, and living a life in accord with His Word, brings us under self-denial and the cross, as Christ said, "If any man would be my disciple, let him deny himself, take up his cross and follow me." Here Satan again brings his deceptive influence to bear upon us by showing us an easier way—suggesting that we need not make so great sacrifice but would have us believe that since we have become sensible of our unsaved condition and having come to a form of repentance, we now have a sure promise of life everlasting, and can serve God without giving up all in the world: that we can still occupy positions of honor and worldly preferment, be popular and highly esteemed in society, and take part in the affairs of worldly government. He may also present the idea that living an humble and lowly life, in passive sub-

mission to injustice and wrong, with no delight in the amusements, pastimes and pleasures of the world, is not required. Yet the declaration is, "that which is highly esteemed among men is abomination in the sight of God." And the sure consequence of sowing to the flesh is, "shall of the flesh reap corruption."

And though we fully yield ourselves to God's grace, and come to that change of heart in which we desire to serve Him only, in obedience to His word, we find that, though our desires are changed, we still have our weak humanity; and that through it Satan brings his deceptive influence to bear upon us, causing an incessant conflict, and necessitating watchfulness and prayerfulness, as the Savior taught; because all we are and can do is, through grace, and not of ourselves, which causes us to be poor in spirit, and under the promise that we shall then "inherit the earth," and reap "life everlasting."

Satan's assaults, for his deceptive purposes, ever are where we are by nature most inclined to err; and when we yield to his assaults, we learn to know the need of becoming better fortified that we may be able to withstand his deceptive influence.

We might be deceived by good works and a well-governed life, living in apparent obedience to God's word, yet if the prompting to such service is not through the Spirit, or divine love in the heart, we would still be sowing to the flesh, and would be deceived in expecting to "reap life everlasting."

We are told to "try the spirits." "Ye shall know them by their fruits." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." That is the spirit which rules in Christ's kingdom and is manifest in His church. Paul defines love, saying it "suffereth long, is kind, envieth not, vaunteth not

itself, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity." When that spirit of love prevails in the church, the unity of the spirit can be preserved in the bonds of peace, by labors of love to restore the erring, as Christ taught. Such can dwell together in unity, as sheep in one fold. Love will be manifest in the counsels of the church, and we will sow to the spirit, with the sure promise of reaping "life everlasting."

The deceptive influence of Satan manifests itself in an exalted spirit—thinking of ourselves "more highly" than we "ought to think." We then cannot "think soberly." We cannot submit to one another and to the counsels of the church; confidence is weakened, love grows cold, and while we may be zealous in good works and think we are justified by doing our duty, we may be only sowing to the flesh, and shall "of the flesh reap corruption."

We need to heed the warning, "Be not deceived." God's people were ever warned of the dangers to which they are exposed. Adam and Eve were warned, but not heeding the warning, and obeying Satan instead of God, they reaped what they had sown, as every one of us surely will, for the declaration is "Heaven and earth shall pass away, but my words shall not pass away."

Whitehouse, Ohio.

H. B.

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### AWAKE THOU THAT SLEEPEST

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

Every child of God is more or less impressed with the seasons as they come and go. In the season just past we beheld the snow-covered fields, vegetation dormant, and the trees apparently dead,

impressing us with the deplorable condition we would be in if God would fail to fulfil His promise (Gen. 8: 22) given to Noah after the flood and would withhold the heat and light of the glorious sun, thus failing to revive vegetation from its dormant state to life and beauty. This failure would affect only that which is temporal. How much more deplorable would be the state of the immortal soul that remaineth dead or asleep!

Through disobedience sin entered into the world. Our first parents died to the divine life, which affects us all. "For all have sinned and come short of the glory of God." Rom. 3: 23. This spiritual death has brought unhappy and conflicting relations between men, resulting in divisions, contentions, strife, litigation, war, etc. "Darkness covered the earth and gross darkness the people" (Isa. 60: 2), a spiritual winter.

God has no pleasure in the death of the wicked, therefore "He gave His only begotten Son," our Savior Jesus Christ, a "light to them that sit in darkness and in the shadow of death to guide our feet in the way of peace." Luke 1: 79. "He hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

He came in the likeness of sinful flesh, and being "found in fashion as a man," He humbled himself, sought no esteem or reputation, but His meat was to do His Father's will. When He "was reviled, He reviled not again, when He suffered, He threatened not." "He was despised and rejected of men, a man of sorrows and acquainted with grief." He endured all patiently, and His entire walk was perfect and the very essence of spiritual love. He exposed the Devil

and the selfishness of man. He took the power from the strong man armed, the prince of the power of darkness.

All who have come to years of understanding, who through grace compare their lives with the walk and light of the Savior, will see that they are in spiritual winter.

The light will cause sorrow for sin, repentance, humility of heart, contrition of spirit, and "faith which worketh by love," a new birth—spiritual summer. The fruit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. The desire is, "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17. "If we walk in the light, as he is in the light, we have fellowship one with another." 1 John 1: 7. The Savior prayed "that they may be one, even as We are one: I in them and thou in me, that they may be made perfect in one." John 17: 22, 23.

If our life is not in accord with these fruits, we are still in darkness, spiritually dead and asleep; and if we do not awaken in this day of salvation, it will be forever too late.

Baden, Ont.

H. G.

### WE ARE ON TRIAL

And he said unto them, I beheld Satan as lightning fall from heaven. Luke 10: 18.

This remark by the Savior to the seventy disciples is coupled with the caution that they should rejoice, that their names are written in heaven rather than in their triumph over the spirits which they cast out. In it He implies the danger of self-glory. "And the great dragon was cast out, that old serpent, called the Devil." Rev. 12: 9.

The fall of Satan must have been before mankind were on the earth. The

Deceiver in Eden is symbolized by the form of a serpent representing subtlety and deadly poison. The command forbidding Adam to eat of "the tree of the knowledge of good and evil" was an intimation that he might possibly do so, and the appeal was to his free-will to refrain. The circumstance proves mankind to have been on trial. Clearly so, when two opposite influences were at work.

Both the Old and New Testament confirm the fact that we are on trial. Some have stood the trial, others have failed. The spirit that was cast out contends against our higher life from childhood, and prevails, until repentance and pardon deliver us from its rule. Consequent upon the fall in Eden a curse was pronounced upon the material creation, which is yet evident from the destruction it works. The extremes in nature—heat and cold, storm and calm, drought and excessive rain, may be due to that curse, and they call forth much effort from man to meet their destructive effects. God could have prevented all such conditions if there were no design in them, for He also manifests much kindness for our well-being. "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." Isa. 64: 8.

In the spiritual realm Christ was opposed by Satan as soon as He was born; and while He was hungered in the wilderness Satan sought opportunity to bring His will under his own. He was despised and rejected—He by whom "All things were made" had not where to lay His head! He sought no bodily comfort, nor praise for all His services of love. Pilate, the King of the Jews, in his verdict sought to please the bitter enemies of our Lord rather than the Innocent One. In His death He was the companion of the most lowly. Was that

a trial for the "Prince of the Kings of the earth?" To the utmost He suffered self-denial, and taught that doctrine to His disciples, but it falls on many dull ears. Does it mean a trial? Is there necessity for all this? Yes, because we are on probation, and shall be rewarded according as we have shown the spirit of the master whom we obey.

