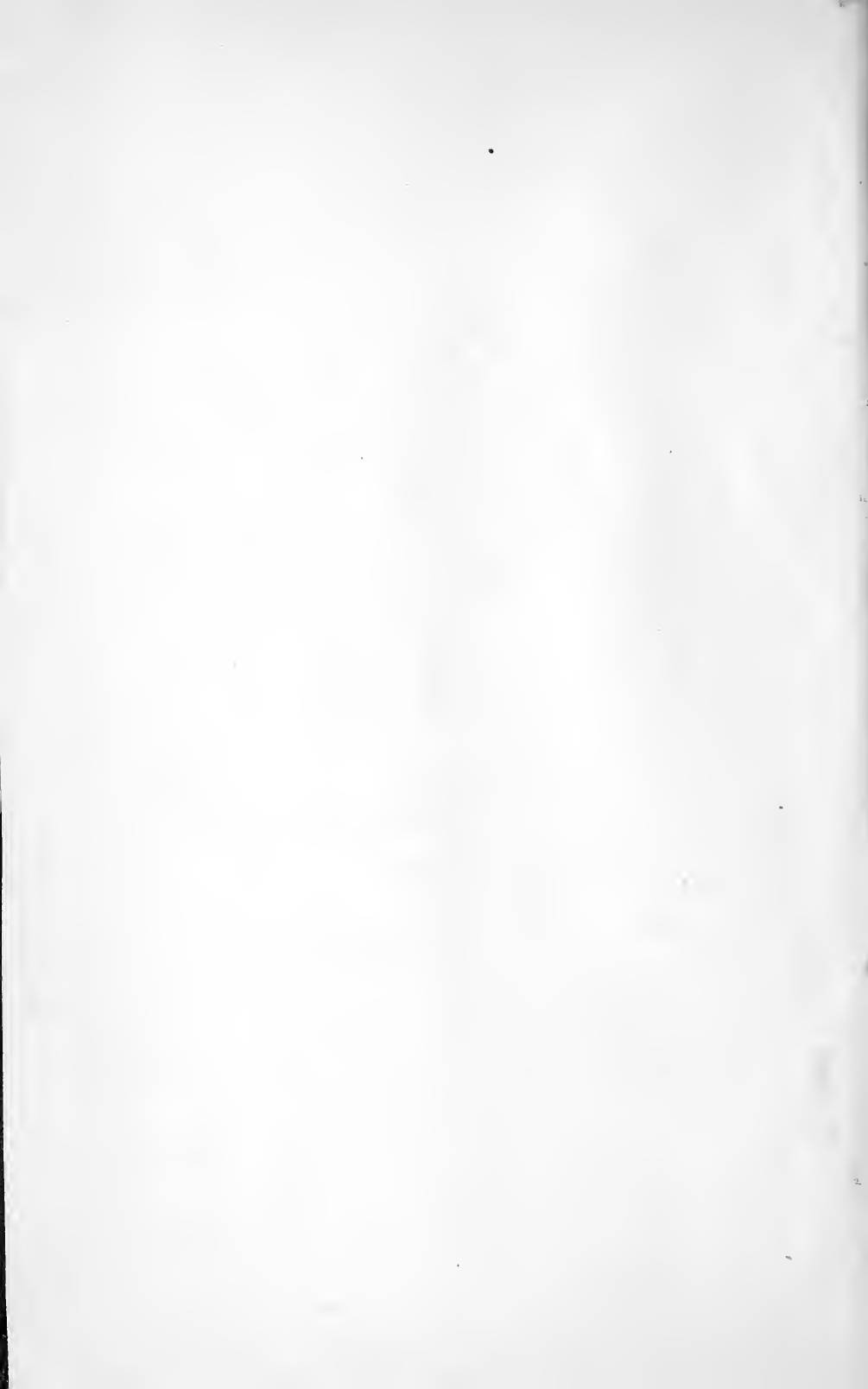




JK
Paul R. Myers
Box 117
Greentown, Ohio



Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation



BIBLE MONITOR

Vol. XXII

January 1, 1944

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DISCERNING THE TIMES

As the closing hour of another year of time approaches and we look forward to the beginning of another year, most of us will be giving some thought to the past, the present and the future. We should be concerned about the past because of the experiences that we have had and the lessons that we have learned. This experience and these lessons should make us better qualified to deal with the issues of life now and in the future. An inspired writer of old tells us "Days should speak, and multitude of years should teach wisdom." (Job 32:7.)

We should be concerned about the present because we have valuable time upon our hands with opportunities for accomplishing worth while things and doing good

to those about us. Every moment, every hour, every day of this entity which we call time, is a part of our lives of which we must give account before the great God of the universe on the day of judgment. Life is a serious matter, time is valuable, eternity is swiftly approaching with an everlasting abode of unspeakable happiness, or miserable woe for each one of us.

We should be concerned about the future because it holds unlimited possibilities for each one of us. With the God-given intelligence and ability that we have the future may hold opportunities which if rightly used may accomplish great things. To be ready for these opportunities we need to be on the alert, and with a mind to serve even in the smallest matters to do the greatest good. "And who-

soever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42.)

Not only should we be concerned about the future because of its opportunities but because of the great things that are yet to take place on the earth and the danger that we may not be prepared to meet these events. In the history of the past we have many accounts where people were not prepared to meet certain events of which they had knowledge and about which they had warning, and as a consequence they suffered great calamities. Two notable instances of this are found in the book of Genesis. In the time of righteous Noah a terrible flood overthrew and destroyed a corrupted human race. They did not discern the times in which they were living and the calamity that was impending. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until

the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:38-39.) This generation "knew not" and perished because they rejected the warnings of Noah a preacher of righteousness.

Likewise, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 7.) "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:24-25.)

It should be noticed in connection with these appalling events of the past that they are set forth in the scriptures as an example, as a warning to "those that after should live ungodly." II Pet. 2:5-6.

Our Lord in His day reproved the Pharisees and Sadducees because of their lack of understanding of the times in which they were

living. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times." (Matt. 16:3.)

As we meditate upon these solemn and impressive facts at the close of another year of time and weigh present conditions in the light of the word of God, is it not true in our time that people in general are not discerning the signs of the times? With the perilous conditions existing, the vanity and folly of the human family, the abandonment of our generation to immorality, vulgarity, vice and violence, does it not suggest to us the "Last Days" foretold in the scriptures? What are the signs of the times? Watchman, what of the night? The falling away from the faith and apostate condition of professing Christendom, the alarming increase of iniquity and violence the world over, the increasing disrespect for the word of God, the rise of selfish, deceitful and relentless dictators in the nations of the earth, the clamor for a world wide government to enforce peace on the earth. Does not this suggest to us the prophecy of Revelations

pertaining to the beast that shall exercise universal and despotic reign over the earth? Are these not things that are to precede that great day of the Lord which is to come? Are these conditions in the earth not signs of the times in which we live? In connection with this the serious question that should be upon our minds as we enter the year 1944 is, are we discerning these signs of the times and making preparation for the great event that that is to come?

As we enter this New Year may we not hear these words of the apostle Paul, "And that, knowing the time, that it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." (Rom. 13:11-14.)

BIBLE MONITOR

West Milton, Ohio, Jan. 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

**JUVENILE
DELINQUENCY**

Lewis B. Flohr

Much is being said nowadays in the public press about juvenile delinquency, that is the misconduct of children and young people. Likewise in various assemblies of church and state. The conduct complained of range from such things as school truancy, grossly impertinent man-

ners, and mischief, to immorality, malicious mischief, thieving, destruction of property and other serious crimes.

Quoting from a recent report made in Washington, D. C., we find statements that reveal surprises at least:

"An estimate that forty-one per cent of all illegitimate births in the District of Columbia are of mothers under 19 years of age. Prospective motherhood was discovered in 133 school girls under 16 years of age. The number of cases of recently acquired venereal diseases in school age children is estimated at 1,032; this represents about 25 per cent of new cases for the year.

The report referred to also reported that approximately 40 per cent of Social (venereal) diseases contracted by servicemen in Washington during July and August could be traced to contact with school age girls.

Widespread training in mental hygiene was recommended as a preventive measure.

From Salt Lake City comes a report that police

closed theaters, bowling alleys and dance spots to youths during school hours to combat truancy. But the youngsters are still missing classes; they have gone right on playing truant in homes which parents have left for war jobs.

And yesterday's newspaper brought the following from Chicago: Child abandonments in this area have doubled the past year, social work officials said today, with mothers being responsible for 95 per cent of the cases. One authority said: With many fathers serving in the armed forces mothers are finding it difficult to get along on their allotments, and are putting their children into nurseries or leaving them with friends or neighbors. This new-found freedom causes many of the women to forget their obligations to their children, and to their husbands away from home—and the next thing you know they are going out with other men.

Another authority explained it this way: War is a social catastrophe and in times like these you can expect upheavals in family relations. The removal of the father from the family,

either by going into the services or by long hours spent at a war job, is a threat to the family structure. Add to this the rush of mothers to war industry and you have a serious situation.

A recent government report, based on a survey states that child care facilities in Washington, D. C., will have to be greatly increased to satisfy demands disclosed. The government has lost many women employees because satisfactory child care plans could not be made for their children.

Many agencies are busy studying this problem; even the United States Senate has a committee investigating the cause and seeking remedies. This committee has been told:

"A factor of major proportion in the cause of delinquency is the employment of mothers outside the home."

"Let's keep the mother in the kitchen where she belongs. The present war is being fought primarily for future generations, and it would be a hollow victory, indeed, if we were to sacrifice our children in winning it."

“A mother renders more valuable service right in the home than the most skilled riveter or machinist could ever contribute; the mother’s duty is to keep the child out of mischief by keeping him busy, and to provide a proper moral and spiritual background, the lack of which is the real cause of delinquency.”

“A primary parental duty is to overcome natural tendencies of a boy to display he-man qualities by trying to surpass the deeds of some criminal character, and of a girl to indulge in romantic fantasies as to the lonely servicemen.”

“We would shout to the high heavens if even one out of a thousand planes came off the assembly line defective. We should protest with even more indignation every time we discover a single child getting into trouble because of neglect or mistreatment by his family or community.”

A recent newspaper item reports the trampling to death of one of three boys going down a flight of stairs in a school building, one of whom tripped another so that they all three fell. Just about that moment a class

was released from a classroom and they stampeded to get out of the building, trampling the three in their rush, injuring two and killing the third.

I noticed in an industrial monthly publication of nation-wide circulation, an advertisement of a maternity hospital for unmarried girls.

These things vividly bring to our minds, if any stimulus were needed, the deplorable conditions of delinquency today! But is it the delinquency of children and youth? No. It is the delinquency of the American home, of the fathers and mothers of the land. Chinese children are reputed to be of good manners and orderly. In their homes there is respect to parents and older people, and out at play they are always under the eyes and care of an old grandmother, or the like. It is said to be rare that a Chinese boy is haled before the legal authorities; if he is, the first question any Chinese asks is, What is wrong with his father? If that question were asked of American youth when brought into juvenile court the sociologists and scandal-

mongers would have quite a new grist for tongue and pen.

I read in the sacred record: Train up a child in the way he should go; I read in modern theory and practice: Let the child follow his natural bent; don't restrain him, let him grow up to be what he was born to be. (Don't teach him that a burned child dreads the fire, let him burn himself and find it out.) What is the answer as to cause and remedy of the worst, and growing delinquency our land has known? Is it in aiding and abetting, or even requiring, the absence of mother from home? Is it in the voluntary absence of mother from home for purpose of work or for pleasure? Is it in a national law drafting women of given ages for war service and war work? Nay, verily! But it is in the willing acceptance of the place for which she was created, a help-meet. As a wife and mother of children, their mentor, guard and guide, she is rightly placed, and is greater than she that sitteth on a throne! God-fearing homes, where father and mother are united in bringing up

children in the nurture and admonition of the Lord, is answer to delinquency, with all its phases of evil and degeneracy

Vienna, Va.

HE THAT OVERCOMETH

D. K. Marks

"He that overcometh shall inherit all things and I will be his God and he shall be my son." (Rev. 21:7.) Let us take notice of the wonderful, everlasting promises, blessings and inheritances contained in this verse. Think of those who are living in the holy city in heaven, the walls of the building made of jasper, the foundations of the walls garnished with all manner of precious stones, the street made of pure, bright, shining gold, a pure river of water of life flowing, on either side of the river the tree of life growing, bearing 12 manner of fruits, yielding fruit every month and the leaves for the healing of the nations. There is no night there, no death, no sorrow, no crying, no pain, all troubles and misfortunes of this evil world are not there. Who is living over there

in heaven forever and ever? They who have overcome the sinful things of this world and Satan. Read John 16:33, Jesus overcame Satan in the wilderness, he was living in a body of flesh, he was very hungry but would not be a servant of Satan, it would have been a great honor in the eyes of men to fall from the pinnacle of the temple on the street unharmed, it would have been the greatest thing in the eyes of the world to be an earthly king of the whole world.

Jesus overcame all worldly temptations of honor, fame, sin and wickedness. Jesus said the last night he lived here on earth, be of good cheer, I have overcome the world. We see it is our duty, our work to overcome the evils of the world as Satan tempts us in many different ways, it may be the pride of life, worldly honor, drunkenness, fornication, wrath, covetousness, thefts, or any worldly thing, that we love more than Jesus and his kingdom. There is a continual warfare by Satan on man, woman, boy and girl to overcome them to be and do evil, but there are many comforting

words and promises to the true child of God that we can overcome. Read Luke 22:31-32; Rom. 16:20; 1 Cor. 10:13; Heb. 2:18; James 4:7, reading the word we see Jesus ready and willing to help in the trying hour and help us gain the final victory to overcome the world as he did if we come to him in faith, love and obedience to all his way and commandments.

Let us think of John, the disciple whom Jesus loved, one day Jesus saw him fishing and called him, he followed him every day, he witnessed the arrest, trial, crucifixion, piercing of the sword and burial of Jesus, saw him alive after resurrection. He was persecuted, put in prison where he wrote the book of St. John, 1st, 2nd, 3rd John. He was put on the rocky, barren isle of Patmos, there he wrote the book of Revelation; rescued and brought back to live and die at Ephesus. Many comforting words are found in Revelation 1 and 2, to overcome and inherit all things in heaven.

R. 3, York, Pa.

The secret of being a saint is being a saint in secret.

BORN OF A VIRGIN

—
 J. E. Gingerich
 —

While the virgin birth of Jesus Christ is one of the greatest mysteries of all time, it must be remembered that it is one of the foundation stones of our Christian faith. It is a companion truth to that of the atoning sacrifice on the cross, and the resurrection. Our attitude toward it will decide our attitude toward the person of Jesus Christ relative to His incarnation, apart from which there is no hope for a lost world. It is usually found that those who deny the incarnation will also deny other fundamental doctrines upon which Christian faith rests. The inspired Word of God clearly points out that Jesus was born of a virgin.

Throughout the Christian era there have been those who have set out to explain the mystery of this miraculous birth. This has simply resulted in erroneous views concerning Christ's person. One of these views is that Christ, being human, could not possibly be God. Others acknowledging that Christ

was God have found themselves denying His humanity. It will be remembered that such conclusions are the product of human reason and not of faith. There are many things in the realm of the spiritual which must be accepted by simple faith in the Lord and in His Word. Whether or not it is possible to understand the virgin birth, should not decide our attitude toward it. While it is shrouded in mystery, it is none the less a fact.

