

GOOD TIDINGS

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EDITORIAL

Everyone who seeks entrance into Christ's kingdom will do well to read the conversation with Nicodemus recorded in the third chapter of St. John. This ruler came by night to learn of Christ and of the kingdom which He was about to establish. He acknowledged that Christ was a teacher come from God, but when Christ said to him "except a man be born again he cannot enter the kingdom of God," he marvelled and said, "How can these things be?"

Every word spoken by the Savior has great depth of meaning and notably so the words spoken here to Nicodemus, because they reveal the spiritual nature of His kingdom and teach the necessity of regeneration. Nicodemus no doubt, was a learned man, yet he did not fully comprehend the meaning of the Savior's words, "Ye must be born again," confirming the truth that the religion of Jesus Christ is a revealed religion and not one that can be discovered by reason.

To more fully enlighten us as to the nature and effect of the new birth the Savior in this interview with Nicodemus makes a very simple and comprehensive

illustration of the power of His Spirit by comparing it to the wind. He said, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth. So is every man that is born of the Spirit."

We have no difficulty in knowing that the world has set up false standards and that he who would follow where they lead is like the troubled water, never at rest. We recognize that peace, contentment and true happiness is impossible where envy, covetousness, hatred and strife predominate. Because of this, Christ came to call us out of the spirit of the world and to separate us from the evil, and from acts at variance with divine love.

Nicodemus being a ruler had every opportunity to know of the depravity in human nature, and no doubt he came to the Savior because he believed that He had the key to eternal life; but when the Savior revealed to him the necessity of the new birth, like men today, he marvelled and said, "How can these things be?"

We heartily invite our readers to meditate and reflect upon the words of this most enlightening and beautiful narrative given us by the Savior of the world. In fairness to ourselves and to God, let us not marvel at Christ's words, "Ye must be born again." Nor say as did Nicodemus, "How can these things be?" because we do not understand. But let us ever keep in mind that in order to acquire spiritual knowledge and understanding, and to gain entrance to the kingdom of Christ we must be born of the Spirit of Christ.

So teach us to number our days, that we may apply our hearts unto wisdom.

Psalms 90: 12.

CHRIST'S KINGDOM NOT OF THIS WORLD

"My kingdom is not of this world; for if my kingdom were of this world, then would my servants fight." John 18: 36.

Christ's teaching pointed to the establishment of a spiritual kingdom, as the above noted testimony before Pilate clearly affirms. His first public teaching is the following: "The time is fulfilled and the kingdom of God is at hand; repent, ye, and believe the Gospel." The Gospel He taught related to this kingdom. When the Pharisees demanded of Him when the kingdom of God should come He answered them and said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you." The following testimony of the Apostle Paul is in accord with that of Christ, "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." It is evident from many scripture testimonies that the kingdom of Christ is spiritual and is established in the hearts of His people, where He is enthroned in spirit.

Time of establishment of the kingdom.—The kingdom was not established on earth until the great atonement was made and the redemption of man made possible. The effect of the atonement was the dethronement of Satan, the usurper. Through the atonement mankind were emancipated from the bondage of sin, as it is testified, "Behold the Lamb of God that taketh away the sin of the world," and thus prepared the way for the kingdom of heaven. The prophet Daniel determined the time of the establishment of the kingdom of our text. He places it before the four great world empires shall have passed away,

by saying, In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, nor be given to any other people (meaning the people of God). The prophet (in type or figure) foretold the rise and fall of four empires, the last of which was the Roman; during its existence Christ appeared on earth and established His kingdom.

The prophet Isaiah foretold the character of this kingdom, that righteousness and faithfulness shall prevail; that they will learn war no more; that the confused noise of the warrior will no longer be heard, and the garments rolled in blood will no more be in evidence. "And that they shall not hurt nor destroy in all the Lord's holy mountain (church or kingdom), for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This testimony accords with that of the prophet Jeremiah: "I will put my law in their inward parts, and write it in their hearts, and they shall all know me from the least to the greatest of them." Christ is the prince and ruler of His kingdom. It was instituted on Pentecost in the hearts of those who received Him by faith. Those constituted His church and kingdom, all they who were taught by him through his word and Spirit. While on earth he gave power to those who received Him. So it is now in spirit. The earthly minded who receive His Spirit and Gospel are transformed, and the knowledge of God will cover such earthly minds and hearts as the waters cover the sea.

The kingdom of our text is of eternal duration, as it is founded upon love. Of its durability is the following: "Of his government and peace there shall be no end." The church or kingdom established on Pentecost exists now, has

existed since its founding and will continue to exist the same in life and doctrine. Christ testified, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The subjects of the kingdom obey through love. Admission is by adoption, the same as from the beginning. The kingdom of Christ is founded on love, and the kingdom of the world on justice and equity. God is the author of both kingdoms. To the one He has given the sword for the protection of the good and the punishment of the lawbreakers; to the other He has given his Spirit to keep their hearts pure and to attract persons to the peaceable kingdom of His beloved Son. These two kingdoms have different offices to fill. As already noted, the one is to preserve order in the nation, the other is to win souls to the kingdom of peace. When Christ was upon earth there were moral, social and civil wrongs, as there are now. He left them as He found them. He did not meddle with the administration of civil government, but He severely reformed the ecclesiasticism of that time and the ecclesiastical leaders. He appealed to the erring, individually, to come and follow Him. He had one only remedy for the oppressed and distressed from whatever cause, and that was effectual then, and is now, and ever will be, viz.: "Seek ye first the kingdom and all these things will be added unto you." This is also the office of the church, and if it is faithful in proclaiming the Gospel of the kingdom, it is also faithful to its Author.

Chambersburg, Pa.

J. S. L.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

Proverbs 16: 16.

TRUE FELLOWSHIP

“For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?” 1 Cor. 4: 7.

In deciding the meaning of any particular Scripture we should look carefully into the context. If that is done those who have the temper of the Holy Spirit will never break fellowship in worship. Believest thou this?

The subject to which our text belongs deals with personal differences relating to leaders in the Church. The apostle Paul saw in the disposition manifested an opening wedge for division and calls the disposition “carnal.” In our text his argument is that God has endowed the leaders differently, which fact should end all disputation. As God is the Author of all gifts, as well as of His word, their attention should have been directed to the doctrines which they preached rather than to the talents of those who preached them. Heated arguments result from yielding to selfish pride and are not promotive of good. The doctrine of Christ bears the character of love. Love is gentle. We need not become excited in advocating truth, for truth is a force which impresses itself without disorderly effort.

The religious denominations which, according to history, tried by persecution to force their tenets on passive Christians, did not show the fruit of Christ’s love in their abuses. They were not justified by the teachings of Christ to interfere with the free-will of any one to accept or reject Christ. The suffering of penalty is consequent on rejecting Divine protection, as when we disobey fixed law we may destroy health and life.

By ruling our spirit we have unconscious power over others. The Gospel

teaches us “to esteem others better than ourselves.” There is no exception made in favor of ability, wealth or position. The principle for such high esteem of others is based on the fact that such a believer is conscious of sinful motions in the flesh which mortify him in his holy aspirations, and he cannot so fully realize that his experience is also the experience of others. We see their outward piety, but know not their inward conflict.

God is the Author of love by which life should be controlled in the family, and in every other relation. Without love church organization is dead formalism. The effect of real love is agreement. “By this shall all men know that ye are my disciples, if ye have love one to another.” John 13: 35. This testimony is open and convincing to every one. Could the law of love allow litigation, division, or war among the disciples of its Author, Christ? Will it bring a “care one for another,” that we are careful not to offend the convictions of others, and that we try, if one be overtaken in a fault to “restore such an one in the spirit of meekness?” Gal. 6: 1. In case of grievance the aggrieved one is to appeal for relief—if necessary to the Church,—and the Church has the authority to remove the offender from membership if he does not seek peace.

The Church was regulated by a united ministry during the entire apostolic period. Since then divisions have occurred. At that time the tendency toward division was pronounced carnal. So the act of division must be carnal and those worshipers who ignore truth are guilty of division regardless of every other merit they may possess, and are evidently carnal worshipers. When unity cannot be effected both parties to

a disagreement cannot be in Christ. For the effect of the Gospel was to unite Jew and Gentile into one Church. They were widely different in sentiment and training, but they were taught to "stand fast in one spirit with one mind striving together for the faith of the Gospel." Peter and Paul labored among the Gentiles, while other Apostles labored among the Jews, but they all "counseled together." They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders to settle a question. Acts 15: 2. The prophecy of the Savior was fulfilled, "There shall be one fold and one Shepherd." John 10: 16.

Heresies came into the Church, yet those that were "approved were made manifest," and the decree went into effect: "A man that is an heretic after the first and second admonition reject." 1 Cor. 11: 19; Titus 3: 10.

Our text declares that believers have nothing that they have not received. "Look to yourselves, that we lose not the things which we have wrought, but that we receive a full reward." "Hold that fast which thou hast that no man take thy crown."

Lancaster, Pa.

E. H. H.

THE MIND OF CHRIST

When the Apostle Paul told his Philippian brethren to be like-minded with Christ, he did not leave them ignorant as to the kind of spirit they were to possess and cultivate. He said that Christ being in the form of God made Himself of no reputation but took upon Him the form of a servant. He not only laid aside His infinite majesty and took our physical form but he chose to work at an humble trade and finally

submitted Himself to the shameful death of the cross.