Under the Old Testament rule Kings were dethroned, calamities and diseases were visited upon the chosen people; their place of worship was destroyed; they were made captives by their enemies for obeying the fallen spirit and they as a class yet reject the Messiah. Do we see the fulfillment of prophecy?

After the Church was established the fallen spirit had influence to cause dissension and heresies among those who had fled from the wrath to come, so that the Church was necessitated to put a ban upon those who forsook the faith. The New Testament is replete with counsel guarding against the inroad of the spirit that was cast out. The Savior gave warning against false prophets, against the doctrine of the Sadducees, against Satan. He warns us not to sin against the Holy Ghost lest by so doing our hearts be hardened, our understanding darkened, and we become reprobate beyond reclaim.

The Epistles in their interpretation of Christ's life and teaching show that the spirit of life and immortality is in irreconcilable opposition to the spirit that works eternal death. They teach that since the spirit wars against the flesh and the flesh against the spirit, we are under an infirmity that keeps us from living a life of perfect holiness, but that our hope for perfection is directed to the Restorer of the breach through whom we may obtain the inheritance of glory.

Whilst we cannot escape the affliction of sin, as a chastisement, we can yield

our free-will to obey the spirit of holiness and be justified before Him who deals with the secret purposes of the heart. On the intent of the will is based the promise of salvation, conditioned, however, that when the will is sanctified by the spirit of obedience the walk will manifest the sanctity of the will.

While outward religious ordinances confirm the confession of the faith they are only a fruit of the confession, and of the life that reconciles the sinner to God, and are not the very life itself. They witness to our faith much as Abraham's preparation to sacrifice Isaac at God's command testified to his trust and confidence in God's promise. The Apostle Paul refers to his steadfastness by saying that Abraham knew that God could raise his son from the dead. It is said the rite of circumcision was given as a seal of the faith which Abraham had before he was circumcised. The rite of water baptism seems to serve as a seal to the faith which is deeper than all outward ceremonies, and is the power prompting homage to God.

The Spirit is a power under whose influence the Christian is moved, as the cold and unconverted heart cannot be, to a sense of love and gratitude to God for His varied dispensations and is constrained to a cheerful obedience to all that is revealed of God's will. The outburst of soul in the devoted apostle Paul is: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 20. When adversity is upon the body the soul flees for aid to the Strong Refuge.

Lancaster, Pa.

E. H. H.

#### WORSHIP THAT HAS PROMISE

It is written that in the beginning God created man in His own image and likeness a free agent, and blessed him

with wisdom and understanding. He gave him dominion over every living thing. He said, "Behold I have given you every herb \* \* \* every tree with its fruit \* \* \* every beast of the earth, every fowl, and everything that creepeth upon the earth." Considering man's superiority over all other parts of the creation, is it not a reasonable conclusion that God the Creator will naturally hold man—the creature—accountable for his acts, and that He may reasonably look for man, the most highly endowed creature, to reverence, honor and obey Him.

When God placed Adam and Eve in the garden of Eden, He commanded them not to eat of the tree of the knowledge of good and evil, saying "for in the day that thou eatest thereof thou shalt surely die." The serpent approached them, promising that if they eat of the tree of the knowledge of good and evil, they shall not surely die, but shall become wise: knowing good and evil. They disobeyed God's command by eating of the forbidden fruit, "and their eyes were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons." "They heard the voice of God and hid themselves from His presence." "The Lord called unto Adam and said unto him: where art thou? And he said, I heard thy voice, and I was afraid," thus revealing that from the beginning Adam had a keen sense of his guilt, just as man today feels a sense of guilt when he transgresses the law of God.

God saw that the aprons made of fig leaves by Adam and Eve were not a complete covering, and He made them a coat of skins and clothed them. Clothing them with a garment of skins was preceded by a death, pointing to the slain Lamb, Jesus Christ, who would come into the world to redeem man and

clothe all who believed with the garment of salvation, and the robe of righteousness. Clothing them with a coat of skins also signified that God was merciful; thus giving them the first ray of hope following the fall, that He still loved them and that the image lost would be restored.

Following the fall, Adam was no more pure, but through his fallen nature he became possessed with earthly and selfish inclinations, which divided his interests, and drew his affections to temporal rather than eternal things. All mankind inherit Adam's fallen nature but through Christ's atonement all who believe can again be brought into favor with God. "By the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous." Rom. 5: 18, 19.

In our fallen state our affections are centered upon the things which are most gratifying to the carnal mind, but when we become restored through Christ's redemption, our desires change, and our affections become centered upon heavenly things. In our life and conduct there is a manifestation of love to God and love to man, even to our enemies. Having received the spirit we learn to know and desire to do the whole will of the Lord.

Prior to His suffering and death, Jesus made known the whole will and counsel of God. He then told the disciples how He would lay down His life for them, and that until He would triumph over death, and go to the Father the Comforter would not come. By the Comforter Christ had reference to the Holy Ghost, which was poured out on the believers on the day of Pentecost.

Those who received the Holy Ghost were empowered to comprehend and practice the whole will and counsel of God.

The disciples were sorrowful when Christ told them that He would go to the Father, but He said, "Let not your hearts be troubled" \* \* \* "if I go not away the Comforter will not come unto you, but if I depart I will send him unto you."

Being assembled together with them, He commanded the disciples that they should go to Jerusalem and wait for the promise of the Father. They tarried with prayer until the day of Pentecost when the effect became manifest; all who believed received the Holy Ghost as Christ had promised.

The love of God now being shed abroad in their hearts, they desired obedience to Christ's commands. Three thousand souls were added to the number of converts in one day, and it is written, they were together with one accord and were all of one mind.

They were organized into one body. Baptism was the ordinance of confirmation, an outward sign and seal of their vow of faithfulness. This was the first organized church of Christ in agreement with Christ's last prayer. John 17.

God changeth not. All Bible readers generally accept that the Holy Spirit is an unchangeable, never-failing, supernatural power which actuated the apostles to teach by word and deed, the beautiful peace doctrines. Should it not also be accepted that all who now possess the Holy Spirit will be impelled to live in harmony with their teachings?

The church is identified now as on the day of Pentecost—by unity, peace and purity, and by its constant effort to maintain the state of purity as Christ had directed. Fellowship and mutual interest must prevail, otherwise its members are not worthy to partake of the bread and wine, for by partaking of

these emblems they signify that they have formed a close compact and communion with Christ and the Father.

The process of uniting many grains of wheat into one bread and many grapes into one body or wine which emblems are partaken of in the communion as commemorative of Christ's suffering and death, fittingly represents the remarkable change that takes place in the hearts of truly converted souls, by which they lose their individuality in a full and complete unity as the Apostle says: "For we being many are one bread and one body." "Ye are the body of Christ." 1 Cor. 10: 17, 12: 27.

