

GOOD TIDINGS

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EDITORIAL

We again stand upon the threshold of another year. The year just past abounded in many changes and occurrences, some in the regular order of passing time, and others rather extraordinary. Our country has experienced a marked depression in financial and industrial affairs. Also the protracted drought over large areas of our country during the summer and autumn months has caused much loss and some suffering. There have been earthquakes, storms, wars and revolutions, and terrible mine disasters in different parts of the earth. Some of these happenings should impress us with the great disorder, the unnatural and chaotic conditions in the world; and others should impress us with the almighty power of God, the uncertainty of human life, and our absolute dependence upon Him for all that we receive and possess. They should inspire us too with godly fear and an ardent desire to obey and glorify Him. He has preserved our lives during the past year, and notwithstanding the abnormal conditions which prevailed, He has provided many blessings and comforts.

As it has been in previous years, so it was in the past year; many who entered

it, full of life and hope with good resolutions, and bright prospects for success in their different callings, have been laid low by death. Death has reaped a great harvest—the aged, the middle-aged and the young, have alike answered the dread summons. The varied activities of human life, whether political, social or industrial, are all subject to rule or order. The operations in the physical world, and all the elements in their respective properties and chemical combinations, are subject to some natural law or order. But death apparently observes no order or time. The poet beautifully expresses the thought:

“Leaves have their time to fall,
And flowers to wither at the north wind’s
breath;
And stars to set—but all,
Thou hast all seasons for thine own, Oh!
death!”

Among the many who have passed during the year, we note with sorrow the death of our beloved brother, John Kohr. He faithfully labored in the Lord’s vineyard for over fifty years. Until a few weeks before his death he was actively engaged in his ministerial duties. We miss him in the Church, in the home, in the community, but we do not wish to weep for him; for we believe our loss is his gain. Death is always impressive, but it is not necessarily sad when it comes to those who die in the Lord. They die in the blessed hope of a happy resurrection. They enter into rest freed from all trials, cares and anxieties of this mortal life. “Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them.” Rev. 14: 13.

E. H. W.

THE NEW YEAR

We welcome the glad salutation,
“I wish you a Happy New Year”;
Resounds with the warmth of affection,
And wakens the spirit of cheer.

The old year recalls in its passing
A mingling of smiles and of tears.
It is well to think of our blessings
So manifold all through the years.

The new year inspires with courage,
Unsullied and bright it appears.
God grant, when our years shall have ended
A blissful eternity nears.

Waynesboro, Pa.

A. S. F.

THE WATER OF LIFE

Ezekiel 47: 1-13.

The prophet Ezekiel had numerous visions and representations that exercised him very much. The text above is a succession of these manifestations that were given him for his edification and to qualify him to instruct God’s people. In this scripture he had in mind the temple at Jerusalem and in this vision he saw water issue out from under the threshold of the temple. Water was frequently used in sacrifices and throughout the word of God stands as a type, figure, a representation of the efficacy, the virtue, and power of redemption.

Our Lord Jesus recognized virtue and power in the use of water in the way of illustration for instruction when He and the woman of Samaria met at Jacob’s well. He entered into conversation with her. The woman had come with her vessel for water; that was uppermost in her mind. He spoke words of wisdom to her which she could not comprehend because she was thinking of natural water, but as He had unlimited power He could teach her, and He began by making inquiry about her past life and her present condition.

Notice that thereafter she forgot her water-pot and went home. The effect was truly wonderful as the grace of God is when it manifests itself in the heart. Our Lord had told her that if she would drink of the water that He would give it would be in her "A well of water springing up into everlasting life." He also, upon another occasion, said, "He that believeth on me as the scripture hath said out of his belly shall flow rivers of living water."

According to the prophet Ezekiel's vision, water issued out from under the threshold of the temple. This was a type and figure of the Gospel of Jesus Christ, "the power of God." Upon Pentecost, that great and notable occasion, a wonderful event took place as the Apostle said: "Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain." Upon that eventful occasion there was an unhinging of the whole ecclesiastical system that had stood for fifteen hundred years. Here the water of life began to flow, as our Lord said it would be in them a well of water springing up into everlasting life. The people were wrought upon and said, "what shall we do?" They were answered by a message of peace, of reconciliation, of mercy, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off." With many other words Peter testified concerning this water of life, and many received the word, embraced the faith, became members of the body of Christ. This was the fulfillment of prophecy, the antitype of the

figurative vision. It is characteristic of water that it will reach its level, it will rise to its head. You can build a dam but it will mount to its source. When the Gospel is embraced by faith, power is given to overcome all persecution and temptation. The source of the spiritual water that began to flow on Pentecost, the living water, the word of life, was Christ. The Great Head, the Source of life testified that His mission was to give power to those who believed.

Grace, as typified by water, rises to its source; to that great Source from which the spiritual life comes. Among those who possess it there is unity, a flowing together. Christ expressed it in this way: "That they all may be one as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me." This life and power given of God is the same in principle, in nature and in kind in all those who receive it. Its fruits are humility, contrition, purity, and every godly virtue.

In the vision of the Prophet the water came first to the ankles, then to the knees, then to the loins. It prefigures the spread of the Gospel, the water of life, the Christian religion in the hearts of the people—the same in principle and life as on Pentecost. The temple was a type of the sanctified heart, the holy place of the Most High, where God, the Father and God the Son would have their dwelling place. The effect of the Lord's dwelling in their hearts was so marked in the lives of the converted souls at Pentecost that they witnessed continually to their salvation. The water of life that flowed at Pentecost flows today and will continue to flow until the last trumpet shall sound. Wherever it is cherished in a penitent, contrite heart, it will transform and sanctify that life. Always the effect

will be, "on earth peace," a brotherhood, a union of hearts, fellowship and accord.

Sweet and bitter water cannot flow from the same source. So the spiritual life will have the same fruit tomorrow that it has today. It will be the same in the dark as in the light. The figurative water of Ezekiel's vision healed everything with which it came in contact. This is the effect of the water of life; it heals all wounds, brings about mutual forbearance, establishes true friendship and peace. The trees by that figurative river were for meat, and the leaves for medicine. The Church of Christ, the true people of God are to be the salt of the earth. They will bring forth such fruit that it will be for "the healing of the nations."

The Lord said to Peter, "If I wash thee not thou hast no part with me." Water is universally used for cleansing. Water was freely used in the temple service. The priests had to wash their hands and feet, and a great deal of service was rendered in the way of keeping things pure and clean. We all appreciate cleanliness. Natural water is so valuable. The virtue and indispensableness of natural water should impress us with the value of the grace of Christ of which it is a figure.

Water is also figurative of the humility and meekness of Jesus. It is illustrated in this, that it seeks the lowest place. It will rise to its source, and yet it will find and flow into the lowest place, and it will unite readily. Two or more bodies of water can easily unite and flow into the same channel and effect one body. The typical water that issued out from the temple, the ever-blessed Gospel of our Lord Jesus Christ is adapted to every situation, every condition or relation of life, and will bring the people of God together.

Reference is made to marshes, miry places, where stagnant conditions existed, these could not be healed. They may represent our Adamic or fallen nature, that "the heart is deceitful above all things and desperately wicked, who can know it?" It might also represent those who say: "We will not have this man to reign over us," and reject the Gospel and therefore the great truth cannot reach or heal them. The promise is, "Whosoever will, let him take the water of life freely."

Chambersburg, Pa.

J. S. L.

COMMUNION

"This is my body which is given for you: this do in remembrance of me." Luke 22: 19; 1 Cor. 11: 24. The whole scheme of our salvation by Christ is based on the remembrance of what has been done for us. It is said, "God gave His Son for us, * * * while we were yet sinners Christ died for us." Our redemption lies in the sacrifice made for us. All earlier sacrifices foreshadowed the One Great Sacrifice. The deliverance of Israel from their bondage in Egypt was to be remembered by the observance of the Passover. Our deliverance from the bondage of sin is to be remembered by the communion of the bread and the cup. In the use of these emblems we are reminded of the fall of man, his restoration, intercession, and eternal hope in Christ. Their use binds us to live for all that is implied by it in God's love. Throughout the ages God appointed outward ceremonies to impress truth, but the intention was not that righteousness should be sought in outward forms, though they were to be strictly observed, because there was a purpose of representation in them, and

to disregard them would be to despise their Author.

The yearly time for holding the Old Testament Passover in God's Providence happened to be on the night before our Savior was crucified. He with His Apostles partook of the Passover and at that time introduced the bread and wine to be used thereafter in remembrance of the sacrifice of Himself which occurred on the following day. The typical Passover pointed to the sacrifice of the True Lamb; and the bread and the cup were to take the place of the Passover. As the Passover embraced the promise of deliverance from Egyptian bondage and of the inheritance of Canaan, so the new emblems embrace the remembrance of our deliverance from sin and the hope of the eternal inheritance. They also show the purpose of following the Spiritual Moses as the former followed the personal Moses.

Our Leader obtained the victory by suffering in the flesh, so likewise must we suffer by crucifying our fleshly desires if we will have our souls to reign with Christ in glorious triumph! The purpose of His suffering was to redeem us from our sins. Sin is the disorder which we by nature follow as easily as weeds grow in the soil to choke the growth of good plants. Sin chokes the divine life in us, if it is not restrained. To restrain it we must call fervently for Supreme Aid. Under the power of this aid we must ever remain in order to cope successfully with the author of sin who uses endless wiles to gain control of the free will of the redeemed. When the flesh is mortified there is a sense of suffering, while the soul delights in the sweetness of peace, which is to be her heritage forevermore. Herein is the gain,—in the Savior's words: "There is

no man that hath left all * * * who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18: 30. Do you believe this firm promise who yet stand without?