When there was strife among His disciples as to which of them should be accounted greatest, He said unto them, "He that is greatest among you let him be as the younger, and he that is chief as he that doth serve, * * * for I am among you as he that serveth." Luke 22: 24, 27. True service to our fellow-men is clearly shown here in contrast to the spirit of self-seeking so natural to us all. Christ, Himself, set the example and has left no uncertain principle for His followers. The Apostle counsels his brethren, "Let this mind be in you which was in Christ Jesus."

It is evident that the Apostle realized that the believer may be tempted to do things through strife or vainglory. For we are of many minds and it is gratifying to the flesh when one can uphold his own views and feel that they are recognized by others. The counsel is, "Look not every man upon his own things but every man also upon the things of others." Through regeneration and a consequent appreciation of the fact that all good gifts come from a higher source, one realizes that he has nothing but what he has received and that he cannot take honor to himself for any mental or physical endowment. For "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it." 1 Cor. 8: 2.

If we allow the Scriptures to have the proper effect upon our hearts and if we consider the many evil promptings and imperfections of our flesh, viewing ourselves in the mirror of the Gospel it will be easy for us to esteem others better than ourselves. "Submitting one to another in the fear of the Lord" is an evidence of true humility and of a desire to render each other service to

strengthen the ties of unity and to continue building upon the rock, Christ Jesus, against which the gates of hell shall not prevail. For Christ established His Church for the preservation of the divine life in the souls of all His followers.

God will accept the sinner on this condition only that he will confess his sins, admit his inability to merit salvation, look to Christ as his Savior and strive to yield to the cross of self-abasement. When a believer gives evidence of a selfish spirit or is overtaken in a fault, love will constrain his fellow-believers to tell him of his error keeping in mind that they too are subject to temptation; it is in a spirit of meekness and with all long-suffering and forbearance that they seek to turn him from the way of error. When he gives evidence of a spirit of submission and self-abasement the way of life is open and the mind of Christ restored.

Christ said, "I came down from heaven, not to do mine own will but the will of him that sent me." John 6: 38. If Christ who was without sin sought not His own will, how much more should the child of God, who is so fallible, endeavor with the help of the Lord to seek and cultivate the mind of Christ.

His disciples called Him Lord and Master, and when He washed their feet, girded with a towel as a servant, He said, "If I your Lord and Master have washed your feet you ought to wash one another's feet, for I have given you an example." The intention of this service was to impress upon their minds the necessity of submitting to one another. The Church of God will always observe this ordinance, as an act of obedience to stimulate and refresh in the minds of the believers the mutual

interest and duty they owe to one another. Truly as Christ said, "If you know these things happy are ye if ye do them."

Baden, Ontario.

H. G.

THE LESSON OF THE LILIES

"Consider the lilies of the field, how they grow: they toil not neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Matt. 6: 28.

God has adorned the earth with a multitude of flowers of varied and gorgeous colors, and many of them, with sweet fragrance. They not only please our senses with their beauty and loveliness, but they teach us a lesson of the marvelous creation of God. As there is evidence of a design and also a supreme intelligence underlying the creation of all things, so God created flowers with a purpose. He created nothing in vain. Before the coming of Christ, the inspired writers used flowers in several places as emblems of mortality and the vanity of human glory. The prophet says, "All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth." Also the Psalmist: "As for man his days are as grass; as the flower of the field so he flourisheth, for the wind passeth over it, and it is gone; and the place thereof shall know it no more."

The lily is more particularly mentioned in Holy Writ than any other flower; this must be owing to some of its characteristics. There are many varieties of lilies, but they are generally delicately and beautifully colored and in nearly all varieties they assume a drooping position on the stem. The delicate lily of the valley may espe-

cially be used as an emblem of the modesty, humility and purity of Christ's character and that of His true followers. In the Song of Solomon the lily appears quite often, and it evidently is compared to Christ who is refreshing and beautiful to all His followers: "I am the rose of Sharon and the lily of the valleys. His lips like lilies dropping sweet myrrh, His cheeks are as a bed of spices." Also the reference to the Church, "As the lily among thorns, so is my love among the daughters."

When the Savior told His disciples to consider the lilies He obviously wanted to teach them a lesson of faith in God, to trust and confide in Him and not to be unduly concerned or anxious about their natural wants. At the same time He told them, "But seek first the Kingdom of God and His righteousness; and all these things shall be added unto you." This is an impressive lesson to us, for Christ did not only intend this admonition for His immediate disciples; but for His followers until the end of time. Human nature has not changed through the successive centuries; it possesses the same promptings and tendencies that it did then. How inclined we are to be like Martha, too careful and troubled about these many things which gratify only the mind, and provide for our natural wants. How prone we are to labor too strenuously for the meat that perisheth and let the soul famish for the bread of life. Jesus gives the warning: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life which the Son of man shall give unto you." John 6: 27.

Through the mysterious operation of life which God implants in the stock of the lily, the sap circulates from the bulb or root producing the growth of

stock and leaves. The latter in turn imbibe nourishment from the air and so the life-giving properties working harmoniously together in root, stem and leaves produce the beautiful flower. Just as the lily could not produce its flower without the life-giving properties, so little could the Christian develop the beautiful and lovely graces and virtues or the fruits of the Spirit without the enlightening divine life, or Spirit which God imparts. The artist can produce an artificial lily, having semblance of the natural one, but it would only be an imitation for it would lack life. We might, by moral and charitable works, and observance of the ordinances, attain a fair appearance of the Christian profession; but it would be only an imitation and not the reality, if we had not previously received the life-giving principle—the Spirit of God.

This blessed life is imparted only to those who believe and accept Christ Jesus. Therefore they only are Christians who receive Christ's Spirit and follow Him by obeying all His commands: It is written, "Now if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9. Otherwise he would be like the artificial lily—appearing beautiful without but lacking the Spiritual life and love and truth in the heart. The Lord Jesus severely rebuked the Pharisees when He said: "Woe unto ye Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within ye are full of extortion and excess." Matt. 23: 25. As the lily needs continued nourishment to maintain its beauty and fragrance, so the Christian is preserved by continued grace from God. Grace is freely granted if we humbly petition the Throne of Grace for help in time of need.

Then let us put our trust in God and glorify and praise His holy name! He created this earth with all its life-sustaining elements, its scenes of grandeur and beauty—all for us to enjoy in this short life. How can we doubt His providential care, for our Savior said, "Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith." Matt. 6: 30. These sayings of Jesus are undoubtedly intended to impress us that all natural things are only secondary and transitory, compared with the spiritual needs of the soul. He came to save souls and to establish a spiritual kingdom of the redeemed, which shall have no end. The Prophet foretold His mission: "To proclaim the acceptable year of the Lord * * * to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61: 2, 3. The beautiful lilies soon fade and die, and all the glory of man passes into oblivion; but Christ's Kingdom is adorned with a beauty and a glory that shall not be dimmed by age—it is eternal.

Lancaster, Pa.

E. H. W.

THE VALUE OF PATIENCE

Patience is one of the virtues which, the Apostle Peter says, (2 Peter 1: 6), should be added to our faith, in order that we may bear spiritual fruit. Patience consists of a disposition to bear all trials, afflictions and calamities in a quiet, peaceful manner, without murmur or complaint. Some persons are naturally patient, finding it easy to endure wrong; others have hasty, im-

patient natures, which do not readily submit to contrary conditions.

The source of true, Christian patience is a complete trust in God. When our will is fully surrendered to His will there will be submission to His providence. When we have come to know God as a merciful, Heavenly Father, and His Son, Jesus Christ, as a perfect Savior, we find we can safely cast all our care upon Him, who careth for us. Serenity of mind will be the result—a desire to live each day as it comes, and not to be unduly concerned about tomorrow. If our hopes are not fulfilled, or our purposes carried out, we will continue to hope and patiently wait. If our best laid plans fail, or severe trials come, we will still believe "all things work together for good to them that love the Lord."

Every believer is taught of the Lord to be patient, but we fail often in applying this virtue, as well as in others. Some seem to have more to contend with than others—more trials, more sorrows, less encouragement, fewer rewards. Our natural health affects our outlook on life. Bodily infirmity may tend to make us irritable, fearful and despondent, while a sound body and mind contribute to our feeling of well-being and cheerfulness.

An old lady once remarked, "My greatest worries have been about the things that never happened." How inclined we are to see lions in our pathway; to give way to gloomy forebodings, to grow weak in faith when the future looks dark! How often we can apply to ourselves the words of Moses at the Red Sea. Pursued by Pharaoh's hosts, hemmed in by mountains, and with the Red Sea before them, the Israelites were in despair. But Moses exclaimed, "Stand still, and see the salvation of

God!" He stretched forth his hand over the waters, which rolled back, forming a road of escape. Many times our way may seem closed, but if we will only "stand still" we shall "see the salvation of God."

The Scriptures contain many accounts showing the necessity of patience. The closing verses of Isaiah 40 give rich promise to those who "wait upon the Lord." The Apostle James reminds us of how the farmer waits for the fruit of the earth, "and hath long patience for it, until he receive the early and latter rain." The tiller of the soil does his duty in preparing the ground and sowing the seed; then he can only wait for the Lord to send "rain and fruitful seasons, filling the heart with joy and gladness." Just so the child of God will endeavor to discharge his duty in simplicity and cheerfulness, and will leave the outcome in the hands of the Lord.