His Deity

When the angel announced to Mary that she was to be the mother of Jesus it was made clear that He was to be called the Son of God. "He shall be great, and shall be called the Son of the Highest." (Luke 1:32.) And again, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35.) We have the testimony of the Father at the baptism of Jesus, when we are told the heavens opened and a voice spoke, "This is my beloved Son, in whom I am well

pleased." We have recorded on two other occasions a similar testimony from the Father. Of the many instances of Jesus' personal testimony we will note only three. When He spoke to the blind man whose sight He had restored, Jesus said, "Dost thou believe on the Son of God?" (Jno. 9:35.) To the Jews on one occasion He said, "I proceeded forth and came from the Father." (Jno. 8:42.) When Jesus was brought before the Sanhedrin following His betrayal, the high priest asked Him, "Art thou the Christ, the Son of the blessed?" Jesus said, "I am: and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." (Mark 14:61-62.) It was because of this claim of Jesus that the Jews sought to slay Him, and finally persuaded Pilate to command His crucifixion. There is no doubt that the rank and file of his day held Him in high esteem, and either knowingly or unknowingly gave Him the place of Deity in their thinking. As concerning the miracles He performed they said, "No man doeth the miracles this man

doeth." As to His teaching "They were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." (Matt. 7:28-29.) When He healed the paralytic they said, "Who can forgive sin but God?"

His Humanity

In order that the Son of God, this second person of the Trinity, might become the Redeemer of mankind, it was necessary however that He take upon Himself the form of sinful flesh, be made in the likeness of men. Jesus did not have a sinful nature as we have, but He did have a nature which was no less human than ours, as we will see presently. In the account of the birth of (Matt. 1:21-25) we notice that as far as Mary was concerned the birth was a natural one. The virgin conceived. The virgin brought forth her firstborn son. Son here indicates a human relationship. She brought forth her son. She did not bring forth God's Son. That is, the divine Sonship of Jesus Christ was not brought about by His human birth. This is in full accord with Isaiah's proph-

ecy, "For unto us a child is born, unto us a Son is given." Or Paul's writing in Romans 1:3-4, "Made of the seed of David . . . Declared to be the Son of God." We see here that so far as the Sonship of Jesus Christ is concerned, this is a declared position, whereas His birth brought about a human existence, a human nature, and made possible human experiences. In Isa. 11:1 the prophet tells us that a branch shall come forth out of the root of Jesse. The prophet here does not refer simply to a legal relationship. While it is true that Jesus had a foster human father, Mary was more than a foster mother to Him. Beyond all contradiction, the prophet here is emphasizing the fact that Jesus should be of the blood line of Jesse. The first mention made in the Bible of a promised Redeemer is in Gen. 3:15, where He is referred to as the seed of the woman. Skeptics call this a biological impossibility; faith calls it a biological miracle. We know that reproductive life is to be found in none but the masculine line. Yet God here spoke of the seed

of the woman, and later in Isa. 7:14, of a virgin conception. The people in Isaiah's day, and the people in Christ's day may not have understood these statements; God, however, knew full well what He would do. The apostle Paul wrote to the Galatian church, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." A miracle indeed. The only answer which can be given is—God. Our salvation, and the salvation of the world does not rest on the possibility of explaining this great doctrine; it does rest, however, upon our acceptance of it.

Praise God that when darkness and blindness rested upon the human race, God so wonderfully and marvelously manifested His love and mercy. "He hath made him to be sin (a sin offering) for us, who knew no sin, that we might be made the righteousness of God in him." (II Cor. 5:21.)

The virgin birth was brought about in order to make possible the atoning

sacrifice upon the cross of Calvary. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." "Thanks be unto God for his unspeakable gift."

—Gospel Herald.

BLESSED ARE THE PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

God is a God of love and of peace; and His kingdom is a kingdom of peace. Therefore all the partakers or subjects of His kingdom must be children of peace: for without this requisite we are unfit either to possess or enjoy this kingdom of peace or to appear before its glorious

King, the King of Peace. Paul said, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) From these and other words of Holy Writ, we find that we must have a two-fold peace: peace with God and peace with man. Therefore let us not err and deceive ourselves, saying, If we have peace with God, it does not matter if we are at enmity with men: for as long as we are at variance, hatred, and enmity with our fellow man, it is scarcely to be hoped that we are in the possession of the peace with God: for John saith, "He that saith he is in the light, and hateth his brother, is in darkness even until now." (I John 2:9.) Hence we must stand in readiness to seek peace, and to hold it, both with God and man: for, when the King of Peace, Jesus Christ, came into the world, He came to establish His kingdom of peace, of which the prophets had long prophesied; and before which time the whole human race were at enmity, lay under the wrath and displeasure of God, "and were by nature the children of wrath" (Eph. 2:3) under

which wrath and disgrace they fell by the disobedience of our first parents, Adam and Eve.

But the Father of mercies, who is not willing that His creatures should perish, did, in His omniscient wisdom and providence, appoint means of grace and reconciliation by the interposition of His Son, Jesus Christ, the King of Peace, of whom all the holy prophets testified that all who by faith believed in His name, should receive remission of their sins. Now when this King of Peace made His appearance on earth, by becoming Man, there was, at His nativity, suddenly with the angel "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13-14. By these words we may clearly see that He came with the message of peace; and, as a King of Peace, to establish a kingdom of peace, which is His Church. Of His peaceful kingdom have the prophets foretold, as Christ saith, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into

plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

But here, perhaps, more will object and say, "This peaceful kingdom did not at that time make its entrance, but is yet in futurity: for such a peaceful time has never yet been, that nation did not rise up against nation; and has it not always been the case that there was war and bloodshed at times, as well since the days of Christ as before, among the nations?" But here I would answer, that this must be understood with discernment and distinctness. This kingdom of peace we must understand to be the Church of Christ which He calls the Little Flock, when He saith, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.) Thus it is this Little Flock, the members of Christ, His Church, that forms this Kingdom of Peace: and these, as being the sheep and lambs of Christ's flock, have never lifted up spear or sword one against another. For Christ saith to

His disciples, "Behold, I send you forth as lambs among wolves." Now it is evident that it is not the nature of the lambs to rend the wolves, but that the wolves rend the lambs; and it is equally evident that all the subjects of this peaceful kingdom of Jesus Christ must partake of the nature of lambs, inasmuch as the King of Peace is of this nature; for, "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) Of this Lamb did Isaiah prophesy when he saith, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7.)

This predicted Lamb is Jesus Christ, the Prince of Peace. And as He is the Prince of Peace, His kingdom must also be a kingdom of peace; and this kingdom, which is His church, is made up and collected together of all nations, both Jews and Gentiles; and all those that have united themselves to His flock or fold, and this Shepherd, have not raised a sword one against the other:

neither the Jews against the Gentiles, nor the Gentiles against the Jews; but they are become one fold, and one Shepherd, as Christ saith, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John 10:16.)

Of this Shepherd saith the prophet Ezekiel, "And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. 34:23-25.) His servant David, who is their Prince, is Christ with whom the covenant of peace was ratified; and all those who come to be the children of this new covenant, and subject to Christ, the Prince of Peace, must of course be peaceful, as they are the

children of the covenant of peace, and under the banner of Christ, the King of Peace.

Moreover, to answer the foregoing objection more fully, I would further say, that, although there have been wars among the children of men, and rumors of wars, since the days of Christ until now, they were not carried on in this Kingdom of Peace; but, on the contrary, in the kingdoms of this world. For the kingdoms of this world are different from the kingdom of peace, inasmuch as they rise in rebellion one against another, which is not the case with Christ's peaceful kingdom, as He told His peace-loving disciples and followers when He saith, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24:7-9.)

Now here we see that the kingdoms of this world rise against the peaceful members of the kingdom

of peace, to persecute and kill them, as they will be hated of all nations for the name of Christ: for even He, the Prince of Peace, was persecuted by the prince of this world, as Christ saith, "For the Prince of this world cometh, and hath nothing in me." (John 14:30.) For as the Lord and Prince Himself had to suffer, even so will His subjects fare, as He saith, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also." (15:20.)

Likewise of this Prince of Peace, Isaiah prophesieth and saith, "For thou hast broken the yoke of the burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise and garments rolled in blood: but this shall be with burning and fuel of fire." (Isa. 9:4-5.) These words show plainly that from thence there shall be no war or shedding of blood in this kingdom of peace. And, that this peaceful kingdom would commence at the time at which the Prince of Peace

came into the world is clearly seen from the following verse of Isaiah, when he saith, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." (9:6-7.) Now the words in these verses, "For unto us a child is born, unto us a son is given," are evidently spoken of the birth of this Prince of Peace, Jesus Christ: and that "The government shall be upon his shoulders . . . To order it, and to establish it with judgment and with justice, from henceforth even for ever," must, again, evidently be understood of the time of His coming into the world to establish His kingdom, the Kingdom of Peace forever.

—Selected.

NOTICE

In looking over the mailing list I find a large number of renewals due. Look at your label, July 43, Oct. 43, Jan. 44, are all overdue now. Please renew promptly.

—Editor.

NEWS ITEMS

WEST FULTON, OHIO

We met in council Saturday evening, November 6th, with our Elder, Bro. Abe Miller, in charge.

Meeting was opened by singing No. 739; Bro. George Webb read I John 5, and gave some uplifting thoughts then led in prayer.

We elected officers for the coming year with very little change.

On November 7th Bro. Lebo came to hold a two weeks' series of meetings. He gave us seventeen sermons. One young sister was received by baptism. The attendance was very good and a number attended regularly who had quite a distance to come. May the Lord richly bless Bro. Lebo in all his efforts.

Orpha Beck, Cor.

BROADWATER CHAPEL

The Broadwater Chapel congregation held a series of meetings from September 10th to September

19th, conducted by Bro. B. F. Lebo of Carlisle, Pa.

Church council was held September 17th, with Elder B. F. Lebo in charge. Church officials reports were satisfactory. On Saturday evening, September 18th, the love feast was held with about 52 members surrounding the tables.

Bro. Lebo's services were not in vain, there were five added to the church by baptism. Visiting members from other congregations were: Ridge, W. Va., Swallow Falls, Md., and Pleasant Ridge, Ohio.

On Sunday we held an all day meeting with dinner in the basement.

The building of a new basement under the church house was dedicated Sunday afternoon by Bro. B. F. Lebo. May God bless and keep each one that took part in this service.

Carl H. Broadwater,
R. 1, Westpoint, Md.

HOW PRAYER IS ANSWERED

I asked the Lord that I might grow
In faith, and love and every grace,
Might more of His salvation know
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once He'd answer my request;
And by His love's constraining power
Subdue my will and give me rest.

In stead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with His own hand He
seemed

Intent to aggravate my woe;
Crossed all the fair designs I
schemed;

Blasted my gourd, and laid me
low.

Lord, why is this? I, trembling,
cried,

Wilt Thou pursue Thy worm to
death?

"'Tis in this way," the Lord replied,
"I answered prayer for grace and
faith.

"These inward trials I employ,
From self and pride to set thee
free;

And blast the schemes of earthly
joy,

That thou may'st seek thy all in
Me."

Selected, Bessie Shaffer,
R. 2, Stoystown, Pa.

MORNING PRAYER

God help me as I start this day
To choose that road: Thy chosen
way;

And give me strength to bear my
load

Of cares and pains while on this
road.

Keep me from speaking words un-
kind,

And impure thoughts keep from my
mind.

Teach me to smile, to be one's
friend;

And to those in need, my help to
lend.

Evening Prayer

In the day just passed what have I done
 To make lives brighter, hearts lighter—some?
 If I have failed in that great plan:
 The Golden Rule Thou gav'st to man;
 God give me strength for morrow's need
 To better do—in word and deed!
 And as I close my eyes in sleep
 May angels o'er me vigil keep.
 Selected, Naomi Beery.

IN APPRECIATION

We take this means of acknowledging the many seasonal greetings and letters of sympathy and encouragement that have come to us through the past year. Such remembrances mean much to us as we endeavor to carry on the work of the Monitor.

We thank all who have contributed manuscript for the Monitor and pray that the Lord may bless and direct you in further contributions along this line as we go along. Without your support in this matter the monitor would cease to exist.

Your kindness and courtesy toward us in our many mistakes and short comings in editing our paper are ap-

preciated and we solicit your forbearance, feeling our unworthiness and lack of ability in this line of work.

As we turn over a new leaf and begin Volume 22 of the Bible Monitor may we have the support of each one of you in our effort to maintain "The faith once for all delivered to the saints" in the midst of this crooked and preverse generation in which we live.

It is our prayer that the year 1944 may find each one of us a loyal soldier of Jesus Christ, fighting the good fight of faith, and that the Lord may abundantly bless, that our efforts may be fruitful in His service.

We extend to each one of you our love and best wishes for the coming year and may we purpose with the apostle Paul that in the coming year "In nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

The Editor and Family.

Sorrow and silence are strong, and patient endurance is Godlike.—Long-fellow.

CAESAR AND DIOCLETIAN

History sometimes tells us many things about ourselves. The history of the Roman Empire has some examples which would be interesting to study in the light of present events. We talk about New Deal and reforms today as if there never were any before. But look to the story of Caesar and Diocletian of nearly two thousand years ago and see the similarities. Some of them are so exact that they may amaze you.

Caesar was born in wealth. His mother was of a distinguished family and when his father died, his mother trained him for a political career. Caesar was a pampered child, reared in the lap of luxury. He was noted for his extravagance and political intrigues. When the masses were enfranchised, he played to the crowd and became a popular idol. He joined forces with radical parties and as soon as he came into power, the constitution ceased to exist. Caesar spent tax money lavishly. He provided public entertainment and sponsored many projects to relieve

unemployment.

He proposed a digest of all laws, founded libraries, drained marshes, built dams, enlarged harbors and dug canals. He made financial proposals for the relief of debtors and "in a great emergency" he took steps to restore agriculture. He even changed the calendar. As his spoils system spread throughout the country he became so popular with the people that the Roman Senate granted him the sole right of disposal of funds from the public treasury. It finally gave him the power to declare war and make peace. Caesar preserved his writings for posterity in a special vault. Caesar's person was declared sacred and, of course, he could not appear in public debate with any common mortal.

Then, there is Diocletian who became emperor of Rome in 284 A. D. In an unprecedented depression and great emergency, he had his own New Deal. Under him, the Roman Senate became impotent and the last traces of republican institutions disappeared. Diocletian was of the opinion that social security

could be permanently established and the economy of the empire forever stabilized by the creation of federal bureaus and commissions. He was vested with absolute authority and he fixed by decree the intricate processes of society.

The prices of all commodities, wages and other activities were in complete control of the state. Price ceilings were engraved in stone and were set up in all the market places. Even to this day, fragments of this edict are being unearthed in remote places once embraced in the Roman empire. In all, 800 articles were included in the price fixing: wine, cereals, oil, meats, vegetables, skins, furs, shoes, timber, clothing, poppy seeds, Numidian mantles and so on.

Wages for services rendered from the common laborer to the lawyer were determined by government. The maximum hours a man could work were set out by Diocletian. There was rationing, rent controls and a kind of an interstate commerce commission which controlled even "the rent for an ass for a mile."

In the era of Diocletian,

Rome flourished, its population increased with the multiplicity of bureaus and coordinators. The city of Rome itself, was overloaded with stone cutters—the stenographers of that day.