It is to be lamented that many instructors and teachers pervert the truth by placing undue merit in the outward ordinances of baptism and communion, thus teaching their subjects to base their hope on a service of works rather than on grace and mercy. "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 4, 5. When we become awakened to a right sense of our lost state spiritually, and of our indebtedness to God, the first impulse is to pay, as we do our natural obligations, by giving or doing something for God; overlooking the fact that Christ paid the debt for us, and made salvation a free gift. If we endeavor to merit our salvation by works, we ignore Christ, and rob Him of the honor that is due Him. All who accept Christ as a complete Savior will cherish a sincere desire to obey His precepts and to respect His wise counsels, and when having done all, will count themselves unprofitable servants.

Beholding the many churches, divided in sentiment and doctrine, and some divided among themselves, we are impressed that when they partake of the

bread and the wine which represent unity, they grieve God and deceive themselves. The teachers who encourage the idea that we can commune with God acceptably when we have aught against our brother, commit a great wrong, for the Scriptures plainly declare that by so doing they would not be partaking of the Lord's table. 1 Cor. 10: 11. It is clearly explained by the Scriptures that if we find the church is not kept pure, it is our duty to come out from among them and unite only with those who are in fellowship.

We today are warned against yielding to evil as was Adam, and having knowledge of the remorse which Adam suffered, we should take the apostle John's teachings to heart. "He that transgresseth and abideth not in the doctrine of Christ hath not God."

The flimsy covering of fig leaves made by Adam and Eve after the suggestion of their own mind may be comparable to relying on a service of works to save, and the substantial covering of skins with which they were clothed by God, to the putting on of Jesus Christ and accepting Him as a complete Savior.

Lancaster, Pa.

J. K.

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### OBEDIENCE, A FRUIT OF THE SPIRIT

Ye are God's husbandry, ye are God's building. 1 Cor. 3: 9.

Paul in these few words sets forth the exalted position of the Christian believers. They are God's husbandry or tillage, and God's building or church. They are his husbandry because they became dead to self, and alive to Christ. "For ye are dead, and your life is hid with Christ in God." Col. 3: 3.

As the natural body offers no resistance when life has departed from it, but is perfectly passive, so we must be-

come passive before we can have part in the husbandry of God. When we are entirely dead to the life of self, then insult, injury, appeal, or flattery will bring forth no evidence of the old life.

God's works are perfect, and His work in the soul is a perfect work, hence a passive peaceful life will follow His work in the soul. The apostle Paul tells what the fruits of the flesh are, and also what the fruits of the Spirit are. Gal. 5: 19-24. As the body is dead without the spirit, so they that are in possession of the Holy Spirit are dead to the works of the flesh; they have no life or pleasure in the works or fruits of the flesh, but as conversion does not change the inclinations of the flesh, it yet longs for supremacy which creates a conflict between the spirit and the flesh which is termed a warfare. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Only those who have been called and have been chosen are included in our text. "Many are called, but few are chosen." Why are few chosen? Did Christ not atone for all? Does not God love all souls alike? Does He not want all souls to be saved? Does not the grace of God appear to all? Is not God good? Yea, verily. Mankind are not chosen because they will not. "And ye will not come to me that ye might have life." Jesus said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They failed to comprehend that faithfulness in the observance of the sacrifices and ordinances which they were required to observe was not a saving means, but that it only pointed forward to the saving virtue

that is alone in Christ. It is alone by faith in Him and obedience to His will that we become His husbandry or material for His building.

God is a spirit, and has pleasure only in spiritual worship, though He was satisfied under the law with their sacrificial offerings as they gave evidence of faith. Before man can offer spiritual worship, a change of heart must take place, and that can be effected only by perfect resignation of the will, and the acceptance of Christ as our salvation.

When that change is effected we become God's husbandry. It is God's work in the heart of man, and by virtue of such change man becomes a new creature—"Old things are passed away; behold all things are become new." As God is perfect in all His works, the fruit of the spiritual life, or change of heart will be manifest in all that yield to this gracious influence.

To be a part of God's building would imply resignation to insult and injury. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps; Who did no sin, neither was guile found in His mouth. Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2: 21, 22, 23.

God's husbandry or building is distinct from all other buildings because of its durable foundation and of its perfect oneness, but it is not free from the fiery assaults of the Devil. One of his purposes is to destroy confidence among God's husbandry, and when that is accomplished, there is unhappiness among them and they cannot rest till full confidence is restored again. Restoration of confidence is readily effected where the love of God has full sway.

God's husbandry have but one object in the spiritual life—His honor and the welfare of souls, which is a natural fruit of true conversion.

Camp Hill, Pa.

J. I. M.

### COMFORT IN FAITH

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm CXXI.

When we contemplate the Psalmist's faith, in looking upward, we can see how he felt secure in this: "My help cometh from the Lord who made the heavens and the earth;" but our only security is in looking upward.

When our thoughts ascend on high to Him who has said, "Fear thou not; for I am with thee: \* \* \* and will uphold thee with the right hand of my righteousness." Isa. 41: 10. We have a presence with us which, if obeyed, will surely keep us, as the Psalmist further says: "He shall not suffer thy foot to be moved." Being secure in the promise which is given to us through our faith in Him "who made the heavens and the earth" our obedience to all that our Savior teaches gives us the right to hope that our faith is not in vain. "To obey is better than sacrifice;" for only "he who heareth my words and doeth them" I will liken him unto a wise man who built upon a rock and he that heareth and doeth not, shall be likened unto a foolish man who built upon the sand. The Psalmist tells us: "He that keepeth Israel shall neither slumber nor sleep." This is a security which is greater than all this world can give; for "He who made the heavens and the earth" and whose "Israel" the Church is, He being the Watchman, is a greater security than all kings and rulers of this world who watch over strongholds, yet at times are overthrown.

For as long as there is a remnant of God's people or Church, He being the Watchman, it cannot be overthrown.—“Upon this Rock I will build my Church; and the gates of hell shall not prevail against it.” What a sense of comfort and peace to the believer, who can truly say: “Be thou my strong rock for an house of defense to save me.” Psalm 31: 2. “Thou art my Rock and my Fortress, therefore for thy name's sake lead me and guide me.”

“The Lord is thy shade upon thy right hand, the sun shall not smite thee by day nor the moon by night.” He is truly in times of trouble or sorrow to the faithful, “The shadow of a great Rock in a weary land.” The divine blessing to the faithful is: “The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore.” Psalm 121: 7, 8. Should not these beautiful words of comfort inspire us to forsake all and follow Christ and obey, for “Happy is that people whose God is the Lord.”

Arkona, Ontario.

S. D.

### FAITH AND JUSTIFICATION

Faith is the means by which we draw nigh unto God, it is the reaching forth to Him who calls us. The soul finds no true rest but in Him, and He is not willing that any should perish, but that all might come to the knowledge of the truth and live. All souls are alike precious in His sight, and He speaks to all by His works. There is no speech nor language where their voice is not heard, and their sound went out into all the world. We hear His voice speaking within us as the prophet Elijah heard it, a still, small voice. Ever He has plead with His people: Turn, O turn, why will ye die!