The patriarch, Job, was a wonderful example of patience. Stripped of all his possessions, his sons dead, his own body loathsome with sores, his three friends imparting no comfort to him, he could still say of his God, "Though He slay me, yet will I trust in Him." After he had been tried, his family and possessions were restored and increased, so that his latter end was better than his beginning.

Most patient of all was the Lord Jesus. He was "very pitiful and of tender mercy" (James 5: 11). Job's afflictions were confined to earthly interests. The Savior had no earthly possessions, but He laid aside His heavenly vestments; and although He was the King of Glory, descended to earth in human form, revealed the will of His Father, and meekly endured all the reproaches, mockings and scorn of a self-righteous people. Not only was He

called upon to bear the most shameful indignities and torture of body, but the weight of the sins of the whole world was laid upon Him. For a time He tasted, as it were, the agony of that eternal death which would otherwise have accrued to man, and which caused Him to cry in His extremity, "My God, my God, why hast Thou forsaken Me?" Yet throughout all his earthly career, He manifested a disposition to return good for evil, to love all men, and to please not Himself.

In these difficult times, through which we are now passing, we have great need of patience. Everywhere there is uncertainty, perplexity, fear and murmuring. Men who considered themselves wealthy are reduced to poverty; many whose positions seemed secure are thrown out of employment, and in a land of great surpluses of food and materials, thousands are destitute. A number of persons, crazed by worry, have committed great crimes; and others, unwilling to face the disgrace of failure, have destroyed their own lives. Sad and terrible happenings are brought to our attention daily, revealing the lust and cruelty existing in the world. If mankind were able to see these things in the right light, they would discover that all these conditions are only in accordance with prophecy, and should move them to seek the source of help. On the contrary, men become hardened and indifferent, and say "Where is the promise of His coming?" complain bitterly of their lot, or even doubt if there be a God.

The child of God should always remember that his life "consisteth not in the abundance of the things which he possesseth." The great standard in the world today is money. Men measure their success by temporal prosperity, and bow down to idols of gold. When

all is serene they have a false sense of security; but when adversity comes, happiness flees, because they lack that anchor for the soul, which would keep them from drifting. We need to remember that difficult times have been encountered in the past, but the dark clouds broke away, and the sun again shone. Just so, the present, trying times will pass by, if we can only be patient, and thankful for such things as we have.

The believer's severest trials probably do not include earthly interests. His trials originate more from his striving against sin. The promptings of evil in the flesh are contrary to the teachings of the Spirit, resulting in a daily warfare. "Without are fightings, within are fears." The knowledge of this long-continued strife, in which the Christian feels he does not acquit himself nobly, brings discouragement, and loss of faith. Let us look upward and onward, knowing the Word of God is full of encouragement to him who presses on, and endures to the end. The Savior knew it would be a daily self-denial (Luke 9: 23) and has promised power to overcome. Paul says, "Tribulation worketh *patience*, and patience experience, and experience hope, and hope maketh not ashamed."

It requires patience to wait for the fulfillment of God's promises, but we know they are sure. "In your patience possess ye your souls." "Let us run with patience the race that is set before us." "Let patience have her perfect work." These Scriptures, if heeded, will direct us "into the patient waiting for Christ." He testified to the Revelator, "Surely I come quickly." May we be able to answer, with John, "Even so, come, Lord Jesus."

Stevensville, Ont.

W. I. T.

DUTY

"Let us hear the conclusion of the whole matter: Fear God, keep His commandments: for this is the whole duty of man." Eccles. 12: 13.

Man was created a responsible being. He was endowed with faculties of mind to make him sensible of his relation to his Creator that he owed Him reverence and obedience, which the inspired writer defines as duty. He was placed in the beautiful Garden of Eden, which comprised everything to make him happy. He was to dress and keep the Garden and enjoy it to its fullness; but with one prohibition: "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 thou eatest thereof thou shalt surely die." Gen. 2: 16-17.

Through the subtlety of the enemy of God, Satan, they were induced to partake of this forbidden fruit. Their eyes were opened, their conscience was awakened and they at once realized that they were not dutiful to their Creator. They transgressed and fell under condemnation, which led to much remorse and sorrow. They died a spiritual death, as God had told them; they lost the sweet communion and fellowship with God—all through disobedience and neglect of duty. They were driven out of the Garden, and the way was closed to the Tree of Life by "a flaming sword which turned every way." A curse was pronounced upon them.

God, however, loved His creature and consoled them in the promise of a Redeemer, the seed of the woman which would bruise the head of the serpent. Accepting this promise by faith and hope they looked for its early fulfilment; for in the birth of Cain, their first born, Eve rejoiced and said: "I have gotten a

man from the Lord." They were sadly disappointed for Cain became the murderer of his brother Abel.

Thus we behold the train of evil which followed disobedience or the neglect of duty. Cain was wroth with his brother because his sacrifice, a lamb, was accepted, and his own sacrifice of the fruits of the earth was rejected. The Lord said unto him "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door, and unto thee shall be his desire, and thou shalt rule over him." Gen. 4: 6-7. Had Cain given heed to this admonition, he would not have slain his brother; through this act he became a vagabond on the face of the earth.

We have an example of dutifulness in Noah: When wickedness prevailed and corruption filled the earth, the Lord commanded him to build an ark for the saving of himself and wife, his three sons and their wives, and of all creatures in pairs, to replenish the earth after the deluge. Here a duty devolved upon Noah which he carried out according to the plan given him and, because he obeyed, he was found righteous in the sight of God. Thus we have the testimony from generation to generation that obedience was fulfilment of duty.

Abraham was called the father of the faithful. He believed God, and obeyed when he was told to get out from the land of his nativity, and from his father's house; and when he was commanded to offer his son Isaac, he hesitated not, but was obedient through a sense of duty and because he loved God. We are impressed that obedience is love in action; many examples of blessings bestowed upon those who faithfully discharged their duties could be found.

Moses was faithful in the discharge

of his duties: when he was called to deliver Israel from the bondage of Egypt he felt he was unworthy on account of his being slow of tongue, but God told him He would be with him; he obeyed and became a deliverer, and led them through the Red Sea, and in the wilderness to Mount Sinai where they received the law. That law taught them obedience as a duty. They had the promise that if they would obey, God would bless them in their going out and in their coming in; and in their store houses, and in all they set their hands unto.

Thus time went on until the fulfilment of prophecy when the promised Redeemer should come into the world to reveal the complete will of our Heavenly Father, and establish His Church as a fold of safety for His followers. He gave instructions for the preservation of His Church; how to promote and retain unity, purity and fellowship. St. Matt. 18: 15-17. There are, therefore, important duties to be observed by each member of the Church, which, if faithfully performed, it will be a glorious Church, "not having spot or wrinkle, or any such thing, . . . holy and without blemish." Eph. 5: 27.

Jesus said, "If ye love me keep my commandments." Obedience is the evidence of love dwelling in the heart. Love is the greatest of all the virtues, and must not be confused with natural love and affection, for the love of God in the soul is far deeper and is eternal.

Some say, "Once in grace, always in grace." But we cannot reconcile this view with God's word, for in it we are admonished to "watch and pray lest we enter into temptation." By the neglect of duty and by yielding to our evil nature we are in danger of falling from grace. Our adversary, the devil, as a roaring lion, walketh about seeking

whom he may devour. We are admonished to resist him steadfast in the faith.

May we ever give heed to the counsel of the wise man, "Fear God and keep his commandments." It is a sober question, "Are we fulfilling our whole duty?"

New Hamburg, Ont.

A. H.

COMMUNION

In sweet remembrance, Lord, this day
To Thee in unison we pray.
The symbols shown of bread and wine,
Impress us with Thy love Divine.

This sweet memorial help us bring
With heart and soul Thy praise to sing.
This feast of love, we pray Thee, bless,
While we Thy Holy Name confess.

A strong appeal in this we see,
"Do this in memory of Me."
With inspiration help us say
We have communed with Thee today.

Waynesboro, Pa.

A. S. F.

SEEK AND YE SHALL FIND

We read in St. Luke that Jesus was praying and when He ceased one of His disciples said, "Lord, teach us to pray." He then gave them the beautiful words of supplication and emphasized the need of being earnest in their petition for help. Prayer should not be a mere form but a longing of the soul. Jesus then spoke of a man who was in need of help and went in the night to his neighbor and asked for bread. He, not wishing to be disturbed refused to hear him, but because of the man's importunity, the neighbor arose and gave him what he desired.

Our Savior then added these words of encouragement to all who feel the need of spiritual help, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." Asking is indicative of a want; by seek-

ing we show a loss; and knocking is suggestive of earnestness and perseverance, and by continuing to knock we show our importunity.

In the Sermon on the Mount the Beatitudes are beautiful and impressive. Blessings are abundantly bestowed upon the needy, helpless and poor in spirit. A sense of need makes us poor in spirit and a sense of want comes before spiritual blessings. Being blessed means more than being happy. Happiness may measurably come from earthly things, but blessedness comes from God. Realizing that we are unable of ourselves to do anything of merit, we are led to the only source of help. When we truly feel the need of pardoning grace our sins become exceedingly sinful, and we become importunate in seeking aid. Our need is urgent and we knock imploringly that the door of mercy may be opened. He that is not importunate for the salvation of his soul does not feel the need of being saved. Favors are naturally prized in proportion to the realization we have of our need.