Probably no Roman emperor proposed so many sweeping reforms. Diocletian completely reorganized government, set up new systems of coinage, new methods for taxation. Local, self government fell by the wayside. His was a strong, central state.

What Diocletian really did is not told in the edicts. But he destroyed human initiative, the spirit of free enterprise, healthy competition. He ruled for 20 years and when he was gone, so was Rome. At the end of his regime the civilized world, as it was known then, experienced "a thousand years of night," for the Dark Ages began in 300 A. D., ending about 1300 A. D.

Government, centralized government, was the control. It was the only source of power, of regulation. When government collapsed, so did the Roman Empire and the reforms of Diocletian were swept away with the breeze. During the

Dark Ages after the fall of the Roman Empire of Diocletian's day, not one poet, historian, orator, painter, sculptor, architect, builder or genius of any sort raised his head. Whether it be the planned economy of Diocletian, of Caesar or some modern counterpart, there will always be failure if human initiative, if competition, if private free enterprise are killed. This is a lesson we might learn today—a lesson which is printed on the pages of history.

Sel., J. A. Leckron.

DO WE HAVE THE MIND OF CHRIST

Sister Alma Meade

Let us take Jesus at the very early age of twelve years, what was his mind? He was found among the doctors asking and answering questions on what subject? His parents sought him and the first thing he said, "Wist ye not that I must be about my Father's business?" It is the mind of every so-called Christian to be about their Father's business?

Let us look at some of the

characters of this world and see how they correspond with the mind of Christ. Take the farmer, it don't take long to find out where their mind is, mostly they talk about their cattle and crops and never even mention Christ, who is the source of all their crops and cattle. The business man, does he display Christ's mind to those around him or does he only have his business on his mind. The thief, does he have the mind of Christ when he takes the things that don't belong to him? Christ taught "Thou shalt not steal." What is the mind of the adulterer or aduress? Their mind is not pure, neither can they have the mind of Christ if they are in the church or out of the church.

The drunkard c a n n o t have the mind of Christ because his mind is degenerated by the spirit of the enemy. Now take every individual, I talked to young so-called Christians and the first things they talked about was boys, or girls, and that is practically all they did talk about. Is the mind of Christ in such a mind? Some talk about their homes and furniture and some

don't talk much of anything but their money, forgetting that nothing belongs to any individual because all things are God's and when we close our eyes to this world and all these things are on our mind till the last, I am afraid they don't have the mind of Christ.

Now the family, the source of all Christianity, How is the mind of Christ displayed in the home? Do we teach our children the things Christ would want us to or do we help them to do things that are not the mind of Christ? Would Christ's mind be to send our children to places that we would not go ourselves as Christian professors.

May we as Dunkard Brethren have more and more of Christ's mind as we see the day approaching that we may not think so much of these worldly things as homes, money, cattle, farms, business and a lot of other worldly things which are not the mind of Christ. What was Christ's mind any way? He always was thinking of others, he never thought of himself, he had no money, not even a place to lay his head—are

we any better than he? His last thought on Calvary was for others, he said "Father forgive them for they know not what they do." Are we willing to forgive as he was willing to forgive?

We must have the mind of Christ if we truly can be called Christians. Our minds should be to live for others, work for others, try to save others, and if it is God's will to die for others, as he died for each and every one of us.

May we as Dunkard Brethren have the mind of Christ and live for others and realize our own responsibility for others that we can really and truly be called Christians.

PRAYER VEILS

Sister H. S. Grubb

I read in the Monitor some time ago someone wrote about the way the sisters of the Dunkard church were wearing the prayer veils. I have not seen any more about this so I feel some one should say some more about it, so I will say what I think about it and truly hope it will do some good.

I believe when the Bible says a woman when praying should have her head covered, that it means all of her head, and not as some wear the prayer veil, just over half of the head. Some wear it just over the back of their head. This looks like a mockery to me. If we do not enjoy doing the things our Lord wants us to do, why try to do it half way. Half way of anything is not worth very much. So I am sure it does not please our Lord Jesus if we do not do just as he says for us to do. We do not want counterfeit money or anything that is artificial. Neither does our Saviour.

In these days the devil is trying to get every one. He is even getting into the churches, so we have to watch and pray and study the Bible every day that we may have strength from God and understand what He wills us to do or say or where to go.

We should bear with one another and be willing to be corrected if we are wrong. One who truly wants to be a Christian is willing to be corrected for he or she wants to be right. Let us

try and live a true witness for our Lord.

R. 4, Roanoke, Va.

SENTENCE SERMONS

No one has a right to do as he pleases, unless he pleases to do right.

Envy turns pale and sickens even if a friend prevail, withers at another's joy and hates the excellence it can not reach.

Faith in the revealed word of God is the strongest thing on earth.

There is nothing like persecution to purify the heart.

He that loses his conscience has nothing left that is worth keeping.

He that lives to live forever, never fears dying.—
Wm. Penn.

It is better to shun the bait than to struggle in the snare.

God may empty our hands in order to fill our hearts.

It is not enough simply

not to lie; one must be positively truthful.

When one's charatcer is above reproach, he need not worry about his reputation.

Any individual or any institution that could take the Bible to every home in this country, would do more for the country than all the armies from the beginning of our history to the present time.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 2—Jno. 1:1-18.
Jan. 9—Jno. 1:19-34.
Jan. 16—Jno. 1:35-51.
Jan. 23—Jno. 2:1-12.
Jan. 30—Jno. 2:13-25.
Feb. 6—Jno. 3:1-13.
Feb. 13—Jno. 3:14-36.
Feb. 20—Jno. 4:1-30.
Feb. 27—Jno. 4:31-42.
Mar. 5—Jno. 4:43-54.
Mar. 12—Jno. 5:1-16.
Mar. 19—Jno. 5:17-35.
Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
Jan. 16—A King Rather Than God. I Sam. 8:1-22.
Jan. 23—Choosing the First King. I

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
L. B. Flohr, Vice Chairman, Vienna, Va.
Theo. Myers, Secretary, North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer, Roanoke, Va.
J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
J. Harry Smith, Secretary, Mechanicsburg, Pa.
D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
Harry Andrews, Secretary, Empire, Cal.
Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Sam. 10:17-27.
Jan. 31—Results of Disobedience. I Sam. 15:1-35.
Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
Feb. 27—Love and True Friendship. I Sam. 20:1-42.
Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
Mar. 12—Kindness to the Unfortunate. II Sam. 9:1-13.
Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.





BIBLE MONITOR

Vol. XXII

January 15, 1944

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A BETTER WORLD

In the time in which we live many and varied plans are being suggested and advocated to make this a better world in which to live. The leaders of the various warring nations are already planning how they shall carry on the activities of the world after the war so that there may be peace and prosperity within and among the nations of the world. According to reports the plans that are being made have to do with the political, social, and economic affairs of the various nations, and many very pleasant pictures are being painted of the post war world. This all sounds very good and such doctrine is highly esteemed among men in our time.

Looking at this matter from a Christian view point

and in the light of the inspired scriptures it should be remembered that "That which is highly esteemed among men is abomination in the sight of God." In the light of facts that exist and the teachings of the unerring word of God we have a just right to question these theories and plans of men in our time. The fact of the matter is we cannot believe the word of God and accept these doctrines of men that are beguiling so many of our fellowbeings.

To thinking people, naturally the question arises, what is wrong with the world that people have a desire to make it better? The sun, the moon, the stars, the universe operates just as it always did and in the beginning the Maker said it was good. The earth, the vegetation, the seas, the living creatures of the earth

are good just as they were made. The rains fall, the wind blows, the seasons come and go and all these things are good just as the Lord made them.

This being true there is only one answer to the question, it is the people that have made these deplorable conditions on the earth, it is the people that are bad. It is now as it was in the days before the great flood in Noah's time, men have corrupted themselves on the face of the earth and as a result, the wickedness of man is great in the earth and the earth is filled with violence.

In the light of this fact, if we are to have a better world we must have better people. This vital truth is evidently being overlooked by the world planners of our day. Let people turn away from their evil ways and deal justly, honestly and uprightly in every way one with another and we will have a better world.

Just what is the outlook for a better world now in the light of known facts that exist? Just what are the prospects for people to be better five or ten years from now, or thereafter? Let us

notice a few of the facts that will answer these questions. If we are to have a better people and a better world we must of course have to depend largely upon the young and rising generation to make it so. How about the children and young people of today? Never in the history of our nation have we had so much "Juvenile Delinquency" to contend with. Local, state and national authorities are wonderfully alarmed about this, and are throwing out repeated warnings. Is this a sign of a better world ahead? What is the cause of this appalling condition? Our nation is simply reaping the harvest of seed that has been sown through the past years. Most of the children and young people of our day have been educated in the "movies." In these moving picture shows the minds of the rising generation have been deliberately corrupted and degraded. All kind of lawlessness, crime, vulgarity, immorality, illicit love affairs and every conceivable sin has been portrayed as being smart, respectable and decent. Is it any wonder that we are now having juvenile delinquency?

Then too, for the past decade our nation has been deliberately flooded with liquor by the leaders of our nation who seem to take pride in the fact and encourage our young folks even the girls to learn "how much liquor they dare drink" to keep sober. Drug stores, beer parlors, restaurants and all kind of road houses open day and night dispensing this degrading and demoralizing liquor on every hand. Knowing the effect of strong drink on the human system, is this a sign of a better world ahead?

Again, if we are to have a better world, truth, justice and uprightness must prevail in the earth. Do we have any indication that people in the future will be motivated by these things? Are those in prominence and authority in our nation pointing the way and setting the example in these things? Men who claim to know tell us there never has been a time in the history of our nation when so many lies, so much trickery, deceit, bribery and treachery has been connected with the affairs of our nation as of late years. Is this a sign of a better world ahead?

Add to these the tobacco evil, unionism with its coercion, strikes and violence, the divorce evil, the filthy, vulgar and degrading literature, and the many other degrading and demoralizing influences of our generation and you get a realistic picture of the prospects for a better world ahead.

They tell us that conditions in the other nations are worse than they are here. If this be true then it only makes the picture the darker.

With these known facts existing and with the leaders of our nation deliberately abandoning the nation to these deplorable evils, these flowery picture of a better world as outlined by the social planners are but mockery.

WHAT SHALL WE PREACH?

Wm. Root

What shall we preach? We shall by the help of God and the direction of his Holy Spirit, give a scriptural answer to this question. The thought of what shall we preach and teach, for

BIBLE MONITOR

West Milton, Ohio, January 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

preaching is teaching, in a sense, should be of the utmost importance to all Christians.

First—Christ instructed us to preach, (teach) baptism, as a means of salvation. Not only did he command this, but he commanded that his disciples preach and teach, to observe all that he had commanded them, which takes in all his doctrine, (teaching) which he taught them while with them before his death, burial and resurrection.

Many professing Christians deny this, setting aside such commands as do not harmonize with the doctrine of their church, such as baptism, as a means of salvation, feet washing as a church observance, the Lord's supper, salutation of the kiss, prayer veil, non-warring, non-lawing, non-swearing, all these are called non-essential, having nothing to do with their personal salvation.

Yet, we find practically all, if not all denominations or faith's take our Lord's great commission (Matt. 28:19-20; Mark 16:15-16) as essential to the evangelizing of the world, but deny the necessity of carrying out, the observance of the commandments of Christ concerning the doctrine of his church.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28:19-20.) “Go ye into all the world, and preach the gospel to

every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Can one rightly carry out the great commission, without preaching baptism as essential to the terms of grace, as a means of the salvation of the world? To the writer the preaching of baptism for salvation, the observance of the "all things, whatsoever I have commanded you," are just as essential to be preached and taught as any other doctrines of Christ, which we have recorded in Holy Writ. What are we to preach? Preach the gospel, preach "all things" Christ taught his disciples to observe.

It is commonly, as well as erroneously taught that our Lord did not mean that his disciples were to teach men all things, which he had previously taught them, but that they were to teach the things which he had taught them, at the time of his appearing to them, those things concerning the establishment of his coming kingdom or church, which was to be built by them in the coming dispensation.

We are willing to ad-

mit that the gospel, which Christ wanted taught was the gospel of the kingdom of God, which he also preached himself, while he was receiving it and establishing it in the world, (he is the builder of his church) (Matt. 16:18.) the same gospel which Paul preached, which he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek." (Rom. 1:16.) It is the gospel of the kingdom that brings salvation to the believer, that brings damnation, (condemnation) to the unbeliever or rejecter, the gospel of Christ. (Jno. 3:18-22.)

Note—We have the testimony of Paul that through the believing of the gospel of Christ, the same gospel he commanded to be preached to "all nations," comes the power of God unto salvation, therefore we should go and preach the baptism of the great commission, "into the name of the Father, and of the Son, and of the Holy Ghost," as a means of salvation, the observance of the things which he taught.

Our Lord states that he

had the power, he had the power to command the observance of the gospel, for he says, "All power is given unto me in heaven and in earth." (Matt. 28:18.)

Paul in the above text says, "the gospel of Christ, is the power of God unto salvation to every one that believeth." What then shall we preach? Preach the gospel of salvation, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." (I Cor. 1:21-23.)

By this we see that we are to preach the crucifixion of Christ, had not Christ taught them that he was to suffer, "many things of the Jews and be crucified?" Luke says, at the time when he appeared to them, where he ate before them, "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which

were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:44-47.)

We are to preach the death, burial and resurrection of Christ. We are also to preach repentance, as well as baptism, for the remission of sins. This is exactly what Jonh the Baptist preached, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.)

We are to preach "life and immortality, through the gospel," Paul says concerning his Master, "Who hath saved us, and called us with an holy grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath

brought life and immortality to light through the gospel." (II Tim. 1:9-10.)

We are to preach eternal life as the gift of God through Jesus Christ, according to the gospel. (Rom. 6:23.)

We are to preach that all who ever expect to enter the haven of rest, must be saved by the believing of the gospel. "And to whom swear he that they should not enter into his rest, but to them that believed not?"

So we see that they could not enter in because of unbelief." (Heb. 3:18-19.) Sinner friend, if you are reading these lines, we ask you do you believe the gospel?

And to the "beloved" let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. 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. 4:11-12.)

Through unbelief of the gospel we fall under condemnation of the gospel,

under the convicting power of the word of God.

We are to preach "the Word," that its convicting power may reprove hearts, convict them of sin and turn them to God and salvation. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:2-4.)

What then should we preach? Preach "God," preach the "Word," the Word is God. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1.)

Then we are to preach Christ the Word. "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (Jno. 1:14.)

He said, "I am the way, the truth and the life, no man cometh unto the Father, but by me."

We then should preach Christ as the only way to

God. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

The word of Christ is ordained of God, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (Jno. 4:34.) We should preach that the gospel which Christ commanded to teach is inspired of God.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16.) We read here that the scripture, the gospel is profitable for doctrine, the Lord said, "Observe all things whatsoever I have commanded you," observe all my doctrine, teach my doctrine, preach it to all the world.

He also said, "search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Further he said, "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (Jno. 7:17.)

So we see that Christ's disciples know that the gospel which he has commanded us to preach is from God. He said in his prayer for his disciples and us. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee." (Jno. 17:6-7.)

"As thou hast sent me into the world, even so have I also sent them into the world." (V. 18.)