When we commune by the use of the literal emblems we confess oneness with God and oneness with those with whom we commune. Paul expresses it: "We being many are one bread and one body." 1 Cor. 10: 17. Must we not be one in confidence and peace with whom we commune? If we are not, we confess to a lie, and make ourselves "guilty of the body and blood of the Lord, and bring damnation on ourselves." 1 Cor. 11: 27-29. The meaning is this: If they are righteous we comfort them; if they are false worshipers we encourage falseness; if they are sinners, we strengthen them in the way of destruction, and make ourselves partakers with them. Then, under the covenant of the Scriptures, there is no excuse for communing with unfaithful worshipers, for we are to "know them by their fruits." Matt. 7: 16. If we cannot bid them Godspeed by communing with them it is a violation to have fellowship with them in any other part of their worship.

The fallacy of divided worship is apparent, for where the Holy Ghost rules there can be no divisions. "Is Christ divided?" 1 Cor. 1: 13. Will we choose God, or Mammon? Will we worship Nebuchadnezzar's idol, or be loyal? Dan. 3: 29.

Lancaster, Pa.

E. H. H.

IS THE PROMISED LIGHT MANIFEST?

Light in the Scriptures signifies righteousness, obedience to God's word, and living in favor and communion with Him. Darkness is the absence of light

and in Scriptural sense represents disobedience and sin. As man was created in the image of God, and since "God is light and in Him is no darkness at all," then it follows, that spiritual light was manifest in man. Through disobedience, however, of God's command, man died to this spirit of life and light and fell into darkness.

This darkness reigned in the minds of men for ages. The prophet Isaiah declared: "Behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and His glory shall be seen upon thee." Isa. 60: 2. Man's condition was a deplorable one, for the prophet says: "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59: 2. This was a doleful message, but the "Lord shall arise and His glory shall be seen upon thee," was a word of cheer, and promised prospective deliverance in Christ. The message that the Lord shall arise evidently pointed to Christ, for through Him was light made manifest and His glory was seen. All who believed in the promise of Jesus' coming could rejoice in hope and their faith was counted for righteousness.

Christ came as the light of the spiritual world, for it was said He was the "true Light, which lighteth every man that cometh into the world." John 1: 9. Jesus himself said: "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.

Then they that accept Jesus and walk in His light will be His faithful followers, and His glory will be manifest in them. His blood has cleansed them from all sin and they will love one another with pure hearts fervently. They will constitute the Church of Christ and

will be baptized in the name of the Father and of the Son and of the Holy Ghost. This Church is built upon the Rock of faith in Christ and upon a sincere confession of His name by word and life. It manifests the glory of God, for it is to be a glorious Church without spot or wrinkle or any such thing; but it shall be holy and without blemish. Eph. 5: 27.

Christ invites all people to come unto Him to receive this blessed light and life which He will so cheerfully bestow. Many make excuses and will not come. He said to the Jews: "And ye will not come to me that ye might have life." John 5: 40. Neither his bodily presence with His divine virtues, nor His power to perform miracles could induce the Jews generally to follow Him. The multitudes chose to remain in darkness. He no doubt lamented their hardness of heart when He looked over the once beloved city of Jerusalem and exclaimed: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not?" Luke 13: 34.

He pleads and invites today, but the same conditions prevail as then. Few there are that are willing to receive Him and come to the spiritual light. John says: "And this is condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 19, 20. Lamentable it is that the Savior of the world is so little appreciated and that men will not suffer His light to enter their darkened, sinful hearts.

Then again many profess to know

Him but in works deny Him. The light is not manifest in their lives. Jesus said: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Luke 4: 23.

They who live in pride; they who seek honor and preferment; they who indulge the "lust of the flesh, the lust of the eye and the pride of life"; they who fail to separate from worship that is not in accord with the Gospel of Christ and the teachings of the Apostles; they who do not overcome evil with good and love their enemies,—all such do not manifest the light of Christ and are therefore in spiritual darkness. They may worship, but they do not worship God. "If we say we have fellowship with Him, and walk in darkness we lie, and do not the truth." "He that saith, I know Him and keepeth not His commandments, is a liar and the truth is not in him." John 2: 4.

Lancaster, Pa.

J. K.

ALMOST PERSUADED

"Then Agrippa said unto Paul, Almost thou persuadest me to be a christian." Acts 26: 28.

Agrippa probably was impressed with Paul's earnest, simple and straightforward account of his former life. He told Agrippa how he had lived the strict life of a pharisee; and verily thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth, even to the persecuting of those who believed on Him. He related the circumstance of his conversion; how the Lord appeared unto him as he was on the way to Damascus with authority and commission from the chief priests to persecute the believers in Christ, and how he and they which journeyed with him were surrounded by a light from heaven, above the brightness of the sun

at midday; that he was not disobedient to the heavenly vision, and espoused the cause of the very people he had formerly persecuted, and was now being judged for the hope of the promise made of God unto the fathers: unto which promise their twelve tribes hoped to come, and for that hope's sake he was now accused of the Jews.

He showed the same earnest zeal in building up what he had formerly sought to destroy, and his words and manner were so convincing that Agrippa was almost willing to cast his lot with him, saying, "Almost thou persuadest me to be a Christian." Paul's reply, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds," reflects the same charitable spirit as Jesus manifested when He prayed for His persecutors, "Father, forgive them: for they know not what they do," Luke 23: 34; and Stephen, "Lord, lay not this sin to their charge." Acts 7: 60.

How many persons there are, who like Agrippa, are almost persuaded. The unmistakable proofs of the power of the Holy Spirit have been so manifest, and are still, that they attract the admiration of all fair-minded people, and many would like to partake of the privileges and comforts which obedience brings; but when they count the cost, how it may involve separation from dear friends, the denial of the pleasures of the world, and other sacrifices that go with the life and profession, they lose courage, and defer the important work for a more convenient time. Solomon says, "Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man." Prov. 6: 10, 11. Paul

warns the Hebrews, 3rd chap., 12th v., "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." And in the 15th verse he repeats the counsel of David in Ps. 95: 7, 8, "Today if ye will hear his voice, harden not your hearts as in the provocation."

In delaying the work there is danger of being carried away in the paths of error, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 14. Though our intelligence and wisdom with which we are endowed would teach us that we are responsible to a higher power, and should seek to glorify Him, we are so inclined to love the friendship of the world and worldly pleasures, that we choose a broader way, seeking to justify ourselves by our good works and clinging to our own righteousness. The inviting, and pleading, and persuading influence of the Holy Spirit may be lost through our love for the things of the world, and although the Gospel does not operate in the same manner as the Law which requires strict obedience to all commands with a penalty for every transgression, yet the final judgment will deny eternal happiness to those who refuse the call of God's grace.

If we allow ourselves to be persuaded by men, or influenced by our carnal desires, and are not founded upon the true Rock, with a pure heart, and a sincere desire that God's will shall be done in us, we may be likened unto a foolish man who "built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7: 26, 27.

Agrippa admitted that he was almost

persuaded. By that admission he could not feel nor claim full fellowship with the Christians; for he was not willing to give his whole heart to Christ, who will not be satisfied with our divided affections. He says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37.

Now let each one of us ask himself these questions: Am I willing to give my whole heart to Christ and to God, or do I still hold something in reserve? Do I believe implicitly in Christ and in God, or am I only almost persuaded?

Landisville, Pa.

C. S. N.

DIVINE HEALING

At this time, when so much interest is shown in the curing of diseases and infirmities by exercising faith, by making pilgrimages to certain shrines, and by laying on of hands, it should not be amiss to present what we believe to be the Gospel attitude toward this subject. The Gospel is the Christian's rule of life, and his final judge: hence he will condemn nothing which was spoken by the Lord and His apostles, and will sanction nothing but what is in harmony with their teachings. The Spirit of Christ cannot teach anything contrary to the Gospel.

We recognize that all healing is of God. "In Him we live and move and have our being." Upon His blessings all creatures depend. To take any other view would rob God, the Creator, of honor. All through nature there is the evidence of His unseen hand,—bringing the seedlings up from the soil, opening the petals of the flowers, rearing the great trees far above our heads. In the operations of nature, man can assist; but growth, and consequently, healing, must be of God.

Many people believe that disease, or bodily affliction of any sort, is the result of sin, and that if we overpower sin, we shall be free from bodily ills. Some hold that such infirmities are a natural consequence, not chargeable to sin, and God will relieve us, if we ask in faith. The last chapter of James is cited as authority. Others believe that the power of performing miracles, manifested in the early Church, was lost for many centuries, but has been recently re-discovered.

We cannot fully agree with any of these theories. Man did indeed fall, through sin; but the consequence was debasement of soul, separation from God, and the loss of the divine image, or the love of God in his heart. The "outer man" has not changed since Adam—it is of the earth, earthy, and must perish. It has not been affected by Christ's coming, for His mission was entirely for the benefit of the soul. He did heal many while here, but it was to show His power, that they might believe on Him "for His work's sake." He refers to the time of the great drought, when there were many widows in Israel, but Elijah was sent only to the widow in Sarepta (a Gentile); and He refers to Naaman, the Syrian, who was cured of leprosy, while many lepers in Israel were not relieved. These incidents should convince us that God's chief interest in man is not the well-being of his natural body but the welfare of his soul. Christ came to "preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This should be understood, spiritually, as freeing all penitent souls from the bondage of spiritual death, including the

faithful who lived prior to Christ's coming, but were not released until His atonement was effected.