Our Savior's admonition is, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able." The seekers to whom the Savior here refers are probably such who have a wish or desire to be saved but do not become earnest in striving, they get no farther. We must strive to be humble and submissive that we may be fitted to receive the offered grace and mercy. Christ said when once the master of the house is risen up and hath shut the door, our opportunity is past. He did not hear those who were without and who claimed entrance. The door stands open as long as life remains, but is closed by death. When we feel a need we should not fail or delay to apply for help to the only source from which we may obtain relief. No one will plead in

vain. The assurance is given in these words, "ye *shall* find." There is no doubtful promise, the door *shall* be opened. The Lord's ear is open to the faintest cry for help "He that cometh unto me I will in no wise cast out." The Lord wills not the death of the sinner but would that all might come and be saved. But man is left a free agent and must give evidence of a willingness to be saved.

We do not need to be prompted as to what we should ask, for the heart knows its own need. The Lord is nigh unto all who call upon Him and ask for mercy. "Whosoever will be my disciple let him take up his cross and follow me." Faith is necessary to accept His word and follow in His steps. His promises are precious. "I will be merciful unto their transgressions and their sins and iniquities I will remember no more." The prophet says, "Seek ye the Lord while he may be found, call ye upon him while He is near; let the wicked forsake his ways and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon." Isaiah 55: 6, 7.

Hagerstown, Md.

E. V. L.

SPIRITUAL FRUIT

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22-23.

When we are in possession of the Divine Spirit we will bear spiritual fruits and will be purged that we may bring forth more fruit, resulting in love for fellow believers in Christ Jesus and for every soul, bringing joy and peace and rest of soul. We will endeavor to

be longsuffering and forbearing; patient in the many trials that we experience in this life; gentle in putting forth every effort to do good unto all men.

We will desire to possess an unconquerable faith in our Creator, believing that God is ever near. We realize that in our time there is great need of a strong faith, first in God, because everything is possible with Him, as John the Baptist said, "God is able of these stones to raise up children unto Abraham."

We have an example of Abraham's faith when he was commanded to give up his son Isaac as a sacrifice. Abraham could have reasoned that God was breaking his promise because He had said that through his seed the nations shall be blessed, and now he was told to slay him. Abraham had faith in God and obeyed Him without hesitation which should impress us that we ought not criticize or find fault with God's plan of salvation as it is given us through His Son.

God has given His promise to His Church, and will provide faithful laborers to guide its destiny. He will care for His own and will guard them from the snares of the enemy even unto the end of the world. Should we not have faith in God and those that He provides to lead us? If we doubt their ability and lack faith, we are opening a door wide for the enemy to enter and cause much sorrow and trouble.

Although the number will be small, as we have the example in the time of the flood when only Noah and his family were saved and in the cities of Sodom and Gomorrah when only Lot, his wife and two daughters escaped, let us be faithful to the vow we have made before God and man, and the Spirit will guide use safely through every trial to final victory.

Whitehouse, Ohio.

H. B.

USE WITHOUT ABUSE

It is profitable to inquire into the relation of things which are seen, to things eternal (which are not seen). By nature we are inclined to seek the things which we see, to the exclusion of those things we cannot see except through faith in God. Consequently anything that encourages or over-accentuates our material view-point is dangerous and may become a spiritual handicap.

The use we make of our material possessions has great bearing on us spiritually; for the misuse or abuse of them may lead to disaster. Money is closely linked with so many temporal things, and inasmuch as "the love of money is the root of all evil," thought will be given principally to its legitimate use.

To ignore money because of its materialistic association when it is necessary to our economic existence would be a mistake. When contrasted with things eternal, all temporal things are insignificant and empty; when they overshadow our spiritual life they become a positive evil.

It is neither practical nor possible to offer a code applicable to all people for the management of their temporal affairs. The Apostle, Paul, said "Let your moderation be known unto all men." It is a privilege to be able to utilize our talents, being mindful, however, that all our blessings come from God, and that we are stewards of His gifts.

Thrift has a good influence on one's character. Unless incapacitated, it is a duty incumbent upon all to support our dependents and ourselves. The following is helpful: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it and received instructions." Proverbs, 24: 30-32. Yet Christ cautions us not to be unduly concerned about the cares of this world. "Take therefore no thought for the morrow." If we seek first God's Kingdom; if we learn first how He would have us live, there will be little need for anxiety as to the morrow.

The spendthrift fails to save when he has the opportunity; he is unwilling to sacrifice any part of the present for the benefit of the future; though he expects to be helped when disaster overtakes him: rather we should dread to become a burden upon others.

Recently we have passed through years of unusual material prosperity; yet statistics show that the majority of people have spent all their earnings; and even worse, that many are in debt, having obligated future earnings. The necessities of life and reasonable comforts are not excessively costly; extravagance and unwillingness to do without many of the unnecessary things have contributed largely to the present economic distress.

In borrowing money, even for legitimate purposes, there is danger. We should not endeavor to borrow unless we are able to give a safe margin of security. Let us expect to give value for value. The decline of home ownership is so marked in our day that one hesitates in any way to discourage it; but in spite of this, it would not be advisable to purchase even a home unless the purchaser is able to give the lender adequate security. Exceptions may be made where the lender is willing to assume part of the risk with the borrower because of mutual benefits, especially in business and in the development of farm land.

The question is asked, has there been a decline of faith in a future life? If

so, to what extent is that responsible for the eager pursuit of sudden wealth, shameless luxury and display, corrupting extravagance, indifference to laws, and social unrest? Whatever may be man's personal beliefs, there are few indeed who would not prefer to do business with the person who really believes in life beyond the grave. Such a person is not indifferent to the rewards which come in this world, to industry, endeavor and opportunity; but what do these amount to in contrast to a man who believes he is to enjoy the sublime privileges of eternity?

When a man is guided by the Christian spirit he will not knowingly yield to extravagance; ". . . but rather let him labor . . . that he may have to give to him that needeth. . . ." Eph. 4-28. Why should any one be wasteful when there are so many avenues for constructive charity? There is little danger in giving too freely but our almsgiving must be with discretion.

"As ye would that men should do to you, do ye also to them likewise." Luke 6-31. This is indescribably beautiful and will solve many of our complex problems if we are willing to live it.

Lancaster, Pa.

M. H. B.

BRIEF NOTES

When we pray "Give us this day our daily bread" it is not just food or the one kind of food mentioned of which we think. It is also a prayer for sustenance so necessary to the spiritual life. There may be many in this wide world who are actually hungry and in their prayers think of natural food but it is not the case with most of us. Our tables may be too well laden and food come too easily.

It is different with the bread of life or the soul's nourishment. We often go hungry because of blindness to or igno-

rance of God's will for us and the free grace of the Holy Spirit. "They that hunger and thirst after righteousness shall be filled."

* * * *

"Be content with such things as ye have" is good advice for all. Contentment is not easy of attainment and how often those who have much are as unhappy as the poor. In these days of unemployment and business depression there is much suffering and inconvenience, but it is probable that in a great many cases the actual hunger and need are not as painful as the inability to dress well and keep up appearances. How few there are who having food and raiment are content. By nature we want not only the necessities of life but the luxuries as well.

The Christian, to be true to name should always remember it is "godliness with contentment" that is "great gain" and it would benefit all mankind to learn well the same lesson.

* * * *

The Apostle James tells us that we count them happy which endure, and points to Job as an example of patience rewarded. In this life we have many things to endure. In a natural sense we often meet things that test our strength and try our courage. When we try as we should to keep the spiritual life first, we accept the fact that we will be subject to many trials in the flesh. The ideals of the Christ life call for denials that may appear difficult and sometimes perplexing. We must turn to God for enlightenment and seek to put on His armor against opposing influences and ever strive to "endure as good soldiers" whatever comes, be it standing against temptation or coming out boldly in confession of the principles of true righteousness. We can be victors only through His Spirit. When we keep in

close communion with God our happiness far exceeds earthly satisfactions.

* * * *

The prophet Jeremiah wrote, "Come let us join ourselves to the Lord in perpetual covenant." We cannot forget the times we feel we have been joined to the Lord. Outstanding moments they were when we have felt His Spirit in us and around us. The feeling of security and gratitude can best be described as "the peace that passeth understanding." But with us this joy is not continuous. We also have seasons of trial when the way looks long and the clouds hang heavy. We become discouraged and forget that our great need is to better "join ourselves" to His forces for the banishment of evil from our hearts. No doubt we are allowed these times of gloom to test our faith, to see if we are trusting in our own strength or the strength of the Lord.

* * * *

William Lyon Phelps said recently that while it is a fine thing to have a good memory and a well stored mind it is also a blessing to be able to forget. Not to be able to forget is sometimes tragic. He referred to forgetting the good we do and the evil we receive. To have peace of mind it is essential to forget misfortunes, injuries and the many small annoyances of life. Forgetfulness is often the mother of peace.

The apostle Paul also recommended forgetting the things that are behind and pressing forward to the goal of our high calling in Christ. When we come to Him in faith we should believe His atonement blots out our former sins and there will be grace for our daily failings, so we can forget the past and go forward in hope.

There is truth and comfort in this thought of forgetting the past but there are many good things which come to us

in life that we should try to remember, and especially should we remember God's goodness to us as a help in loving and serving Him.