Brethren and sisters, it is our duty to preach the gospel, that men and women may call upon the name of the Lord, believe in his word and be saved. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written. How beautiful are the feet of them that preach the gospel of peace,

and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 13-17.)

We who are of the ministry, if we are faithful are waiting for the opportunity, the call to go and preach the gospel, the fields are white unto the harvest, the laborers are few, the summer may be ended and many not saved, we are waiting for the call, may God help us.

Great Bend, Kan.

LIFE INSURANCE

Paul Reed

"For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (I

Cor. 3:9-11.)

If we have made the wise decision in life we are now laboring and building upon this foundation; but we must use much precaution as to how we build. God gave Noah instructions as to how he must build the ark, and Noah built the ark just as God gave the dimensions. And I firmly believe if Noah had not built the ark just as God instructed him it would have perished just as the rest of the world did.

Now if we are laborers together with God we surely ought to trust him to supply our needs. But alas! Along comes a clever agent for some worldly insurance company, and he may tell you just as one told me some time ago that to take out life insurance was one of the greatest acts a Christian could do. He also says our family needs protection. Oh! how inconsistent, such statements are. They don't even justify them in the eyes of men much less before the Great God of all.

Now before we give scriptures to sustain our thoughts, let's reason this matter together. Would we feel good to collect money from one of our little

innocent children who had died and gone into eternity? Would not our conscience condemn us every time we spent a dollar? And, (I John 3:20) tells us, "For if our heart condemns us, God is greater than our heart, and knoweth all things."

Taking out life insurance is nothing short of the love of money, and lack of faith in God. And either of the above named will send a poor soul to a devil's hell. "For so it is written." (I Tim. 6:10), "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

If we have faith in God, and take Him at His word the following scriptures will be all the assurance we will ever need in this life, and the life to come.

"But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

In Psalms 37:25, we have a declaration by an inspired man of God, and he says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor

his seed begging bread." We also insist that you read beginning at the 24th verse and read to the conclusion of the 31st verse of the sixth chapter of Matthew. These scriptures we believe to be very rich in portraying to us the greatness of God and the meekness of man.

Have not the civil courts convicted a number of persons who have committed murder in order that they might collect their insurance? And what if this was our son, or daughter who was murdered, and we had taken out life insurance on them when they were children, would we not be instrumental in the murdering of them? And the scriptures teach us that no murderer hath eternal life abiding in him. But perhaps the parents would say in order to attempt to justify themselves: Our son, or daughter has been doing business for themselves a number of years. We don't think such excuses will stand in the day of judgment. Because God has told us to "train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) And to be sure if a child is brought up

to believe that insurance that man has to offer is alright, naturally he would believe it right when he was old. Here is where the dark picture is turned into the faces of father and mother, because they did not teach them to trust in God and Him only. If they had, their sons or daughters would have never been murdered for their insurance. "Abstain from all appearance of evil." (Thess. 5:22.)

Life insurance is not of divine origin. And it shall be destroyed by fire.

"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's works 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 works of what sort it is." (I Cor. 3:12-13.)

God will not own, and crown us heirs of His if we fail to construct, or build this life as He has so designed, or purposed in His heart. We can't bring into building of that life the things that originated from man, and expect God to accept it.

We have not intended this article for those who are

employed by companies or firms who carry life policies on their employees.

Carthage, Va.

NEW YEAR'S THOUGHTS

Elma L. Moss

As we pause and think of New Year's Day, we think of another year gone. Time has rolled around and here we are on the threshold of another year.

It is said that we should not look back, but forward. Well and good, but let us look back over the past and search our life and see our mistakes. Then let's look to the future and try to rectify and profit by past mistakes.

During the last year how many times have we been seen where we ought not have been?

In I Thess 5:22 it reads: "Abstain from all appearance of evil." It means keep away from. Some things may not seem wrong but our being there may be a hindrance to others.

How many times have we been singing silly songs? Songs with no meaning. James 5:13 says, "Is any merry? Let him sing

psalms." Not just sing them because you like the tune but because of their meaning. Think of the words as you sing them. Think of what they should mean to you.

How many times have we said something to make another fall?

How many times have we been guilty of back biting?

How often have slang words slipped out of our mouths unconsciously?

How many times in the past year have we stopped and thought long enough to think why we're here in this world? What have we done for Christ and his cause in the past year?

Have we lived such lives so as to be a bright and shining light to those about us? Those we work with and come in contact with everyday know if we live a true christian life or not. It isn't entirely the way you dress although that counts. It isn't the folks you meet once a week, or such a matter; that a true Christian makes the biggest impression on, but those you work with side by side every day. They learn to know the real you.

Have we been entirely

honest this past year? Can we start a new year with the knowledge that in the year behind we have been entirely truthful at all times. If we can't then we better do different in the year to come. Maybe we're not telling lies but misrepresenting the truth, event a little bit. In Ephesians 4:25, "wherefore putting away lying, speak every man truth with his neighbor."

How much time in the past year have we spent studying God's word? Or do we usually have our nose stuck in some magazine or newspaper?

"Draw nigh to God and he will draw nigh to you." (James 4:8.) How can we draw nigh to God without reading and studying his word?

(Matt. 11:29-30.) "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." How are we to learn of him if we don't read his word and study it? We can't learn his word by reading a small portion of it on Sunday morning and then forgetting it until the next Sun-

day.

Stop and think—this is just another year, but a few of such years make a lifetime, and after life cometh death.

Think of the mistakes of the past year and may they help to make you stronger in the year to come. May we study his word more and draw closer to him that we might live a more consistent Christian life in the year to come.

Greenville, Ohio.

USES OF A TREE

Beulah Fitz

(Jere. 10:1-5)

To whom will ye liken God? Let us compare for a few moments, an idol with the true and living God.

The Manufacture of Idols

In verse 3, the idol originated from a tree, "for one cutteth a tree out of the forest." The prophet Isaiah in Isa. 44:14 indicates that it may be cedar, cypress, oak or ash. Although in Isa. 40:19, a wealthy man's idol—"The workman melteth a graven mage, and the goldsmith spreadeth it over with

gold, and casteth silver chains."

Verse 20. The poor man's idol—"He that is impoverished, chooseth a tree that will not rot, he seeketh a cunning workman to prepare a graven image." Isa. 44:15-19 tells how the man used a part of the tree for fuel, to warm himself, and with another part he baketh bread, he also roasted flesh, and of the remaining stock of the tree, he maketh a god. Next he falleth down unto it, and worshipping it, and prayeth unto it, and saith deliver me, for thou art my god."

Now looking again at Jere. 10:3, the idol is "the work of the hands of the workman, with the axe." He fashions his god by human hands, and by the use of man made instruments. It is not divine in its structure.

Verse 4. "They deck it with silver and with gold," and verse 9 says "blue and purple is their clothing." So the idols owe their attractiveness to adornment.

They fasten it with nails and with hammer. A god should be able not only to stand, but to move and walk. The true God does

not need human help for such things.

"They speak not." Idols are senseless. Just think of the many times when God has spoken, and of the wonderful and dreadful things which he has said.

"The idol is helpless and must be borne." (Isa 46:7.) They bear him upon the shoulder, they carry him, and set him in his place, and he standeth: from his place shall he not remove.

(Verse 5) "Be not afraid of them, for they cannot do evil, neither is it in them to do good." Jeremiah writes it in such a way as to show the nothingness of an idol. The heathen did believe that an idol could cause trouble, or because of displeasure could bring calamity. Therefore the prophet says, be not afraid of them. An idol cannot possess any power over man either for good or evil.

"Unto whom shall we liken God. Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. Thou are worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and

for thy pleasure they are and were created."

Dallas Center, Ia.

A UNIFORM

A soldier came marching down the street,
All maidens were willing to bow at his feet.
They worship him as he were a God,
The ground is holy where 'er he has trod.

A sailor lazily saunters by,
The maidens heave a romanitic sigh,
And cast longing eyes in his direction,
What wouldn't they give for a sailor's affection.

Over yonder comes a Marine,
The answer to every maiden's dream.
Was it not he, on the Solomon Isles
Nearly gave his life, endured sufferings and trials?

Another young man passes near,
The maidens grimace and slyly snear,
'Tis a "Christian Soldier," with a
"Uniform of God."
They pass him by with ne'r a nod.

Never thinking of him, with a heart of gold,
An example of goodness and faith untold.

Yes, keep your soldier, maiden fair,
The sailor and marine, with their stories rare.

But if you ask me what will be mine?

"I'll take a Christian anytime.

A Christian bound for that home
above,
With that wonderful faith and in-
finite love.

Who also through sufferings
And trials has trod;
Lord, bless the dear Christian,
The child of God."

Written by a sister in the faith,
Betty Wickel.

BACK TO THE FOLD

'Twas a sheep, not a lamb, that
strayed away,
In the parable Jesus told;
A grown-up sheep that had gone
astray
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd
sought;
And back to the flock, safe in the
fold,

'Twas a sheep the Good Shepherd
brought.

And why for the sheep should we
earnestly long,
And as earnestly hope and pray
Because there is danger, if they go
wrong,

They will lead the lambs astray.

For the lambs will follow the sheep,
you know

Wherever the sheep may stray;
When the sheep go wrong, it will
not be long

Till the lambs are as wrong as
they.

And so with the sheep we earnestly
plead,

For the sake of the lambs today;

If the lambs are lost, what terrible
cost

Some sheep will have to pay!

—Selected.

AWAY FROM THE FOLD

"There were ninety and nine that
safely lay,"

In the parable that Jesus told,
But now they've wandered far away,
Away from the gates of gold.

They have wandered away, the fool-
sheep,

And cared not for their shep-
herd's fold,

But have caused their shepherd
much to weep,

Just as in the days of old.

The ninety and nine have gone
astray,

Into worldly pleasures and sin,
Will they ever return in His own
way,

Who gave them their safety
within.

When sheep go astray, the lambs
will too,

No matter how grievous the sin,
The lambs know nought but to
follow the flock,

Regardless of the plight they're in.

Sad for the shepherd who loved
them so,

To see His sheep wander away;
But into forbidden paths they go,
Caring for nothing but to look
gay.

Forgetting the humble, the dear
Savior too,

Will the ninety and nine ever
return

To their shepherd, gentle, good and
true,

Or to Him, have they said adieu?
By A. B. Van Dyke.

NEWS ITEMS

PLEVNA CONGREGATION

The Plevna Dunkard Brethren church met in regular quarterly council December 11th at 1 p. m. Meeting opened by a song, after which our Elder took charge. He read the last chapter of Hebrews, and Bro. Kintner led in prayer.

We decided to put a stone driveway around the church to make it more convenient in case of funerals. Also decided to have another revival meeting next fall. A few other small items were taken care of.

Church and Sunday school officers were elected at this time for another year. Bro. Peter Lorenz was elected Elder for another year, Bro. Clarence Surbey for a trustee, Bro. Lee Lorenz, church clerk; Bro. Levi Miller, treasurer; Bro. Earl Kendall, Sunday school superintendent.

The church sent each of our eight boys who are in camp a box for Christmas again this year.

Several of our number are sick at this time. We ask an interest in your prayers for them and for the church at this place.

Lela Lorenz, Cor.

ENGLEWOOD, OHIO

We met in regular council December 18th, at 7:30 p. m. Bro. Robbins opened the meeting by reading Rom. 15:1-13, and led in prayer, then took charge of the

meeting. One letter was granted, and some other business which was taken care of in a Christian manner. We also elected the church and Sunday school officers for the coming year.

Since our last report one young brother has been taken to the camp. May we pray for these young brethren who have been taken, that they may stand firm for Christ.

This brings us to the close of another year and there are trials and temptations all around, and as we enter into another year may we strive harder to have a closer walk with our Lord.

Ivene Diehl, Cor.
New Lebanon, Ohio.

LITITZ, PA.

On October 17th the Northern Lancaster county Dunkard Brethren held their love feast at Lititz with a good attendance. Elder Matthias officiated with about 70 surrounding the Lord's table. The ministers present throughout the day, Elder Oscar Matthias from Bethel, Pa., Elder Joseph Myers, and Bro. Daniel Marks, from Shrewsbury, Pa., Bro. Lester Ecker, Mechanicsburg, Pa.; and James Kegerries of Bethel, Pa. A goodly number of visiting brethren and sisters were present which was much appreciated.

On November 13th Bro. L. I. Moss of Eldorado, Ohio, came here to hold a series of meetings, continuing for two weeks. These meetings were well attended considering the sickness and gas situation.

Our Elder, A. G. Fahnestock had been sick and was not able to attend all of these meetings. Al-

though there was no additions to the church we feel that there was much good seed sown. He preached the word with power and did not shun to declare the whole gospel. We were pleased to have Sister Moss and daughter, Elma, Sister Ida Weaver spending the two weeks in our services, also the brethren and sisters from neighboring congregations. Their presence was much appreciated.

May we all strive to remain true and faithful in these trying days ahead. We have a promise, Rev. 2:10, "Be thou faithful unto death and I will give thee a crown of life." May the Lord bless us all, is our prayer.

Susanna B. Johns,
35 E. Lincoln Ave.

NOTICE

To the dear brethren and sisters of the Dunkard Brethren church, greetings.

I take this means of answering the many Christmas greetings sent to my wife and I, and wish to express our sincere thanks to one and all who were so kind and thoughtful of us to send to us. We received so many and felt that this would be the best way to reach all who had a part in sending us those greetings, many thanks to one and all in Jesus name, your brother,
Joseph P. Robbins and Wife.

GOSHEN, IND.

On Saturday, December 18th, we met in quarterly council with our Elder, Bro. B. E. Kesler in charge. I John 4 was read by Bro. Kesler,

who gave some splendid admonitions stressing the love of God in His children will manifest itself in members of the church, followed by prayer by Bro. George Replogle.

Bro. Kesler then proceeded with unfinished business; treasurer's report was read and accepted. Sunday school officers for the coming year was elected with Bro. Floyd Swihart as superintendent; J. W. Priser, assistant. Church officers, Bro. B. E. Kesler, Sr., Elder; with Bro. Harry Gunderman to assist, as Bro. Kesler requested. A number of old officers were retained.

Our regular offering was taken, amounting to \$5.63. This was an ideal business meeting with peace and love throughout, only one regret, and that of the attendance. Perhaps others have the same experience of low attendance in business meeting. But may it not need to be said as I heard a sister remark years ago, "There are so many who do not come to the council meeting, then find fault with what the few did who were there and did the best they knew." Could we all realize this is one of the most important services as we are working and planning the work of the Lord and strive to be present to help, we are well aware we cannot always attend. Circumstances do not always permit, but let us try if at all possible.

Bro. Roy Swihart closed with prayer, thus ended another business meeting for our Master.

Sister Sarah E. Yontz.
Shipshewana, Ind.

MIDWAY CONGREGATION

In our regular council November

27th, the major business was the election of church and Sunday school officers. Most officers were re-elected.

We held our revival services December 4th to 19th with Bro. L. I. Moss of Eldorado, Ohio, preaching for us. While the services were good, they were poorly attended, due largely to sickness and bad weather. Although no new members were added, we hope the old members have been revived.

Paul B. Myers, Cor.

A LETTER FROM CAMP

CPS Camp No. 45
Luray, Va., Dorm 3B
December 26, 1943

Dear Bro. Beery:

Well I will try and write a few lines this evening as there isn't much else to do right now anyway. I thought maybe you would like to have a little idea of how we spent Christmas day here at camp this year and if you wish to pass parts of it on through the Monitor it will be alright with me, as some others might like to know how it was spent too.

