

GOOD TIDINGS

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

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EDITORIAL

In accordance with the notice given in the January number of GOOD TIDINGS, the publication will be discontinued with this issue. Subscribers may have GOOD TIDINGS bound into book form of two volumes, imitation leather cover at a cost of \$1.25 for each volume, if they will forward copies to GOOD TIDINGS, 236 N. Mary Street, Lancaster, Pa., or to Frank E. Eshelman, Lancaster, Pa., R. D. 7.

The advantage in consolidating the forty-one numbers of GOOD TIDINGS into book form is that the articles contained therein may be preserved for future reference. The object is not to keep the matter intact for the convenience of present-day readers only, but also for the accommodation of those of future generations who may seek spiritual enlightenment and encouragement.

We take this opportunity to thank contributors and all who so kindly have given their support in the interest of the publication. We sincerely hope and pray that our efforts may be attended with a blessing from God whose abiding presence and overruling power we recognize as supreme. Should the humble messages of truth found in GOOD TI-

DINGS lighten the way for wayfaring souls, may God receive all praise.

We hope our friends may give some of their spare time to a careful reading of this work, and a thoughtful comparison of the thoughts presented therein with the teachings of Christ and His Apostles. We believe they will find that the doctrine advocated is in agreement with the recognized standard of truth, namely, the New Testament.

Beloved fellow believers, may we be steadfast in the faith and endeavor to hold fast the precious treasure we have received—the hope of an eternal inheritance which reaches beyond this life. May we diligently watch over our souls and cherish God's grace and love in the heart, that we may be faithful witnesses to the blessed gospel truths we have endeavored to teach in this publication. Those of our friends who read *GOOD TIDINGS* naturally expect that we should witness to these truths by a consecrated and exemplary Christian life.

All that we have written would offer little encouragement to tender seeking souls, should we fail to measure up, in practice, to the gospel standard advocated in the literature which we distribute. Failure to walk in love and true Christian fellowship would embolden the conscience of others and harden them against conviction. A pure, meek and humble life adorns the Christian profession. It is the manifestation of such a spirit in our walk and conversation that attracts men and awakens them to a realization of their fallen state. The apostle Paul testifies to this when he said, "your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5.

We may profess a doctrine of love, unity and peace and yet may not possess the divine life in the soul which is

the only power that will enable us to overrule sin and walk in gospel order. Let us therefore examine ourselves by the word and prove our motives, that we may be fruitful branches of the true vine, Jesus Christ. Dangers beset us. We live in a perilous time. It is fitting that we exhort one another to faithfulness, to the reading of the Scriptures, to meditation, to watchfulness and prayerfulness, that we may be able to stand. May our prayers be sincere and earnest that they may ascend to the throne of grace. May we say in the language of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

THOUGHTS ON SCRIPTURE SUBJECTS

IDOLATRY EXPOSED.

Nebuchadnezzar, the heathen King of Babylon, made an image of gold for his subjects to worship, threatening the penalty that whosoever would not do so should be cast into a fiery furnace. Daniel 3: 15. Three Hebrews, holding high positions under the King, refused to do homage to the idol. The King in rage challenged them, "If ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" Their answer was: "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou has set up." In his fury he cast them into the fiery furnace, where God protected them from all harm. The King's proclamation followed: "Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angel, and delivered His servants that trusted in Him!"

Those servants might have obeyed outwardly the royal command and in their hearts worshipped the true God, but they would have done it hypocritically to the abuse of their better knowledge, and they would not have given God an opportunity to manifest His power. Error in all its forms should be reprov'd, at any sacrifice, by those who are loyal to truth. God makes no compromise with those who depart from His will whether they have open or covered sins. Some people reason, that if the motive is right God keeps no account of the act. This view is condemned by the three Hebrews cited, for by their act of refusal error was revealed. It is contradicted by the Savior, in saying: "Let your light so shine before men, that they may see your good works." Matt. 15: 16.

The life in the Scriptures is used as an index to show the state of the soul. When the acts are carnal it is folly to argue that the soul is spiritual. This testimony is unanswerable; "Every tree is known by his own fruit." Luke 6: 44. So undeniable is the fact that the Church of which Christ is the Head is known by the life of her members; for the character of the members forms the character of the Church.

QUALITIES OF TRUTH.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" John 18: 37-38.

The Savior in the text states the object of His mission. We should try to understand His testimony. He was willing to endure hardship and to sacrifice His life for us. "I lay down my life for the sheep." Truth at His coming needed support, for there was much pretended righteousness and much

idolatry among the nations. His testimony was rejected by many. The chief ones called it blasphemy and condemned Him to death. Mark 14: 64.

His precepts forbid strife. We are not to resist evil. Resistance causes strife. If compelled to go one mile our desire to overcome resistance in our nature shall prompt us to go twain. We shall love our enemy and do good to him instead of quarreling. If we bring our gift to the altar and there remember that our brother has aught against us we shall leave there our gift and first be reconciled to our brother, then we shall offer our gift, indicating to us how important peace with one another is in our approach to the Lord. We shall forgive or we will not be forgiven, for God requires us to be merciful that we may receive mercy from Him. We shall not lightly separate the marriage relation as was done before the time of regeneration, for by forbearance the unruly party may be brought to reformation and a soul may be saved. A blessing is pronounced on peacemakers. To become fitted for heavenly glory we must learn peace in this time of grace. When Jesus says, He came not to bring peace, but a sword, that there shall be division in the household, He means the effect of His doctrine embraced by some in a household may array those of an evil disposition against the righteous to destroy peace in the household. When He took a scourge of small cords to drive out those who traded in the Temple, intended for worship, it is not stated that He applied the lash even on the cattle and the sheep. His threatening of the scourge may symbolize the judgment impending over the unholy. We are to learn meekness from Him who was so exalted that by Him God "made the worlds" (Heb. 1: 2), and yet His death was with the wicked. Luke 23: 33. His

example of lowliness is a forcible reproof to pride. "God resisteth the proud, but giveth grace to the humble." Those who obey His precepts will follow simplicity and every other virtue.

We owe love and service to every one under the precept, "Love thy neighbor as thyself." Service is regulated by Scripture and by what the Spirit in us directs. We should have regard for our neighbor's necessities and for his peace of mind.

The Church is the fruit of divine love in the soul bringing fellowship, as was enjoyed at first in the Church. The Church must be purged from disorderly members. 2 Thes. 3: 6. As bidding one another Godspeed by the kiss of peace, appeals to the conscience so every member that salutes to be consistent must be peaceable. The principle of oneness demands separation from all who countenance division.

Obedience to civil government is reasonable since it is an ordinance appointed by God; but if it abuses its rights by interfering with the demands of God then obedience cannot be rendered, but submission is in place to any penalty inflicted on those who are represented as passive sheep. Acts 5: 29. Resistance is wrong. Rom. 13: 2. We have tried to define some of the qualities of Truth. "Mercy and truth are met together; righteousness and peace have kissed each other." Psalms 85: 10.

Lancaster, Pa.

E. H. H.

TRUE RELIGION NOT SENTIMENT

"That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1: 27.

Pure religion is based upon the word and spirit of Christ. Christ came to redeem our souls from the thralldom of

sin and bless us with the spirit of love and peace. By humble submission to Him as our Lord and Counsellor, the divine image, lost through transgression, is restored, a new life and spirit is imparted which is in agreement with the Gospel precepts of love to God and love to man, of "peace on earth, good will to men."

Religion then must be in accord with Gospel teaching, regardless of the opinion and sentiment of man. The life of Christ corresponds with His Gospel. It is said, "Being reviled he blessed; being persecuted he suffered it." This life of self-denial and non-resistance must be manifested by His followers. They will suffer injustice, wrong, insult and abuse for Christ's sake. Resentment, litigation, strife and war cannot be practiced. Such fruits are utterly adverse and foreign to true religion.

The work of regeneration alone will enable Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel." These constitute the Church of Christ, bound together by the strong fetters of love, in true fellowship and with a mutual interest in each other's spiritual welfare. They will obey the command in the eighteenth chapter of Matthew, "If thy brother trespass against thee, go and tell him his fault between thee and him alone." A prescribed course, so opposed to our fallen nature, is apt to be set aside or neglected. It is easier to speak to others than to the offending one. Yet obedience is a work of true religion, for "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 Jno. 1: 9.

The true Church is identified by Gospel discipline notably in case of offending members; in this way purity and unity is preserved. If an erring one will not yield to counsel or entreaty he

is separated. "Let him be unto thee as a heathen man and a publican." "Have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thes. 3: 14-15. The Apostle even forbids eating with such an one. 1st Cor. 5: 11. These are hard sayings to many worshipers and are misconstrued and often ignored. This discipline though seemingly harsh, is after all administered through love for the soul—that the erring one might be reminded and impressed, he is given over to "Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

We are responsible creatures, accountable to God our Creator for our manner of life; for our life here will determine the destiny of the soul in eternity. There is *one* way to be saved—it is by accepting and believing in Christ Jesus. He said: "I am the way the truth and the life and no one cometh to the Father but by me." Therefore, if religion is not based upon Jesus and the Holy Word of God it is vain and a delusion. If based upon human thought and sentiment it would only be a house for the soul built upon the sand. Jesus gave the solemn warning: "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell and great was the fall of it." Matt. 7: 26-27.