It is God that shows us the need of our souls, and opens the way to faith; it is we who must act in a free-will acceptance of the light and grace He offers. These two things, a revelation of God's will, and a submissive obedience are necessary in faith. And then the gap which sin has made between us and our Maker, which all have felt, is closed by “grace through faith.”

The simple nature of faith has been shown by example in all ages. Of Abraham it is said, he obeyed, not knowing whither he went; of Moses, he endured as seeing the things which are invisible. Job, impressed with God's works and power, ceased to justify himself and said: I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes. To the woman who had been a sinner and came to Jesus and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment, He said, “Thy faith hath saved thee; go in peace.” To the thief on the cross, who openly confessed Christ in the presence of His enemies, and in the ignominy of His death, Jesus said: “This day shalt thou be with me in paradise.” The Philippian jailor, who, stricken in soul and penitent, asks, “what must I do to be saved,” was told to “believe in the Lord Jesus Christ and thou shalt be saved.”

These few examples show us the virtue of faith and its great reward. It was to them the assurance of the things they hoped for, and the evidence of things not seen. While its manifestations differ according as God hath dealt to every man the measure of faith, and according to the degree of enlightenment of those who possess it, faith, in

all lands, and in all ages, is under the promise and blessing of God.

Faith justifies. That is, man is acquitted before God, righteousness being imputed to him on account of faith. We are not righteous, and we can do nothing to justify ourselves. No act of ours is equal to the righteousness of God; without faith even obedience or self-denial and sacrifice or any form of worship will not avail. God is holy, and we are sinners by nature. His law condemns our works, for when we would do good evil is present with us; it judges the secret thoughts of our hearts. The Scripture hath concluded all under sin, and God alone can justify; it is His righteousness which must be imputed unto us.

It is said of Abraham that he was justified by faith, and it is said also that he was justified by works. When God called Abraham out of his country, from his kindred and from his father's house into a strange land, he obeyed because he believed the promise given to him. He obeyed when he was told to take his son, his only son Isaac, whom he loved, into the land of Moriah and offer him there for a burnt offering, because he trusted in God. "His faith wrought with his works and by works was faith made perfect; and the Scripture was fulfilled which saith: And Abraham believed God and it was reckoned to him for righteousness." Works follow faith, and the two are inseparably joined together like the body and the spirit, for as the body without the spirit is dead, so faith without works is dead also.

As faith which worketh by love is the cause of obedience, so unbelief and self-will are the cause of disobedience and keep the whole world from serving God. But, whether we are influenced in our actions by faith or by unbelief, we are responsible. Always we have liberty to

accept or reject the offers of grace, to obey or to disobey a commandment. So all the acts we do become ours by reason of our choosing or willing to do them, and it is said we shall be judged according to our works.

Faith, of course, does not justify because of its merits. Faith is not righteousness, yet righteousness is the demand of the law. In the fulfillment of the promise, given to man in the beginning, God sent His Son into the world, not to condemn the world, but that the world through Him might be saved. For us, the Savior fulfilled the law, and He became a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Thus He maintained God's righteousness, and made full and complete satisfaction for all sin, so that God "might be just and the justifier of him which believeth in Jesus." The real and only meritorious ground of justification is the life, death, and resurrection of Christ.

This divine plan and its accomplishment was a work of free grace; and justification is of "faith, that it might be by grace," as it is said, "Ye are all the children of God by faith in Jesus Christ."

M. H. M.

Lancaster, Pa., R. D. No. 4.

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### WISDOM

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. Jas. 3: 17.

The attainment of wisdom or knowledge is much sought after by mankind and is regarded as being desirable, since it is a necessary qualification for good citizenship, and an advantage in gaining a livelihood and the comforts of life, which things are good and commendable. But it is of service to us only in

the natural life and for the present time, for "that which is born of the flesh, is flesh" and will return with all flesh to the earth from whence it was taken.

According to the text there is a wisdom that is from above, but, as "the natural man receiveth not the things of the Spirit of God," this wisdom is foolishness to the carnal mind, just as the wisdom of the world is said to be foolishness with God. Since "the world by wisdom knew not God" it is to be deplored that so many persons seek the heavenly wisdom in schools and colleges where only earthly wisdom is taught. Every one who has heeded the convicting grace of God, from whom all spiritual light and knowledge comes, realizes the need of wisdom from above to preserve him in the path of duty, and enable him to cope with the opposition of the enemy of all good who is ever seeking to destroy the soul.

It behooves us who are kings and priests unto God, appointed to rule over our flesh, to pray as Solomon prayed, Lord thou hast made me king and I am but a little child and know not how to go out or come in. Grant therefore thy servant an understanding heart that I be able to discern between good and bad: for who is able to judge this thy so great a people? 1 Kings 3: 9.

The Lord was pleased to grant Solomon his choice, in that he had chosen wisdom rather than long life and riches and he demonstrated his wisdom in many ways, notably by his decision in the case of the two women both claiming the same child. As natural wisdom and understanding was necessary for Solomon to rule his nation, so spiritual wisdom is necessary for us to decide between true and false religion. Truth and error have always existed in the world, and we have been warned by Christ that "false-christs and false-

prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the elect." Therefore we need divine wisdom in an humble mind and teachable disposition, and we need to take the word of the Lord as the man of our counsel, that we may be able to discern between the true and the false, between good and evil and to hold fast that which is good.

The Apostle James describes the nature of this wisdom and it is worthy of our consideration. He says it "is first pure"—it is in agreement with the pure word of God, unadulterated with the opinions of men. "Then peaceable"—all who have received the wisdom from above are of one mind, of one heart and soul and they all speak the same thing and a peaceable condition results. "Gentle, and easy to be intreated"—in true repentance, which John preached, it is said, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth." This is an experience which must take place in us, a low or degraded condition must be raised to a moral one; every high and exalted imagination of the heart must be brought low, and we learn to condescend to men of low estate; our crooked, perverse, rough, and unkind nature must be taken captive and brought into subjection to the Spirit of Christ; in this manner we become gentle, and easy to be intreated. "Full of mercy and good fruits"—having now tasted of the love and mercy of God and being translated from the kingdom of this world into the kingdom of God's dear Son, we become merciful as He is merciful and will bring forth the fruits of the Spirit which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5: 22, 23. "Without partiality and with-

out hypocrisy"—no more do we have respect to persons or despise any one, we know no man after the flesh but according to the spirit and deal with each other in sincerity, without partiality and without hypocrisy and dwell together in peace and harmony.

All who have come to this living faith in Christ, accepting Him as a complete Savior, fully realize that to add to or take from His pure word or in any way to adulterate it would cause them to stand before Him as hypocrites and would bring upon them His just judgments. God is a searcher of all hearts, and no worship is acceptable to Him but such as is expressed by the words of Christ: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth."

Archbold, Ohio.