It wasn't a very pleasant Christmas this year although it really started out as a nice Christmas for a camp where all the boys are away from home. On Christmas Eve about 40 of the fellows received permission to take two of the trucks from camp and go to Luray, Va., about 14 miles from the camp, and sing Christmas carols for the people of the town, going to the hospital, jail, and the home of the park rangers, who are at the head of the park and then to the homes of some sick people which were

pointed out to us by a minister in town. They returned to camp about 10 p. m., after which they had a few refreshments.

On Christmas morning after breakfast they had a devotional service and prayer and sang some songs after which we were dismissed for a few minutes. Then we met in one of the halls and after a few minutes in silent meditation and prayer we, that were here in camp, exchanged small gifts. However, about the middle of the program we were interrupted by the sound of the fire siren which of course, meant that some of us had to go fight a forest fire. As all but about 80 of us had gone home on furlough or week end leaves for the holidays, they asked for 40 volunteers. This was about 10:45 and at 11:00 three trucks with tools and men left camp. The fire was outside the park and we were just called in to help. It had been burning for three days and had covered quite a little territory, several hundred acres and was coming close to a man's house and also headed for the park boundry.

It was about 30 miles from camp to the fire so at about 12:10 we left the trucks to hike back to the fire which was up the mountain where the trucks could not go. At about 12:25 we were split into two crews of 20 men each and one crew went one way along the fire and the other crew the opposite direction, making a fire line around the fire. About 2:30 another crew which had been called from camp came to help out, this leaving only about 12 men in camp, the cooks, director and a couple men to keep the fires burning so that it would be nice and warm when we came

in, and two men who were sick.

At about 3:30 a light drizzle of rain started which we were very glad to see as it checked the fire quite a lot and even put it out in places. It was cold and the rain froze on the trees and rocks just as fast as it fell. At 5 o'clock one of the other crews which had eaten, came and took over our place and so we ate our dinner of sandwiches and coca instead of the turkey dinner which had been planned for us.

After our lunch we started the hike back to the trucks, a couple miles down the mountain which was very steep and rocky, the ice on the path made it very slippery and every step had to be watched for fear of slipping and falling.

All the time the fellows, who are from several different churches, were singing Christmas songs and carrying on cheerful conversation and seemed very happy about the whole thing. Arriving at the trucks just before dark we had to wait on the other crews which had taken over where we left off and worked while we ate out lunch. At 8:15 we left for camp and at 9:15 we arrived at camp very cold and wet and hungry. The cooks had a good hot supper ready for us and after cleaning up some we were ready to go to bed after the hard Christmas days work which is the most unusual one any of us had spent and hope we will not have to spend any more like it. We were told a day later that those who had given up their Christmas day to fight fire would be rewarded with a day off the next week, which made them very happy.

Well that is the way we spent the day, so if you care to use any of

this to pass on to the others you can do so.

Harold R. Van Dyke.

SUNSHINE BEARER

Dark the way and dreary, sad the heart and weary,

Toiling all along life's busy, rugged way;

But kind words and faces brighten gloomy places,

And the heart is gladdened by a cheerful ray.

Earth is filled with sadness, we should make it gladness

And our lives like rays of sunshine ever be;

On the road we're journeying, there is no returning,

Let us not neglect an opportunity.

Speaking words for Jesus, following paths that lead us.

Into places where His name is never heard;

Guiding those who wander, to the home up yonder,

Teaching them the blessed sunshine of His love.

Speaking loving words, cheerful as the birds,

Lifting heavy burdens from a weary heart;

Giving sunny smiles shortening lengthy miles,

Making others happy, 'tis a Christian's part.

SPIRITUAL RHEUMATISM

Thousands and thousands of people to day are suffering from spiritual rheuma-

tism, and for that reason find it utterly impossible to go to church. The disease has many disadvantages, but one great advantage. The suffers always know when to expect attacks. There are two every week and always on Sunday. The first comes on about 10:30 and lasts till noon. The second in the evening between 7 and 8:30 o'clock, both during church hours.

It does not interfere with their getting about, only makes it difficult to go to church. They have been sitting in the draft of indifference so long that certain portions of the body have become atrophied in every thing concerning worship.

The Symptoms

Eyes dim with mist of doubt. Limbs too stiff to raise a foot at the church steps, but elastic when climbing into an automobile. Fingers numb from lack of paging the Good Book; elbows too stiff to reach the collection plate; poor circulation of good thoughts, general lassitude, especially on Sunday at the hours mentioned. Don't-care feeling as to the future, but an

acute interest in the present deafness in regard to helping others; tongue coated with selfishness; no perspiration because of lack of effort in the right direction. Medical doctors are unable to help them and doctors of divinity are at a loss what to do.

To a lay mind it appears there can be no relief until the church is used as a spiritual sanitarium for the treatment of such cases. The interior of the building has a certain air that at once proves beneficial.

Going up church steps unlimbers their knees of neglect, leading the hymns and turning over the pages of the Good Book hunting the 23rd Psalm and the 13th chapter of I Corinthians brings elasticity to the fingers; the glorious singing and truthful preaching will open the ears that have been closed so long. The hearty greetings and the genuine handshakes given the patient at the close of the service will be just the thing for what ails him.

These spiritual rheumatics are to be pitied, and those not suffering from that unfortunate affliction should act the good Samari-

tan and have them taken to a spiritual sanitarium. If not treated in time it will result in the hardening of the spiritual arteries and then it is too late.

If you have a dear friend suffering from this unfortunate complaint do him a good turn on Sunday and try to have him cured. You have been told how and where it can be done. Do it for his sake; he needs help and Sunday is the time to do it. It will restore his spiritual health and he will be able to begin anew and live right.

Selected by A. C. M.

MY UNDERSTANDING OF OUR LORD'S PRAYER

Sister H. S. Grubb

Our Lord's prayer has both a spiritual and material meaning which we should realize.

Our Father who art in heaven means our God who is a Father to us, also He is our creator. He lives in a place called heaven where there is no sin.

Hallowed be Thy name. His name is great and should be highly honored

and adored.

Thy kingdom come. We pray for Christ Jesus to return and rule His kingdom.

Thy will be done on earth as it is done in heaven. We pray and desire that all things said and done be according to our Lord's will in earth as in heaven.

Give us this day our daily bread. We pray give us material food for the strength of our material bodies and most of all spiritual food for our spiritual life.

Forgive us our trespasses as we forgive those who trespass against us. Meaning, forgive us as we forgive those who sin against us. Then we better be careful to forgive every time, or we will be in danger of judgment.

Lead us not into temptation. God does not lead us into temptation unless it would be to try us. I believe we are tried thoroughly before we are accepted of God. He gives us strength to resist all temptations if we trust Him and desire His cleansing power.

But deliver us from evil. We should pray God to deliver us from all that is evil and sin, for He is the only

one who can save us from evil and sin.

For thine is the kingdom, the power and the glory forever and forever. Amen. The true kingdom belongs to our Lord and He is the just ruler of us all, and He has all power and glory. R. 4, Box 314, Roanoke, Va.

REASONS AGAINST TOBACCO

Will you kindly consider the following reasons against tobacco, please?

1. It costs money and has no value, can be no benefit—only harm.

2. It is a misuse and waste of the Lord's money. We are stewards.

3. This money should be used to buy food and clothing, and for spreading the gospel.

4. It is filthy, offensive, unbecoming, and beneath the dignity of a Christian.

5. No one ever thanks God for it. "In every thing give thanks."

6. No one ever chews or smokes to glorify God. I Cor. 10:31.

7. No pure mother or child likes to smell the offensive tobacco breath of

husband or father.

8. It was first used by the uncivilized American Indians. You say, so was corn. Granted! Corn as a food; tobacco as a carnal indulgence.

9. Tobacco users in any form, never have the highest Biblical standards for their lives, for it does not stand the test of scripture. I Cor. 10:31.

10. Those who raise tobacco can never have the highest Biblical standards for their lives, for they are engaged in a business which the scriptures condemn. Tit. 3:8, 14; Col. 3:17; I Tim. 6:6:11; Isa. 55:2.

11. The tobacco habit is never recommended by anyone as a scriptural practice, or a Christian virtue, beneficial to the soul, and commending us to God, but always only excuses for its use are offered, as a carnal habit.

12. The tobacco user sets a bad example. He identifies himself with the people of the world: with men with evil habits, and vulgar and coarse women.

13. Indulging in tobacco in any form destroys a Christian's testimony. Men of the world expect a non-

conformed Christian to be clean and separated from carnality, and are often disappointed and astonished with some of our people. You can't preach salvation and holy living to a sinner, from the end of a cigar, cigarette, or with a cud in the mouth.

14. Tens of thousand of physicians, preachers, teachers, educators, officials of the law, with many others declare that tobacco is a destroyer of health, morals, citizenship, a man's normal faculties, and his religion, and have produced and given to the public their actual findings, as proof.

And thus we could continue, but this is enough for him who wants to know the truth about tobacco, and more will not convince him who does not want to be convinced.—Selected.

NOTICE

We are planning to have a General Conference this year. It will be held in the First district but the exact place has not yet been fully decided upon.

May we appeal to every brother and sister, asking

that they do their best to make this the most outstanding conference, by proving to the world, that in this time of trial, we shall stand together as one in Christ Jesus, and that we, every last one of us, will stand firm on the platform of our faithful forefathers. We need to be united if we shall stand. "United we stand, divided we fall."

When definite arrangements are made for the Conference, the Monitor will bring you the news.

Commtee.

SENTENCE SERMONS

The skies are never so bright as when they have been washed by a shower.

God is always likely to take from us that which keeps us from Him.

He is a coward who in matters where principle is at stake loses his nerve and surrenders.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people

indulge themselves.

When we are in danger of being swamped by success, God sends the life boat of trouble.

You will never know what metal you are made of till you go into the fire.

When duty is plain the wise man acts unhesitatingly.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 2—Jno. 1:1-18.
- Jan. 9—Jno. 1:19-34.
- Jan. 16—Jno. 1:35-51.
- Jan. 23—Jno. 2:1-12.
- Jan. 30—Jno. 2:13-25.
- Feb. 6—Jno. 3:1-13.
- Feb. 13—Jno. 3:14-36.
- Feb. 20—Jno. 4:1-30.
- Feb. 27—Jno. 4:31-42.
- Mar. 5—Jno. 4:43-54.
- Mar. 12—Jno. 5:1-16.
- Mar. 19—Jno. 5:17-35.
- Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
- Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
- Jan. 16—A King Rather Than God. I Sam. 8:1-22.
- Jan. 23—Choosing the First King. I

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Sunbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Sam. 10:17-27.
- Jan. 31—Results of Disobedience. I Sam. 15:1-35.
- Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
- Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
- Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
- Feb. 27—Love and True Friendship. I Sam. 20:1-42.
- Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
- Mar. 12—Kindness to the Unfortunate. II Sam. 9:1-13.
- Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
- Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.

BIBLE MONITOR

Vol. XXII

February 1, 1944

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A BETTER WORLD

Part II

In order that we may get a clearer understanding of conditions as they now exist in the world and as to what to expect as time goes on, let us turn to some of the definite teachings of the scriptures pertaining to our time and the future. Let us compare this popular idea that the post-war world will be a better world, with what the scriptures teach. In this matter as in all others we should take heed to a warning that is given several places in the gospel "Let no man deceive you."

Just where do men get any scriptural authority for the idea that the world is getting better, or that it will get better henceforth? We take the position that this idea is altogether in error,

that it is a direct contradiction of what the gospel teaches, and that it is one of the deceptions of our day to mislead people.

According to the scriptures this present dispensation is to see the return of our Lord Jesus Christ to earth to receive his saints both dead and alive. As proof for this see Acts 1:10-11, John 14:1-3, I Thess. 4:15-18, Matt. 25:31-46, I Thess 1:10, II Thess. 1:7-10, II Thess. 2:17.

Our Lord gives some very clear teaching in Matt. 24, as to conditions that would arise and events that would take place before his second coming. False Christs were to arise, wars and rumors of wars, national disturbances, famines, pestilences and earthquakes, "All these are the beginning of sorrows." This was to be followed by false prophets who would

deceive many." And because iniquity shall abound, the love of many shall wax cold." Bear this in mind that Jesus said in the time preceding his coming "Iniquity would abound." Iniquity—wickedness, injustice, crime, evil, abound on the earth among men. Because of this condition Christian people, the righteous people living on the earth are to be hated, persecuted, and afflicted. "And ye shall be hated of all nations for my name's sake." Doubtless there has never been a time since Jesus uttered these words that they have been so definitely fulfilled, as at the present time. With this great war raging, Christian people, those who will not take part in this terrible destruction and slaughter are being hated and persecuted in most of the nations of the earth.

As the time of his coming approaches, conditions are to become worse and worse. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh

be saved: but for the elect's sake those days shall be shortened." Then in II Pet. 3:3-4, we have another picture of world conditions. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5.) Are these not the conditions that have been existing on the earth for many years? Is it not true in our own observation that conditions have grown worse along these lines in the past few years? Not only so, but it

shall continue to, according to the unerring word of God. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:12-13.)

Inasmuch as "evil men and seducers" shall wax worse and worse, can we expect world conditions to grow better? The condition of churches is an indication of the trend of the times. Instead of standing out distinct and separate from the evils of the world as the scriptures teach, many of them are deliberately taking an active part in the vast world system that is developing and contributing to the evils that are dragging this generation down. Instead of standing firm upon the teachings of the scriptures and wielding an effective witness for Christ in the world, the tendency is to compromise more and more with the world in order to avoid persecution. The present apostate condition of the professing Christian church has much to do with the perilous and evil times in which we live. Is

it not true with too many in our time who profess Christianity, "Having a form of godliness, but denying the power thereof?" Can we reasonably expect the world to get better when the churches to a large extent are getting worse?

In the light of these scriptural teachings and conditions that exist it is but folly to reason that the world conditions will get better before the Lord returns again; rather, we can expect a continual decline until a condition of depravity, corruption and violence exists that the Lord can no longer endure and shall bring to naught this folly and wickedness of men. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7.) Instead of planning for a better post-war world men need to repent of their sins and get ready to meet the living God.

Strength of character consists of two things—power of will and power of self-restraint.

BIBLE MONITOR

West Milton, Ohio, February 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

LAY HOLD

A. G. Fahnestock

Paul writes to Timothy, "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I Tim. 6:12.)

In this text there are several things I would like to call attention too. First—We notice that Paul declares that this young man Timothy was called of God.

There must have been something in the life of Timothy that revealed this calling, and may I ask, do all of us as members of the Dunkard Brethren church have that something, that proves that we have been called of God? Have men discovered that we have united with the church to uphold, in practice, the faith of our faithful forefathers, or are we so careless and indifferent regarding the welfare of the church, that people can but conclude that we profess but do not possess?

Second—Paul said that Timothy made a good profession before many witnesses. My dear reader, has our profession been recognized as a good profession and do the witnesses still think so? If not, why not?

Jesus said of a certain class of people, "Ye draw nigh unto me with your lips, but your heart is far from me." Some one has said, "I'd rather see a sermon than hear one any day; I'd rather one would walk with me than merely tell the way. The eye's a better pupil and more willing than the ear, fine council is confusing, but example's always clear;

and the best of all the preachers are the men who live their creeds, for to see good put in action is what everybody needs."