How important that we choose wisely whom we shall serve; for if we choose to "serve God acceptably with reverence and godly fear," then we will be under the promise, and in that great day of judgment, we shall hear the welcome invitation, "Come ye blessed of my

Father inherit the Kingdom prepared for you from the foundation of the world." But many apparently in their worship have not chosen wisely—they have not accepted Christ as their Savior and Shepherd, and God as their Father: for Jesus said: "Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them I never knew you: depart from me, ye that work iniquity."

Lancaster, Pa.

J. K.

THE PARABLE OF THE TARES

Text—Matthew 13: 24-31, 37-43.

Of this parable the Savior said the field is the world. In order that it be prepared for the good seed which the Son of man was to sow, the Lord called upon men at various times, in different situations and circumstances, to bear witness that God ruled over the world and the kingdoms of men. Among these we mention Abram, to whom God called, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee. And he went out, not knowing whither he went."

To Moses, the Lord said, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." He gave to them the Law from Mt. Sinai. When Joshua succeeded Moses as leader of the children of Israel, the Lord commanded him, "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Many prophets were called to declare God's will, to reprove disobedience and

idolatry, to maintain belief in the one true God and to prophesy of the kingdom of peace and righteousness to come.

Daniel, a man of the captives of Judah, revealed to king Nebuchadnezzar his forgotten dream, and the interpretation thereof; he also interpreted the king's dream regarding his losing his kingdom, and having it restored. These evidences of God's power caused king Nebuchadnezzar to say, "Now I praise, and extol, and honor, the King of heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase."

Thus was God preparing the world for the sowing of the good seed by the Son of man in the new and heavenly kingdom upon the earth.

While the coming of this King, or the Son of man, had been foretold, an angel of the Lord was sent to the shepherds abiding in the field, keeping watch over their flocks by night. And the angel said unto them, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Thus as a lowly babe, came the great Sower of the good seed.

To identify Christ as the promised Redeemer, John the Baptist saw the Spirit of God descending in the form of a dove, and lighting upon Him: and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Again upon the mount of transfiguration there came a voice out of the cloud saying, "This is my beloved Son: hear him."

To evince the power to sow good seed given by the Father to the Son of man, He performed many miracles, healed the sick, cleansed the lepers, caused the

blind to see, the deaf to hear, the dumb to speak, the lame to walk, and raised the dead to life.

He came to establish a kingdom differing from all earthly kingdoms, which should be an everlasting, eternal power, against which the gates of hell should not prevail. Should we be interested in such a kingdom, such a refuge for the soul, let us open our hearts to the good seed which He sowed.

From His Sermon on the Mount we may learn the truth which he sowed: Swear not at all. But let your communication be Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of evil.

That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way,

which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Lord Jesus, said to His disciples, If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

This is my commandment, That ye love one another, as I have loved you.

When good seed is sown in the field it brings forth good grain after its kind. The blessed Savior sowed the good seed of Truth, Faith, Hope, and Love. When these enter the heart, they will bring forth the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

When tares are sown by the enemy, they bring forth the fruits of the flesh, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

A man may feel he is guilty of none of these and is doing all that is neces-

sary if he lives a moral upright life, and is honest in all his dealings. Oh! what a sad mistake, for he is trusting in the arm of the flesh, and not in the blood of Jesus, and in the time of harvest his fruit will be among the tares.

Since the field is the world, and the wheat and the tares are allowed to grow together until the harvest, we have need to watch and pray, and not sleep lest the enemy sow tares in our heart, and when the harvest comes we be among the tares, bound in bundles to be burned.

As the ripened wheat and tares have no power to resist in the harvest, so will the spiritual wheat and tares have no power before the angelic reapers, who will gather the tares into bundles to be burned, and the wheat into the heavenly garner.

Dear readers of GOOD TIDINGS, our prayer to God is, that our hearts may be open to receive the good seed sown by the Son of man so that at the great harvest time we may be gathered by the angels into the Father's barn.

Glen Elder, Kansas. E. F. S.

"REMEMBER LOT'S WIFE!"

Jesus after prophesying the destruction of the world, and comparing its awful consequences to the deluge and also to Sodom and Gomorrah, concluded with the solemn warning: "Remember Lot's wife!"

Only three words, but they are of deep significance. Though proclaimed nearly two thousand years ago, they have not lost their meaning or the force of their application. Lot's wife was one of only four whom the rescuing angels hurried out of Sodom, with friendly violence, to escape the impending destruction. She evidently lacked faith,

and was an unwilling follower of the angels; she violated a direct injunction; and apparently her heart was not free from the unclean associations of Sodom, for she looked back and was lost! She became a pillar of salt and thus a monument of disobedience and unfaithfulness to all future generations.

The Apostle after relating some of the experiences of the children of Israel, and the sore judgments visited upon them when disobedient, observed, "All these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world have come." 1 Cor. 10: 11.

The tragic end of Lot's wife should also be an impressive admonition unto us. She started on the way but she did not faithfully continue. We might begin with zeal and assurance in the race to eternal life, but if we would not continue to make our "calling and election sure" by unfeigned love, faith and prayer, we would not attain the goal; but should fall by the wayside and ultimately perish. The Savior said: "And because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." Matt. 24: 12, 13.

Success in any line of endeavor, whether natural or spiritual, depends upon patient and persistent effort, and holding fast to a fixed purpose. If the Christian warrior would entertain unbelief, give way to doubts and surmisings—if, like Demas of old, he would again "love this present world," and look back to its illusions and vanities, he would fail to remember Lot's wife.

The Savior said: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." This is truly an impressive declaration; especially so when we consider the great

sacrifice which Jesus made to open the way of life, which was closed by sin and disobedience. Jesus imparts this gift of eternal life only to those who humbly and penitently receive Him. This is the "Little Flock" to whom it is the "Father's good pleasure to give the Kingdom."

Yet even the little flock is in danger, for some may look back, failing to remember Lot's wife! Divine love and mercy anticipated this tendency, for the Scriptures abound in many warnings and admonitions to "hold fast," "to be vigilant," "to pray without ceasing," "to strive," "to continue in well doing." The Apostle says: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 7.

Eternal life! How incomprehensible! Our finite minds are bewildered when considering eternity and infinity! Living in a world of change and decay, where death ends all that is mortal, how could we comprehend a condition which is everlasting; where there shall be "no more death . . . for the former things are passed away." A world where peace, joy, and happiness shall reign supreme forever!

We can only anticipate that blessed condition with the eye of faith and hope, and only by God's love and mercy shall we be able to attain "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." But O, if we should look back—failing to remember Lot's wife—we would be in danger of reaping destruction and perdition to the soul in the world to come, and this woeful condition, too, would never change, but would endure to all eternity!

Lancaster, Pa.

E. H. W.

DELIVERANCE

It is said that "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Tim. 3: 16. Not only do we find New Testament scriptures profitable but that which is written by the inspired writers of old is also profitable and goes far to verify Gospel truths and to establish the doctrine of peace and love as taught by Christ and the holy Apostles.

One burdened and weary of sin who gives attention to reading will find recorded in the Old Scriptures many beautiful examples of faith and obedience, and exhortations which enlighten the understanding in the things that pertain to salvation.

The record given in the book of Exodus relating to the deliverance of the Israelites from bondage in Egypt is instructive to the New Testament believer because the experience of those people, though natural, corresponds with our suffering under the bondage of sin, and our deliverance through Christ when we become penitent.

The children of Israel were God's chosen people; they were grievously afflicted and oppressed by Pharaoh, the king of Egypt. God heard their groanings and sent Moses to deliver them. Moses was a type of Christ and Pharaoh a type of Satan. The bondage of the Israelites typifies the bondage of sin which the sinner endures under Satan's hard and pitiless rule. Their cry to God for deliverance is representative of the penitent sinner's cry for deliverance from the burdens inflicted by Satan.

Pharaoh did all in his power to prevent the children of Israel from leaving Egypt, as Satan uses every available means to hinder us from turning away from him. Moses the deliverer of the

Israelites performed many miracles to prove that God was with him. Christ performed many miracles to prove His authority, and that He was the Son of God. The magicians and wise men of Egypt also did miracles in like manner with Moses and Aaron. It is written when Aaron cast down his rod and it became a serpent, Pharaoh's magicians cast down every man his rod and they became serpents. But Aaron's rod swallowed up their rods.

When Aaron smote the dust of the earth and it became lice, the magicians' endeavor to bring forth lice was futile and they said unto Pharaoh, "It is the finger of God." The lice may represent humility; one of the Christian virtues by which the true believer is identified and which will ever characterize the Church of Christ. True humility is a virtue which cannot be imitated by the unconverted world.

The plagues brought upon the Egyptians to persuade Pharaoh to let the Israelites go may be taken to represent the suffering under condemnation for sin, which must first take place in man's Egyptian heart before he can be delivered from the bondage of sin.

When the heart is touched by the finger of God, true abasement and a consciousness of our depravity and doomed condition through sin will be realized. This knowledge of self will lead to the only source of light, namely Christ, the great deliverer of whom Moses was a type.

Pharaoh did not become willing to let the Israelites depart from Egypt until God slew the first-born of every Egyptian household. The first-born may typify our first-born or sinful nature which must be slain by the law which condemns sin in the flesh. This must take place before we can be delivered

through Christ and enter the spiritual Canaan.