The Apostle Peter writes, "The same afflictions are accomplished in your brethren that are in the world." Here we see that the believer has no better promise than the unbeliever, so far as natural blessings are concerned. God sends the rain on the just and on the unjust, and maketh His sun to shine on the evil and on the good. The chief reward of the Christian is not in this life; he should expect to meet trials and tribulations. This flesh is not to be pampered, but is to be brought into subjection, and offered as a daily sacrifice. That is, the carnal, fleshly desires are to be crucified, that the new life in the soul may flourish, and comfort be found in heavenly things. To accomplish this end God may send chastenings, perhaps in the form of sickness, financial loss, or bereavement. If we submit in patience, and reflect soberly upon the chastisement, it will "work the peaceable fruits of righteousness." In this way bodily suffering may often be for our good.

The Law declared (Deut. 6: 16), "Ye shall not tempt the Lord your God." If we claim immunity from bodily affliction because of our inherent goodness, or refuse to recognize the possibility of such suffering because of our having risen superior to it through faith or otherwise, are we not tempting God? And are we not much more tempting Him when we pray for relief from bodily ills and thus require of Him a sign that He is with us? This has ever been the tendency of man, to seek after a sign—a visible answer to our prayers, whereby we can be reassured of God's presence.

None can deny that the mind has a wonderful influence over the body. The

“will to live” has carried many a person through a dangerous sickness. Anger, fear, love and jealousy all exert powerful effects upon the human frame. Just so, by setting our hearts to a certain belief, we can become wonderfully strong in it, and men under a fanatically religious fervor have even committed crimes. It may be a similar influence of mind which has brought about many of the marvelous cures we hear of.

The power of doing miracles was given to the apostles and the disciples in the primitive Church, and was continued so long as God considered it necessary. To raise the dead, heal the sick, speak in unknown tongues, to handle poisonous creatures in safety, and to inflict punishment by way of blindness, were all given to these early laborers. To those who claim this power is an essential witness, and that it was lost for many centuries, we would say: Then Christ has not kept faith with His followers, for He said, “I am with you *always*, even to the end of the world.” If those who claim to be partakers of the lost power really possessed it, then they would also have all of the above mentioned abilities.

No, we believe that all of God’s dealings with man now, are through the Spirit, and that His witness is the evidence of love and unity among His children. This is the only course in which the Scriptures harmonize. The concluding chapter of James, for instance, would appear to refer to the spiritually sick, for whom we should pray, anointing with the oil of brotherly love, that the Lord may lift him up and forgive his sins.

Some people have naturally weak constitutions, some are afflicted from birth; others may fall a prey to disease through exposure, or lack of knowledge.

Advancing age brings weakness of body and mind. To attribute these conditions to sin, or to seek relief by divine intervention would be to lose sight of the true purpose for which Christ came.

It becomes a Christian to accept all things as being for his good. “Tribulation worketh patience, and patience experience and experience hope, and hope maketh not ashamed.” When bodily afflictions come, he will do his part by making conditions favorable for the healing of his body; by applying the remedies nature has provided, or by seeking help from those whose knowledge qualifies them to assist nature. If he should feel impressed to pray for a certain blessing, it should be in this way, “Not my will, but thine be done.”

Stevensville, Ont., Can. W. I. T

BRIEF NOTES

Language simple, powerful and as beautiful as was ever written, is found in the thirty-eighth, thirty-ninth, fortieth and forty-first chapter of the book of Job. Therein is described in primitive fashion, as it probably could not be described today, the power that rules the mighty rolling worlds, and creates the marvels and wonders we see but only faintly comprehend.

“Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?” “Knowest thou the ordinance of heaven? Canst thou set the dominion thereof in the earth?” “Canst thou lift up thy voice to the clouds that abundance of waters may cover thee?” “Canst thou send lightning that they may go and say unto thee, Here we are?”

Line upon line in these chapters directs the thoughts to the mysterious power and infinite wisdom of the Creator. Who can read these utterances without an overwhelming sense of his

own littleness? and a sense of awe in contemplating the vastness and perfection of the Creator's handiwork, as seen in the material creation and extending to the realms of the infinite and eternal?

* * * *

The grace of God which "hath appeared to all men," reveals to man, through outward observation and inward teaching, his littleness, his limitations and his insufficiency. When this teaching is heeded and obeyed it leads to humility, meekness and lowliness of heart, which fits man for the kingdom of heaven, as in the Savior's declaration, and without which, heaven and happiness cannot exist.

When the exalted Spirit of pride arose in the realm of the Angelic host, there was no place found for it there. It was cast out, and heaven and happiness continued.

We read that "God giveth grace to the humble, but he resists the proud." When the promptings of the spirit of pride are entertained in the heart, peace and happiness are at once interrupted; first within ourselves, then in our relation to others, and finally leading to entire separation from God, and from happy association with his subjects.

* * * *

Many conclude because difference in opinion and practice is so great in business, economic and political affairs, it cannot, for the same reasons be otherwise in religious profession and practice.

In the affairs of the world conditions are ever changing, and are made to adapt themselves to man, often through strife and contention, resulting in selfish interests gaining the supremacy.

Christian living does not involve matters of opinion. It requires acceptance of, adoption and submission to an eternal and unchanging principle, and requires the love of God, as the controll-

ing principle in the heart. By observance and practice of the duties it enjoins in association with one another, peace, unity and Christian fellowship result, finally culminating in the realization of our fondest hopes amidst the Angelic throng.

HEAR AND OBEY

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23.

It is human to forget that we are indebted to God for all that we have and enjoy, even for life itself. In mercy we are reminded that the most important duty of life is to hear and obey the Savior, whose message is a wonderful manifestation of Divine love, and presents the way to true and enduring happiness. He speaks to us with authority, and we learn that to become one of His followers we must deny ourselves, and take up our cross and follow Him. Matt. 16: 24.

The manner of the Savior's coming, and the doctrine which He brought were so different from what was commonly expected that the Israelites as a people did not accept Him. Human nature has not changed, and there still is a disposition to trust in forms and ceremonies—that which is outward—forgetting that the observance of the commandments, essential as they are, is but a result of the new life within.

Hearing the Savior does not only mean the public confession that we believe in Him, but when we have repented, have been converted, and have received the Holy Spirit, a new allegiance will be manifest. There will be evidence of a desire to continue to hear

and obey the Savior, a willingness to confess Him, and follow His commandments so that He will not be ashamed to confess us when He "shall come in his glory, and all the holy angels with him," Matt. 25: 31.

We should respect and appreciate the principles taught in the New Testament because they come from the great source of truth and power. Surely the One who created the universe in its magnitude and completeness of detail is qualified to give counsel to man concerning his present and future spiritual welfare. We should be on our guard against the human inclination to evade the cross, and seek comfort where true comfort does not exist by consciously or unconsciously attempting to change, add to, or take from the message of truth. The doctrine of love which the Savior taught and exemplified will never become obsolete, but will stand even after the world has passed. "The word that I have spoken, the same shall judge him in the last day." John 12: 48.

No one is compelled to hear the Savior. His invitation may come again and again, but the acceptance must be voluntary and with a pure heart. Life is a gift, and we may use it as we will, but we should never forget that "whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

The unconverted mind cannot appreciate spiritual blessings in their fullness, and is inclined to exaggerate the difficulty of complying with Christ's teachings; hence the conclusion, "This is an hard saying who can hear it?" John 6: 60. We should remember that in fulfillment of the Divine plan, the Savior was tempted in every way like as we are, yet without sin, and will not permit anything to come upon His followers which they are unable to bear.

May we have faith, courage, and a desire for truth so that we shall not be

"destroyed from among the people," but be enabled to hear the prophet, our Savior, in all things, accept His counsel, and continue to hear and obey unto a happy conclusion.

Mountville, Pa.

J. H. F.

DEATH AND LIFE

When God created man He placed him in the garden of Eden, to dress it and to keep it. And the Lord commanded him, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." This is the first mention made in the Scriptures of death; it was the penalty for disobeying the command of God.

God's word states that the woman whom the Lord gave to the man for an helpmeet, was beguiled, and did eat of the tree of the knowledge of good and evil, and gave to the man and he did eat. By this transgression they both suffered spiritual death, and separation from God. Therefore the Lord sent them forth from the Garden in Eden, and cursed the ground for man's sake, that it should bring forth thorns and thistles, and that in the sweat of his face he should eat bread.

The separation which this first or spiritual death caused between man and the Lord God, his Creator, continued, for in the time of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and it can yet be said, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Job said, "If a man die shall he live again?" Job's question does not refer to the spiritual death which Adam suf-

fered, but to the death of the body. All are acquainted with this death, for it is constantly in our midst. It has dominion over all; for it is appointed unto men once to die: and, until the coming of the blessed Savior with his power to destroy death, none ever arose from the grave. In the raising of Jairus' daughter, and Lazarus after he had been dead four days, the Lord Jesus revealed his power over death of the body.

"Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent that ye may believe. * * * Jesus said, Take ye away the stone. * * * Then took they away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken he cried with a loud voice, Lazarus come forth, and he that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, "Loose him and let him go."