Third—Paul says, "Lay hold on eternal life." Did Paul notice Timothy slipping, because he thus spake? No, but because of the trend of things and because of opposition on every side, for safety's sake, Paul said "Lay hold." In other words, take a firm grip on that which pertains to eternal life. You remember that Pilate could find no fault with Christ, but because of the tumult he finally yielded to the people and even said, "Take ye him and crucify him" and then he washed his hands and declared himself innocent. Did the yielding and the washing of hands excuse Pilate? Don't we have the same God to deal with today?

Fourth—Paul said "Fight the good fight of faith." Paul and others point out that this faith is the foundation of the Christian religion. How many of us today are really fighting the good fight of faith? Is it not just as important today as it was at that time?

The following scriptures

show the importance: "Without faith it is impossible to please him." (God.)

Paul says, "Whatsoever is not of faith is sin."

The disciples said, "Lord increase our faith."

The man that wanted his son healed said, "Lord I believe, help thou mine unbelief." Paul says, "Examine yourself whether ye be in the faith." Jesus said, "When I come again Shall I find faith on earth."

All indications are, that if we want to be the children of God, we must fight the good fight of faith, so as to lay hold of eternal life and that the witnesses may recognize, that we have, and still are, making a good profession.

Is our faith such that we actually lay hold on the things that pertain to eternal life? Does our works prove it?

R. 3, Lititz, Pa.

CONSOLIDATION OR DECADENCE

B. E. Kesler

The trend of world thought today is toward consolidation or union of groups as opposed to decad-

ence or disintegration. One weakness of humanity is its proneness to disintegrate or fall to pieces, rather than union and coherence. For some years past sentiment is tending to consolidate has been developing, and this trend at the present time seems to be gaining momentum and gaining in favor among the leading men of our day.

Whether this trend is for the betterment of humanity depends upon the motive behind it and the end sought to be accomplished. Men may unite to and form holy alliances to accomplish holy ends and vice versa. "In union there is strength" and power; decadence the reverse is true.

In the commercial world, the "chain stores" are in control. The little fellow, the "independent" merchant is threatened with failure. In the educational field, the "little red school house" by the roadside is almost a thing of the past. In the industrial world, the unions are in control, transportation paralyzed, and the wheels of industry cease to rotate. In the trades, the carpenters' union, the masons' union, the elec-

tricians' union, and so on, have practically eliminated the amateurs, and unless you are in the union, you are done for, down and out.

It is not the purpose of this article to discuss the good or evil of these worldly matters. Perhaps something favorable may be said of any of them. The mentioning of them is to show the trend of world-thought along the various lines of activities mentioned.

In the religious world, we find the same trend toward consolidation. The Inter Church World Movement, of some thirty years ago, was an attempt to unite the Protestant world into one great body, ostensibly, to convert the world to Christ, and turn it over, as a chaste bride, to Him at His coming. At the present time, we have the Federal Council of Christ in America; the American Council of Christian Churches, and some smaller bodies with the same purpose in view.

The purpose of this article is to bring out the result of these combines, and to suggest a course of action and method of procedure for those not in those combines and alliances. As to the

effect upon those not in the worldly organizations and combines named, it will readily be seen the result means elimination of the little groups that do not belong, and are not a part of the larger bodies. Monopolies and combines naturally react unfavorably toward the non-affiliated. The avowed purpose of the larger groups, is self-interest, self-preservation, self-aggrandizement, and popularity, even at the expense and decadence of the smaller groups.

In the material world, it is just as futile for the non-affiliated, smaller groups to undertake to withstand the dynamic onrush of the larger groups, as for the staunchest structure to stand against the force and power of a modern tornado.

In the religious world, the same results obtain as in the material world. The larger groups tend to intimidate and crush the influence and retard the growth of the smaller groups which soon begin to disintegrate and often become extinct. In the early church, many small groups sprang up, e. g. the Donatists, Montanists, Pretrobrusians, Paulic-

ians and Waldenses and others. These were pious godly people, but being unable for lack of adherents and prestige, they were unable to maintain an existence and withstand the overwhelming influence of the more powerful general church and so, in time, became extinct and are now known only by name in history.

The general church soon began to drift away from the simplicity of the gospel, and in course of time, the fourth century, became separated into two great bodies, the Greek Catholic and the Roman Catholic churches. To get away from the apostasy and corruption that prevailed in the two great bodies, those smaller groups that wished to restore and maintain primitive Christianity, separated from them, but being unable to maintain an existence, in the face of the predominating influence of those two churches, finally disintegrated and became extinct. This influence of the larger and more powerful over the smaller and less powerful is seen all about us.

To the writer, similar con-

ditions prevail in the world today. A general apostasy on the part of leading groups of professed Christianity prevails, while here and there small groups of devout people have sprung up. Each in its own way seeking to restore and maintain primitive Christianity in the world, lest He "come and find not faith on the earth." Now these smaller groups are threatened with the fate that befell those smaller bodies in the early church. How many similar small groups in the memory of the reader have met the same fate in more modern times.

Now what should these smaller groups of our time do to escape the fate of those referred to above? To the writer, the most feasible thing to do and most prudent course to pursue, is for these groups to find some common gospel ground upon which they could unite and form a union of effort by which we may be able to maintain gospel simplicity and become a more potent power in the world. There is not enough difference in teaching and practice between some of these groups to justify continued separation. By making small con-

cessions on trivial matters a way should be found for them to unite without sacrificing any gospel principle.

Goshen, Ind.

FOUR COMMANDS

Mabel Wells

Here are four commands that might be very appropriate to begin the New Year. The first one is found in Psalm 37:1. Fret not. Fretting is a wearing away or a state of irritation, worry or agitation and is shown by complaining expressions.

We believe God intended for his children to be happy and live a contented, quiet and peaceable life. Fretting causes ill-temper and is injurious to the one afflicted and others who must live with such. God does not want us to harm ourselves or wear our bodies away with this malady. There are many reasons for fretting. Let each one examine himself or herself and see if you do any fretting and why. The psalmist says, "Fret not thyself because of evildoers; some fret when they are persecuted. Jesus said, "Rejoice and be exceeding glad." Some fret

when despitefully used. Jesus said, "Pray for those who despitefully use you." Some fret when others seem to prosper or seem to accomplish more than they. The command comes, fret not thyself because of him who prospereth in his way. Struggling child of God, fret not, because of others who prosper but rather be content, for Godliness with contentment is great gain. Fret not thyself in any wise to do evil. We need not return evil for evil, "Vengeance is mine, I will repay," saith the Lord. Rather, trust in the Lord, and do good. Delight thyself also in the Lord; commit thy way unto the Lord; trust also in him. He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him. Fret not.

Fear Not, is another command. Let not thine hands be slack. Fear hath torment. Another enemy to be conquered. The fearful heart is unhappy. It's an unbelieving heart. Fear is an emotion ecited by some threatening evil. Uneasiness and dread about a thing. Lack of faith is often

the cause. A beautiful example of this was given on the sea, the time the disciples were in the ship and a great storm arose, Jesus was asleep. Jesus, calm and resting in the arms of an Omnipotent Father, the disciples fearful and unbelieving, yet they had the very presence of the Christ who had proven his power time and time again. What is there to fear if God be for us? Someone said, "I vehemently hate these miserable fears: they do not arise from the greatness of our dangers, but from the greatness of our distrust. Why should we fear the conquered world, when we have the conqueror on our side?" Has Jesus not said, "Be of good cheer, I have overcome the world." He conquered all things and dwells within us to help us to come out more than conquerors through Him.

When Pharaoh's great army pursued the children of Israel in the 14th chapter of Exodus the children of Israel were sore afraid. God had hardened the heart of Pharaoh and had led them into great difficulty. Death was before and behind, there seemed to be no way

out. Do God's children today ever face such conditions? It may be for your good. The children of Israel were commanded, "Fear ye not, stand still, and see the salvation of the Lord, the Lord shall fight for you, and ye shall hold your peace. Do we stand still, do we give God a chance to fight for us? Be not fearful, but believing. There is no fear in love; but perfect love casteth out fear. The more we recognize or experience the love of God within us the more confidence we will have in Him, the more we will rest in that love and perfect love will cast out fear. There is a remedy for all our distresses and troubles, then **Fear Not**, and have great confidence.

Faint Not. Brethren and sisters we are commanded to Faint Not. If ever there is a time this command should go forth, it is today. Many are fainting. To faint is to fail. After a long hard struggle, to grow weary, to become low-spirited, despondent, fail in courage, hope and vigor, taking on a "What's the use any way attitude."

Brethren it's a pitiful disheartening condition,

especially when you've tried so hard, perhaps in some worthy undertaking and received little support, or when we've struggled hard to work out our soul's salvation in fear and trembling and meet with difficulty and discouragement time and time again. Instead of honoring God as we hoped, we feel we only dishonor Him. Yes, Jesus knew all about this too, for He said, "Men ought always to pray, and not faint. Is prayer the remedy? Try it. Tell Him all about it. Whatever the trouble, lay the matter before Him, knowing He understands, leave it where you have placed it . . . Safe in His all wise hands; persuaded that He is able, at rest in His love so deep, your's is the grace to trust Him, His is the power to keep. Pray without ceasing. Pray in faith believing and wait.

(Gal. 6:9) "Let us not be weary in well doing: for in due season we shall reap, if (brethren and sisters, if) we Faint Not."

Did you at one time confess Christ before those with whom you came in contact? Did you meet with contradiction? Consider him

that endured such contradiction of sinners, against himself, lest ye be wearied and faint in your minds.

Keep the meaning of faint, in mind. Did you faint when you were chastened of the Lord? If so, my son or daughter, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For chastening is proof that he loves us and we are His. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Yes, some faint here and walk no more with Him. We need patient endurance. Prayer again, would bring relief and meditation and reading of God's word would bring spiritual growth and comfort.

As we receive mercy, let us take fresh hope and courage and faint not. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint. Everyone of us need to watch, that we faint not by the way. Discouragement is the enemies best tool.

Forget Not—is the fourth command we have in mind. Forget not the blessings God has given thee in the past and daily. Food, raiment, shelter, loved ones, greatest of all, the spiritual blessings. The gift of His dear Son who died for our sins, the Holy Spirit to lead and guide us into all truth, the church—our mother, to nourish and cherish us. The gifts of faith, repentance, love, hope, peace and grace. We Couldn't begin to count them all, perhaps these will stir up your pure mind by way of remembrance.

Bless the Lord, oh my soul, and forget not all his benefits. Beware hat thou forget not the Lord thy God, in not keeping His commandments and His judgments and his statutes. Lest when thou hast eaten and art full, and hast built goodly houses and dwell therein, and as riches increase, thine heart be lifted up and thou forget the Lord thy God. Forget not to sing His praises and speak of His loving kindnesses. Why is it so few speak of the goodness of God? Let God be magnified, praised and adored for He giveth power to the faint; and to them

that have no might He increaseth strength. Fear thou not, therefore, for I am with thee, be not dismayed; for I am thy God: I will help thee; yea, I will uphold thee with the right hand of my righteousness, saith the Lord.

Lancaster, Pa.

WONDERFUL

F. N. Weimer

A wonderful and horrible thing is come to pass in the land. The prophets (modern churches) prophesy falsely, and the priests (preachers) bear rule by their means; and my people (the people) love to have it so; and what will ye do in the end thereof? (Jer. 5:30-31.) Preachers are used in both kingdoms as the leaders and builders. We, the people are supposed to be led. Is there any obligation resting on us besides just following the first one we hear? Beware of false prophets (preacher), which come to you in sheep's clothing, but inwardly are ravening wolves. (Matt. 7:15.)

Beware lest any man

spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8.) Prove all things; hold fast to that which is good. (I Thess. 5:12.) If we want to be safe in proving, we must prove it by the word of God, and not by what men say.

Here the Savior compares his followers to sheep and satan's followers to wolves, which is very near saying there is a uniform for each. The sheep always wears the same uniform; and the wolf wears the same uniform all the time. The human wolf changes uniform when on a mission of deception. Wherefore if any man is in Christ, he is a new creature, the old things are passed away; behold, they are all become new. (II Cor. 5:17.) That ye put away as concerning your former life the old man, which waxeth corrupt after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which after God has been created in righteousness and holiness of truth. (Eph. 4:22-24.)

The nature of the sheep is to flock together, just as

God's true sheep love to be together, and naturally, quiet and kind. The wolf is just the opposite, just as much difference in disposition as in their uniform. And the sheep do not desire the wolf's uniform, like the (professed) sheep of Christ desire the uniform of the world. We have an account of a rich man and his steward that was accused of being unfaithful. When he realized he had to leave his stewardship, he began to make preparation for his future well-being. Read Luke 16:1-8 for the narrative. And the lord of that steward commended him, and said he had done wisely. For the children of this world are in their generation wiser than the (professed) children of light. The unjust steward was not commended for his unjust dealing, but for his looking ahead. Why are the children of the world wiser than the (professed) children of light? Children of the world serve but one master, the world. The others try to serve two at least. No man can serve two masters. (Luke 16:13.) For where your treasure is, there will your heart be also. (Luke

12:34.)

I sometimes think our heart must be there before the treasure will get there. Before we place a treasure, we naturally must have confidence in the place; feel there is security there for the treasure. Therefore when we intend to place our spiritual treasure, we will have to get our hearts set ready to trust fully in the treasure, and also where it is, and make every effort to comply with every rule of the keeper of our treasure.

Some rules. "If ye love me, ye will keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:10.) "He that hateth me hateth my Father also." (John 13-23.) "And what I say unto you I say unto all, watch." (Mark 13:37.) "And from among your own selves shall men arise to draw away the disciples after them." (Acts 20:30.) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (II Peter

2:1.) How can we deny the Lord, only by denying his word? Denying, or substituting either.

I asked a man why the apostles worshipped on the Lord's sabbath day if it was nailed to the cross as is claimed. He said because they did not know any better. Ignorant, to ignorant to know how to disobey God's command. If we only had more of that kind of ignorance today this old world would be in better condition than what it is now.

I also asked another man the same question, and he said he certainly knew it was not what it said, they did not worship on the Sabbath as stated but they worshipped on the first day of the week.

Now I am not responsible for what the two men said. I have the proof here in my possession, both high up men, and claim to be top leaders. Now if I depend on them to lead me what would I have to do, and where would I get to in the end thereof? If I followed the leaders I would deny the Lord that bought me. "If the blind guide the blind both will fall into a pit."

For my part I am satisfied with what the old book says. It is not as confusing as men's teaching. He that is of God, heareth God's word; ye therefore hear them not, because ye are not of God." (John 8:57.)

Chancellor, Va.

A VISIT TO CAMP

J. D. Brown

By urgent request I endeavor to write a few lines stating some of my experiences while visiting CPS Camp No. 64 at Terry, Mont.

I was met at the bus by Bro. Kyle Reed when I arrived in Terry at 12:25 a. m., December 12th, and escorted to headquarters and given a room for the duration of my stay.

Sunday morning we had breakfast in the dining room about 7:30 o'clock. Then we met in the tabernacle at 9 o'clock. We had a very interesting Sunday school hour, everyone taking an active part in the Sunday school work.

Preaching service at 10 o'clock. Opening song, "Marching to Zion. Scripture reading (Matt. 28) by Herbert Delke. After the

reading of the scripture we sang "Blessed Assurance." Opening prayer by Bro. Kyle Reed.