The Israelites were closed in on every side and apparently had no hope of escape, but God miraculously opened the way when the waters of the Red Sea were divided and they passed through on dry land. The same God rules today and as He delivered the children of Israel from the Land of Pharaoh, He will deliver us from the hand of our oppressor, Satan, if we ask in faith. "Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you." James 4: 7-8.

We read how Gideon on one occasion was sent by the angel of the Lord to deliver God's people from the Midianites who oppressed them. Gideon had mobilized a large army of men to fight against the enemy, but God, to show His power, told him to take but three hundred men, and they were delivered in a miraculous manner. Each man was to take a trumpet in his right hand and an empty pitcher and a lamp within the pitcher in the left hand. They were to surround the camp of the enemy in the night, and at the signal of Gideon they cried, "The sword of the Lord and of Gideon," blew the trumpets, broke the pitchers exposing the lights, so the enemy was confused, and fled.

While the Israelites were delivered from bondage and their children led by Joshua and Caleb into the promised land, they were not entirely free from oppression, even so those whom Christ has delivered, are not free from temptation.

The Savior said unto His followers, "take ye heed, watch and pray," which would imply that the child of God although delivered from the yoke of sin, is yet in danger of being overcome or led astray by the emotions and prompt-

ings of the flesh, for the enemy endeavors to oppress the good work accomplished in the heart through grace and the merits of Christ. When there is evidence of such oppression the spiritual Gideon, Christ, will deliver us; His word and promises are sure. If we bring into subjection self and crucify the flesh with all its affections and lusts and place no merit in our good intentions or good works, the light will again shine and reveal the evil influence, and the enemy will flee, and we can again rejoice in a spiritual deliverance.

The words of the Apostle are, "Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6: 16. Therefore let all children of God take heed that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God; . . . Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Col. 1: 10-13. "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5: 1.

Even though we were imprisoned for Christ's sake, yet if spiritually free we can rejoice in the Lord for "the word of God is not bound." 2 Tim. 2: 9. With the Psalmist we can say, "For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Psalm 56: 13.

Baden, Ont.

H. G.

CHRISTIAN VIRTUES

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, long suffering: Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Col. 3: 12-15.

The Apostle addressed the believers with particular tenderness in this Epistle, being also explicit in the detail of his instruction, as one who had authority and experience in the Christian life, with its many trials and duties and conflicts. He refers to the wickedness in which they formerly lived, as all carnal persons do, but from which they were risen with Christ, and that therefore, they now should walk in newness of life. What was written to the believers in those days is applicable to all believers since, even to us now; for flesh and blood can never be converted, and the Prince of darkness is unwilling to lose one of his subjects. Peter also enumerates many virtues, and says, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." These things must be put on, for according to the carnal life we are destitute of them.

We are prone to see in others their faults, and overlook our own. If we exercise kindness, mercy and forbearance, we encourage confidence, freedom, love and zeal; remembering that "God for Christ's sake hath forgiven you," and therefore, we should forgive one another. Should there be misunderstandings or disagreements or complaints, all these things will be adjusted if love and peace rule in the heart. And

charity, which is the bond of perfectness, will hold together so that divisions cannot enter.

This being the last issue of GOOD TIDINGS, we would appeal to all, not to become slack in searching the Scriptures, in reading the various publications which have been issued from time to time, or in rereading the articles which have appeared in GOOD TIDINGS, as these have been contributed by authors in both the United States and Canada, living under various conditions in life and its environments. They represent the exercises of mind, and the experiences of many individuals, and practically every subject has been mentioned and treated. To those who look for radical rules and formal modes of worship they will find them wanting. To those who look for the principles of the Gospel life the articles in GOOD TIDINGS abound in sound doctrine and instruction. Many who contributed in times past have become weakened and enfeebled by advancing years, a number have been called to their reward, but having looked forward to that event, they wrote a number of articles in advance, some of which have been since published. They serve to call to our minds their faithful labors while they were with us and to encourage us to use our energies and talents in the cause of Christ as far as we are able.

We are called as members of one body, for which we may be sincerely thankful, and there is a mutual interest in one another's welfare. We might say as Paul to the elders of Ephesus (Acts 20: 32), "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." And in (2 Cor. 13: 11), "Finally,

brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Landisville, Pa.

C. S. N.

GOD'S CREATION

When we behold this wondrous world
Wherein God's works are manifold,
Each in their order time and place,
A great Creative power we trace.

The sun, the monarch of the sky—
Our life and health on it rely;
Without its warming cheering rays
No form of life could voice His praise.

The silvery moon, the guide of night—
Its changing forms from dark to light;
When in its glory full we see,
How finite then we seem to be.

While gazing on a starlit sky
God's handiwork none can deny.
He tells the number, calls the name;
Sun, moon, and stars His might proclaim.
Waynesboro, Pa. A. S. F.

WHAT IS YOUR LIFE?

The Apostle James says: "It is even a vapor, that appeareth for a little time, and then vanisheth away." The life spoken of is the mortal life in the space of time between our birth and our death, attended with affliction, sorrow, and consequently short and vain.

Spiritual life consists in our being in the favor of God, by a principle of sanctifying grace, and living in obedience to the Divine will, the consummation of which is that never-ending state of existence which the redeemed shall enjoy hereafter.

The insecurity of this present life was fully realized by David, the Psalmist, when he made the appeal: "Lord, make me to know mine end, and the measure

of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." Psalm 39: 4-5. Experience reveals our frail condition and impresses us with the importance of seeking the life eternal which Christ alone can give.

When the disciples inquired of the Savior about the destruction of the Temple, asking for a sign, He said, "Take ye heed, watch and pray: for ye know not when the time is." To watch means to be awake, to be vigilant, and to guard against the influence of sin. "By prayer and supplication, with thanksgiving, let your requests be made known unto God." This power is received only by submission unto the Lord Jesus and by regeneration; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23.

It has been well said, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14: 1-2. "As for man, his days are as grass: as a 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." Psalm 103: 16-16. "It is appointed unto man once to die, but after this the judgment." These faithful servants observed, that every man, born of Adam's race is short-lived and exposed to manifold afflictions: all his beauty, felicity, splendor, and gaiety, fall before the stroke of sickness or of death, as the fading flower, or the "shadow that declineth."

Solomon, in first chapter Ecclesiastes, was impressed with the brevity of life, and the vain works of man, including his own, when he said: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." He calls attention to the incessant movement of the elements in God's creation, the ever-changing conditions here on earth. And all that he ever attained by his own works, was vanity and vexation of spirit. "One generation passeth away, and another generation cometh." The apparent motion of the sun, which unceasingly "ariseth and goeth down." The veering of the wind from one point to another, and then "returneth again according to his circuits;" and the speedy current of the rivers to join the sea, "yet the sea is not full; unto the place from whence the rivers come, thither they return again."

These ever changing operations in nature might be used as emblems representing man's restless state in this world, affording lessons to him to spend the span of life in doing the will of his Creator. He is continually employed in labor, in research and discovery, and after all there are many things he cannot describe or explain. He even labors with his own wisdom to attain peace and rest of soul and after all his labors, he is no nearer finding rest than the sun, the wind, or the current of the river, but is hastening to the dust from whence he was taken; and his soul will find no rest until he seeks and believes in Jesus who said, "I will give you rest." Thus men go on from age to age. We find the world, in character, the same as did our ancestors, and shall leave it the same to our posterity. New inventions and discoveries, though useful and contributing much to the necessities and comforts of this natural life, are only mate-

rial and will all pass away. Upon the whole it is the same scene over and over again. But we must come to a conclusion of the whole matter: "Fear God and keep His commandments: for this is the whole duty of man." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 13-14.

Lancaster, Pa.

E. J. T.

BRIEF NOTES

Every utterance of the Savior radiates wisdom. Peace is His constant theme. In the practice of this religion by His faithful followers, divine love and charity characterize their lives and adorn them with the ornaments of a meek and quiet spirit.

* * * *

As long as our desires and treasures are in the world our hearts are there; for "where your treasure is there will your heart be also." Christ's teaching is not directed to those who have their enjoyment and satisfaction in things of the world; but to those who are "weary" of them and "heavy laden." To all who heed His call through His written word and His grace in their hearts, there is opened a storehouse of incorroding treasures, eternal in the heavens.

* * * *

Paul expressed fear that the minds of his Corinthian brethren "should be corrupted from the simplicity that is in Christ." What would he say of the situation now existing in the popular profession of Christianity, so far departed from that simplicity, as is witnessed by the inconsistencies so manifest in profession and practice?

When obedience is rendered to the word and Spirit of the Lord and the whole desire is to do His will, then the whole economy of Christian teaching and living becomes so simple that such inconsistencies and complications as we often see among professing Christians find no place and are far removed.

* * * *

Humility never begrudges the blessings of others; but pride does. Pride has many branches to ramify into the fallen nature of man. It begets jealousy, hatred, envy and kindred vices. Cain's pride was wounded because Abel's sacrifice was preferred, and it led to murder.

When the pride of nations is wounded it leads to war, with all its awful consequences. Sin is a cruel taskmaster. When we open the door of our heart and let the heavenly light enter, we may well become horror-stricken at so awful a condition as that which we see,—and how awfully benighted when every beam of God's gracious light be withdrawn.