When the Lord Jesus was on the cross, He bowed his head and said, "It is finished," and gave up the ghost. Those who loved Him and had followed Him were dismayed and grief-stricken, while His enemies who were instrumental in His crucifixion, rejoiced that death had triumphed, so that He no longer should interfere with their pernicious doings. Yet even in their victory were they fearful, for they remembered He had said unto them, "Destroy this temple and in three days will I raise it up." They therefore took every precaution that His followers should not take up his body, sealing the stone and setting a watch.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold 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 become as dead men: And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said, Come, see the place where the Lord lay."

In these scripture accounts, is revealed the power given by God unto his Son, to overcome DEATH, both of the body and of the spirit; and also the power to restore to man that unity with God, which man had forfeited by transgression.

The invitation of God is, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Oh! the wonderful promise of our blessed Lord and Savior, Jesus Christ to all who believe in Him. If we believe in Him we will also love Him, as He said, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and manifest my self unto him."

Do we wish God to love us? Do we wish the Lord Jesus to love us and manifest Himself unto us? Do we wish to have eternal life? "Search the scriptures; for in them ye think ye have eternal life and they are they which testify of me." "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."

Disobedience brought spiritual death to Adam and his posterity; Christ restores life to those who obey His word. But to the disobedient His word will be death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Glen Elder, Kansas. E. F. S.

CHRIST REJECTED—CHRIST RECEIVED!

"He came to His own, and His own received Him not, but as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John 1: 11, 12.

More than nineteen centuries have come and gone since the blessed babe Jesus was born and laid in a manger in Bethlehem of Judea. The angels of heaven heralded His birth and glorified God; for it is written: "And suddenly there appeared with the Angel a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace, good will to men." Luke 2: 13, 14. Now, God's promise of long ages ago was fulfilled—the promise of the woman's seed to bruise the head of the serpent.

This blessed "child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." Luke 2: 40. He finally entered upon His mission. He began to preach, and to say,

"Repent: for the Kingdom of Heaven is at hand." It was testified of Him, "That never man spoke like this man." He fulfilled all the prophecies concerning Himself; and He was the substance of all the legal types and shadows, with which the Scriptures abound, throughout the Mosaic dispensation and the prophets. There was a marvelous confirmation from heaven to prove that He was the Messiah, for it is said, "And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said: "Thou art my beloved Son; in thee I am well pleased." Luke 3: 22.

It seems remarkable that, in the face of all these convincing testimonies of His Messiahship, the great majority of the Jews should reject Him. He came to His own—to the Jews who were the chosen people of God, and consequently the Savior was ordained to announce His gracious plan of salvation first to them. But His doctrine reproved their self-righteousness and they rejected Him. He fulfilled the law, or the first covenant, and now brought in the new or spiritual dispensation. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah." Heb. 8: 8. The majority of the Jews, however, closed their eyes and hardened their hearts against these doctrines and continued to adhere to their formal traditional worship. It afforded them more carnal, selfish liberties and worldly honors. They rejected the Prince of Life, and He said: "I go my way and ye shall seek me and shall die in your sins." Therein He pronounced the woeful end of all the unbelieving and impenitent Jews. Christ rejected! consequence, die in your sins! This declaration not only applied to the Jews of that day, but to all the sons and daughters

of Adam from thenceforth, who would not receive Him.

Christ came to save us from our sins, but unless we receive Him, He will not, and cannot save. He died to remit the sins of the world, but unless man repents and makes an humble confession of sin, remission is impossible. To receive Him, then is to deny oneself, to bear the cross and obey His commands. He will then give power to become the sons of God. We must receive Him whole-heartedly: we must make an unconditional surrender of self, our sinful humanity. There is no alternative in His plan of salvation—we either receive Him or reject Him; “for there is no other name under heaven given among men, whereby we must be saved.” Acts. 4: 22.

To receive Jesus signifies a humble, self-sacrificing life, characterized by love to God and love to man—a love that embraces all men, even those who are enemies; it is a divine love for the soul. Those endued with this love may be reviled, they may be persecuted, and evilly treated, yet the love for the immortal soul and its eternal destiny outweighs all revenge, hatred and retaliation, and they can pray for their enemies and persecutors.

They who receive Christ are separated from the evil lusts of the flesh, from the worldly, carnal life—from civic and political affairs, from public and private pastimes and amusements, and from all worship not true to Gospel doctrine. They who receive Christ receive His Spirit, and are united in worship; they are in fellowship, and love one another with pure hearts fervently. They collectively constitute the Church of Christ, and labor together to promote peace, purity and unity. When offenses or trespasses occur they are not connived at, but are dealt with according to Gospel rule. Matt. 18: 15–17.

They who receive Christ and hold fast

the profession of their faith are fulfilling the object and purpose of life; they enjoy peace and rest in the soul, they can glorify God and can “look for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” But all who do not obey His commands, and accept His Gospel as their rule of life, and who do not confess Him before men, verily reject Him, and sad will be their fate in that great Day, for He said: “He that denieth me before men shall be denied before the angels of God.”

Lancaster, Pa.

E. H. W.

GIVING—CHARITY

“Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.” Matthew 5: 42.

If the general tenor or sentiment of all New Testament scriptures are taken into consideration, the principle or precept which they are intended to convey is made more clear. As an illustration, the text above quoted is qualified by other passages of scripture, thus making it less difficult to find the meaning.

It is evident that a Christian should strive to be generous and to realize that he may be in greater danger of being too frugal or close than of being too generous. According to Luke, 11: 9, if we ask of God we will receive, and if we are prompted by His Spirit, we likewise will be ready to say to those in need, “Ask and it shall be given to you.” God gives us many blessings before we ask for them; this should prompt us to anticipate the needs of others. “Every man according as he purposeth in his heart, so let him give; not grudgingly, as of necessity, for God loveth a cheerful giver.” To give grudgingly would be to take away the good effect of the gift.

It would not be true charity to give to all who beg. Not all who ask are worthy of help. The following may be helpful: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

The best form of giving or lending may be that which helps a man to help himself. Accident or misfortune may be a just cause for asking help; in Thess. 3: 10 we read "If any would not work neither should he eat." The Christian would not knowingly encourage idleness.

The Apostle James wrote, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." The worldly life is ruled by pride and extravagant living. When debt is incurred in this way it often ruins households and causes suffering in many ways. Christ's own are not given to wasteful living for He has enjoined frugality and simplicity. His followers will give and lend with wisdom.

Did Jesus not imply more than almsgiving in St. Matthew 5: 42? Jesus contrasts the principle of justice underlying the Mosaic Law with the spirit of meekness and love. The law of Moses, being adapted to human nature, permits justice, "A tooth for a tooth"; this serves to curb strife among men. By yielding to the spirit of Jesus, contention and strife give way to the disposition of love and good-will.

Jesus would teach us not to demand justice; rather than have contention to manifest the spirit of the text. "Give to him that asketh"; to love even though love is not returned or go the "twain" when we have been compelled to go a mile.

In the thirteenth chapter of First Corinthians, the Apostle Paul clearly describes the fruits of true charity. "Charity suffereth long; * * * seeketh not her own; * * * beareth all things."

Charity is the greatest of the three gifts, Faith, Hope and Charity. The conclusion is that though we may have given all we have, even our bodies to be burned, if we have not the true spirit of charity, we are not profited.

Lancaster, Pa.

M. H. B.

ENCOURAGEMENT

Encouragement? Yes, we all have need of encouragement at some time in our lives. Especially when we have reached the burden and heat of the day: when the ordinary, and sometimes extraordinary trials of life press hard upon us. It is then that our faith will be tried, and it will appear whether or not we are founded upon the rock that cannot be moved—Christ Jesus.

Have we courage in the warfare against sin in the flesh? Have our habits in life been to trust in God? Have we always, since our beginning to serve Him, fed on His word, waited upon Him, and really believed that He means what He says?

And what does He say? Let us go back to the children of Israel—God's chosen people, and the ones whom He selected to lead them—as Moses, Joshua, David. If we read, we will find that God's promise was given on condition of obedience and respect to His statutes. His words to Joshua are impressive: "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord, thy God is with thee whithersoever thou

goest." Joshua 1: 8, 9. Joshua was obedient, and God kept His promise to him.

The children of Israel and God's dealings with them are an interesting study: disobedience, murmuring, indulging the flesh, were always punished. Those who trusted in God were always dear to Him, and God sustained them in their trials.

The dominion of the law was ended by Christ's coming and fulfilling it. He brought the Gospel, or "Good News," and we now live under the new dispensation. This is spiritual. Our book of the law is the New Testament—the will of our Heavenly Father. Let us study it closely, for it is our spiritual meat and drink, and will be our judge when the end of all things has come.

The tone of the New Testament throughout is encouraging: the unconverted are encouraged to come to Christ that their sins may be forgiven, the weary and heavy-laden are encouraged to cast their burdens upon Him, and they will find rest. The whole human family is invited to come to Christ and drink of the waters of life "freely, without money and without price." This should give courage to all who have not yet confessed Him. No matter though their sins are as scarlet they shall be forgiven, and become "as white as snow." What could be more encouraging than this? All who accept this invitation may then become "fellow-citizens with the saints," and of "the household of faith," which is longing to receive them.

To those who have accepted Christ, He says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," Luke 12: 32. This is hopeful and should inspire courage in the souls of all of the flock, that they may, spiritually, "Lift up the hands that hang down and the feeble knees

and make straight paths for their feet," because God loves them and is ever ready to help them.