In my message I stressed the importance of teaching and observing all things found in verse 20 of the scripture read.

We had a very attentive audience of about 125 young men from nineteen states of the union and eighteen different denominations.

There was a total of 147 young men in camp at the last count, July 1, 1943.

Sunday afternoon was spent visiting the various departments of the camp which was very interesting.

We met again Sunday evening at 7 o'clock for the evening service. The community church young people's class had charge of the evening program. Sermon by the Rev. Wendilburg of Terry.

While there was 18 different denominations represented in this group, everything seemed to move with a fine spirit of cooperation.

The name given to this work is the Buffalo Rapids Project. The project constitutes 26,000 acres in the Yellowstone river valley. The Farm Security adminis-

tration and the Bureau of Reclamation are responsible for dividing this area into small family size farms (100 to 120 acres) with a house, barn, chicken house, hog house, granary and implement shed on each unit. They also leveled the land and provided complete facilities for irrigating the land. It will be available first, to families who were drouth-stricken in this part, to start life anew, and also to others who are interested in farming and need long-time agreements for payment of these homes and farms.

I enjoyed my visit very much and the fine hospitality I received while with them.

Those young men seem to be happy and enjoy their work very much. May the good Lord bless and keep them faithful is my prayer.

Poplar, Mont.

**MINISTERIAL LIST OF DUNKARD
BRETHREN CHURCH**

Andrews, Harry E., Empire, Cal., E.

Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., E.

Bashore, Jacob, Pioneer, Ohio, M.

Beery, L. W., Union, Ohio, E.

- Besse, Henry, R. 1, Uniontown, Ohio, M.
- Brown, J. D., Poplar, Mont., E.
- Bowman, T. I., Port Republic, Va., E.
- Broadwater, Jonas, Barton, Md., M.
- Bussear, Z. I., Freesoil, Mich., E.
- Butts, Ira, Morencie, Mich., M.
- Carpenter, Wm., Blissfield, Mich., M.
- Click, D. M., Grand Junction, Colo., M.
- Demuth, W. H., Waynesboro, Pa., R. 3, Box 308, E.
- Dickey, Howard, Box 23, Deer Creek, Ill., E.
- Ebersole, Will, Greencastle, Pa., M.
- Ebling, David, Bethel, Pa., M.
- Ecker, Donald F., R. 1, Taneytown, Md., M.
- Ecker, T. C., Taneytown, Md., E.
- Eckert, Lester, Mechanicsburg, Pa., R. 2, M.
- Fahnestock, A. G., Lititz, Pa., E.
- Flohr, L. B., Vienna, Va., E.
- Flory, J. B., Jewell, Ohio, M.
- Frantz, Ralph, 307 2nd St., Peru, Ind., M.
- Glick, J. D., Dayton, Va., E.
- Gibble, Abraham, Myerstown, Pa., M.
- Gilbert, Frank, Brethren, Mich., E.
- Gundenman, H. H., Edwardsburg, Mich., E.
- Haldeman, Millard S., Quinter, Kan., M.
- Harlacher, Galen, Newberg, Ore., E.
- Harp, James, Newberg, Ore., E.
- Harris, Otto, Antioch, W. Va., M.
- Hawbaker, John M., Minburn, Ia., E.
- Hostetler, D. W., Montpelier, Ohio, E.
- Hostetler, Vern, Montpelier, Ohio, M.
- M.
- Jamison Dale E., Quinter, Kan., M.
- Jamison, O. T., Quinter, Kan., E.
- Jarboe, H. I., McClave, Colo., M.
- Kegerreies, James, Bethel, Pa., R. 1, M.
- Koones, Emanuel, Kokomo, Ind., R. 1, E.
- Kesler, B. E., Goshen, Ind., E.
- Koch, D. P., Montpelier, Ohio, E.
- Kreider, Lawrence, Bradford, Ohio, E.
- Lorenz, Peter, Amboy, Ind., R. R., E.
- Lebo, Benamin, Carlisle, Pa., R. 1, E.
- Leatherman, Minor, Antioch, W. Va., E.
- Mallow, Owen, Clearville, Pa., M.
- Marks, D. K., R. 3, York, Pa., M.
- Mathias, Oscar, Hummelstown, Pa., E.
- Mellott, Z. L., Oakland, Md., E.
- Miller, Abraham, Montpelier, Ohio, R. 2, E.
- Miller, Clyde J. Bryan, Ohio, E.
- Miller, Joseph A., Wawaka, Ind., M.
- Morphew, Paul, Peru, Ind., M.
- Moss, L. I., Eldorado, Ohio, M.
- Mosser, Henry, Oakland, Md., M.
- Myers, Theo., North Canton, Ohio, R. 7, E.
- Myers, J. L., Loganville, Pa., E.
- Myers, Jos. H., Glen Rock, Pa., E.
- Obrien, Chas., Antioch, W. Va., E.
- Parker, Herbert, Tipp City, Ohio, R. 1, M.
- Peters, M. S., Waterford, Cal., E.
- Pratt, E. W., Wenatchee, Wash., 405, S. Chelan Ave., E.
- Pease, Walter C., Quinter, Kan., M.
- Racer, J. A., Luray, Va., E.
- Reed, Hayes, CPS Camp, Luray, Va., M.

Reed, R. Q. E., Ronanoke, Va., E.
 Reed, J. A., Newberg, Ore., E.
 Reed, J. A., Newberg, Ore., E.
 Reed, W. S., Dallas Center, Ia., M.
 Reinhold. Benjamin, Rheems, Pa.,

M.

Replogle, George, Goshen, Ind., M.
 Rice, Joshua, Frederick, Md., E.
 Roesch, Marion A., 511 E. 6th St.,
 La Junta, Colo., E.
 Roesch, Melvin, 727 Sandusky,
 Fostoria, Ohio, E.

Root, Wm., Great Bend, Kan., M.
 Robbins, J. P., Potsdam, Ohio, E.
 Royer, Orville, Dallas Center, Ia.,
 M.

Shaffer, Dewey, R. 2, Stoystown,
 Pa., M.

Shank, Ray S., Mechanicsburg,
 Pa., 25 Coover St., E.

Shelly. Emmert, Mercersburg, Pa.,
 M.

Shumake, L. A., Beaumont, Va., M.
 Steele, D. B., Wenatchee, Wash.,
 R. 2, E.

Steele, J. W., Wenatchee, Wash.,
 532 Methow St., E.

Steele, D. E., Twisp, Wash., M.

Smith, J. Harry, Mechanicsburg,
 Pa., R. 5, E.

Smith. Paul, Mechanicsburg, Pa.,
 R. 5, M.

Strayer, O. L. Vienna, Va., E.

Stump, Clarence, Spring Grove,
 Pa., R. 1, M.

Surbey, Howard, North Canton,
 Ohio, E.

Swihart Roy, Goshen, Ind., M.

Taylor. Addison, Oakland, Md., E.

Withers, E. L., Newberg, Ore., E.

Webb, Geo., 121 W. McPherson
 Ave., Findlay, Ohio, M.

Wyatt, Rufus, Massillon, Ohio, 22
 3rd St., E.

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church met in regular quarterly council Monday, December 27, 1943, at 7:30 o'clock. Song No. 210 was sung, after which Elder J. L. Myers read James 3, and led in prayer. Elder J. L. Myers took charge of the meeting. Not much business came up.

Officers and teachers were elected for both Sunday schools, David Young was elected for Shrewsbury and John McWilliams for York.

An offering was taken for the publication board, which amounted to \$14.24, after which song No. 577 was sung, the writer led in prayer and the meeting was dismissed.

C. M. Stump, Cor.

McCLAVE, COLO.

We, the Clover Leaf Dunkard Brethren church, met in regular quarterly council, January 1, 1944. In the absence of our Elder, Bro. H. I. Jarboe took charge of the meeting.

Meeting was opened by singing and prayer and Bro. Jarboe read 4th chapter of Ephesians.

At this meeting the church and Sunday school officers were elected for the coming year. Elder O. T. Jamison was re-elected Elder; Bro. J. L. Wertz, church clerk; Bro. Emery Wertz, treasurer; Sister Erma Moss, Monitor correspondent.

Since our last council Bro. and

Sister W. C. Pease have moved to the Quinter congregation, so at this time their letters were granted.

All business was transacted in a brotherly manner.

Sister Erma Moss.

ELDORADO, OHIO

We met in quarterly council Saturday afternoon, January 1st, with our Elder, Lawrence Kreider, in charge.

Meeting was opened by singing hymn number 210. Bro. Kreider then read from Ephesians 6 and made some very good remarks and then led in prayer.

We elected church and Sunday school officers for the next year. Bro. L. W. Beery was elected as our Elder for the coming year.

We decided to try to have a series of meetings in October.

All business was taken care of in a Christian manner.

Closing prayer by Bro. Moss.

Pray for the work at this place. May we all be bright and shining lights in this world of darkness and prove faithful to the end.

Elma Moss, Cor.

NEWBERG, OREGON

Newberg Dunkard Brethren met in regular council December 31st, with our Elder E. L. Withers in charge. Elder Galen Harlacher read the opening scripture and led in prayer. We had a very pleasant meeting together, there wasn't much business to dispose of except to select the officers for 1944. E. L. Withers was re-elected as our Elder in charge.

We held our love feast November 6th, at 2 p. m. Galen Harlacher preached the examination sermon, taking for his subject, "Linked together with Christ." We were glad to have Elder D. B. Steele, of Wenatchee, Wash., with us for the feast, who also officiated.

On Sunday Bro. Steele gave us three encouraging sermons. Then on December 5th we had the pleasure of a visit from Elder E. W. Pratt, also of Wenatchee, who brought us a message in the morning and again in the evening. We received much encouragement from the visit and messages of these two brethren; we only wish that our churches here in the fourth district were closer together so we could visit and encourage one another more often.

At our council we decided to start a fund to be used to help feed the starving people of the world. As we enter the new year let us resolve to do more and better work for the Master, this is no time to become discouraged although we are few in number, we have the promise "where two or three are gathered together in the Master's name there He will be in the midst of them." So let us trust Him for He may soon come to gather His faithful ones home.

I do not know what next may come
across my pilgrim way,
I do not know tomorrow's road, nor
see beyond today;
But this I know, my Savior knows
the path I cannot see,
And I can trust his wounded hand
to guide and care for me.

I do not know what may befall of
sunshine or of rain,

I do not know what may be mine of
 pleasure and of pain;
 But this I know, my Savior knows,
 and what so ere it be,
 Still can trust His love to give what
 shall be best for me.

I do not know what may await, or
 what the morrow brings,
 But with the glad salute of faith, I
 hail its opening wings;
 For this I know that in my Lord
 shall all my needs be met,
 And I can trust the heart of Him
 who has not failed me yet.

Mollie Harlacher, Cor.
 315 W. Sherman St.,
 Newberg, Ore.

WAYNESBORO, PA.

The Waynesboro congregation began a two weeks' meeting November 8, with Bro. David Ebling as our evangelist. The services were well attended and interest good. One precious soul was added to our number. We all feel greatly benefited by the inspiring messages our brother brought to us from night to night.

We closed with the love feast November 20th. We greatly appreciate those who came to enjoy the feast with us from neighboring congregations. Visiting elders were: J. L. Myers, Joseph Myers, our elder, L. B. Flohr, O. L. Strayer; Ministers Joshua Rice, James Keggries. We invite all to come back and worship with us.

Mildred Demuth, Cor.

SWALLOW FALLS, MD.

As the time for regular quarterly council fell on Christmas Day it

was decided to have council the Saturday following.

Meeting was opened at 2 p. m. January 1st by singing a hymn. After which Elder Z. L. Mellott read a scripture and led in prayer. Bro. Taylor then took charge of the meeting.

Not much business came before the meeting. The minutes of the previous council were read and accepted. We decided to repaint our church house in the spring. A vote was taken for a minister to hold our revival meeting the latter part of July. The vote fell on Bro. David Ebling as first choice. We hope that Bro. Ebling can come and be in our midst.

Bro. Charles Haskell has passed from our midst since the last report. We feel that we have lost a faithful member who showed a great joy in serving his Redeemer. We trust that our loss is his gain and that we will more fully realize that we must pass that way sooner or later.

May the Lord keep our little congregation, as well as His children everywhere faithful so that each one can gladly answer the call when He calls for us.

Ruth M. Snyder, Cor.

WENATCHEE, WASH.

The Wenatchee Dunkard church met in regular council December 18th at 2 p. m. The meeting opened by singing number 201. Bro. E. W. Pratt then read the 3rd chapter of James and commented on the same, after which Elder D. B. Steele led in prayer. Our Elder D. B. Steele then took charge of the meeting. After giving an inspiring admonition to the church, for

greater efforts to be put forth in the work before us in this coming year, for the advancement of the cause of Christ during these perilous times, and so much sin in the World which is leading people away from the true principles of the gospel we should reconsecrate our lives anew in His service.

The election of the officers for the coming year was taken up with the following results: Bro. D. B. Steele was re-elected Elder; Bro. Chas. E. Inks as church clerk; Bro. S. D. Freed as trustee for three years and D. B. Steele as correspondent and Monitor agent. Sunday school superintendent, C. E. Inks.

We are very sorry to report that our Sunday school superintendent had the misfortune to have his leg broken and is not able to attend services but we pray that he may have a speedy recovery.

D. B. Steele, Cor.
R. 2, Wenatchee, Wash.

OBITUARIES

CHARLES HASKELL

Charles Haskell, son of Henry and Lizzie Haskell, was born April 29, 1864 and passed to the great beyond October 20, 1943, aged 79 years, 5 months and 21 days.

He was united in marriage three times. His third wife, Letitia Sines Haskell survives. Besides his widow, he leaves to mourn his departure two daughters, Mrs. Carrie Paugh, Mt. Lake Park, Md., Mrs. Gertrude Ridgeley, Fairmont, W. Va., two sisters, Mrs. Julia Hill, Tunnelton,

W. Va., and Mrs. Rose Skally of Maryland; one brother, Hiram Haskell, Luke, Md., 10 grandchildren and many relatives and friends.

Early in life Bro. Haskell united with the Church of The Brethren. For the past several years he attended the Swallow Falls Dunkard Brethren church as much as possible when his health and the circumstances permitted and on July 20, 1943 cast his lot with the Dunkard Brethren church. Although he lived but a few months afterwards he demonstrated a deep faith in his Saviour, and shortly before his death he said, "I am ready to go." Bro. Haskell suffered a number of years from a heart condition, but in spite of his suffering, he always had a sunny disposition and a kindly word for everyone. He never forgot to praise others for good.

Funeral services were conducted by Rev. C. W. Fraker, assisted by Elder W. A. Taylor, at the Deep Creek Baptist church. Interment was made in the Thayerville cemetery.

"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13.)

Ruth Snyder.

MINNIE M. GISH

Daughter of Daniel and Ellender Gish was born near Logansport, Ind., Jul 26, 1867. Departed this life January 13, 1944, age 76 years, 6 months, 18 days. She with her parents moved from Indiana to Jewel County, Kansas, where she

grew to womanhood.

On August 25, 1887, she was united in marriage to M. L. Sollenberger, who preceded her in death, November 29, 1931. She united with the Church of The Brethren 1886. October 1829 she transferred her membership to the Englewood Dunkard Brethren church, where she attended services when her health permitted.