* * * *

To many of us, when we look upon the waves and billows on stormy waters, there is within us an emotional response because of a similar turbulence, as it were, on the sea of life,—our frail bark often tossed thereon by the wind and the waves.

It may be with us as with the disciples on stormy Galilee, with the Savior asleep in the rear of the ship. How often are we driven to a realization of our perilous situation, our helplessness and the frailty of our craft, before we can truly avail ourselves of the Savior's—"Peace, be still," and the great calm that follows!

It is through these exercises and experiences that our trust in our own

efforts and in our frail bark on life's sea are shattered; faith and hope revive and are strengthened by our trust in Him and the assurance that He alone is mighty to save.

What a happy, comforting thought that our craft, though frail, by His power to save and to still the tempest shall be enabled to outride the storms on life's oft troubled sea, and finally enter the peaceful harbor and happy haven.

* * * *

Zealous efforts are constantly being made to raise men and women to higher standards. The persons or organizations engaged in these efforts often take part in forming and in urging legislation to restrain intemperance and immoral indulgences. It is usually regarded as a great Christian work, which every professing Christian should support and encourage.

We, as a body of believers endeavoring to live our lives in accord with the divine word and Spirit, do not recognize such acts as Christian, and consequently cannot bid those Godspeed who are so engaged; nor can we participate in their work, because it is not in accord with the Christian principle which centers in the individual heart controlled by the Divine Spirit.

Making men more moral by force and legal restraint can never make them Christians; but becoming a Christian will make them moral; and it will bring into evidence in their lives the beautiful Christian traits and virtues which, if they obtained with all, would certainly make this world a better place to live in.

The inebriate and immoral would then voluntarily forsake the evil of their ways. No longer would there be divorces growing out of family quarrels or misunderstandings, often over trivial matters. No more wars to devastate

cities and countries and lay them waste. Contentions, intrigues, deceit and graft, now so rampant in the world, would disappear. Right and wrong would no longer need to be determined through courts of justice, but would be determined inherently by the Christian Spirit ruling in the heart.

THE MEANING OF FOOT-WASHING

The spiritual signification of the washing of feet, as instituted by Christ, has reference to the saints being washed by Him from the guilt and pollution of those sins of the flesh which adhere to them while they are on the earth; and which by them is as unavoidable as it is for us to keep our feet from being soiled, or fouled, by walking upon the earth.

The happiness of the children of God consists in the assurance of favor and acceptance with Him. They know that they cannot be acceptable to God without being entirely clean or free from sin. If they have right knowledge of God they will know that they are continually defiling themselves with sin; and this would forbid their approach to God, and, consequently mar their happiness, and indeed make them miserable if they had no source to flee to where they could wash and cleanse themselves from this defilement. The consideration of this caused Paul to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Paul had not forgotten the source whence deliverance comes, but for our instruction through the Holy Ghost, he draws the picture of our misery if it were not for the washing we continually receive from Christ. But to fix this source of cleansing upon our minds, as well as also to point to the means of defense against Satan, he exclaims, "I

thank God through Jesus Christ our Lord."

To suppose that God does not regard or overlooks these sins is derogating from the attributes of His justice, purity and holiness. To enjoy comfort on that ground has a cooling, darkening, and damning influence. To have comfort on the ground of ignorance that these lusts and emotions are sin has about the same effect; though the conscience may not be disturbed, yet there can be neither love and admiration of God begotten in such soul, nor a proper conception of His glory and majesty. Nothing can do this but a full knowledge of sin and a lively sensibility to it. This is essential to true happiness, because without it we cannot possibly have a full and true knowledge of what Christ has done and is daily doing for us. Neither can we have a true sense of love to Him without the knowledge that His blood is sufficient to wash and cleanse us from all this guilt; that by one offering He forever perfected them who believe and trust in Him.

We may wash our bodies as frequently and as effectually as we will, treading on the earth will defile the feet and to be entirely clean we must wash them again. It is so spiritually with the believer. He is made entirely clean by the blood of Christ, but by contact with the dead world he again defiles himself so that he has need of coming to Christ to be washed and purified. Washing only the feet has, in itself, a significance expressive of the difference of the sins resulting from the weakness of the flesh and those of which we are guilty when we live in sin and freely yield our members to its service. There is nothing in the washing of feet to signify the washing of a sinner that is dead in trespasses and sins. The washing of our feet would not make our whole body

clean if it were altogether defiled. The sinner is altogether defiled with sin, and when he comes to Christ with a truly penitent heart, he comes not as an erring child, but as a guilty rebel and sinner; not as having sinned through weakness, but as having yielded his will and all the powers of his soul to sin; and to be made free from guilt he must be altogether washed. This is the washing Christ referred to where He said to Peter, "He that is washed needeth not save to wash his feet." The believer who has been thus washed by coming to Christ has the assurance of forgiveness for his daily shortcomings. This is what is represented in the washing of feet.

The ordinance of washing feet having a spiritual signification relating to Christ's continual washing of His saints; so it also illustrates the spiritual service which the believers in the Church render to one another in bringing about this important washing. It is the duty of the members of the Church to labor for the edification and encouragement of all. In doing so they assist one another by increasing their spiritual sensibilities and perceptions which makes them feel the great need of Christ's washing.

If one is overtaken in a fault, Paul says we shall restore him in the spirit of meekness. We are also commanded to rebuke and reprove all waywardness and error. All such dealings as the Apostle commands with what Christ teaches (Matt. 18) tend to bring the erring party to a sense of his error whereby he is brought to Christ in penitence and humility and washed by Him from the guilty stains of sin.

The ordinance is very impressive, and is indicative of simplicity, meekness, humility, and submission. These are virtues of a divine nature, and when we

present ourselves to serve, or be served by our brother, we represent ourselves as being of this spirit and disposition. In performing the duty of reproofing an erring brother or of restoring one who has been overtaken in a fault, if it is to be effectual, these virtues must prevail with both parties. If we are destitute of these virtues we are not fit to administer reproof, neither can we receive it with advantage. Without this spirit the work of the spiritual washing never can be carried out. There is perhaps no other duty enjoined upon us in the doing of which we have so much need to take heed to ourselves as in reproofing and receiving reproof. Self-love is such a subtle spirit, and can disguise itself in such a delusive manner that we have great need of grace and clear divine light to be able to perceive its influence on ourselves. In this view the ordinance is eminently instructive and must tend to impress every faithful soul with a deep sense of duty toward God, his fellow believer, and his own soul.

From "The Reformed Mennonite Church,"
by DANIEL MUSSER.

LIFE'S MOST IMPORTANT DUTY

"It is time to seek the Lord." Hosea 10:12.

Seeking the Lord is a privilege that every person enjoys, who has come to years of accountability, since the "grace of God which bringeth salvation appears to all men." He who has sought and found the Lord has found the Pearl of greatest Price. It is more than a privilege; it is an important duty, for connected with it are infinite results.

If we would seek and find the Lord we must have a true conception of Him. He is the one true and living God from everlasting to everlasting. He is omni-

present, His eye never sleeps. The Psalmist says, "Whither shall I go from thy spirit, or whither shall I flee from thy presence." He knows all things, even our thoughts, and can read our lives as an open book. He is holy, just and good, and though He hates sin, yet He loves the sinner.

Having come to a true knowledge of God, we must come to a knowledge of our self. We must fully realize that our sins have hid His face from us, for "We all like sheep have gone astray." We have sinned by word, thought and deed, and we have left undone the things we ought to have done. We must become sinsick, weary and heavy-laden as did the Psalmist when he said, "Mine iniquities are gone over my head; as an heavy burden they are too heavy for me." We must realize that "the wages of sin is death."

"Seeking the Lord" also implies a knowledge of the way in which God may be sought. God Himself has designed the plan. He has sent His Son Jesus Christ into the world to become a ransom for sin by suffering and dying the cruel death on Calvary. Jesus said, "No man cometh unto the Father but by me." "I am the Way, the Truth and the Life." Through the sacrifice of Christ, mercy, pardon and acceptance with God may be obtained.

There must be heartfelt repentance, "for godly sorrow worketh repentance to salvation." With the Psalmist, the sinner must confess, "I acknowledge my sin unto thee, and mine iniquities I have not hid, I said I will confess my transgressions unto the Lord, and thou forgavest me the iniquity of my sin." If we truly repent we will hate sin and turn away from anything we know to be displeasing to God. Seeking the Lord implies faith in Christ, and this must be of a living, saving nature. It is the re-

liance of the sick and diseased one, upon the skill and healing power of the Great Physician. When the Philippian jailor asked what he must do to be saved, he was told, "Believe in the Lord Jesus Christ, and thou shalt be saved."

The seeking must be with diligence and perseverance. It must be a search in which every effort is put forth. The sacred writer says, Jer. 29: 13, "Ye shall find me, when ye shall search for me with all your heart."

Coming to Christ brings the seeker under the cross. Christ says, "If any man will come after me, let him deny self, take up his cross and follow me." This is the turning point where many seekers become faint-hearted, and not being willing to forsake the world with its lusts, pleasures and allurements they allow these things to hinder them from coming to the Lord. At this point in the seeker's life, Satan puts forth every effort to lead him away from the narrow way, telling him it is not necessary to live so close to the Lord, and if place is given to these promptings he will be allowed to be comforted with a false hope.