Our Heavenly Master does not want His followers to be fearful. He is not pleased with a fearful state of mind. In the storm at sea, when His disciples awoke Him, thinking that they would perish, He rebuked them, saying, "Why are ye so fearful? How is it that ye have no faith?" He must have been much tried at their evident want of faith, for He wants His children to fully trust Him.

What is the source of the courage of the believer? Is it founded on a sense of his own ability to fight the enemy of all good? No, the believer's courage is founded on love to God, and trust in Him, and these come of faith. When one has omnipotence to lean upon, one need never fear. "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18. Let us pray and strive that our love to God may be made perfect.

In making decisions in life, we try to consider the matter before us from all sides, using the best judgment God has given us, praying for Divine guidance, trying to escape the influence of our own choice, and then having made our decision, we act, firmly believing that God will strengthen us for all our needs. Should we, being human, have made an error in judgment, we believe that this will be revealed to us, and that our Heavenly Father will help us in our extremity, and teach us what He would have us to know.

When the matter before us is a calamity or a trial over the occurrence of which we have had no control and where there is no opportunity for us to decide, but we must accept what comes, here

again, faith supports us. We do not know what is best for us, and when chastisements come, they are sent in mercy, and for our spiritual good. God, our Father, is back of the dark clouds, and He will help us to bear whatever He permits to come upon us.

In such experiences, when we, being human, shudder and almost faint, thinking of what may be to come, how comforting to the soul to read and consider in St. Matthew 14th, where Christ, walking comfortably on the raging waters at night, called to His terrified disciples in the storm-tossed ship, saying, "Be of good cheer, it is I, be not afraid." He not only quieted their fears, but even bade them to be of good cheer, which was, no doubt difficult for them, under the circumstances. This is for our instruction. He bids us also to be of good cheer.

St. Paul, to the Ephesians says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." And then he describes the armor: Loin cloth of truth, breastplate of righteousness, sandals of peace, shield of faith, helmet of salvation, and sword of the Spirit. With this armor, what soldier of the cross could help but have courage?

Every part of the armor is of God, and partakes of His nature, for God is love, and love is the greatest power in the world. So armed, if we use our armor, and trust in Him who gives it to us, we have nothing to fear, not even our own sinful flesh. Christ said to His followers: "In the world ye shall have tribulation, but, be of good cheer, I have overcome the world." John 16: 33. All those who fully trust in Him, can, through His strength, overcome as He also overcame, for "He is faithful that promised." Heb. 10: 23.

Lancaster, Pa.

L. L. F.

GOD'S LOVE FOR HIS CHILDREN

Man, who is the chief of God's creation, is endowed with wisdom and intelligence. He is a free agent to serve whom he will; he can choose to live according to the desires of his carnal nature, or to love and honor his Creator.

God has wrought a wonderful plan of salvation. Through disobedience, man has fallen from favor and fellowship with God, but it is possible to return again unto Him, since Jesus, God's only begotten Son, was sent into the world to redeem all those who accept Him by faith.

In our innocent state, we are under the promise, for the Savior took little children in His arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10: 14. As we reach years of discretion, God in love visits us with His grace, and reveals our duty to Him as our Creator. God is love, and has no pleasure in the death of the sinner, but wills that all might come to Him and live.

Conviction of sin may come from time to time revealing to us our undone condition. If, when we feel the need of repentance, we give heed to these calls of mercy, God will enlighten us, and lead us into sure and safe paths. The Apostle's instruction is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. We must become willing to say with Samuel, "Speak, Lord; for thy servant heareth."

Regeneration is necessary, for Christ said, "Marvel not that I say unto thee, Ye must be born again." John 3: 7. We see the sinfulness of our former lives, and realize that we are unable to save ourselves. Christ, who died to save

sinners, is the good Samaritan, who finds us by the wayside, sore and bleeding, unable to help ourselves. He picks us up, binds up our wounds, and comforts our aching hearts. Salvation is a free gift, and when we appreciate the value of that gift, we desire to make an unconditional surrender to Him. To enjoy the inexpressible comforts of the Spirit, to have sweet communion with God, and to be at peace with Him may truly be likened to a foretaste of heaven. We find pleasure in doing His will because His yoke is easy, and His burden is light. The world with all its pleasures seems empty when compared to this pearl of great price which has been bestowed on us. We wish that all men would understand and accept this gift, but unless they yield themselves unreservedly to God, He cannot bring about this marvelous change in them.

The comforts and enjoyments of a follower of Christ cannot be expressed. The world cannot see it, for our life is hid with Christ in God. We can meet with our dear fellow-believers, we can sit in heavenly places in Christ Jesus, we can speak of His untold love, and sing praises unto His name. We can meet from far or near, known or unknown, and find that we are of one heart and mind. Thus we have the living evidence that Jesus was the true Savior. Christ prayed for His followers "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 21. O blessed unity! We who formerly were of divided opinions, are brought into a united body through the power of His love.

In times of sorrow or sickness, He is our refuge. He will not leave us comfortless, but will help us bear our grief and pain. He will overshadow us with

His mercy, and what seemed unbearable will now seem lighter because of His love. We realize with the Apostle that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 17, 18.

He will sustain us in times of temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." 1 Cor. 10: 13. Our faith has to be tried like gold in the fire so that the dross may be consumed. As the refiner knows how to treat his precious metal, so our heavenly Father knows what experiences are for our good. He will help us through all these trials if we strive with His help to overcome our weak humanity. May the "Lord increase our faith."

Sooner or later, we shall reach life's close—the sunset of life. We have often been impressed with the peacefulness, beauty and glory of the natural sunset; it leads us to look beyond earthly scenes to heavenly. May we so live that when the sun of life sets for us, we can with the Apostle say, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

Let us lean trustingly on His everlasting arm, believing His grace is sufficient to save us.

Kitchener, Ont.

M. R.

WISE COUNSEL

“Hear counsel and receive instruction that thou mayest be wise in thy latter end.”
Proverbs 19: 20.

These words of the wise man Solomon are weighty. If the instruction which he gives is followed, it will tend to our future happiness. But if we are of that class, “that have ears, but hear not,” sad will be our final position. Undoubtedly the counsel referred to, is that of the Lord, for in the following verse we read, “There are many devices in a man’s heart; nevertheless, the counsel of the Lord, that shall stand.”

God has at all times revealed His will to man. We today have the written Word, which has been given to us as “a lamp unto our feet and a light unto our path.” It reveals to us God’s will for a lost world. It contains all that is necessary for us to know for our salvation. The writer to the Hebrews says, 1: 1, 2, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” At the time of the transfiguration of Christ it is recorded, Matthew 17: 5, “a voice out of the cloud which said, this is my beloved Son, in whom I am well pleased; hear ye Him.” God sent His only Son to this sin-cursed world to declare His will and open a way of life for man dead in trespasses and sins. The words He spoke and the doctrines He taught were not His own, but His Father’s who sent Him.

The Lord also counsels us through His Spirit which strives with the heart of every man, reminding us of our sinful condition, and our need of a Savior. He follows us continually, but if we do not heed the still small voice, it may leave us, for His Spirit will not always strive with man.

The Lord also counsels us through His faithful shepherds who declare His Word in its entirety, without fear or favor. We must accept the whole counsel of God. Every one of Christ’s commands was given for a purpose, and “if we love Him we will keep His commandments.” The Savior in His Sermon on the Mount said, “Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock” and, “every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand.” The appearance of the two buildings may have been the same, but when the testing time came the house built upon the sand, fell.

The counsel of the Lord is that we turn to Him and believe on Jesus Christ, His Son, for Christ is the only hope for the sinner. And “We have all sinned and come short of the glory of God.” The way to which He calls mankind is narrow. We must deny self to walk upon the way. The doctrine which the blessed Savior taught is in direct opposition to human nature. It is non-resistant in principle and non-worldly in character, since His followers have been called out of the world. But it is a way which leadeth unto life and happiness throughout eternity.

Man naturally shrinks from God and hides, as it were, his face from Him. He does not desire to have Christ rule over him. Some are willing to obey part of Christ’s teachings, but evade the commandments which enjoin self-denial. They wrest the Scriptures to their own destruction in their attempt to seek a broad and easier way. But it will not avail us anything to do so. “The counsel of the Lord, that shall stand.”

His word will be our final judge and will either condemn or speak us free.

We are admonished to "hear counsel" "that we may be wise in our latter end"; or, in other words, "that all may be well with us." God's Word tells us, "It is appointed unto men once to die, but after this the judgment." It also reveals to us two ways upon which mankind are traveling. These ways lead to two conditions, and we shall be rewarded according to our works whether they be good or evil. It is well that we take to heart the words of the wise man. What is this life in comparison to eternity? A drop compared with the ocean. Eternity, eternity, no man knows thy bounds! When we bid farewell to earthly scenes what shall it profit us if we have gained the whole world, and reached to its highest pinnacle of honor, if we have neglected the "one thing needful."

The parable of the rich man and Lazarus pictures to us the final condition of two classes of people. The rich man "lifted up his eyes in hell, being in torments," and said, "I pray Father, that thou wouldst send him (Lazarus) to my father's house: for I have five brethren; that he may testify to them, lest they also come to this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them." A great responsibility rests upon us as accountable beings and possessors of God's Word.

Let us heed the words of Paul, "See that ye refuse not Him that speaketh; for if the Word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great salvation."

Buffalo, N. Y.