* * * *

Self-knowledge and our own finiteness should help to make us humble and fit us to receive the workings of God's grace in our hearts.

Our blessings should teach us gratitude as well as a willingness to accept the services of our blessed Savior. If we encourage Christian graces we shall be able to endure anything God permits to come into our lives and what is more we shall endure everything without murmuring.

We often feel destitute, as though we have nothing; but when we see the storms of anxiety and sorrow break over others who do not look to God for a refuge, we more fully appreciate the indwelling Spirit that teaches us submission. In our troubles, God is indeed like the "shadow of a great rock in a weary land." We calm and quiet ourselves in the spirit of the perfect prayer Jesus taught that begins so trustfully "Our Father."

THE LESSON OF RUIN AND WASTE

Many of man's works come to speedy ruin and waste; in all his material works there is no permanence. He invents and constructs wonderful machines and devices to promote the convenience, comfort and happiness of mankind. They serve their purpose but by continued use, and the corroding effects of the elements, they wear out and finally decay. This is impressed upon our minds when we view the so-called auto graveyards. Here we behold a motley collection, an unsightly pile, all the beauty of fresh paint, shining

nickle, and lustrous varnish, marred, scratched, weatherbeaten, dulled, rust-covered—these once useful, valuable and beautiful machines.

Wreck and ruin—many of them costly and luxurious machines, afford an impressive lesson of the vanity of temporal possessions and their instability. Though these machines may have contributed much enjoyment and convenience to life they are now discarded as waste. Though some of the parts might again be put to use, yet to the owners the loss and waste is irretrievable. Though this ruin and waste is often serious and oppressive, it is only temporal, and therefore trivial, compared with the moral waste in the soul—the result of the fall of man. This waste if not averted will determine the eternal destiny of the soul.

Man has been endowed with wonderful capabilities, bodily, mentally and spiritually; these are the talents allotted unto him by God.

As man passes along the pathway of life these endowments become weakened, perverted, broken down or destroyed through unwillingness to accept Christ, and man is unable to do the things that God intended him to do. So sooner or later, the king and the serf, the president and the humble citizen, the very rich and the very poor, the brilliant man and the illiterate, the infidel and the worshiper of the god of this world remain as waste in their relation to God.

Is there no use for this human waste? Is it to lie, mouldering, decaying under the burden of sin? Has man fulfilled the whole design of his Creator when he continues in this forlorn condition?

Is there then an unction or urge to cause man to strive for something which will bring a reward, a blessing, something which he can attain, something that he will never regret doing and some-

thing that will enable him to fulfil the purpose of his being, and in so doing honor and glorify God, his Creator?

The answer to this question comes alone from God, the Creator of heaven and the earth and the things that are contained therein, and He has said in His word: "God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3: 16. Again, He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 12.

This promise of God is to man as a refining and purifying fire; it is the changing, regenerating influence operating in the heart, mind and soul of man, which brings about a change therein, "Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my ser-

vant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 3: 16, 18; 4: 1, 6.

By yielding to the grace of God there may be wrought that which the Apostle Paul wrote of to the Ephesians, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together and made us to sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Jesus Christ." Eph. 2: 1, 7.

How beautiful the way of God to transform man from sinful waste, worthy of destruction, into material fitted to build upon the "foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together, groweth into a holy temple, in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 20, 22.

Glen Elder, Kan.

E. F. S.

LIGHT

In the Biblical account of creation we read, that "In the beginning, the earth was without form and void, and darkness was upon the face of the deep." Even the most vivid imagination cannot picture this very beginning of matter. Blackness and darkness everywhere, and none but God to know it. We read further, "The spirit of God moved upon the face of the waters." His first step was to create light. The account is very simple, yet it is grand and wonderful beyond our comprehension: "And God said, 'Let there be light and there was light.'" Light was of the first importance in the mind of the Creator, because He was making this earth for man, whose plan and pattern were already in His mind.

The first chapter of Genesis is of great interest whether the creative days mentioned were days such as we have, or whether each day was a thousand or thousands of years, it is not necessary that we should know. But we do know that light was and still is of the first importance to life. God set the sun in the firmament to rule by day as the visible source of light and heat and ordained its life-giving power to be a necessity for the development and maintenance of healthful life, both vegetable and animal. God set the moon and stars in their places to rule by night.

There are those who doubt the existence of God, and others who question His power. Such should read the 38th chapter of Job, where the Lord answered Job out of the whirlwind. God said, "Where is the way where light dwelleth, and as for darkness, where is the place thereof?" "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

Solomon, in Eccles 11, says, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Although this was written nearly 3000 years ago, it still holds good. I think there are few readers of GOOD TIDINGS who will not agree with Solomon in this sentiment. After a week, or even after a few days of rain how glad we are to see the sun again. I speak of those who are blessed with the sense of sight. The blind, alas, cannot see the light of the sun! But they, like those who see, can feel its cheer and can rejoice in it.

Those who observe plants can see how they seek the light. From the darkest and most obscure places they stretch out and grow until they reach daylight. Each tiny seed, hidden in the moist earth, when it feels the influence of the sun's light and heat, springs into life. It puts forth its roots, leaves and flowers, and seeks to mature its fruit. This is a miracle of creation, repeated each year for the instruction of man. People as well as plants need sunlight for health.

If light is so necessary to our natural life, we are persuaded that light is even more necessary to our spiritual life, for spirit is higher than matter. Where shall we look for light here? We look to the word of God, which we believe to be true. There we read, "God is light, and in Him is no darkness at all." 1 John 1: 5.

The spark of Divinity in the immortal soul, that is in each human being, naturally longs to get into communication with God, the great Light from whence it came. How is this done? By prayer and faith. We cannot see God, but we believe that He is. We see His works all about us, we feel His presence within us. By faith we believe that "He is a rewarder of them that diligently seek Him." As plants need nat-

ural sun, and ever turn towards it, so we, poor victims of inherited sin and of inherited tendency to sin and darkness, need God, and our hearts yearn after Him. Christ, the Son of God, to whom the prophet Malachi refers as the Sun of righteousness, can be compared to our natural sun. He is the source of all spiritual life and light. He is our Mediator or the means through which we can approach God. For He through God's mercy, and by His own perfect obedience, atoned for the sin of our first parents, (Adam and Eve), and thus satisfied Divine demands and appeased God's wrath for having been so greatly disappointed in His creature, intelligent man, whom He had made in His own image.

Christ, our dear Savior, when He was here on earth said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." St. John 8: 12. What a comforting promise! But He found "men loved darkness rather than light, because their deeds were evil." What a sorrow to Him!

To those who welcomed His light, He said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." Matt. 11: 29, 30. A yoke is for two. Why is Christ's yoke easy for His followers? Because He is on the other side. Is this not a beautiful thought? We do not feel worthy of it. But we need Him so much—we cannot do without Him. To have Christ, the friend of sinners, and the light of the world in the yoke with us is unspeakable honor and comfort.

When we open our hearts to God, for He knocks at the door of every heart, He enters and His light, as a searchlight, shows what is within. All the

evil tendencies of human nature are there, and the enemy of all good and his snares. But, depressing as is this revelation, there comes with it hope. For we read in the word, "If God be for us, who can be against us?" His light and power strengthen those who put their trust in Him, and enable them, by His help, to overcome in the conflict with sin in the flesh. We have constant need of God's help. So we have constant need of prayer, which is our means of asking His help. Believers should radiate the sunshine of faith, which is child-like trust.

To walk by faith, and not by sight, is light in darkness and comfort in distress. God's children may not escape the ordinary trials, troubles and sorrows of this life, but they find a joy, or at least a comfort in them, for they see in them the loving care of their loved Heavenly Father. He withholds what is not good for them; he removes from them what is dangerous to the well-being of the soul. He tests their faith to prove their sincerity all for their good. With God's light in their hearts they have hope of learning the truth. Their inner eyes and comprehension may, according to His good pleasure, be opened to a vast field of "the wisdom that cometh from above." This is far different from worldly wisdom, and much more greatly to be desired. "The wisdom that is from above (revealed by Divine light) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy." James 3: 17.

O let us, then, love light; let us love God, the true light, and His son Jesus Christ, the light of the world, who alone has power to overcome Satan and his workings in the human heart.

Lancaster, Pa.

L. L. F.

BLINDNESS AND SPIRITUAL SIGHT

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

When Jesus spoke unto the multitudes the Parable of the Sower, the disciples questioned Him: "Why speakest Thou unto them in parables?" He answered them, "Unto you it is given to know the mysteries of the Kingdom of God: but unto them that are without, all these things are done in parables." Mark 4: 11. "Without controversy, the Apostle says, "Great is the mystery of Godliness." As a deep mystery it appeared unto the Jews when Jesus had restored the sight of the blind man. He answered them: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes." John 9: 30.

God's word teaches that all accountable human beings are blind according to nature as regards spiritual truth or sight. This condition was brought about by sin entering into the world through the transgression. Therefore, the natural man cannot see the things and purposes of God; he is blind to spiritual blessings, and cannot comprehend the Scriptures, or the things that God would have him see. Such persons, however, by doing good moral works may be deceived by a self-righteous spirit to think they *do see*, and in this delusion may seek to teach and lead others. The Pharisees thought they saw when they asked Christ, "Are we blind also?" He answered, "If ye were blind ye should have no sin: but now ye say we see; therefore your sin remaineth." John 9: 40, 41. These blind teachers were severely censured by

Christ. He said, "They be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14. God's condemnation is severe upon those who offer blindness instead of spiritual sight.