But the true seeker after the Lord will not heed these evil promptings. Having come to a state of submission, his desire will be to do the Lord's will and His alone. To such the Lord grants His Spirit and he will be led out from the world with its evil, into a kingdom of peace and righteousness where Christ reigns and dwells in the heart. Such ones will manifest by their fruits that they have passed from death unto life, and that their chief aim in life is to humbly serve the Lord, willing to follow Him wherever He may lead.

By seeking the Lord we avoid infinite evil. Because we have all sinned against God we deserve His wrath. We deserve to be cast from His presence

forever. In Matthew 25, we see the fate of those who neglected to seek the Lord, "and these shall go into everlasting punishment," "There shall be weeping and gnashing of teeth." Also in 2 Peter 2: 9, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust, unto the day of judgment." Who are the ungodly, the unjust, the wicked, but those who have refused to come to the Lord and yield their wills to Him?

By seeking the Lord we become partakers of infinite good. To the true seeker of the Lord, who has found Him, there will come rest, peace and joy. Life will have a new meaning. His whole outlook will be changed. The believer's experiences of peace and joy on earth are but a foretaste of the glories of heaven. But his life will not be all sunshine, for he has been promised tribulation and trials, yet he is not alone. The Savior says, "Lo I am with you alway," "My grace is sufficient for thee." Though often bowed down with his shortcomings and weaknesses, the true believer will confess there is nothing on earth he would wish more than the desire to press forward upon the narrow way. What is wealth, honor and pomp in comparison to the blessings which come to us from seeking the Lord? The wealthiest man in the world must leave all behind when he leaves this world. The Savior taught His disciples to "Labor for that meat which endureth unto everlasting life," "and seek first the kingdom of God and His righteousness."

Those who seek the Lord now will never lose Him in eternity. They shall be forever with the Lord. They shall be in heaven, a place where there shall be no sin—where it can never enter, and interrupt and pollute the holy bowers of bliss.

This important duty demands immediate attention. "Today if ye hear His voice, harden not your heart." Life is very uncertain. Today our cheeks may be red, glowing with health and life, on the morrow they may be pale, and our eyes closed in death. May many souls be led to "seek the Lord, while it is yet called today, for the night cometh when no man can work."

Buffalo, N. Y.

C. S. N.

THE CROSS OF CHRIST

"If any man will come after me let him deny himself, and take up his cross and follow me." Matt. 16: 24.

These words were spoken by Jesus after He had told His disciples that He must suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. He suffered the cruel death of the cross for the sin of the whole world. His mission was to save every son and daughter of Adam. But none can be saved unless they become willing to deny self and take up the cross.

The question may be asked: What is our cross to bear? The word of God is the criterion by which we must be guided in this life, and it will be our judge in the last day, either to speak us free or stand against us. In the Sermon on the Mount is set forth the true state of the Christian heart as well as many of the duties which belong to the Christian life. Its teachings in some instances are so opposed by our carnal reason that we may shrink from them. To love them who despitefully use us we need a higher power. Not to resent evil, to give up our possessions and to suffer persecution for Christ's sake requires a fully regenerated heart. Having once tasted of the good word of God and the powers of the world to come we can pray for our enemies, not because it is

commanded but because we have an in-born love for their poor undying souls, knowing that if they do not repent and become converted they will, as the Scriptures say, be banished forever from the presence of the Lord.

Jesus said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Jno. 6: 51. He is the Author of our spiritual life and He has given His word to nourish that life. Should we become cold and indifferent it will be a cross for us to keep all His commands.

This is particularly true of commands which require on our part deep humiliation. In the eighteenth chapter of Matthew, Christ taught: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This command founded on true brotherly love is so important that, if neglected, unity and confidence will be destroyed and spiritual life in the Church will be lost.

As emblematic of restoring the erring through a service of love and as expressive of the cleansing from our own faults by the Savior, the command in John 13th was given of the washing of one another's feet. This is an humble service and carnal reason may lead us to say that it was meant for those in olden times but not necessary in our time.

We are taught by both Paul and Peter, "Greet ye one another with a holy kiss," as an expression of Christian love and fellowship.

Again it is written, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or

gold, or pearls, or costly array." 1 Tim. 2: 9, 1 Peter 3: 3. These Scriptures and many more may become a burden to us. If we give place to the flesh, we will shrink from our duties.

Oh, may we let the illuminating light from heaven penetrate our hearts to enable us to see our fallen condition and that we may be made partakers of that living bread and live forever. If we are willing to deny self and renounce the world with all its follies, the cross will be easy to bear. For Christ said, "My yoke is easy and my burden is light."

The yoke of Christ is a beautiful representation of the harmony and peace that must exist among His followers. It is impossible to move forward unless there is full agreement, as is said by Amos, the prophet, "Can two walk together except they be agreed."

Let us examine ourselves by the light of God's Word. If our profession is in agreement with it, it will speak us free. Jesus said, "If ye continue in my words, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free." "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

A. H.

R. F. D. No. 2, New Hamburg, Ont.

FOR LOVE'S SAKE

Could anything be more beautifully expressed than the Apostle Paul's message to Philemon? He was making a special request as Paul the aged, now a prisoner of Jesus Christ "in the bonds of the Gospel" as well as a prisoner at Rome. Love was his own motive and for love's sake he expected Philemon to

receive his former slave. Evidently Onesimus was a runaway slave but was converted through Paul's teaching at Rome and now wanted to live an upright life. "Receive him as myself" more than a servant now, a brother beloved, more than ever valuable both in "the flesh and in the Lord."

The reference that, "If he hath wronged thee or oweth thee ought" indicates that he must have been untrue to his master. Paul asks to have that put to his account. He was willing to give even more than he is doing by returning one who has been a valuable help to him at Rome. But he reminds Philemon that "Thou owest me even thine own self besides." He expected to have a response beyond his asking, such confidence, love and fellowship there was between them. He even sent the message by Onesimus himself. "For love's sake" he knew it would be well with slave and master.

Where love rules there is always harmony and peace. How the complexities of life, the discords and heartaches would be lessened if love came first with us. The beauty and rhythm of living are marred by selfishness, because we are not willing to give our best to each other and to God. We lament that we are so human and our efforts so futile, forgetting there is always a way if we are truly seeking it.

What a holding power there is in love. Duty or compulsion never bring the results that love does. We see it in every walk of life. Sacrifices made for others make this world the comfortable place it is to live in. Homes are the foundation of a happy nation and we know it is love that repays the labor and self denials that go with happy family life. How much is done for "love's sake" in the world that could not be done otherwise.

It was "for love's sake" that God created us. His expectation was that we would return His love. When man failed so woefully it was for love's sake He gave promises of a Redeemer to take away the power of sin that man as a free agent had brought on himself. While waiting the appointed time of fulfillment of these promises He bore long and lovingly with the wanderings and delinquencies of His chosen people who in the end heaped insult on injury by not receiving Christ when He did come.

But a remnant of faithful ones have always existed. In all ages at least a few humble, sincere souls have cherished the light and tried to live uprightly and follow the path of duty. They may be obscure and despised but "for love's sake" they, like Moses, are "choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season."

The Apostle must have felt he was a product of God's love. He began life a proud Jew. Even when in prison at Rome he wrote to the Phillipians of the things that once made him boast. He was of the stock of Israel, the tribe of Benjamin, a Hebrew of the Hebrews. But that lineage and all other earthly fame he counted loss that he might know Christ and he found in Him. After his marvelous conversion which came as a stroke from heaven and reduced him to asking what God would have him do, he was willing to suffer the loss of all things that he might be His follower.

"For love's sake" the Apostle very often commended his brethren. It has been said nothing opens hearts more swiftly than deserved commendation. We are often cold with each other to our own loss, for there are always things in our friends that do deserve

praise. Paul knew this well as we notice in reading his epistles, especially the ones written at Rome. He was courteous, gracious and affectionate with his fellow believers as he spent time and prayer on their spiritual advancement and encouragement and as he instructed them to better love and serve their God. It was a beautiful service he gave the Church "for love's sake" but it was left for Philemon to receive what has been called one of the most tender, touching bits of writing in all literature, an epistle of "grace and peace."

Waynesboro, Pa.

M. C. S.

MAN A FREE AGENT

The opening chapter of God's revealed word simply and briefly attests the omniscient power of a Creator. The perfection of His wondrous works was affirmed when "He saw everything that He had made and behold it was very good." God created man in His own image. But man transgressed and through disobedience was barred from that happy state and removed from God's presence. There was a changed relation and man fell from communion and fellowship with his Maker, and spiritual death followed.

God's love for man remained. The depth of His love was revealed by the sending of His only Begotten Son to earth. At His birth the angel of the Lord heralded "the good tidings of great joy which shall be to all people." A holy and perfect One, He came in the form and fashion of man and dwelt for a short time on earth. In loving compassion He drew multitudes of followers unto Him, testifying, "I am come that you might have life." "The Son of Man is come to save that which was lost, even as it is not the will of your Father which is in heaven that one of these little ones shall perish." He

healed the sick and restored sight to the blind. In miracles He revealed His infinite power, and demonstrated in raising the dead to life that all power was given unto Him in heaven and on earth. In restoring life to the dead, He signified what should come to pass when His work was finished. "The hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live."