W. J. R.

**BRIEF NOTES**

In christian living, when under adverse conditions in life, although undesirable to us, and from which we cannot escape, patience often is as Whittier says "God's meekest Angel."

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In seeking to gratify the desire to "eat, drink and be merry," mankind often drink at fountains which exhilarate and intoxicate; but the time often comes when they, from the depths of unutterable anguish, exclaim: "Vanity, vanity, all is vanity!"

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An evidence of the truth is gospel teaching to those who become willing to follow the Savior in humility and self-denial, lies in the manifestation of divine power in those who are under the influence and prompting of the Spirit. It is seen in others and felt in themselves as being immeasurably superior to all that man can do, attain or accomplish by his best efforts. Such efforts in them-

selves never can result in christian living, in accord with gospel teaching.

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In mingling with our fellow-men our hearts are often touched by sad situations in life, where there is distress, suffering and need. The christian spirit manifests itself by effective, practical helpfulness in relieving the suffering and needy. God knows the heart; and our purpose in giving is more important than the disposition made of what we give. The christian prompting is to give cheerfully, for "God loveth a cheerful giver." We must realize that what we have is only that which is entrusted to us to use for purposes which have the Father's approval; therefore not letting "thy left hand know what thy right hand doeth."

\* \* \* \* \*

There are many well-disposed persons who have to face hard situations in life, to whom the conclusion comes that this is a hard, selfish, unresponsive world. Yet there may be concealed in such situations a higher object, intended to direct us to christian living as a condition of greater blessedness, which may not be greatly interrupted though we may be required to face adverse conditions in life. God's infinite love and mercy may be more fully revealed to us in contrast; and by it we may be persuaded to pursue the pathway which by the guidance of God's love shed abroad in the heart, would lead us into a nearer walk with Him. It may be that in no other way can we be so fully brought to realize that "All things work together for good to those who love the Lord."

\* \* \* \* \*

Under popular "evangelization" the teaching and acceptance of so-called christianity may have an elevating and uplifting influence, and by ameliorating evils in the world may make our abode

therein more agreeable, but it may yet have no spiritual and enduring reward; and to the intent and purpose of Christ's teaching, it may be a two-fold delusion. Those who comfort themselves with a hope of salvation, living their life under the acceptance of perverted doctrine, and not in accord with the Savior's teaching, are as the "blind leaders of the blind;" both "falling into the ditch." And no matter how zealously conducted and how stupendous the effort to "evangelize," the final situation of such "evangelists, teachers and preachers," who do not convey the true gospel message, is indicated in the Savior's own warning: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me ye workers of iniquity."

\* \* \* \* \*

When St. John in the Spirit beheld that "great multitude," "before the throne and before the Lamb," the question was, "What are these which are arrayed in white robes, and whence came they?" And the answer: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In christian living the "great tribulations" spoken of are accompanied with varied exercises and experiences needed in our life. The christian virtues which then may grace our lives find a fuller expression in our living, reaching out into every activity in life, and culminating in that blessedness in which "The Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Paul's defense before King Agrippa portrays such a striking example of divine power that King Agrippa was led to exclaim: "Almost thou persuadest me to be a christian." The appeal made to many to lead a christian life may not be so striking as was mid-day appeal to Paul; it may be by that still small voice in the silent hours of the night; yet when that appeal is obeyed, there may be a demonstration of power similar to that which we see in the life and teaching of Paul. A measure of grace and power is granted, so that selfish desires and misdirected zeal no longer dominate our life, and the foremost consideration now is, to consecrate all the powers of body, mind and soul to the love and service which we desire to render to Him who has graciously called us from our former manner of life. Would that this demonstration might appeal to many, as Paul's did to King Agrippa, when he, amidst all his pomp, was led to exclaim, "Almost thou persuadest me to be a christian."

\* \* \* \* \*

The Psalmist long ago wrote: "O that I had wings like a dove! Then would I fly away and be at rest. Lo, then would I wander far off. I would lodge in the wilderness. I would haste me to a shelter from the stormy wind and tempest." This is still the cry which comes from many tired, aching hearts, where rest has vainly been sought in high attainments of a worldly life, only to give expression to the unsatisfied desire by still longing for "shelter from the stormy wind and tempest."

The little stream hurrying on to the river, and the river to the mighty sea, which is in constant commotion, is indicative of the unrest in all the visible creation. In the atom and the electron, the smallest bit of matter which man

has been able to get any comprehension of, it has been shown that there is no rest, but the same never-ending forces as in the mighty rolling worlds in the great vault of heaven. Then whither would we fly to find the desired rest, when we are weary and heavy laden, as was the Psalmist?

The Savior's invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls." Humility, meekness and lowliness in heart, as in the Savior's life, is the only condition in which perfect rest can ever be found. It implies a condition within us of peace with God, peace with our fellow men, and peace within ourselves, and it ever was and ever will be the underlying principle of heaven and happiness, here and hereafter.

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### QUESTIONS AND ANSWERS

Q. How do we account for the present feverish controversy between the great religious bodies of the world?

A. Carnal, unconverted persons will ever contend for the justification of their own opinion. Converted persons have the mind of Christ, and where the spirit and mind of Christ is, there is peace and harmony. Read James 3: 16. Since Christ is not the author of confusion but demands obedience of His children, it should be clear to all observers that those who contend are disobedient to Him, whom they claim as their head. Christ and His blessed Word is set aside and carnal reason is employed to accomplish the end for which Christ came. Peace and unity can only be effected among religious bodies whose members are in possession of the spirit which begets peace and unity.

Q. What method should Christian parents use to interest their children in spiritual things?

A. We should be so devoted to spiritual things that our children will not mistake our chief object in life. We should teach them to heed the promptings of conscience, and the plain teachings of Christ. We should warn our children of the dangers that lie before them, teaching them the difference between a carnal, worldly life, and a spiritual life. They should be taught that true happiness can only be found in a life consecrated to God. Encouraging children to embrace religion without a change of heart, is deception. Comforting them with the ordinances and receiving them into the church, when they continue to live as the unconverted, seeking pleasure in worldly amusements, following the fashions of the vain world in dress, etc., emboldens the conscience, thus hindering the work of grace in their hearts. An exemplary life is the most powerful influence for the enlightenment of our children in a knowledge of right and wrong. Christian parents should at all times impress their children that true happiness can only be attained by embracing Christ, and that it is through Him alone that they learn to know spiritual things.

Q. In what points are Christians most likely to err?

A. By passing judgment in our thoughts upon the motives of a fellow-believer. Condemnation before investigation is always wrong.

By reflecting upon our brethren to others, before inquiring of them the motive prompting an act which we may consider questionable.

By taking a liberty that our conscience tells us will be a stumbling block to our brethren.

By consenting too much to the spirit of the world.

By self-justification, when we fail.