The popular belief today is that there are many ways which lead unto eternal life; but the conclusive testimony of the Bible is that there is only one way. The Lord Jesus declared, "I am the way, the truth and the life: no man cometh unto the Father, but by Me." John 14: 6. Not many are willing to deny themselves and accept this way. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." "Because strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it." Matt. 7: 13, 14. The proverb, "There is none so blind as those who will not see" is familiar. The Savior said, "And this is the condemnation, that light has 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. They will not accept Christ who is "the true Light, which lighteth every man that cometh into the world."

The natural man says, "I will not believe until I see," but God's message is, "You cannot see except you repent and believe in the Lord Jesus." You must believe that God is, and that "He is a rewarder of them that diligently seek Him." We must be willing to bear the cross, for Jesus said, "He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake, shall find it." Matt. 10: 38, 39. We must hum-

ble ourselves as a little child if we would enter and remain in Christ's Kingdom. To all such, the words of the Lord Jesus are written, "Blessed are your eyes for they see."

Stevensville, Ont.

R. S. B.

GOD'S HANDIWORK

"The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19: 1-3.

These words often come to my mind as a most impressive and beautiful statement of the truth that there is a Living God, who has created all these glorious works according to His own will and infinite wisdom.

If we reflect on the perfect order of the whole creation, that from the beginning until the present time, the sun, moon, and all the other heavenly bodies continue to move in their fixed order, causing day and night and the different seasons, we can say with confidence that there is an Almighty, All-wise, All-knowing God without beginning or end of days.

When we behold the oceans, rivers, mountains, valleys and plains with all the living creatures; and the rain, dew, sunshine, and the fruits of the earth which sustain the life of man as well as of all His creatures, we cannot help but marvel at the Power by which they were made and by which they are supported, and can say with assurance that He, who made us, is also able to keep us. Truly, "day unto day uttereth speech and night unto night sheweth knowledge."

Should we not pause in our busy lives, and think of the beauty of all

growing things: first the blade, then the bud, then the blossom followed by the fruit or grain? Oh! what wondrous beauties we see on every side when traveling through the country: the mountains covered with trees with all their various foliage, the valleys below with their streams, the green hillsides, the harvest fields, all praising their Maker in silence. Wherever we go, from the east to the west, and from the north to the south, the whole creation proclaims the glory of God. "There is no speech nor language, where their voice is not heard."

Lastly, when we contemplate how fearfully and wonderfully man is made—his wisdom, his reasoning power and his great creative and inventive ability, which are all gifts of God, we can truly say, "Stand still, and consider the wondrous works of God."

Man, who is enabled to do so many wonderful things by the talents granted him by God, is inclined to take credit and honor to himself and to forget his indebtedness to his Creator. In the beginning, God created man in His own image, but through disobedience, he fell from that divine condition. According to nature, he now wanders away from God, preferring darkness to light, but God, in His great love and forbearance, seeks to recall him, and to show him the error of his way. Our merciful heavenly Father desires all mankind to again return to that blessed relationship with Him, and to live to His honor and praise.

When we view the passing of time, how one generation succeeds another, let us remember the precepts given to the children of Israel, "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" for "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Deuteronomy 6:7-5:6.

May we be on our guard, lest we forget what the Lord has done for us and our duty in return.

Elmira, Ohio.

A. R.

DO WE HEAR THE VOICE OF THE LORD?

We are so constituted that we have both a natural and a spiritual perception of voices, and thus recognize their source. We naturally recognize a voice, when we become aware of the fact that someone is speaking to us, and through association with our friends, we have learned to know the tone, or particular inflection of the voice of each one. We spiritually recognize a voice when we know whether it is the voice of God speaking to us, or the voice of the tempter. When Samuel was called three times with an articulate voice, he replied in the same manner, not knowing as yet how to distinguish the voice of God. The high priest Eli then perceived that it was the Lord who spoke to the child. After we have learned to know God through faith in His loving kindness and mercy, we recognize His voice speaking to us when we are reminded of the way we should go in order to serve Him.

In the Scriptures, hearing the voice of the Lord implies obedience. When the children of Israel had gone three days into the wilderness of Shur and had found no water, they came to the waters of Marah. But they could not drink them because they were bitter. At the command of the Lord, Moses

cast a tree into the waters to make them sweet. At that time the Lord promised that they would be protected from disease, if they would hearken to His voice and do that which was right in His sight, and give ear to His commandments, and keep all His statutes. When Saul did not altogether destroy the Amalekites as the Lord commanded, the prophet Samuel asked him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" Our Saviour said that the sheep hear the voice of their shepherd and they follow him, for they know his voice. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

If we listen to the voice of strangers, we may be deceived. They may use artifice to draw us away from faith in Christ. It is even possible for us to assume the voice of the deceiver if we are not watchful. When Isaac wished to bless his eldest son Esau, before his death, he asked him to prepare some venison for him. But Jacob obtained the blessing through deceit, at the suggestion of his mother. A way was found to overcome physical differences, as there always is a way to overcome difficulties encountered in the path of our desire, if we are determined to have our own way, and to ignore the rights and wishes of others. When "Jacob went near unto Isaac his father; he felt him, and said, 'The voice is Jacob's voice, but the hands are the hands of Esau.'"

The possibility that the very elect may be deceived is a warning for us to heed the voice of the Lord. The Psalmist declared, "Today if ye will hear his voice, 'Harden not your heart.'"

It is only when we hear and obey the voice of the Lord that our Saviour's blessing can rest upon us, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

When His peace rests upon us, then the assurance of faith is ours. How calming to our spirits to recognize the voice of the Lord in the blessing we obtain! When Mary Magdalene came to the sepulchre where the body of Jesus had lain, she wept because the body was not there. She did not recognize Jesus when He inquired why she was weeping until He called her by name, "Mary." No doubt a peculiar inflection of the voice arrested her attention for "she turned herself, and saith unto him, 'Rabboni;' which is to say, Master." She recognized her Lord, and the assurance of her faith brought peace. So it is necessary that we be aroused from our apathy in dwelling too much upon the past, and be made to recognize the blessings, and also duties of the present. When Mary Magdalene recognized Jesus as the Lord, she was only too glad to honor Him with the title of "Master." So when Jesus stands at the door of our heart and knocks, we will hear His voice and open the door, permitting Him to enter, and in the words of the Psalmist, we too will desire that we may publish with the voice of thanksgiving, and tell of all His wondrous works.

Waynesboro, Penna. B. F. M.

IS THERE ONE TRUE CHURCH?

The people who worshipped God were always a separate and a peculiar people. In Genesis 6: 2 there is a distinction made between the "sons of God" and

“the daughters of men.” The children of Israel in Egypt lived in a separate part of the land, followed their own customs, and though under difficulties worshipped God as did their father Abraham. After Moses led them out of Egypt, God gave them the ten commandments, and Moses further warned them against having dealings with the Gentile nations. “For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth.” Deut. 14: 2.

At the time of Christ’s birth and during His life the Jews had no dealings with the other nations. They did not understand that the promised Messiah was sent to save all men, not even when Christ said, “Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.” St. John 10: 16. He was speaking here of the Gentiles who later believed and were united with his followers in “one fold.”

When Christ knew that the time had come for Him to be offered up as a sacrifice for the sins of all, He prayed God for unity among His followers—not only His disciples but “for them also which shall believe on me through their word; 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.” St. John 17: 20–21. He not only prayed for unity but during His life He instructed them how to keep unity and peace in the Church by laboring with the erring ones. When Peter questioned how often he should forgive his brother Christ replied, “I say not unto thee, Until seven times; but, Until seventy times seven.” St. Matt. 18: 22. Or, as often as he shall ask forgiveness.

The apostle Paul also spoke of the unity of the Church, comparing the spiritual body of Christ to the natural body. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and we have been all made to drink into one Spirit. For the body is not one member, but many.” 1 Cor. 12: 12–14. He referred also to the Church as a building in which all of the members were part of the building. “Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord.” Eph. 2: 19–21.

In spite of the teachings of the Apostles there were, as there always have been, those who did not worship God as Christ commanded. John writes, “ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.” 1 John 2: 18–19. We understand by this that there were some who, if they had the Spirit of God, lost it and were separated from the Church, as the dead branches are trimmed from a tree. These may have instituted a worship and obtained followers; but since they were dead, spiritually, and had lost the true light, their worship could not have been the worship “in Spirit and in truth” which Christ

commanded. It would have been like Saul's desire to sacrifice the spoils of war instead of utterly destroying them as God commanded, and so when Samuel met him returning from battle he rebuked him with these words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Samuel 15: 22.

The apostle Paul in his epistle to Timothy warned him that, "Perilous times shall come. For men shall be lovers of their own selves . . . , lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof. From such turn away." 2 Tim. 3: 1-5. If we look about us with eyes that have been opened by the "Spirit of God," we can see today many who have a form of godliness—who "profess that they know God, but in works they deny him." Titus 1: 16. It is this form of godliness which confuses and misleads many; but Paul counsels, "From such turn away." 2 Tim. 3: 5.

John says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John 1: 10-11.