As He knew the heart of man our Savior spoke to the multitude who followed Him, saying, "Ye seek me because ye did eat of the loaves and were filled." "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." He spoke a parable of a certain man who prepared a great supper and invited many. When it was ready He sent His servant to those who were bidden saying, "Come, for all things are now ready." And they all with one consent began to make excuse. The master of the house was angry, saying, none of those men that were bidden should taste of the supper. Primarily our Lord in the parable referred to the Jewish nation who first received the invitation. They refused the invitation, and how paltry the excuses. Knowing the hardness of the heart of man He said, "Ye will not come unto me that ye might have life." Jew and Gentile have alike received the message, "Come, for all things are now ready."

By His suffering, death, and resurrection, the Savior's mission was finished. He could testify, "I am He that liveth and was dead and behold I am alive evermore." The redemption of fallen man was accomplished. The divine image is restored to His followers as it was given to Adam and Eve in the beginning. Yet man is left a free agent as he was in the beginning. The debt incurred by our first parents has been

removed, and our Creator has the same test for the child of God, "If ye love me keep my commandments." Our Savior's invitation is ever, "Come." He only asks us to open our hearts that He may come in and dwell there. The entrance of His love banishes fear. There is a change of heart which brings repentance for past sins, a ceasing to do evil and a learning to do well. There is a new life in the soul and by the warmth of His love there is a transformation. A desire to live to the honor of God will replace the former desire for the honor and praise of man. Every soul thus redeemed feels his utter unworthiness and the richness of God's love. The new life implanted will bring forth fruit. The seed which Christ has implanted will be fruitful. It is the summer of life, the day of grace. There will be a willingness to forsake natural associations that would hinder the walk in the new life with Christ. The fruits manifested are self abasement, humility and meekness. When love rules the soul and peace reigns, there is no wasting nor destruction. The harmony, the communion which was lost in the garden of Eden is restored. "They that wait upon the Lord shall renew their strength, they shall run and not be weary, and they shall walk and not faint."

In the beginning a Creator endowed man with natural gifts of reason and wisdom. He was permitted to utilize and develop the forces about him and he has become proficient in many arts. Thus he has aided mankind by inventing many marvelous devices which are a benefit and blessing. Man has accomplished so much but it is the Creator of all who gave the ability and wisdom to perform the work.

The pleasures of the world are dear to men's hearts and carnal reason suggests that the teachings of our Savior are not applicable to our time. The

result is a compromise or an endeavor to unite the plain simple teaching of Christ with the teaching of men. The sound doctrine of God's truth is perverted. We are counseled not to follow those who "teach for doctrine the commandments of men." We cannot serve God and mammon. Our Savior's words are, "Whosoever will come after me let him deny himself, take up his cross, and follow me."

Not all who heard the Savior's message to come were counted worthy. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father." "Many will say on that day, Lord, Lord have we not prophesied in thy name, and done many wonderful works. Then will I profess I never knew you, depart from me."

Could we but taste of His bounteous feast prepared for His children surely we could not "make excuse." Could we make a weak excuse that the affairs of the present time bind us and that it is not a convenient season? Perhaps the enemy of the soul suggests the shame of confessing Christ. Our Savior tells us "Whosoever shall be ashamed of me and my words in this sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels."

Hagerstown, Md.

E. S. L.

ABASEMENT AND EXAL- TATION

"For whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted." We often see this declaration of the Savior's verified by those who have had great influence in the affairs of this world: for there are many who have rendered humble and unselfish service that are highly exalted in the honor and esteem of men, while others who have exalted

themselves and have sought for themselves greater honor and more power have thereby lost the respect of their fellowmen. Unselfish service in the affairs of this life makes a strong appeal. We admire the virtues and accomplishments we see in other lives and we are often benefited long after they have passed away.

However, there is a deeper meaning in the above quoted declaration of the Savior. True self-abasement and humility are fundamental principles of Christian living. They who humble themselves in obedience to Gospel teaching are exalted by God with a place in His Kingdom in the eternal world. The Savior repeatedly and emphatically taught that self-abasement and humility must characterize all who would follow Him. When His disciples asked, "Who is the greatest in the Kingdom of heaven?" He answered that "whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven."

Abraham manifested humility when he said, "Behold now I have taken upon me to speak unto the Lord which am but dust and ashes." It was shown in Job's declaration, "Look unto the heavens and see; and behold the clouds which are higher than thou"; by the Psalmist in the prayer, "From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the Rock that is higher than I." This principle of humility was at stake when mighty angels left their first estate, fell from their happy stations in heaven by exalting themselves in pride and in insubordination to the Divine plan and purpose. Satan and his followers were cast out of heaven, and their deceptive influence have since wrought folly and havoc in the world wherever man has yielded himself to it.

The one outstanding demonstration of

humility in this lower world was foretold in prophecy, spoken in the person of Christ, when it was said, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." In fulfillment of this prophecy God's beloved Son left the glory He had with the Father before the world was, to descend into a sin-stricken world and gave His body in death upon the cross to make redemption available to all mankind, for all have fallen under the deceptive influence of Satan. Surely for our sakes Christ went deeper into the valley of humiliation than we are ever required to go. He humbled Himself even unto the death on the cross but He is exalted by the Father in glory and His name is extolled above that of every other name on earth and in heaven. The beautiful language of Revelation, in a measure, conveys a sense of the homage, love, and service due Him, but their full expression can never be given in the language of mortals; in eternity only can they be expressed.

While we receive inspiration from the sublime thoughts of Revelation, our chief concern should be that we are willing to humble ourselves as fallen creatures should do. When we contemplate how benighted our condition would be "without God and without hope in this world," were it not for the unmerited service rendered us by God's Son, now both our Redeemer and Mediator, do we not have abundant cause for self-abasement?

When abasement and humility are the result of self-knowledge and a comprehension of the graciousness of God's love, they will lead us to surrender our own will to do that of the Father in heaven, and to be obedient to His word and the teaching of His Spirit. The common experience of us all is that when we make the effort to live in accord with the Father's will we must continually

strive against pride and self-exaltation. When we entertain or cherish them we become unfitted to do God's will and are required to humble ourselves, acknowledge our failing, and avail ourselves of the mediatorial service of Christ. We can then accept God's purpose for our highest good even though we may be required to go deep down into the valley of humiliation.

When we endeavor to live our lives in His humble way we will not become exalted by worldly esteem or honor, and in all the trials of this life we may still find comfort and a joyful hope, promise and assurance that we shall be more highly exalted when the conflicts with sin end in a triumphant immortality.

Doylestown, Ohio.

C. W.

NON-CONFORMITY TO THE WORLD

“And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. 12: 2.

This is the counsel which the Apostle Paul wrote to his Roman brethren, and we who have accepted Christ through true and living faith feel the great danger of conforming to this world since we have flesh and blood to contend with which, it is said, cannot inherit the kingdom of God. The Savior said, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matt. 7: 13-14.

The Scriptures divide mankind into two classes—believers and unbelievers; the believers being always in the minority. As the flesh does not wish to be despised or ridiculed, it would prompt us to conform to the manners and customs of that great class of men who are

following the course that gratifies the flesh and the carnal mind. We are reminded by the Apostle James that “the friendship of the world is enmity with God; whosoever, therefore, will be the friend of the world is the enemy of God.”

The Spirit and the flesh are contrary one to the other. The flesh lusteth against the Spirit, and the Spirit against the flesh, causing a continual strife. We are warned ever to watch and pray that we enter not into temptation. We are in danger of yielding to the prompting of shame, but let us not fear to confess our Lord nor hide our calling, for every act at variance with love is conforming to the world. Paul declared, “I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.” And the Apostles even rejoiced that they were accounted worthy to suffer shame for the name of Christ.

Among the works of the flesh, the Apostle also names emulation. This evil we often see in the world—the striving to be equal with others or even to excel them. Moderation should be our rule, that we be moderate in all things. “Let your moderation be known to all men,” and “be content with such things as ye have.”

Those who have families see in their children the desire and longing to follow the vain pursuits of the world. This disposition is the result of that evil nature which all inherit through the fall of man. They may be led astray. Many so-called Christian churches provide entertainment and make a vain display, especially in the season when they celebrate the birth of the Savior, erecting Christmas trees and other attractions to draw the young. We should guard against all that has a form of worship and not the reality. And be diligent to bring them up in the nurture

and admonition of the Lord, teaching them that "the Lord will not be worshipped with men's hands as though he needeth anything, seeing he giveth to all, life and breath, and all things."

The prophet Isaiah speaks of the great display of the Jewish worship: "To what purpose is the multitude of your sacrifices unto me? * * * Bring no more vain oblations; * * * it is iniquity, even the solemn meeting." All should be impressed that, by nature, we are "as an unclean thing," that we are sinners, must come to repentance, and feel the need of a Savior.

The Apostle John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 Jno. 2: 15-16.

The words of the text, "But ye be transformed by the renewing of your mind," we understand to be the change of heart in regeneration, as it is said, "Ye must be born again." When this takes place the mind is renewed and the thoughts are taken captive to the obedience of Christ. Then the things we formerly hated, we now love and the things we loved, we hate, having no more the desire to walk in the ways of the ungodly. Though in times past we walked in the course of this world, we now have entered upon a new and living way of which the prophet Isaiah spoke as a way of holiness, over which the unclean shall not pass, but it shall be for those the wayfaring men, though fools shall not err therein. Although we may be looked upon as foolish, we shall not err if we remain steadfast and immovable, always abounding in the work of the Lord.