C. S. N.

FOUNTAIN OF LIFE

Man was created in the likeness or image of God. In the beginning he was innocent and happy and his life was an honor to God. But very soon the evil one, the enemy of God appeared and offered temptation. He called attention to the tree with forbidden fruit and man yielded to the suggestion and partook of it. Through this disobedience guilt came, and the happy relation of fellowship with God was broken.

This left man without promise of a blessing for the future. He was now a fallen creature. But God so loved His own creation that He renewed their courage by giving the promise of a future Redeemer. He would send His own Son at a later day and all who looked forward in hopeful belief to Him would be saved. He was to be a fountain of life for all coming generations. He would assume their sins and the sin of all people until the end of time, for His will and mission would be to seek and save those who are lost.

Man was endowed with wisdom and was therefore able to know that he must come to this promised Christ as a Savior. He was capable of having faith to know the requirements of the promise and that the reward was only to the diligent seeker. "I am come that they might have life, and that they might have it more abundantly." John 10: 10. He would seek sinful man as well as make it possible for sinful man to seek Him.

We who live in the Gospel age have the advantage of more fully knowing the plan of salvation. In all ages man has been in bondage to sin but Christ paid the debt or ransom. He sacrificed His glorious home in heaven, came to earth in human form, taught the life of regeneration, the new birth, and resur-

rection from the dead. To complete the sacrifice for all, he ended His earthly mission by death on the cross; dying, that man could truly live. He left the promise of the outpouring of the Holy Ghost on His faithful followers. This promise was fulfilled on Pentecost. Thus Christ removed the debt that was against mankind before His coming and since. This great kindness has opened the way to partake of the Divine nature just as a natural branch of a vine partakes of the nature of the vine itself.

If we come to Christ, become a member of His body we bear the same fruits. We will have love in our hearts, for God is love and if our love to Him is perfect it will cast out fear. "He that hath the Son hath life and he that hath not the Son of God hath not life." 1 John 5: 12. The Apostle John also records that Christ said, "I am the bread of life * * * If any man eat of this bread he shall live forever." His Spirit is the food for the soul. The word of God is this food too, as this same Apostle writes at another place that "the word was made flesh and dwelt among us, and we beheld His glory as the glory of the only begotten of the Father, full of grace and truth." The Apostle John could say this for he was an eye-witness to Christ's work on earth.

Thus becoming partakers of the blessings promised since the beginning of time we can indeed come to Christ as the fountain of life. We will no longer live after the flesh as in that state we cannot please God. We will strive to live according to the dictates of the Good Spirit. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." The Apostle Paul in the eighth chapter of Romans covers this idea, "The law of

the spirit of life in Christ Jesus hath made me free from the law of sin and death." "To be carnally minded is death; but to be spiritually minded is life and peace." By our efforts to keep Christ's commands we show our love to Him. "If a man love me he will keep my words." And we will love our brother also, yea even our enemies as a fruit of this love in our own hearts.

This natural life is sweet; man will cling to it and do all he can to preserve it, using every remedy procurable. But death is inevitable and will come to all. Every effort to frustrate it will not avail, rich and poor alike must answer that summons. And when the life beyond the grave confronts us we are taught that, after all, this life is not so important.

There is the choice of two destinations for the soul that never dies, one being an eternal life of peace and rest, and the other eternal punishment. Our destination depends on our preparation while here. We will be judged according to the deeds done in this life, as to how we have used or misused the means provided for our reclamation from sin. In short the question will be whether we have given up the desires that are nourished in the sinful life and have come to Jesus as the fountain of life for time and eternity.

Williamsville, N. Y.

A. M.

FAITH

"Without faith it is impossible to please God." Heb. 11:16. "Faith is the substance of things hoped for, the evidence of things not seen. By it the elders obtained a good report." Heb. 11: 1, 2. Faith in Christ through redeeming love is the Christian's hope of eternal life. We are all accountable to

God when we come to years of understanding. When we accept Christ as our Savior, and draw nigh to God through true repentance we have the promise that "he that shall endure unto the end the same shall be saved." Matt. 24:13.

"If we live in the Spirit let us also walk in the Spirit." Gal. 5:25. His word stands sure and is paramount to every earthly consideration, for the Savior declared: "Without me ye can do nothing." We are debtors to God for all that we have, and upon our faith will depend our future happiness.

Some time after Adam and Eve were driven from the garden of Eden, children were born to them. After Cain slew his brother Abel, "he went out from the presence of the Lord" and obtained his wife in the "land of Noe, east of Eden." Thus the people of the earth multiplied. They wandered about in the earth, earning their bread in the sweat of their face. Some of those people were righteous and some were unrighteous. Satan exercised his wicked influence amongst the people and the majority turned to evil. The people became very wicked and there was great violence in the earth. "And the Lord said I will destroy man whom I have created, from the face of the earth." He directed Noah to build an ark and to take into the ark his family; and of every living thing of all flesh. And this having been done, a great flood of waters came upon the earth and all living creatures outside of the ark were destroyed. Only eight persons, Noah's family, survived the Flood. Gen. 7: 21-23. 1 Pet. 3: 20. Noah and his sons begat children and the people of the earth again multiplied. Amongst those who did the will of God was a man named Abram, which name was later changed to Abraham. He is spoken of

in the Scriptures as the friend of God. Abraham's wife was named Sarah. When Abraham was seventy years of age, God said to him: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing * * * and in thee shall all the families of the earth be blessed." Gen. 12: 1-3. Abraham, with his wife and others, left Haran for the land of Canaan. When they had reached a place in that land known as Sichem, the Lord appeared unto him and said: "Unto thy seed will I give this land." Abraham builded an altar there, and the place has since been known as Bethel, which means the house of God. Afterward Abraham dwelt in the plains of Mamre, which is just above the present site of Hebron in the southern part of Palestine. While there God made a covenant with him, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

Thereafter, when Abraham was ninety years old, the Lord appeared unto him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, and all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17: 4-8. Some time later, when Abraham sat in the tent door in the heat of the day "there stood by him three men." After partaking of a meal that Abraham and Sarah had prepared, they said, "Sarah thy wife shall have a son." Gen. 18: 1-10. In due time a son was born unto

Abraham and Sarah and his name was called Isaac. When Isaac was about twenty-six years of age God said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." It was the site of the temple of Solomon, where he was to offer up his son. Isaac inquired of his father: "Behold the fire and the wood: but where is the lamb for the burnt offering?" And Abraham said: "My son, God will provide himself a lamb for the burnt offering." Gen. 22: 7, 8. He bound Isaac and laid him upon the altar and stretched forth his hand, and took the knife to slay his son, and the angel of the Lord called unto him out of heaven and said: "Abraham, lay not thine hand upon the lad." Gen. 22: 10. "Neither do thou anything unto him for I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." "When Abraham looked he saw a ram caught in a thicket by his horns and he took the ram and offered it for a burnt offering instead of his son." Gen. 22: 13. The ram may typify our sinful flesh which we must crucify in order to accept Christ. Then "The Angel of the Lord called unto Abraham the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars in the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." Gen. 22: 15-18. God's promise to Abraham re-

veals to us a perpetual covenant which He will grant unto all who are willing to come to the feet of Jesus, and plead for mercy. This humbleness of heart secures the promise, through the death, resurrection, and ascension of Jesus, who will gather home his elect in the last day. May we all avail ourselves of this blessed opportunity while yet in the day of grace.

Springfield, Ohio.

M. R. M.

THE OBSERVANCE OF CUSTOMS

Custom has been defined as "that which has been established by long use, and the consent of ancestors." We find that the Apostles were criticized because they did not observe some of the customs which were handed down. Stephen was accused of saying that Jesus "shall change the customs which Moses delivered us." Paul and Silas were brought before the magistrates charged with the misdemeanor of teaching "customs which are not lawful for us to receive, neither to observe, being Romans." Later Paul was again accused by the Jews who said, "This fellow persuadeth men to worship God contrary to the law."

In view of these results, we begin to see the effects of Christian teaching upon the people, which would seem to indicate that reforms do not immediately produce the desired end. After Paul had been preaching for some time that Jesus was Christ, he went to Jerusalem and there met James and the elders, who rejoiced because many thousands of Jews believed. However, since they were zealous of the law, they were troubled because they had heard that Paul taught all the Jews which were among the Gentiles to forsake Moses, neither to walk after the customs. So

following the recommendation of those leaders, Paul consented to purify himself with four others. He "entered into the temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." This he did to show that he walked orderly and kept the law. But "when the seven days were almost ended the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him." Though it would seem that this act of purification was uncalled for on account of the results which followed it, yet it gave Paul another opportunity to confess his faith in Jesus.

After the death and resurrection of Jesus, no doubt the people wished to remember those eventful days and so taught their children to do the same. We find when Moses told the Israelites the commandments, he said, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." However, in the Scriptures we do not find that the Lord Jesus instructed His disciples to commemorate the events which marked the beginning and end of His life on earth.