The apostle Paul also made clear the separation from unfaithful worship: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. 6: 17. And in 2 Thess. "withdraw yourselves from every brother that walketh disorderly."

If, as some say, Christ's Church consists of all the good in all churches how then, when they are not perfectly united, can they keep Christ's plain commands to separate from evildoers and to preserve unity? If there was no brotherhood why did Paul use the term "Brother" or how could he counsel them

to withdraw from the disorderly brother?

Since Christ prayed so earnestly for unity among His followers; and instructed them how to preserve it; and the apostles also enjoined unity and separation from unfaithful worship, we believe, "There is one true, united Church."

Chambersburg, Pa.

S. S. R.

OUR CHOICE OF SERVICE

The Gospel teaches that we have our choice, to serve in the kingdom of heaven, or in the kingdom of the world—the kingdom of God, or the kingdom of Satan. We are all subjects of one or the other kingdom but we cannot be of both. All who serve in the kingdom of heaven have been chosen by Christ out of the kingdom of the world, where all have fallen in sin, and become unfitted and disqualified for the kingdom of God.

It required the offering and sacrifice of God's beloved Son, as a ransom for man's sin—to pay the debt—and to enable man to become qualified for the heavenly kingdom. It also requires our acceptance of this offering as the price of our redemption and salvation.

Our service, then, in the heavenly kingdom is a voluntary service, rendered in meekness and lowliness of heart, out of love to God and man. We will then no longer lean upon the arm of the flesh, as in the worldly kingdom, but upon the strong arm of the Lord who is our refuge and in whom we trust.

We will then be "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Our building will then be upon the enduring rock and not upon the uncertain sand—upon a foundation that the waters

cannot undermine nor the winds overthrow.

It was for such souls that Christ designed His Church on earth, as a comfort and help to one another; where unity, peace and fellowship are maintained by obedience to the promptings of Christ's Spirit as the ruling power in their hearts, ever leading them into obedience and accord with Christ's teaching; it is served by the ordinances, and by the brotherly interest in one another and by admonitions, as God in His infinite wisdom designed, and left His purpose on record in His Word.

Sterling, Ill.

C. F. M.

MANNA

During the journey of the children of Israel from Egypt to Canaan they came to a wilderness where there was no food for them to eat. They murmured against Moses, saying: "Ye have brought us forth into this wilderness to kill this whole assembly with hunger."

In answer to their complainings, the Lord sent bread from heaven each morning so that they would not starve. It had the appearance of frost or snow and melted when the sun became hot. It is said the first time the people saw it they said to one another: "Manhu? Manhu?" which means in the Hebrew language, "What is it?" From this they gave it the name of Manna.

Moses instructed every man to gather only as much as his family needed each day. If they gathered more than was needed, it did not keep. However, on the sixth day they were told to gather enough for two days as the seventh day was the Sabbath and it was the law that no one should work on that day.

They lived on this bread for forty years until they left the wilderness and came to a land that was inhabited, where they could get food.

Thus we see that God has always taken care of the physical needs of mankind as He does to-day. He gives us the food which is necessary for our temporal welfare, but to His own people, to them who receive His Spirit, He gives that food which is necessary for their spiritual welfare.

That food, our Savior said, is the "Bread of God which cometh down from heaven and giveth life to the world." In comparing it with the natural bread or manna, He said, "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die."

It is, indeed, a wonderful promise to us all. Nevertheless, there are many who will not accept His gracious offer of salvation although they are starving for the living bread which will give life to the soul and finally rest eternal in heaven.

Christ is the bread of life. If we believe on Him we will never hunger or thirst, but will be given strength to live each day. We cannot keep it for the morrow but must live one day at a time. One poet expresses it thus:

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care.
Why should we look forward or back with dismay?

Our needs as our mercies are but for the day.

Lancaster, Pa., R. 4.

M. E. W.

OUR WEAPONS

Our minds are naturally inclined to be engaged in thought, and our thoughts are often carried into deep meditation. We would desire to be engaged in good thoughts, but when we are not aware evil thoughts creep in.

In the spring, after the long, dreary winter, when everything lay in a dormant state, we enjoy seeing the green

blades springing and the buds developing. Soon the world is adorned in its splendor.

We see that God is a God of order, and our minds go out in gratitude to our Creator. Our finite minds cannot fathom His wonderful works. We are attracted by the sweet songs of the birds, singing to their Maker, which are endowed with instinct to return when the warmer seasons again arrive.

The animals also leave their winter habitation and make their appearance. We think of the many kinds God has created. Some are of devouring nature, others are more harmless and weak, and many are given weapons to defend themselves. Most of them, when they or their young are attacked by their enemies, try to resist. If we watch the dove when she is attacked she is helpless and offers no resistance; also the sheep in the field—if they see anything coming that may harm them, they flee.

Our thoughts may be brought back to man: he is not provided with natural weapons. Those who are yet in the kingdom of this world, may think that, since God has created the animals with weapons and ways of defense, it is in order to provide weapons for man, whereby he may protect his natural body and possessions. In older ages his weapons were the sword and the spear.

Those who have entered into Christ's kingdom, possess the nature of the dove, and Christ often refers to them as sheep. They also feel the need of protection, and of defending themselves—not their natural bodies or possessions, but their souls against the wiles of Satan that they may possess the Spirit of Christ, the fruits of which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Gal. 5: 22-23. They experience a warfare to keep under the evil, which was begotten in our flesh by our foreparents' yielding

to temptation; and the enemy of all good is still about, tempting us.

The apostle Paul also felt the presence of sin, and often wrote of his conflict. In writing to the Ephesians, he said, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Eph. 6: 10-12. Further he uses the natural armour, the sword, etc., typifying the whole armour of the Christian.

In writing to the Corinthians, "For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

We cannot find that Christ or his disciples used natural weapons to defend themselves, but they ever condemned their use. When Christ was about to be delivered up to the Jews, He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." St. John 18: 36.

Let us not put our trust in the armour of man, but let us ever look to Jesus, the author and finisher of our faith. Let us walk not after the flesh but after the Spirit, so that finally we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Arkona, Ont., Can.

M. L. M.

A CALL FOR HELP

Direct our feet, O God,
In ways of truth and love;
Help us that our desires
May be on things above.

Too oft the cares of earth
Are foremost in our thought,
We fail to look to Thee
As often as we ought.

Help us to lift our hearts,
Forgetting earthly care;
Help us to stronger grow,
Avoiding Satan's snare.

That we may near Thee keep
As long as life may last;
And through Thee enter rest
When our life here is past.

Chambersburg, Pa.

S. S. R.

UNITY

According to Webster's Standard Dictionary the word unit is defined as meaning one, a single thing or person, and to unite is to bring two or more separate things together to make one. So among those who are brought together as one in Christ's body or Church there will be unity, or oneness, agreement and harmony.

Christ prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 21. We are baptized in the name of the Father, Son, and Holy Ghost. John in his first epistle says: "For there are three that bare record in heaven the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bare witness in earth, the spirit, and the water, and the blood; and these three agree in one." 1 John 5: 7, 8. Now, "there is one God or Father, and there is none other but He:" and as the Father, Son, and Holy Ghost are one so must the body or Church be one with Christ as its Head.

The head or brain is the seat of knowledge and controls all the functions of the different parts of the body, so Christ is the head of the Church and by His Spirit directs and guides its members in the way of purity, truth, and love. The Apostle to the Corinthians explains, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." 1 Cor. 12: 12, 13. Without His Spirit unity cannot be preserved in the Church.

Christ has given warning against false Spirits in these words: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders that, if it were possible, they would deceive the very elect." Mat. 24: 24. The evil Spirit may assume a different form in this day or age but still tries to influence and draw the faithful from the true way and would lead them to seek paths of their own. In following their own way they would have the fellowship of the world but they would not find the harmony, the agreement or the rest of soul that the Spirit of Christ affords.

The value of unity and peace is recognized by many nations in the world today but the true unity and peace, characteristics of Christ's kingdom, cannot be acquired by the unconverted through the means of any law or agreement. Spiritual unity characterizes Christ's Church a body of converted souls who have experienced the work of grace in their hearts. Unity becomes a very much more simple matter to souls who truly give their hearts to God, deny themselves, and desire to be led on the narrow way that opens to life everlasting. They are united by the Spirit into

one peaceable body and see the futility of any attempt to establish a true union or real harmony outside of Christ's kingdom.

Lancaster, Pa.

M. W. A.

QUESTIONS AND ANSWERS

Q. When was Satan cast out of heaven?

A. We do not know for the Bible is silent as to the time, and it is not important that we should know. We can draw the inference from the Scripture, that it occurred after the earth was created; for he with his angels was cast out of heaven into earth: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and they prevailed not; neither was there place found any more in heaven . . . he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7, 8, 9.

Q. What was Paul's thorn in the flesh?

A. This was not likely a natural thorn or bodily affliction which caused torturing pain to Paul; but we believe it was a spiritual chastening and suffering through temptation of Satan. Paul acknowledged that he suffered it through infirmity; for after he had "besought the Lord thrice that the thorn might depart from him," the Lord said unto him: "My grace is sufficient for thee; for My strength is made perfect in weakness." Paul then said: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me." The Lord did not remove the thorn, but His grace was sufficient to counteract its defiling and annoying effects, and thus enabled Paul to overcome.