Milverton, Ont.

J. F. K.

STRIFE AND DIVISIONS REPROVED

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3: 11-16.

In discussing this text it is necessary that we consider the first four chapters of Paul's first epistle to the Corinthians, which has bearing on the subject. It will be apparent that there was contention in the Corinthian church, the chief cause of it having been a preference of men. "For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" The Corinthians were said to have been a highly intellectual people. Some may have preferred Apollos because of his eloquence and others Paul, because of his fatherly interest in them, and also because he had established the church at Corinth as his own words testify, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: For in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 15.

Paul's primary object in his labors, it is manifest, was the safety of the church. He fearlessly reprov'd those who caused strife and divisions, as faithful laborers will ever do. Those who opposed him seem to have endeavored to undermine his authority. To hold the confidence of his brethren which he knew was justly due one who had labored so consistently and earnestly for the cause of Christ, and also to prove his apostleship and authority, he was constrained to say, "As a wise master

builder, I have laid the foundation and another, (probably Apollos) buildeth thereon." Apollos labored with Paul but it is supposed that he had not entered into the labors at Corinth until sometime after Paul had founded the church. The rivalry that had arisen between the two or more factions gives evidence that they had yielded to a carnal influence. To put an end to the party-spirit which, according to this Epistle, cannot be tolerated in the Church, Paul directed them to look to Christ—the foundation-rock. He warns of the danger of glorying in men and shows that this would not only be robbing Christ of the honor due Him, but would be laying another foundation than that is laid. Paul asks the very appropriate questions, "Is Christ divided? Was Paul crucified for you? For who maketh thee to differ from another? And what hast thou that thou didst not receive?" He further said, "Therefore let no man glory in men for all things are yours: whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's." 1 Cor. 3: 21-23.

All glory therefore belongs to God and not to men. He is the dispenser of every good gift, and without His help man's work cannot prosper. In emphasis of this truth and in Paul's determination to check the party-spirit that had crept into the church through a preference of one laborer above another, he shows that he and Apollos were dependent on a Higher Power as are all others. "I have planted, Apollos watered; but God gave the increase." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

Paul and Apollos, it is evident, worked together in love and harmony as

Paul's words testify—"He that planteth and he that watereth are one." The strife and contention was not among the laborers, but among the lay members in the church, and Paul's reproof as recorded in the first part of the Epistle was directed to this class, who, though having caused strife, were yet on the foundation. Those who wilfully transgress the word of God and commit the sins mentioned in the fifth and sixth chapters of this same Epistle are not on the foundation and are not considered in our text. In order to benefit from the purifying effect of God's love, our structure must stand on the foundation Rock, Jesus Christ, and it is to this class that our text applies. We might infer from Paul's words that he and Apollos and Cephas are the builders, and the laity the building. "For we are laborers together with God. Ye are God's husbandry. Ye are God's building." In a general sense however, all members in the Church of Christ are builders. The material with which we build is represented by gold, silver, precious stones, wood, hay and stubble. The gold, silver and precious stones very fittingly represent the Christian virtues which adorn the profession, and, according to the text, will abide. The wood, hay and stubble may represent our temperamental weaknesses, the trusting in our own works and in the wisdom of men, which material shall be burned. The builder, then, suffers loss on account of his infirmities or errors, but by a revelation of greater light, through grace he himself shall be saved.

When Paul says, "Neither is he that planteth, anything, neither he that watereth," he would have us know that although we may be "true foundation" builders, we nevertheless are fallible and imperfect. And it is possible for every one to build on this foundation, mate-

rial other than that represented by gold, silver and precious stones. Paul places himself and Apollos and all true foundation-builders on the same level and shows that since all fail, some of every man's work is represented also by wood, hay, and stubble. Were this not so he could not appreciate Christ's great work of redemption, nor could he feel a true sense of gratitude which he owes to God and not to men.

This Epistle serves as a type and pattern in dealing with the disorders in the Church and where love and like effort in discipline is lacking, every faithful member of the true Church will be greatly alarmed; for by a lack of love and discipline as taught in this instructive Epistle we would ignore one of the fundamental principles of New Testament teaching. This would eventually leave the Church in a confused state, just as a lack of discipline in the home and other worldly institutions leaves them in disorder and confusion.

Scriptural discipline as taught by the Apostle Paul is obviously neglected by many religious leaders and church workers and such neglect proves that they are not building on the true foundation Rock. Neglect of discipline in reality gives comfort to those who commit sin and this common and present day evil may do more to embolden the conscience of our dear young people than all other sins combined. Disregard for New Testament teaching by those who assume to stand on the true foundation Rock, Jesus Christ, is in fact committing an evil that is twofold, and in consequence, is far-reaching in its blighting and demoralizing effects.

Bible readers who carefully analyze Paul's teaching in this Epistle will observe that it was Paul's chief aim to preserve unity and Christian fellowship in the Church at Corinth. Those who caused dissensions and divisions, it is

evident were reproved, and, according to his reasoning, we, by the neglect of Gospel discipline, not only sanction divisions but countenance the laying of another foundation than that is laid, which is Jesus Christ.

Lancaster, Pa.

F. E. E.

"APPROVED UNTO GOD"

In second Timothy 2: 15, we find these words: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These words are some among the many parting messages of Paul to Timothy, his son in the ministry. The latter clause may more aptly apply to those serving in a ministerial capacity, yet to every Christian heart they carry a message of sober thought or study. This whole Epistle must have fallen as a parting benediction upon Timothy.

In any great work or undertaking there is significance in the word "Study." There is little we learn or know without some studious effort. No royal road to learning; no achievement without effort. The beginning of a Christian life is an important epoch. We find a world of self within us, which often is our greatest foe, and requires special grace to overcome. If blest with an honest, receptive mind, the study of God's word will be a great help and stimulus to us when we are learning to know what God would have us do, and at the same time we are realizing more of our inability to stand approved before God. Here is where the field of labor opens to every faithful soul. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." What meaning in those words, "Approved unto God!" The standard is a high one; if our manner of life—our dealings with our fellowman,

can stand approved before God, then with an humble and grateful heart we can say, "By the grace of God, I am what I am."

Waynesboro, Pa.

A. S. F.

QUESTIONS AND ANSWERS

Q. Did the Jews crucify the Savior?

A. Jesus having been betrayed, apprehended and found guilty of blasphemy by the Jewish Sanhedrim, was delivered to Pilate in order to undergo the punishment of death. This was rendered necessary by the fact that the Jews, though they retained for the most part their laws and customs, both civil and religious, did not possess the power over life and death which was in the hands of the Roman Governor. Though the Jews condemned Jesus to be crucified, and are accountable for the atrocious crime, yet they did not perform the act. The Roman soldiers by order of Pilate crucified Jesus.

Q. Why is unity an evidence of true worship, and therefore a fundamental principle?

A. Unity proves to the world that Christ was sent by His Father to perform the miracle of redemption and salvation in all penitent souls. Christ prayed: "That they may be one; as thou Father art in me, and I in thee, that the world may believe that thou hast sent me." John 17: 21.

It is an evidence that worshippers possess the Spirit of Christ, which Spirit unites His disciples in faith, love, fellowship and simplicity of life. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35.

Q. Can a disciple of Christ be deceived?

A. Not unless they again yield their will to a foreign, seductive spirit. Christ said: "For there shall arise false

christ's and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Matt. 24: 24. Herein is an intimation that it is not possible. If they faithfully follow and obey Christ Jesus, the Shepherd and Bishop of their souls, they are safe, and all the powers of man and Satan cannot remove them from the true foundation Rock. Christ said: "My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand."

Q. Who were James and Jambres who withstood Moses mentioned in Timothy 3: 8?

A. Supposed to be two of Pharaoh's magicians in Exodus 7: 11. The names are given in Jewish history though not in the Old Testament.

THE PROPHET DANIEL

When Nebuchadnezzar, king of Babylon, besieged Jerusalem, he took the costliest of the vessels from the temple and placed them in the temple of the idol Bel in Babylon. He also took as captives a number of young men of noble families. Among these were Daniel, Hananiah, Mishael and Azariah. These four Hebrews were faithful to the laws of Moses and were true to their convictions. when brought as slaves to the palace of the heathen king.

Nebuchadnezzar ordered his officers to select a number of young men, princes of the kings who were of fine appearance, skilled in wisdom and cunning in knowledge, bring them to the palace and teach them the language and wisdom of the Chaldeans. Daniel and his three friends were among the number selected. They had been given new names as was customary. Daniel was named Belteshazzar and the others were named Shadrach, Meshach and Abed-

nego. The Lord blessed them with knowledge, and Daniel was especially gifted in understanding supernatural events and in interpreting dreams.

When they were brought before the king and questioned, he found them to be ten times wiser than his magicians and astrologers and they stood in great favor with the king.