Q. What line of thought is most liable to disturb the peace of a child of God.

A. If in our thoughts we encourage our besetting sins, which may be jealousy, anger, self-love and suspicion; or it may be an inclination to rehearse in our minds matters of dispute that have been settled. Any line of thought that detracts from true charity will disturb the peace of every true child of God. All God's children should fight against their besetting sins by using the weapons which Paul says are not carnal, but mighty through God, etc. 2 Cor. 10: 4, 5.

Q. What is meant by "Him that is weak in the faith receive ye, but not to doubtful disputations?" Rom. 14: 1.

A. A weak brother may be one who cannot so readily accept some of the practices adopted by the church, as edifying, and in consequence may be weak in defending liberties or restrictions recommended by the church. Such brethren are not to be rejected. Should they have either a liberal or a restricted view concerning matters that are not clearly defined by the scriptures, they should according to the apostle Paul's view, be received in confidence. Disputing about matters that are not clearly defined by the word, is not profitable, for where love and confidence does not exist, peace cannot reign.

Q. Paul, in Rom. 3: 7, says, "For if the truth of God hath more abounded through my lie unto His glory, why yet am I also judged a sinner?" Does this expression mean, as some claim, that Paul justified lying, and did lie, that thereby "the truth of God" might the more abound?

A. Prior to the coming of Christ, the Jews were God's chosen people; the Gentiles "were aliens from the commonwealth of Israel and strangers from the

covenants of promise, having no hope, and without God in the world;" and now that Paul places the Gentiles on an equality with the Jews by saying "they are all gone out of the way," both Jews and Gentiles, and that the Gentiles now had equal rights and privileges with them in the church, was evidently looked upon with contempt by the Jews, and no doubt it was this that led them to judge him a sinner. He reasons that they could not have judged him a sinner, and declared at the same time, that the truth had abounded through his lie to the glory of God. Following this reasoning, Paul concludes by asking the question, "What then? are we (the Jews) better than they? (the Gentiles), making clear that this was the point at issue. He answers, "No, in no wise: for we have before proved that Jews and Gentiles are all under sin." These scriptures, therefore, do not justify lying, nor do they convey that Paul did lie or in any way sanctioned lying that thereby "the truth of God" might the more abound.

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### CHRISTIAN CHARITY

Jesus said to His disciples: "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

These impressive instructions to the followers of Christ to exercise Christian charity toward those whom He terms "little ones" followed the question asked by them, "who is the greatest in the kingdom of heaven." The question was prompted by a spirit which was not commendable. As a gentle reproof, and for their instruction, Jesus called a little child unto Him, and told them that unless they become humble and unassuming as a little child they cannot possess a well grounded hope of eternal life.

As bible readers, we should consider to whom our Savior referred when He uttered this affectionate appeal in behalf of these little ones. The whole race had fallen under the dominion of sin, and man, as he grows out of innocency, is inclined to feel rich in his own ability; vanity and self-love rule his life, and he is by no means one of these little ones. But when a soul becomes willing to hear the convincing grace of God which appears to all men, teaching us "to live soberly, righteously, and godly in this present world," and fully yields to the tender calls of the "still small voice," and humbly opens the door of the burdened heart to the Savior in fervent prayer for acceptance, a wondrous change takes place.

The evidence of this change is shown by the walk and conversation of such souls. Pride gives place to an humble and contrite spirit, and a full consciousness that of themselves, they can do nothing.

In this manner we become one of these little ones, who partake of the benefits of Christ's precious blood, shed for the sins of the world, and for whom the ministering angels, always beholding the face of the Father in heaven, are daily ministering. "Little ones," because we realize that we cannot walk in the faith alone, and that unless a merciful Father leads us through the wilderness of this life, we shall faint by the way.

What a blessed privilege we enjoy when we can exercise living faith and believe that the strong arm of the Lord is supporting us when our own strength fails. And through the gathering gloom of great sorrows and afflictions, what an unspeakable comfort comes to those who, having become little ones, can look to the great Fountain Head of eternal truth with an unflinching trust that the Lord will not fail us.

The great concern of our Savior was that not one of these little ones should be despised. One questions how it could be possible that one could despise another, since all have partaken of God's love and are born of His Spirit, which creates a bond of Christian unity and fellowship so strong that when one suffers, they all suffer.

The Savior saw the necessity for this kind warning: "Take heed that ye despise not one of these little ones;" and the reason is obvious. After conversion, man is yet weak, he has his besetting sin, and is liable to fail; therefore it is necessary that believers, loving one another, should often labor to restore the erring.

Since perfection is not attained in this mortal state, and as the Savior tells us that we should forgive an erring brother seventy times seven times, we are taught the impressive lesson of an unending response to the penitent and contrite.

As believers, can we always exercise patience toward the little ones who err frequently, and sometimes bring reproach upon the body of Christ in the sight of the world, when they humbly confess their fault and right the wrong done? Or are we inclined to despise them? May we be duly impressed with this danger.

When circumstances call for us to exercise our Christian duty of brotherly reproof as Matthew eighteenth teaches, may we never swerve from that sacred path, and endeavor to make excuses for ourselves on account of our inability. For the faithful performance of this duty is the only means whereby the church can be kept unspotted and remain that church for which Christ gave Himself, that He might present it unto Himself, "a glorious church not having spot or wrinkle or any such thing."

A love so unfathomable as our

Savior's, who left the heavenly glory, that we through His atoning sacrifice might live, should be an unfailing incentive to every believer to perform all the duties which love demands—to bear one another's burdens; to feel a due concern and responsibility for those lacking in intelligence, endeavoring to help them in their infirmities; to submit one to the other in the fear of the Lord, be courteous, kindly affectioned; in honor preferring one another; to esteem and obey those who have the rule over us, who labor with discretion and judgment, and without partiality for the edification of the body of Christ.

Since God so loved us that He sent His son into the world, who came to seek and to save that which was lost, leaving the ninety and nine, to search for the lost one gone astray, should we not be impressed with the loving concern of the Father for these little ones, that not one should perish? And the solemn warning that "whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea," is food for serious meditation.

May the weighty declaration move us to pray the Father to grant us wisdom, which is heaven-born, and a heart and mind that is willing to labor in tender love for the flock composed of these little ones, whom Christ our Savior loves.

Ephrata, Pa.

S. G. K.

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### OUR FRIENDS

One by one they are passing away  
The friends we have loved since childhood's day.  
We lay them gently down to rest  
No more by pain or grief distressed.

One by one and our friends grow less  
Their loving hands no more we press;  
We have known them long so kind and true  
With aching hearts we say Adieu.

They have borne a share of sorrows too,  
It matters not now, were they many or few.  
They have found in Christ a refuge sure  
And their trust in Him makes heaven secure.

We leave them now in peaceful rest.  
They call to us from a land more blest,  
While we but wait for the boatman's oar  
To cross the stream to a brighter shore.

Waynesboro, Pa.