Q. Why should Paul say, I robbed other churches? 2 Cor. 11: 8.

A. When Paul made this remark, he simply meant that he accepted what had been collected from those churches which had a surplus of means, and gave it to the churches which were in want.

Love prompts those who have abundance to share with them who are in need, and as Paul visited the different churches he could conveniently serve them by accepting gifts from those which had abundant means and giving to them which were in need.

Q. Where are the dead?

A. For the believer death is compared to a sleep, which may be termed a paradisaical state. Christ said to the thief on the cross, "Today shalt thou be with me in paradise."

In Revelations, Chap. 20: 13, it is written, "And the sea gave up the dead which were in it; and death and hell (marginal note—grave) delivered up the dead which were in them."

These are some of the testimonies relative to the abode of the dead.

Q. To what extent are we accountable for the salvation of our fellowmen?

A. There is probably no limit to our accountability. Christ said, "Ye are the light of the world." Christians are a light because they endeavor to be faithful and obedient to all that Christ has commanded.

As He has chosen them out of the world, their interests are not in transitory things, but in those which are eternal. Their yea is yea, and their nay is nay.

Q. Why did Paul appeal to Caesar when he was preaching a doctrine of non-resistance?

A. Resistance implies the repelling of force by force, either by physical strength, or by an appeal to the magis-

tracy for the punishment of those who injure us.

As the Jews were thirsting for Paul's blood at Jerusalem, he knew that he would not get a fair trial there, so he took advantage of the privilege granted him by Festus as to where he should be judged, and appealed to Caesar. By this act he violated no Gospel principle.

Q. Explain Romans 11: 25.

A. Israel had the advantage of all nations but comparatively few accepted salvation because of unbelief. When the Gentile nations accepted the Gospel, Paul warned them of the blindness of the Jews, and of God's dealing with them lest they should become wise in their own conceits.

As the Jews thought salvation was alone for them, and the Gentiles were now enjoying the same blessing, Paul was proving that through the blood of Christ, believers in all nations stand in the same relation to God and that the rejection of Christ by the Jews as a nation worked to the advantage of the Gentiles, Acts 13, and again that the coming in of the Gentiles should "provoke to emulation" the Jews and tend to their salvation.

JEHORAM, SON OF JEHOSEPHAT, KING OF JUDAH

Jehoram succeeded his father Jehoshaphat to the throne of Judah. His wife, Athaliah, was a daughter of Ahab and Jezebel and she proved to be a rival of her mother in pride and idolatry, and her evil influence in public affairs was very noticeable after the death of Jehoshaphat. The evil effect of Jehoram's reign became manifest and soon destroyed the good influence of Jehoshaphat's reign. Jehoram seemed to be ruled and governed by Athaliah as effectually as Ahab was ruled by Jezebel.

It was probably owing to her influ-

ence that Jehoram had his six brothers put to death. These brothers had been active in carrying out the designs of their father to destroy idolatry. Their father provided well for them when he gave them fenced cities and gifts of gold and other precious things.

Jehoram walked in the ways of Ahab and the people were seduced into idol worship which both Asa and Jehoshaphat had succeeded in abolishing to a great extent. Thus idolatry was restored to favor by public authority.

A writing was sent to Jehoram from the prophet Elijah, saying, "Thus saith the Lord God of David, thy father . . . Because thou hast not walked in the ways of Jehoshaphat, thy father . . . and hast slain thy brethren which were better than thee, I will bring evil upon thee and upon thy house. With a great plague will the Lord smite thy people . . . and thou shalt have great sickness and shalt die."

These calamities soon followed. The armies of the Philistines and Arabians attacked Judah, ravaged Jerusalem and the royal palace and took the king's family captive. All of his wives excepting Athaliah, and all of his sons but Ahaziah were carried away. Jehoram himself was smitten with a terrible disease and suffered for two years until relieved by death. His reign only lasted eight years and he died unlamented by the people.

His son Ahaziah succeeded him but he only ruled a short time. He had foolishly joined with Jehoram, king of Israel, against Hazael, king of Syria. Both Jehoram and Ahaziah were slain by Jehu, as has been told in a former article. Athaliah who was Queen consort and Queen mother had long seemed to have supreme power over Judah. She, now seeing her son Ahaziah was dead, hoped to rule over Judah alone.

She ordered all the children of Ahaziah to be put to death. The order was promptly obeyed and her grandsons were all slain excepting an infant, Joash, who was stolen away by his aunt, Jehoshebad, wife of Jehoida the high priest. He, with his nurse was hidden in one of the chambers in the temple where he was kept for six years. Thus in the providence of God the line of David's succession was unbroken.

Jehoida seemed to think it a fit time to disclose the secret and proclaim Joash as king. He sent those in whom he confided to traverse the land and to ask the people and all the Levites not on duty to come to Jerusalem. Jehoida appointed guards to protect the child of six years from harm and brought him forth before the people anointing him as king, and putting the crown upon his head. The trumpets were blown and the people clapped their hands, crying, "God save the king."

When Athaliah saw the extraordinary movements and heard the noise of the trumpets, she hastened to the temple and appeared before the priests. Seeing the young king crowned she rent her clothing and cried, "Treason! treason!" The public feeling against her was very strong owing to her barbarous massacre of the king's family, and the people hailed with joy the advent of the young king.

Jehoida fearing the guards would slay Athaliah and thus pollute the holy temple, ordered her to be taken outside the temple where she was put to death.

The king was taken to the palace and placed upon the throne. Jehoida was chosen by general assent to be guardian of the youthful king and act as regent. He induced the people to renew their covenant with Jehovah. They began with renewed zeal to banish idolatry by

destroying the temples of Baal, not only in Jerusalem but throughout all the land. The services of the temple were resumed and conducted as they had been during the time of Solomon.

Jehoida, who was now at the head of both civil and religious affairs, brought about an orderly condition in both the court and temple, but the glory of restoring the temple and sacred vessels which had been destroyed by Athaliah, Jehoida reserved for the youthful king. When Joash was twenty-three years of age he repaired the temple which had been built nearly one hundred and sixty years before and he made numerous vessels of silver and gold for the temple service. He offered sacrifices to the Lord as long as Jehoida lived. Jehoida died at the age of one hundred and thirty years and was honored with a sepulcher among the king's of the house of David.

After Jehoida's death, Joash did not seem able to withstand the seduction of idolatry. The men of station who had been strongly imbued with the idolatrous practices under the reign of Jehoram and Athaliah, came to Joash and with flattery and attention so won the king's notice that he not only gave them tolerance, but sanctioned their idolatrous practices.

The Lord sent prophets to warn and testify against them. Zechariah, the son of Jehoida was moved by the Spirit of the Lord to ask, "Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, He hath forsaken you." The people resented his words, were angered and after receiving permission from Joash stoned Zechariah to death. Before his death he said, "The Lord look upon it and require it."

Zechariah's last words seemed pro-

phetic, for that same year the hosts of Syria came up against Joash, entered the city, destroyed the princes and plundered the country. The chiefs who had seduced Joash were slain, and the king himself who was grievously wounded was put to death by his own servants. Joash reigned forty years and was succeeded by his son Amaziah.

Hagerstown, Md.

E. V. L.

A CHILD'S STORY

My dear little Children:

I have an interesting story to tell you of one of the Mothers of the Bible. The family, were father, mother, and two sons; they lived in Bethlehem. There was a famine in their land and food began to get scarce, so they decided to move to a town called Moab where there was plenty to eat.

After a time the father died, and the mother whose name was Naomi felt very sad. The two sons married, the names of their wives were Orpah and Ruth, they had always lived in Moab.

After living there about ten years Naomi's sons also died. The two daughters-in-law were very kind to Naomi and loved her dearly, but she was lonely and began to long to go back to her old home among her own people. Orpah and Ruth were very sad when she told them she was starting back to Bethlehem where the food was again plentiful. They went with her quite a distance, then Naomi told them they should return to their homes again, and Orpah wept bitterly as she kissed her good-bye, and turned back. But Ruth threw her arms around Naomi and clinging to her said, "Entreat me not to leave thee, for whither thou goest, I will go; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

So the two went on together. On reaching the village, Naomi's old friends crowded around her to welcome her back, she said they should not call her Naomi, "for that name means pleasant, call me Mara that means bitter," for she had lost a husband and two sons.

When Ruth heard her say this she was glad that she came back with her and resolved she would try to do the work the men would have done and in this way show her love in caring for her mother.

It was the season of barley harvest. In those days they did not have reapers, but it was customary for the poor people to follow after the grain was cut, and glean what was left. Ruth began to gather grain so they would have food to eat. She chanced to go into a field belonging to a rich man named Boaz; he soon noticed her quiet gentle manners and asked who she was? When he found out that she had left all her friends to care for Naomi, he spoke kindly to her, told her to stay with his helpers and not go into other fields to glean, for grain here was plenty. He also told his reapers to drop grain where she would gather, and it made her very happy to go home with such a large measure of grain. It turned out that Boaz was a relative of Naomi's husband, and she too, was comforted in knowing they had found a friend, who would not let them suffer for want of food.

We do not wonder that Boaz soon learned to know and love Ruth, and he asked her to be his wife, and she lived in a fine home and was happy, taking Naomi with her there.

After some time she had a son, this son grew into a man, and he had a little boy, who was called Jesse, Jesse became the father of King David, of whom also we read in the Bible.

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A. S. F.