History informs us that in Antioch as late as about 386 Easter was one of the great feasts observed, but that the physical Birth of Christ was not yet feasted. As late as 245 Origen, in his eighth homily on Leviticus, repudiates as sinful the very idea of keeping the birthday of Christ "as if he were a king Pharaoh." The first certain mention of December 25 as the birthday of Christ is in a Latin chronographer of A. D. 354,

first published entire by Mommsen. It runs thus in English: "Year 1 after Christ, in the consulate of Caesar and Paulus, the Lord Jesus Christ was born on the 25th of December, a Friday and 15th day of the new moon." Here again no festal celebration of the day is attested. Chrysostom, in a sermon preached at Antioch on December 20, 386 or 388, says that some held the feast of December 25 to have been held in the West, from Thrace as far as Cadiz, from the beginning. It certainly originated in the West, but spread quickly eastwards. In 353-361 it was observed in the court of Constantius. Honorius, emperor (395-423) in the West, informed his mother and brother Arcadius (395-408) in Byzantium of how the new feast was kept in Rome. They adopted it, and recommended it to Chrysostom, who had long been in favor of it.

When we consider one of the customs which is associated with the celebration of Christmas, it is interesting to read the prophecy of Jeremiah to the Israelites: "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."

Though custom has established the observance of certain days, yet we would desire that the spirit of the day might influence our lives and that we might not

exalt it unduly, as the Apostle wrote to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." So now after that we have known God, or rather are known of God, may we not turn again to the weak and beggarly elements with the desire to be in bondage to them, but freely worship God in the Spirit.

Waynesboro, Penna. B. F. M.

THE NATIVITY

In humble stall where oxen feed, while stars
their vigils keep,

The WISE MEN find, in lowly bed, the PRINCE
OF PEACE, asleep.

Far o'er the desert's barren waste, they saw
the STAR—that led

Their weary feet, unerringly, to find that lowly
bed.

"The 'Child of Promise,' 'tis," they cry, and
kneel to worship Him,—

Bestow rich gifts upon the Child. No doubts
their faith can dim.

Now, shepherds watching o'er their flocks, the
night of Jesus' birth,

Beheld the glory of the Lord, with joy, come
down to earth:

"Glory to God!" the bright host sang, "Peace
and good will to men!"

I think those wondering shepherds, in rapture,
said "Amen!"

Still, rich wise men, and shepherds, poor, to
Jesus come, today,

And at the Throne of Grace, through Him,
their loads of sin, they lay.

His promise, now, has God fulfilled: He gave
His only Son,

And on the ROCK OF FAITH has built the
Church, to make us one.

'Mid perils dire, through poverty, despised—a
forlorn thing—

The Church has stood, steadfastly, true to her
Lord and King.

For nineteen hundred years and more, in glori-
ous strength she stands:

Obeys by FAITH, and HOPE, and LOVE, with
joy, her Lord's commands.

Shippensburg, Pa.

M. E.

THE LAW AND THE GOSPEL

"For the law was given by Moses, but grace
and truth came by Jesus Christ."

The people of God under Moses were a literal people who did not possess the insight and power of the Holy Spirit, for they were given to man only after Christ came. On this account God found it necessary to institute for them a system of laws to remind them of their duty to Him and to one another. The covenant of Moses, because of its numerous laws, is very appropriately called a covenant of works.

The Mosaic law comprehends three distinct parts,—the civil, ceremonial, and the moral or Ten Commandments. The civil law was given to maintain order, as the civil law today is intended to preserve order in the kingdoms of the world. It was designed by God for the protection of the good and for the punishment of the evil. This law is based on justice—"eye for eye, tooth for tooth, life for life." The ceremonial laws included the sacrificial offerings, the keeping of ordinances, New Moons, Sabbaths and Holy Days, and were to be observed by Israel, partly in commemoration of their deliverance from bondage in Egypt, and partly because they typified and foreshadowed the good things to come, when Christ as a mediator would bring "a better covenant established on better promises." The decalogue, or Ten Commandments, engraven on tables of stone, is an expression of God's holiness designed to impress us that we are sinners and that God can make no degree of allowance for sin. It teaches of His unchangeable character. It condemns and terrifies because it brings into view our depravity in contrast with His purity. So terrible was the sight when the law was given, that Moses said, "I exceedingly fear and quake." The people could

not endure that which was commanded, because of their hardness of heart.

From the time of the fall, man had knowledge of right and wrong, but to quicken the power of condemnation for sin, God gave the law of commandments to Israel on tables of stone. This law was not given to take away sin, but to emphasize the sinfulness of sin, that man would more fully realize his need of the promised Redeemer. It reveals that there is none good. There is no mitigation in its condemnation; it gives no relief to the sinner. Paul says, "If there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith that should afterward be revealed." Gal. 3.

Now that Christ has come and has satisfied the demands of God's holy law, and has atoned for the sins of the world, all who are in Christ are no longer under the law. To them Christ is the end of the law for righteousness, because He has delivered them from the yoke of bondage and from the condemnation of sin. To them the ministration of condemnation has been made glorious, because it has served its purpose as a schoolmaster to bring them to Christ.

The law of Moses, or ministration of condemnation, although delivered with manifestations of awful glory, is truly glorious only to those who have been led by its convicting power to flee to Christ for refuge. When we have entered Christ, then the law has performed its work; it has lost its power of condemnation; the ministry of Moses has been executed in us, and we are no more under the law but under grace. The

law can be termed glorious only when we accept the glory that excelleth—the ministration of righteousness. If the covenant of works, or the law of Moses, is not entirely done away in our hearts; if we would say that Christ's followers must keep the Sabbath, must abstain from eating certain meats, and that our salvation depends upon keeping the Ten Commandments, then we would give evidence that we have not passed from death unto life; from the ministration of condemnation unto the ministration of righteousness; the veil of Moses would still be upon our hearts and, as the Apostle says, "It is untaken away." We then would be not under the covenant of promise, but under a covenant of works, and would again become debtors to the law. We would place ourselves "under the curse," for it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law, to do them." Because no one could keep the law perfectly, Christ came. So if we would turn back and try again to keep those commands that were specifically intended to direct us to seek refuge in Christ, then we would give evidence that we have not accepted Christ as a complete Savior, and that we have not "passed from glory to glory." "If that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 11.

Christ has fulfilled every demand of the law by a perfect life, and thus He becomes the end of the law for righteousness to every one that believeth. Paul makes this point clear in his words to the Colossians, "He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat or in drink, or in

respect of an holy day or of the New Moon, or the Sabbath days which are a shadow of the things to come. . . . Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not; taste not; handle not; after the commandments and doctrines of men?" Col. 2: 16-22.

If we be risen with Christ, if we are a spiritual people, if we have the mind of Christ, we will set our affections on things above and not on things on the earth ("which all are to perish with the using." Col. 2: 22). The literal people under Moses were not a spiritual people. The offering of sacrifices, keeping the Sabbaths and holy days, and abstaining from eating of certain meats, all belonged exclusively to that people and to that time, and served a special and wise purpose; only, however, to those who accepted and observed them as types and shadows of better things to come.

According to the Apostle Paul's reasoning, it is clear that we cannot be under the law and the gospel at the same time. We cannot be under Moses and at the same time be a true follower of Christ. We are made partakers of Gospel benefits by grace through faith and not by obedience to the law. To the Galatians, Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In almost every one of Paul's epistles, it seems that his supreme thought was to enlighten his fellow believers on this very important point, that they might stand fast in the liberty wherewith Christ had made them free and not be entangled again with the yoke of bondage—the law. "If we seek to be justified by keeping the law, then Christ shall profit us nothing." "In Jesus Christ neither circumcision avail-

eth anything nor uncircumcision: but faith which worketh by love." Gal. 5: 6.

If we hold to the idea that Christians must keep the Sabbath, then we give evidence that we are still under Moses and have not been made partakers of that spiritual rest in Christ, of which the Sabbath was a type. The word "Sabbath" signifies rest. The command to keep the Sabbath as a holy day, has a special significance but only to the Old Testament believers. It was designed to help them to look forward in faith to the promised Redeemer who would bring that spiritual rest which the keeping of the Sabbath day typified.

Only those who observed the Sabbath as pointing to the spiritual rest which Christ, the Lord of the Sabbath, brought, were comforted in their hearts in the prospect of His coming. The Savior could well say, "Your father Abraham rejoiced to see My day, and he saw it (by faith) and was glad." Only the faithful and obedient understood what this holy day signified, and they rested in the hope that the Messiah would come and make them free. Those who kept the Sabbath with the view of receiving merit through the keeping of it were legal; to them it had no spiritual significance, and their worship could not have been attended with God's blessing.

If we accept that Christ is the end of the law for righteousness to every one that believeth, then the command to keep the Sabbath ceases to be in effect. Christ fulfilled the law for all who believe and obey Him. He has given them that spiritual rest which was typified by the Sabbath. His entreaty to the sinner and to those who are under the yoke of bondage is, "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." Matt. 11: 28. When Paul wrote, "There remaineth therefore a rest to the people of God," he evi-

dently meant that we enter this rest when we enter Christ, for he further says in the present tense, "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4: 9, 10.

When the Pharisees said to the Savior, "Why do ye do that which is not lawful to do on the Sabbath days?" he said, "the Son of Man is Lord also of the Sabbath." He evidently meant that having now come to fulfill that which the Sabbath typified, the keeping of such a day was now at an end. When the antitype appears the type has no further significance. Like all the commands under the law, it had served the end for which it was designed.

There is no authority for the observance of the Sabbath in the New Testament, but it is reasonable that the Old Testament believers should have kept that day holy, and that such a day should have been set aside as a day for worship, and for reading the law, because of its deep spiritual significance. It foreshadowed the spiritual rest in Christ. Now that Christ, the Lord of the Sabbath has come, why would those who have entered into that rest which the Sabbath typified, continue to keep a certain day holy which has no spiritual significance? By so doing they would bear witness that they are not under the covenant of grace.