A. S. F.

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### OF SUCH IS THE KINGDOM OF HEAVEN

Who can look into baby's mild, wondering eyes, without feeling that here is a true type of the kingdom of heaven. The way the baby gazes at us, without fear, cupidity or hypocrisy, and the way the chubby, little fingers wind around ours, while it smiles the sweetest of smiles, make an appeal to the heart that is irresistible to every normal person. In contemplating its tiny troubles and sharing its harmless pleasures, we are beguiled into forgetting our own weightier problems, and we live anew the days when life was just one thrilling discovery after another. Truly a little child in its charming innocence well exemplifies the purity of the beautiful Christ life.

The Savior could not have chosen a better example for our guidance than that of the little child. Here we see freedom from worldly care, a lack of anxiety about earthly possessions, and a disposition to take each day as it comes, without worrying about what the morrow may bring forth. There is, above all, a trust and confidence in the parent which is not easily shaken. The obedient child seeks to please father or mother, and is deeply grieved when it does anything to wound their feelings. It is not concerned about worldly honor, wealth or fame, for with food and raiment it is therewith content. Its greatest delight is to love and be loved fer-

vently, spontaneously, unfeignedly. The child does nothing through strife or vainglory: its actions are without guile or malice; it is instinctively truthful.

Seeing then that that the child possesses the qualities of a true Christian (Mark 10: 15) and that the Savior, by His death, paid the debt which man had incurred by the transgression of our first parents, (1 Peter 3: 18-19; Romans 5: 18; Heb. 9: 15) we must conclude that the infant enters the world free from the guilt of sin, and requires no ordinance of man to make it perfect in the sight of God. If the Kingdom of Heaven is composed of souls such as the little child (Matt. 18: 3), then surely the laying on of man's hands could not be effectual in cleansing the child from sin. Would it not be making baptism take the place of the blood of Christ?

It is when we approach years of discretion that we become accountable beings, responsible to our Creator for the precious soul that we hold in this body of clay. "To him that knoweth to do good, and doeth it not, to him it is sin." Previous to this, our understanding was not sufficient to receive and comprehend the word of God, hence we could not believe, or have faith. But now, as we grow to maturity and take the course of the world and our fleshly inclinations, we follow Adam in transgression, and become violators of God's holy commands. Hence it is, that we must heed his convicting grace (Titus 2: 12); yield ourselves into His hands, so that the lost principle can again be restored to the heart, and we are once more in favor with God.

We must continually lament that we are unable to regain that perfection and purity that we had in our infancy. The sting of sin is here, and we feel the propensities of evil; but thanks be to God, He has said His grace is sufficient, and His power is greater than that of the

enemy of our souls. May we manifest that faith and trust in Him, as a kind, merciful, Heavenly Father, who loves and cares for His children!

As our children are good examples to us, so we ought also to strive to be examples to them. "Young twigs are easily bent." How important it is that they have the advantage of Christian training, and of sound instruction, while they are in the years when impressions are best received and retained. A child who has been taught of its duty to God, has a heritage that can never be taken from it. Regardless of how far it may wander in sin, there is that abiding conviction when attaining to manhood that he must repent, or be lost. And when finally yielding to the warning voice, and becoming penitent, he will never cease to be thankful for the blessing of faithful parents, who led the way to truth and salvation.

We, as parents, must ever feel unworthy of the great responsibility resting upon us. To our care are entrusted these precious little beings, to feed, clothe, and "bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Ofttimes we are not as patient as we should be. Our cares and anxieties seem so oppressive that we fail to be as sympathetic as we ought. It is written that we are pitied by our Heavenly Father even as a father pitieth his children. Let us therefore strive to exercise the forbearance and mercy toward them, that we hope to receive of Him.

Stevensville, Ont.

W. I. T.

### THE TWENTY-THIRD PSALM

This Psalm was written by David who, from his boyhood, led the life of a shepherd, where he had opportunity to learn the habits and needs of the sheep. We believe David, like every good shepherd, had great love for his sheep and, no

doubt, tried to satisfy them by leading them into green pastures and beside the still waters for food and drink. When any went astray he brought them back to the fold. He led them through the most dangerous and perilous trails. Sheep instinctively seem to manifest assurance of their safety when in the presence of their shepherd. With his rod and staff David guided the sheep; he prepared places of safety for them in the presence of their enemies (the ravenous beasts). Good treatment and a place of safety were their portion.

With the experience David had as a shepherd, he could well express himself in the language of this Psalm and with all sincerity say; "The Lord is my shepherd."

God led David to be of service to his people, who were also God's people. When they were in battle against the Philistines, he led them on to the green pastures of victory and beside the still waters of consolation and quietness which follow a battle. God led David away from the desperate hand of Saul when the latter would have taken his life. He led him over the mountains, through the valleys, and many times through the valley of the shadow of death, when in the heat of battle, but David feared no evil, for God was with him, His promises comforted him.

God covered Saul and his army with a deep sleep, thereby spreading before David a table of good things in the presence of his enemies. God prepared it all and David surely felt His gracious hand leading him. He had much reason to rejoice and to say, "My cup runneth over." When he fell into sin and later came to himself and realized that he must repent, he cried to God for mercy and God heard him. He could say, "He restoreth my soul." From the record in Old Testament history, we believe

goodness and mercy followed him all the days of his life and that he dwelt, so to speak, in the presence of God.

The Twenty-third Psalm portrays a beautiful picture of Christ's care for the church. He is the great shepherd. His followers, or children are the sheep. He knows their trials, for He dwelt upon the earth, assumed the nature of man and was in all manner tempted like as they are. He therefore knows their wants and needs and offers to satisfy them, He said, "come unto Me all ye that labor and are heavy laden and I will give you rest." "I am the bread of life, he that cometh to Me shall never hunger. and he that believeth on Me shall never thirst."

With the assurance of spiritual rest, food and drink, we can truly say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." The peaceable, contented nature of sheep, their disposition to flock together and move together, beautifully symbolize church fellowship, communion with the saints, and that peace that passeth understanding. He leads to victory in the battle against sin, in the presence of our enemy, Satan. Happily we can say with David, "My cup runneth over." When we step aside from the path of duty, and in sincerity ask forgiveness, He restoreth our souls for His name's sake and leadeth in paths of righteousness. When the shadow of death hovers over us; we need fear no evil, for by His word we are comforted. Mercy shall follow us all the days of our lives that we may dwell with the Lord forever.

Lancaster, Pa.

J. C. L.

#### DAVID FLEES FROM KING SAUL

When David with King Saul's army returned victorious from battle with the Philistines, the women met them with

music and dancing, singing "Saul has slain his thousands and David his ten thousands." This aroused Saul's jealously and he said, "What can he have more than the kingdom?" He no doubt remembered what Samuel had told him, "that God would take the kingdom from him and give it to another." Saul became melancholy and when David sought to soothe him as before, by playing upon the harp, Saul cast a javelin at him hoping to kill him.

Saul was afraid of David because the Lord had departed from Saul, and was with David whom he saw growing in power and behaving with so much wisdom. All the people were drawn toward David and he was gaining so much influence over them, that Saul sought ways to destroy him.