Shortly afterward the king had a dream which troubled him. He could not recall the dream but was anxious to have it interpreted. He sent for his wise men to tell him the dream and interpret it. The Chaldeans, though skilled in necromancy, said, "The king requires them to do what no man can do, only a god could do so and he dwells not among the people." The king was angered and ordered all his wise men to be put to death. As Daniel and his three friends were among the wisest of his servants they were included in the death sentence. Daniel wondered why he was so hasty and requested an interview with the king. He asked for a little time, and would then give the king the information he desired. Daniel then went to his three friends and they prayed to God for wisdom and mercy. The secret was revealed to Daniel in a vision and he said, "Blessed be the name of our God forever and ever, for wisdom and might are His. He changeth the times and seasons. He removeth kings and setteth up kings. . . . He revealeth the deep and secret things. I thank Thee and praise Thee, O thou God of my fathers for Thou hast now made known unto us the king's matters." Daniel asked that the wise men should not be destroyed and he then appeared before the king and said, "There is a God in heaven that reveleth secrets and maketh known to the king what shall be in the latter days. But this secret is not revealed to me for any wisdom that I have. . . . Thou, O

king, sawest a great image whose head was of gold, the breast and arms of silver, his body and thighs of brass with legs of iron, and feet part iron and part clay. A stone was cut out without hands which smote the image upon his feet and broke the image and the wind carried away the pieces of the broken image. The stone became a great mountain and filled the earth." Daniel said this was the dream and we will now tell the interpretation. "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power and glory. . . . Thou art this head of gold. After thee shall arise another kingdom inferior to thee, and another third kingdom of brass. The fourth kingdom shall be strong as iron, and as iron breaketh and subdueth all things, so it shall break in pieces as the feet and toes were broken to pieces. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and shall stand forever. . . . As thou sawest the stone break in pieces the image; the great God hath made known to the king what shall come to pass, and the dream is certain and the interpretation sure."

Thus Daniel foretold the fall of Nebuchadnezzar and the Babylonish empire, the Medo-Persian which succeeded it, later the Macedonian or Grecian. During the fourth reign of iron, or the Roman empire, the God of heaven set up a kingdom which shall never be destroyed. The kingdom of Jesus Christ was established upon the ruins of these temporal kingdoms and is destined to continue forever.

Nebuchadnezzar was greatly impressed and said, "The God who could enable Daniel to reveal this great secret was indeed the God of gods and Lord

of kings." He rewarded Daniel by appointing him ruler of the whole province. Daniel's three friends, Shadrach, Meshach and Abednego, were also made rulers in the kingdom.

He had another dream which Daniel was asked to interpret. This dream foretold the calamities that should befall the king and he seemed greatly impressed for a time, but this effect was not of long duration. For later as he contemplated his dominions and the splendor of the city, his heart swelled with pride and he exclaimed, "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" While he was saying this a voice from heaven said, "The kingdom is departed from thee and they shall drive thee from men, thy dwelling shall be with the beasts of the field, they shall make thee to eat grass as oxen and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." This judgment took place at once. The proud heart of the king became confused, reason was dethroned, he was driven from men and as a beast he ate grass and his body was wet with the dews of heaven.

When his reason was restored he made a decree and praised God, saying, "At the end of the days I lifted up my eyes unto heaven, and mine understanding returned unto me. I blessed the Most High and I praised and honored Him that liveth forever, whose dominion is an everlasting one. . . . Before Him all the inhabitants of the earth are reputed as nothing. . . . None can stay His hand or say unto Him, What doest Thou? Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven whose works are truth."

Nebuchadnezzar died after a long reign and his son Evil-merodach succeeded him. He was slain in battle and his son Belshazzar became king. Little is recorded concerning his reign. He prepared a great feast for a thousand of his lords and friends and drank wine with them. He then called for the sacred vessels which had been carried away from the temple in Jerusalem, and profaned them by drinking wine from them. There seemed to be an intentional insult to the God of Israel, as they praised their gods and drank to their honor. While they were feasting a mysterious hand appeared writing upon the wall words which no one understood as it was not in Chaldean script. The king greatly agitated sent for his wise men and astrologers but they were not able to read the words. Belshazzar was asked by the queen to send for Daniel who in the time of Nebuchadnezzar displayed great wisdom. Daniel had evidently retired into private life after the death of Nebuchadnezzar, but came when the king called for him. He was offered a rich reward and great honor if he would interpret the meaning of the words. Daniel declined the honor as having no weight and said the reward should be given to others. But he reminded Belshazzar of the experience of Nebuchadnezzar and said, "And thou O Belshazzar hast not humbled thy heart, although thou knowest all this. Thou hast lifted up thyself against the Lord of heaven and they have brought the vessels of His house before thee and those of thy lords, wives and concubines, have drunk wine in them and praised the gods of silver, gold, brass, iron, wood and stone which neither see, hear nor know. And the God in whose hands thy breath is and whose are all thy ways, thou hast not glorified."

This was the writing, Mene, Mene; Tekel, Upharsin. Mene, God hath numbered thy kingdom and finished it. Tekel, thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians. The word Mene was repeated to give emphasis, indicating speedy and certain accomplishment. The king heard this terrible sentence and made no reply, only saying that Daniel should have the promised reward.

That same night Belshazzar, king of the Chaldees, was slain. Darius, king of the Medes, became ruler of the empire. As Daniel's prophecy had foretold this change he naturally stood in favor with Darius and he was elevated to a prominent position. This caused a feeling of jealousy among the native princes and they devised a plan to work his ruin. They knew that his fidelity to his religion and to the God of Israel would be the only ground for accusation. So they prevailed upon the king to issue a decree that no man should offer any prayer or petition to any god or man, excepting to the king himself, for the space of thirty days, under penalty of death or of being cast into a den of lions. This decree was signed and Daniel knew it. But he was faithful to his God and knelt by his open window with his face turned toward Jerusalem three times each day, giving thanks unto his God, as he had done before. He was seen and was reported to the king. By the law of the Medes and Persians, a king's decree could not be changed. The king was displeased with himself and set his heart to save Daniel, his most faithful servant. But he had no choice and said to Daniel, "Thy God whom thou servest continually, He will deliver thee." Daniel was cast into the den and the mouth of the pit sealed with the king's signet. The king spent

a sleepless night, fasted and went early in haste to the den and called, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Daniel replied, "My God hath sent His angel and hath shut the lions' mouths that they have not hurt me, forasmuch as before Him innocence was found in me, and also before thee, O king, have I done no hurt." The king was greatly pleased. Daniel's accusers were cast into the den and they were immediately destroyed. Darius then wrote, "Unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the living God and steadfast forever, and His kingdom that which shall not be destroyed and His dominion shall be even unto the end. He delivereth and rescueth; and He worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the power of the lions."

The glory of God was promoted among the heathen by the captivity of the Hebrew nation, especially by such as Daniel who was faithful in duty to God, and fearless of the consequences. Being chosen of God as an interpreter of dreams and visions, Daniel clearly foretold the succession of the four earthly kingdoms and the close of the Jewish dispensation. He also told the time of the coming of the Prince of Peace, some six hundred years before its fulfillment when Christ's kingdom would be established and stand forever. In the closing of Daniel's vision he questioned, "O my Lord what shall be the end of these things?" The reply was, "Go thy way Daniel till the end be, for thou shall rest and stand in thy lot at the end of days."

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E. V. L.

A CHILD'S STORY

My dear little Children:

“Even a child is known by his doings, whether his work be pure and whether it be right.” Prov. 20: 11.

I wonder how many of the children who read these letters have known the verse quoted above. It is one among the many wise sayings found in one of the books of the Bible called Proverbs.

Almost every one loves children. The older I grow the more I admire them, so it will not surprise you to have me say that a dear little innocent baby is the sweetest, most interesting being we can possibly have. If you are fortunate enough to have younger brothers and sisters it will be a pleasure indeed to watch their growth in body and mind.

The greatest blessing that it is possible for any child to have is good Christian parents. We naturally love our parents and soon find they are our best friends and advisers. In reading the lives of noted men we are almost certain to find that they had the example or influence of one or both parents, who started them on good paths.

You have noticed how a skilled grower of trees will prune and train a growing tree to give it good shape or form as well as to make it most productive. The training of a young child is much the same process as that of a growing tree; to curb bad habits which seem to be natural to many, to implant good honest traits in order to develop a fine character, all must begin in our childhood, so that, “Even a child is known by his doings.”

True nobility of character is the goal each one of us should try to attain. Character is our own self, while reputation is only what we are supposed to be.

In the life of every child there are

often little happenings that make a strong impression, or even exert an influence that may help mold our characters in later years.

I recall a trifling little incident when I was a small child that I have never forgotten. Seeing that all about me were busy doing something, I told my father that I wanted a job of work too, wanted to earn some money of my very own. He asked if I knew that work was different from play? I thought I did. So I suppose to try me out he put me to sorting a large pile of irons. There were nails, screws and bolts of different shapes and sizes, and a variety of larger pieces of iron. He gave me a pattern, and all of that length were to be put in a certain box. The odd pieces I was to lay on a pile by themselves for him to sort later. It went all right for a time, but the loft was warm and dusty and my hands got very dirty, I began to think it was a long job. I know now that I grew careless.

When my father came he looked over my work, and said “You forgot to sort carefully. You asked me for work and I gave it, and promised to pay you when you were done. I did not ask you to do it, and if you are tired of the job you can quit, any kind of work takes perseverance and pluck to get it done, but always remember that any thing that is worth doing at all, is worth doing right.”

My father paid me for what I had done. I cannot tell now if I finished the work or not. It was a lesson for me, and I never forgot what he told me. Even yet when I think of slighting some work his words come to my mind, “Any thing that is worth doing at all is worth doing right.”

Waynesboro, Pa.

A. S. F.