The day called Sunday which was set apart by those in authority after Christ came, rests on a different foundation than the ceremonial Sabbaths and every true Christian will appreciate that day as a time for rest and worship; New Testament believers will not regard one day more holy than another. To the truly enlightened every day is a holy day.

Lancaster, Pa.

F. E. E.

QUESTIONS AND ANSWERS

Q. Define consistency.

A. From a spiritual point of view, consistency demands unity with Christ, and agreement with all His doctrines.

Q. How can a legal spirit be distinguished from conscientiousness?

A. A legal spirit is a selfish, intolerant spirit. One possessed of it is not "easy to be entreated," cannot soon perceive that he is trusting in works, nor can he have confidence in others with conflicting views on non-essential things. A believer, being conscientious, seeks to avoid offending his weak brother, is not strong in his views, and feels no merit in his self-denials.

Q. Where is the line of distinction between the esthetic sense, and the lust of the eye?

A. This may vary in individuals, but all God-fearing souls will endeavor to let their moderation be known unto all men. The Christian will desire to confine his earthly activities to things useful, necessary or helpful, avoiding display, extravagance, or immodesty. He appreciates the beauties of the creation, and avails himself to some degree of the pleasures they afford: but, as a "stranger and pilgrim," sees the danger of becoming too much attached. The lust of the eye would lead us to indulge our fleshly desires, to make idols of the things that appeal to us, and to worship beauty, rather than God, the Giver of "every good and perfect gift."

Q. What is the veil of Moses?

A. Moses when speaking to the children of Israel the commandments given him by the Lord on Mount Sinai put a veil on his face as a token that the children of Israel could not steadfastly look to the end of that which was to be abolished. 2 Cor. 3: 13.

Their minds were blinded by seeking

to obtain righteousness by the works of the law and not by faith, hence they could not look forward to Christ who is the end of the law for righteousness to every one that believeth. This veil is upon the hearts of those today who read the Old Testament, but when they shall turn to the Lord and become enlightened, the veil is taken away.

The veil of Moses typifies or represents man's natural inability to discern or understand spiritual things.

Q. What was the sin that prevented Moses from entering Canaan?

A. While journeying in the wilderness of Zin, God commanded Moses to take the rod and, in the presence of the Israelites, to speak to the rock that it might bring forth water. Moses said unto the Israelites, "Hear now, ye rebels, must we fetch you water out of this rock?" He then with the rod smote the rock twice and the water came forth abundantly. The Lord was displeased with Moses and Aaron because they believed him not, taking the honor to themselves rather than sanctifying the Lord in the presence of the Israelites. For this sin which the Lord in Numbers 27: 14, calls "rebellion," Moses was not permitted to enter Canaan.

DEATH OF JEHORAM, KING OF ISRAEL

Jehoram, king of Israel, was assisted by Ahaziah, king of Judah, in his effort to gain possession of Ramoth Gilead. Ahab had earlier made the attempt and was slain.

In this siege Jehoram was wounded, and went to Jezreel to be healed. His wound was not a serious one and King Ahaziah went to see him, leaving Jehu to conduct the siege.

At this time Elisha called one of the prophets to execute a commission that

had earlier been entrusted to Elijah. This was to anoint Jehu as king over Israel. The young prophet came while the chief officers were together at the besieging of Ramoth, and said, "I have an errand to thee, O captain." Jehu asked, "Unto which of all us?" The messenger said, "To thee, O captain." They went into the house alone and the man poured oil upon the head of Jehu, anointing him king over Israel and instructing him that he was to be Jehovah's avenger, in utterly destroying the house of Ahab. The man then fled as he had been told to do.

When Jehu returned he seemed as though nothing unusual had occurred. But those present had noticed the prophetic garb of the person who had called him out, and they asked, "Is all well? Wherefore came this mad fellow to thee?" It seemed as though the people spoke contemptuously at that time of the prophetic calling and asked why he came.

Jehu said, "Ye know the man and his communication." But they professed ignorance and pressed him to tell them what it was. Jehu seemed reluctant to tell them but they accepted the news joyfully and at once tendered him homage, proclaiming him king, by sound of the trumpet and proclaiming "Jehu is King."

Jehu prevented all persons from leaving the city to avoid their carrying the news to the two kings, Jehoram and Ahaziah, who remained at Jezreel and were ignorant of what had transpired. Jehu went in his chariot with a company toward Jezreel and the watchman on the tower saw them draw near. He informed Jehoram saying, "I see a company coming." Jehoram told him to send a messenger to meet them and ask: "Is it peace?" Jehu replied, "What

hast thou to do with peace? turn thee behind me." A second messenger was sent in the same way with the same result. As the messengers did not return, the two kings then went each in his own chariot, to meet Jehu and asked, "Is it peace Jehu?" His reply was, "What peace, so long as the idolatries of thy mother Jezebel and her sorceries are so many?" This reply alarmed Jehoram who turned and fled, calling, "There is treachery, O Ahaziah."

Jehu drew his bow with all his force and sent an arrow which pierced Jehoram's heart and his body was left lying upon the plot of ground taken from Naboth by Ahab. Ahaziah was also wounded so that he died.

Jehu then entered Jezreel but the news had preceded him and Jezebel looked out of an upper window. She seemed to feel that her end had come although she had on her royal robes and a tiara upon her head.

She was thrown from the window and killed. Later Jehu ordered that she be buried as she was a king's daughter. But they found only her bones to bury, as ravenous dogs that infested the city had devoured parts of her body. Thus the prophecy which Elijah had foretold to Ahab had its horrible fulfillment. The seventy sons of Ahab and their numerous posterity were all put to death, as Elijah had years before told Ahab, these things should occur owing to his sin and disobedience—a terrible retribution for his wicked acts.

When Jehu was safe upon the throne he said, "Now know that nothing of the word of Jehovah which He spake concerning the house of Ahab, shall fall to the ground, for Jehovah will do what He spake by his prophet Elijah."

Jehonadab went to meet Jehu who saluted him and asked, "Is thine heart right, as my heart is with thy heart?"

Jehonadab replied, "It is." "If it be," Jehu said, "give me thine hand," and he took him up in the chariot with him saying, "Come and see my zeal for Jehovah."

Jehonadab was a pastoral, religious man held in great esteem and Jehu probably felt his presence would be helpful in what he was doing.

Ahab had erected a temple in Samaria to the idol Baal. On entering the city Jehu proclaimed a great feast and said, "Ahab served Baal a little but Jehu will serve him much." He asked that all of Baal's priests and worshipers be called, let none be wanting. After the house was filled he ordered that it be searched that no worshipers of the Lord were therein. After they were all assembled and their sacrifice was ended he had them all put to death, ordering his servants to let none escape. The temple, idols and all implements of idol worship were burned or destroyed.

Jehu's obedience in carrying out the Lord's instruction concerning Ahab's posterity was pleasing to the Lord and he promised that the throne of Israel would be given to his posterity unto the fourth generation.

About this time Hazael, now king of Syria, made war on Israel and conquered all the land on the east side of the Jordan, so all that was left to Israel was on the west side of the Jordan, from Bethel northward to Dan.

After carrying out the Lord's judgments against the house of Ahab, Jehu failed in obedience to the God of Israel. After the destruction of Baal and its worshipers, the worship of the golden calves at Dan and Bethel were yet continued.

Jehu died after a reign of twenty-eight years and his son Jehoahaz reigned in his stead.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little Children:

I have told you a part of the story of Elijah, but I am sure you will be interested to hear in what a wonderful and convincing manner he proved to those idolatrous people, which one was the God of heaven, Baal, whom they worshiped, or the Lord in whom he believed.

In my last letter we left Elijah with the widow of Zarephath. After many days he was told to go before Ahab, and God would send rain upon the earth. When Ahab saw Elijah he said, "Art thou he that troubleth Israel?" Elijah replied he had not troubled Israel, but "Thou and thy father's house have forsaken the commandments of the Lord."

Elijah asked that all the prophets of Baal be gathered to Mt. Carmel, and he there said to them, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." The people answered him not a word. Elijah said, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."

Here Elijah wanted to give them a sure proof of the true God. He told those prophets to find two bullocks; they should choose one, cut it in pieces and lay it on the wood and put no fire under it, and he would take the other bullock, and do with it just as they had done. They were then to call on the name of their god, and he would call on the name of the Lord: and the God that answered

by fire, "Let him be God." And the people said, "It is well spoken."

The false prophets did as they were told and called on their God from morning till noon, saying, "O Baal hear us," but there was no voice nor any that answered. As if Elijah meant to mock them he said, "Cry aloud: for he is a god; either he is talking, or pursuing, or is on a journey, or is sleeping and must be awakened." They continued to cry aloud until evening but there was no answer.

Then Elijah said the people should come near him. He repaired, and with twelve stones built up the altar of the Lord, which was broken down, and dug a deep trench about the altar. After he had laid the wood, and cut up the bullock upon the wood, he told them to fill four barrels with water, and pour it over the sacrifice and the wood. He said "Do it the second time"; and again said "Do it the third time," so that the water ran about the altar and filled all the trench.

When it was the time for the evening sacrifice, Elijah came near, and called upon the Lord of heaven to hear him, and to show the people that He was the Lord God. Then fire fell and burnt up the sacrifice, the wood and the stones and the dust, and licked up the water that was in the trench. When all the people saw it, they fell on their faces, and said, "The Lord, he is the God; he is the God."

Waynesboro, Pa.

A. S. F.