Saul gave to David his daughter Michal as his wife, according to his promise, but he requested David first to kill one hundred Philistines. Saul hoped David would be killed, but he returned in safety. When Saul saw that the Lord was with David and that Michal loved him, he became more afraid and asked his servants and his son Jonathan to kill David. But Jonathan, who loved David, told him what his father desired them to do and asked David to hide until he would speak with his father.

He reminded his father of David's faithfulness and of the great victory he had won and that all that he had done had been for Saul's good. Saul relented and said, "As the Lord liveth he shall not be slain." Jonathan then brought David to Saul and he was in his presence as before. But Saul's anger returned, and he again cast a javelin at David to smite him to the wall. David fled to his own house and Saul sent messengers to watch for him but Michal, David's wife, aided him in making his escape.

She let him down from a window and put an image in his bed telling the messengers he was sick.

David fled to Samuel in Ramah and they dwelt in Naiath, where Samuel is supposed to have had a school of prophets. When Saul learned where David was he sent messengers to bring him back. When these men came to Samuel and saw the company of prophets, the spirit of the Lord came upon the messengers and they began to prophesy. This was told King Saul who sent other messengers and they too felt that divine power and began to praise God.

Saul himself then went after David and when he came near the same spirit of prophecy took possession of Saul. He remained there until the next day, but David fled to Jonathan and asked why his father sought to kill him. Jonathan said his father had hidden this from him but he was sure he would do nothing without letting him know. David then replied, "There is but a step between me and death."

Jonathan loved David as his own soul, and felt sure David would one day be King in Saul's stead. He and David entered into a covenant that David would remember Jonathan and his family when he came into the kingdom.

It was then the time of the new moon when there were sacrifices offered and a feast prepared. Jonathan told David to stay away from the King's table and see what Saul would do.

If Jonathan saw that his father was determined to harm David he would let him know by coming to the field where David was hidden and shoot some arrows. If he told the lad who picked up the arrows, "They are beyond thee," David would know he was to flee.

Saul was angry at David's absence and asked where he was. Jonathan

made an excuse for David but Saul said, "As long as this son of Jesse liveth your kingdom will not be established, go fetch him for he shall surely die, Jonathan asked, "Wherefore shall he be slain; what evil hath he done?" Saul then threw a javelin at Jonathan to kill him so he knew his father surely meant to kill David.

Jonathan then went to the field where David was hiding, and a little lad was with him. As the lad ran, Jonathan shot an arrow beyond him and called out, "Is not the arrow beyond thee? Make speed, haste, stay not!" Jonathan sent the lad home with the bow and arrows and David appeared at once. He and Jonathan wept and kissed each other, renewing their vows of fidelity. Jonathan then returned to his father's house.

David went out as a wanderer with no food or no sword for defense. He went to the tabernacle at Nob. The tabernacle was still there although the Ark was in another place.

David went to Ahimelech, the chief priest who was surprised to see him come unattended as he knew him to be Saul's son-in-law. David asked for bread. There was no bread except that which was considered holy and intended for the priests alone. He gave David of that bread to eat and also gave him the sword of Goliath which had been kept there. David fled to Achish the king of Gath. Some of the king's servants asked if this was not David the king of the land of whom they had sung "Saul killed his thousands and David his ten thousands." David in great fear pretended madness and was sent away.

He fled to the cave of Adullam where he hid. When his brethren and all his father's house and many others who were distressed and discontent, learned

where David was they went to him. Many were dissatisfied with king Saul and David soon had an army with him. David did not trust his parents to be within reach of Saul and he asked the king of Moab to let them stay there, until they knew what God would do for him.

Saul lamented that his own people did not help him find David whom he imagined was raising an army to destroy him. A man named Doeg, one of Saul's chief herdsmen, told Saul he had seen Ahimelech, the priest, give David bread and a sword. Saul at once sent for Ahimelech, who excused himself by saying that he knew David was the king's son-in-law and none were more faithful to do the king's bidding than David.

Saul then commanded that all the priests and their families be put to death. But Saul's men refused to do this, feeling it to be a dreadful thing to slay the priests of God. Saul then told Doeg to kill them which terrible thing he did. All but one were slain. Abiathar alone escaped and fled to David telling him of Saul's wicked deed.

This act of Saul's cruelty caused the people to turn away from him and look to David as their future ruler. Saul's wrath was cruel. The destruction of Nob with the priests and their families was possibly the worst act of Saul's life.

Hagerstown, Md.

E. V. L.

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## A CHILD'S STORY

### THE STORY OF PAUL'S CONVERSION

My dear little Children:

In one of my letters I told you of the death of Stephen, and that there was a young man standing by, hearing all that was said against Stephen, even consenting to his death and holding the extra clothing of those who stoned him. This man was Saul of Tarsus.

We know but little of the childhood of St. Paul; we read of his sister who was afterward married, and we think she was his companion and playmate. He was a Jew, and he tells us he was brought up in the strictest way and taught that only Jews were the favored people of God.

When we read of a great man we like to know something about his parents. Paul speaks of his father, but he does not mention his mother. He speaks of himself as set apart by God from his infancy.

The children in those days were early taught some art or trade that would be useful to them in their later years. Paul was a tentmaker, and it was an art to weave the cloth for tent covering from the hair of the goat, which were plentiful in that country.

When he was about twelve years of age he was taken to Jerusalem, to get his education in the schools of the Holy City. One of the most noted teachers was Gamalial, the son of Simeon. Some writers think this Simeon was the same old man that took the infant Jesus in his arms and blest him.

Gamalial was a man of great learning who was loved and respected by all for doing honestly what he thought was right. Some think he became a christian before his death. He was loved in life and at his death was buried with honors that were only known to be given when a king was buried.

Now Paul had been very studious and when he heard of Jesus and His teachings he thought this new religion differed from what he had been taught and was all wrong. He began at once to arrest and put into prison men and women who believed on Jesus. The bible says he made havoc of the church.

Paul was so angry with the christians that he went to the high priest and asked

for the right to bind men and women who had faith in Jesus and bring them to Jerusalem to be punished. But as he journeyed to Damascus there was something wonderful happened to him. Suddenly a great light from heaven shone around him. He fell to the earth, and he heard a voice saying, "Saul, Saul, why persecutest thou me? And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Saul was astonished and trembling asked what he should do? and the Lord told him, "Arise, and go into the city, and it shall be told thee what thou must do." Saul arose, but he saw no man, and was blind for three days.

It happened that a certain disciple of Jesus, Ananias, had a wonderful vision, and he was told by the Lord to go to a certain street and house in the city and ask for "Saul of Tarsus: for behold he prayeth." Ananias said he had heard by many of this man, how much evil he had done to the disciples at Jerusalem. But the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, I will shew him how great things he must suffer for my name's sake."

Ananias found him, and putting his hands upon him told him how Jesus had sent him. Paul received his sight again, and was comforted. After being certain days with the disciples, he began preaching Christ, that He is the Son of God.

St. Paul's conversion is one of the most wonderful events in the testament. It shows us that God knows what is in each heart and often speaks to us. How blest we will be if we can say as Paul did "I was not disobedient unto the heavenly vision."

Waynesboro, Pa.

A. S. F.