She is survived by two step-children, Mrs. E. B. Deeter of Covington, Ohio, and L. W. Sollenberger of Pleasant Hill, Ohio; two brothers, Daniel H. Gish, Belleville, Kan., William L. Gish, Jewell, Kan.; three sisters, Mrs. Lydia C. Wark, Corbondale, Kan., Mrs. Sarah J. Bain, Salt Lake City, Utah, and Mrs. Pearl M. Norman, Jewell, Kan., and many other relatives and friends.

She was a kind and loving companion and mother always concerned about her loved ones, neighbors and friends.

Funeral services were conducted by Elders Kreider, Robbins and Beery, with burial in Pleasant Hill cemetery.

IN MEMORIAM

In loving memory of Margaret Evelyn Throne Rupp, who passed away one year ago, January 27, 1943.

Margaret is sleeping, sweetly sleeping,

Just a sweet, and calm repose;
Heavenly grandeur she now enjoys
Which none but the righteous knows.

Young and fair, patient and tender,
Like a flower of summer she went away;

For her mission on earth was ended,
And we could not bid her stay.

Mild and loving, kind and affectionate,

Was the departed one laid to rest;
We miss her here, for we all loved her,

But the Savior loved her best.

Nearer, nearer came the angels,
Hovering o'er her bedside fair;
Then her soul took its flight to heaven

Where there is no sickness, sorrow
or care.

Oh, what a grand consolation
While we here mourn and weep;
To know she was ready to meet her
Savior,

And peacefully in Jesus fell
asleep.

Henry Rupp and Children.

Mr. and Mrs. Harve Throne
and Family.

THE SONGS OF LONG AGO

I love to hear the music,
Of the songs of long ago;
When the churches had no organs
Or anything for show.

When the people met to worship
On the Holy Sabbath day,
Singing of the blood of Jesus,
That had washed their sins away.

When the meeting house was
opened
And the preacher led in prayer,
And had talked of heaven's beauty
And the mansions over ther.

Then he opened up the hymn book,
And lined a song of gold;
While the people sang together,
"Jesus Lover of My Soul."

Then these lines they all repeated
Till the storm of life is past,
"Safe in thy heaven guide us,
Oh! receive my soul at last."

And they all would sing together,
Till they laid their hymn book by,
Singing softly unto Jesus,
"Let me to Thy bosom fly."

Yes, the old time songs were
sweeter,

Than the ones they sing today;
Because they told more of Jesus
And the manger where He lay.

And today I sit and wonder,
While the tears bedim my eyes;
If I can read my title clear
To mansions in the skies.

Then some other I remember
That I used to hear them sing,
Back yonder in the dawning
In the morning of life's spring.

Then let us join together
While we make his praises ring;
Singing "Glory in the highest,
To Christ the Mighty King.
Luke 2:14.

Selected and written by a brother
in Christ, Owen Mallow, Clearville,
Pa., R. 1.

THE "FUNNIES"

Hazel Weaver

The so-called "funnies" which are found in our papers and magazines in this modern world are not exactly a laughing matter. They are displeasing to God.

Let us consider some of the poison that is entering the minds of our youth through reading the funnies. Drunkenness, murder, card playing, broken homes,

horse racing with its betting, boxing, fighting, cursing, lies, nakedness, and what not, all of which are taught against in God's holy word, are found in the funnies. I believe there would be less crime in the world today if it were not for the fact that people fill their minds with reading such trash, not only in the funny papers, but in magazines and books as well. A true Christian will not pervert his mind with such foolishness. The work that the church and home are trying to do is being poisoned by such evil thoughts. An evangelist once said, "A man may laugh himself into hell but he cannot laugh himself out of it." How true these words are!

Since we have considered a few of the great evils of the funnies, let us consider some scriptures to see what God says about it. (Prov. 15:14) "The mouth of fools feedeth on foolishness." This verse tells us that fools feed on foolishness. If you do not want to be a fool you had better quit feeding on the foolishness of the funnies and other impure literature. (Prov. 24:9) "The thought of foolishness is

sin." Do the funnies contain foolishness? They certainly do. It is sin to feed people on the foolishness of the funnies. People fill their minds with the filthiness of the funnies instead of God's word.

(Col. 3:17) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." You never saw anyone bow his head in prayer before reading the funnies and ask God for guidance, and thank Him for the privilege of reading such foolishness.

I would not want Jesus to come and find me reading the funnies or some silly story. Would you? Do nothing that you would not want to be doing when Jesus comes."

II Tim. 2:15 says "Study to shew thyself approved unto God, and a workman that needeth not to be ashamed, rightly dividing the word of truth." Study what? God's word, not the funnies. Reading the funnies and foolish stories, etc., will not show us how to shew ourselves approved unto God." The 16th verse says, "But shun profane and

vain babblings, for they will increase unto more ungodliness." The word "vain" means producing no good results, therefore the funnies are certainly vain.

Read Mark 7:21-23. It tells us that evil thoughts and foolishness come from within and defile the man. All the things mentioned in the verses 20-21 are found in the funnies.

Funnies are poison to the mind, and they do not honor and glorify God. Therefore, it is sin to read the funnies.

Let us face these truths with honest hearts and open minds and see if we cannot get a little closer to God by studying His word more instead of filling our minds with the foolishness of this world. Reading the funnies is only one of a great many things that are foolish in the sight of God. Let us be very careful that we do not indulge in any kind of foolishness.

750 Chestnut St.,
Greenville, Ohio.

SENTENCE SERMONS

There is something more important than making a living, namely, making a life worth living.

Faith says, I do not know what the future holds, but I know who holds the future.

We will never find the sunny side of life by running from the clouds.

There are four things that never come back: the spoken word, the sped arrow, the past life, and the neglected opportunity.

Service is the open door to greatness.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 2—Jno. 1:1-18.
- Jan. 9—Jno. 1:19-34.
- Jan. 16—Jno. 1:35-51.
- Jan. 23—Jno. 2:1-12.
- Jan. 30—Jno. 2:13-25.
- Feb. 6—Jno. 3:1-13.
- Feb. 13—Jno. 3:14-36.
- Feb. 20—Jno. 4:1-30.
- Feb. 27—Jno. 4:31-42.
- Mar. 5—Jno. 4:43-54.
- Mar. 12—Jno. 5:1-16.
- Mar. 19—Jno. 5:17-35.
- Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
- Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
- Jan. 16—A King Rather Than God. I Sam. 8:1-22.
- Jan. 23—Choosing the First King. I

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Sam. 10:17-27.
- Jan. 31—Results of Disobedience. I Sam. 15:1-35.
- Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
- Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
- Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
- Feb. 27—Love and True Friendship. I Sam. 20:1-42.
- Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
- Kindness to the Unfortunate. II Sam. 9:1-15.
- Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
- Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.

BIBLE MONITOR

Vol. XXII

February 15, 1944

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A BETTER WORLD

Part 3

In considering this subject we have pointed out some of the facts that exist, the trend of the times, and the teachings of the scripture as to what to expect as time goes on, and it is a pretty dark picture to "Them that know not God, and that obey not the gospel of our Lord Jesus Christ." However, to those who believe and obey the scriptures, there is a brighter side which rejoices our heart and inspires us to contend earnestly and ceaselessly for the "Faith once for all delivered to the saints," which is able to save us from the wrath of God which shall be poured out upon the children of disobedience.

Peter gives a wonderful revelation of some of the

events that are to come. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:10-13.) This reference pictures to us some of the terrible events that shall take place when

this dispensation comes to a close. When our God can no longer endure the vanity, corruption and violence of men on the earth and says, "It is enough," terrible things shall take place. "In a moment, in the twinkling of an eye." (I Cor. 15:52.) For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. 9:28.) The pride, pomp, vanity and folly of men, the regimented activities, the planned economy, the universal world government of the deluded social planners of a world that has rejected, mocked, and defied the living God shall be swiftly brought to nought.

In connection with this, the truth that rejoices the heart of the Christian is the fact that Peter points out that the Lord has promised us a "New heavens and a new earth;" a new world—a "Better world!" This new and better world will not be brought into existence by the schemes, plans or efforts of men but by God himself, the great architect and ruler of the universe. Jesus himself, while here, promised his people "I go to prepare

a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." So we, with the faithful of old "Look for a city—a new world—a better world—an everlasting abiding place, which hath foundations, whose builder and maker is God." (Heb. 11-10.)

John the revelator gives us a marvelous picture of this better world. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things

are passed away. How it rejoices the heart of the weary pilgrim in this dark and sinful world, to contemplate the beauties, the fellowship, the bliss, the joy unspeakable of this better world.

Now friends, compare this picture of a better world with the picture of the better world that is being presented to us, in order to win our approval, support and service, by the deluded social planners of our time. Which would you rather have? When we look at the matter in this light we cannot but say with Solomon of old "Vanity of vanities, saith the preacher; all is vanity," as far as these plans and schemes of men are concerned. "For me and my house, we will serve the Lord."

"And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. This is the invitation and promise that is being held out to all men, in this world that is swiftly

approaching destruction. Would to God that men might accept this great salvation through the Lord and Savior Jesus Christ and his glorious gospel and become heirs to this new and better world beyond.

To those who are deceived by the deluded world planners of our time and serve the god of this world there is but one destiny to come. This world and all that is therein is going down to destruction, save those who have their names inscribed in the lamb's book of life, "But the fearful and unbelieving, and the abominable, and murders, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

Friends, your destiny is in your own hands, "Choose ye this day whom ye will serve."

HAVE YOU LEARNED THE ANSWERS IN 1943

What does the name "Jesus" mean? Matt. 1:21.

What event might we call the massacre of the innocents? Matt. 2:16.

BIBLE MONITOR

West Milton, Ohio, Feb. 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

What theme was used by both John and Christ? Matt. 3:2; 4:17.

On what should man live? Matt. 4:4.

Whom did Christ promise the joy of seeing God? Matt. 5:8.

What is the reward of peacemakers? Matt. 5:9.

How should we regard persecution? Matt. 5:19-12.

Why should you let your light shine? Matt. 5:16

What did Christ say about swearing? Matt. 5:34-37.

How faithful should

Christian be? Matt. 5:48.

What feeling should guide our giving? Matt. 6:1-4.

What two rules should guide our prayers? Matt. 6:5-8.

Where do we find the Lord's prayer? Matt. 6:9:13.

Where is our heart? (Mind, ambition.) Matt. 6:21.

Exactly what is the Golden Rule? Matt. 7:12.

With what parable did Christ close the Sermon on the Mount? Matt. 7:24-27.

Whom did Christ heal, saying, "According to your faith be it unto you." Matt. 9:27-31.

Did Christ come to bring Peace on earth? Matt. 10:34.

Is the Christian journey hard? Matt. 11:30.

What famous O. T. event is verified by Christ? Matt. 12:39-40.

What large groups were fed by Christ and with what provisions? Matt. 14:21; 15:38.

To which close follower of Christ did he say, "O ye of little faith." Matt. 14:30-31.

How often shall we forgive? Matt. 18:21-22.

What great event was Christ illustrating when he

referred to "the sheep and the goats?" Matt. 25:31-46.

How did Christ command his followers to be baptized? Matt. 28:19.

—Howard Surbey.

BAPTISM UNTO MOSES

B. E. Kesler

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." (I Cor. 10:1-2.)

Some years ago when conducting a public debate, the form of baptism under consideration, my opponent contended the cloud was over the sea when Israel passed through. From this it was argued the act of baptism was single. On the other hand it was argued the cloud was not over Israel as they passed over the sea. From this it was contended the argument for a single act in this case was lost.

As no agreement could be reached, divine thought, meditation and prayer was sought to frame a parallel

sentence that would settle the question beyond dispute. (The debate was held under a tent.) After two nights of meditation and prayer, for a parallel sentence that would clear the matter up, the following was the answer. "I would have you know that all this congregation were under the tent (last night) and all rode home in their carriages and sanctified unto obedience in the tent and in their carriages. Now were they in the tent when they rode home in their carriages?" This ended the contention. Every one, including my opponent could see they were not in the tent when riding home in their carriages. Just so Israel was not under the cloud when passing through the sea. And instead of favoring a single act in baptism, is a strong argument in favor of a plurality of acts in baptism.

This position is sustained by the real facts in the case. When God got ready to deliver Israel from bondage in Egypt, he prepared a cloud to lead them. "And the Lord went before them by day and by night in a pillar of fire, to lead them the way; and by night in a pillar

of fire, to give them light, to go by day and by night." (Ex. 13:21.) The dark side of the cloud was turned to Israel by day and the bright side was turned to them by night. "And the angel of the Lord, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face and stood behind them." (Ex. 14:19.) This was the first act in this baptism unto Moses. God just rolled that cloud back over between Israel and the Egyptians, with the dark side to the Egyptians, and the bright side to Israel. This retarded the Egyptians and enabled Israel to pass through the sea. "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light to these; so the one came not near to the other all the night." (V. 20.) Moses stretched out his hand over the sea and parted the water, and the children of Israel went into the midst of the sea on dry ground and the waters were a wall (frozen) unto them, on their right hand and on their left." (V. 21, 22. This

was the second act in this baptism, the cloud still behind not over them.

"And the Egyptians pursued and went in after them to the midst thereof. And it came to pass, in the morning watch the Lord looked unto the host of Egyptians through the pillar of fire and of the cloud, and took off their chariot wheels, that they drove them heavily. (Ex. 14:23-25.) And so the cloud was not over Israel when they passed through the sea, but over the Egyptians when they pursued Israel. And when Israel was safely landed on the eastern shore Moses stretched out his hand over the sea, and the waters returned, and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the midst of the sea after them." (V. 26-28.)

The cloud now lifted and passed over Israel to lead them in the way. "So Moses brought Israel from the Red sea" and the next account we have of the cloud is after it had passed over from behind them to the front of them. (Ex. 15:22;16-10.) And this is the third act in this baptism.

WHY IN THE MORNING

At a meeting of morning Bible readers held lately in Calcutta the following reasons were given why we should read and pray in the morning:

1. We owe first things to God.

2. We are most likely to be able to secure a quiet time in the morning.

3. There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning.

4. The mind is then free and fresh.

5. First impressions last.

6. Bible study and prayer make a good foundation for the day.

7. We should seek a high-level start.

8. By this we are put on guard against sin. (Psa. 119:9-11.)

9. We shall most probably have occasion during the day to use what we get in the morning. One should not go out into wild districts without weapons and ammunition.

10. Many good and holy persons recommended this as one of the chief secrets of

deep spiritual living.

11. There is Biblical authority for the habit. Psa. 5:5.

—Selected.

CIVILIAN PUBLIC SERVICE

Lewis B. Flohr

According to information available we have the following brethren in Civilian Public Service camps:

1. Albert Arnold, Camp 4, Grottoes, Va.

2. Gilbert Harris, Camp 4, Grottoes, Va.

3. Albert Rounds, Camp 4, Grottoes, Va.

4. Orval Rounds, Camp 4, Grottoes, Va.

5. Harold VanDyke, Camp 45, Luray, Va.

6. Hayes Reed, Camp 45, Luray, Va.

7. Roscoe Nelson Reed, Dairy Herd Testing project, Orono, Maine.

8. Kyle T. Reed, Camp 64, Terry, Montana.

9. Virgil Smootz, Government CPS camp, Lapine, Oregon.

10. Lloyd B. Reed, Government CPS camp, Lapine, Oregon.

11. Benjamin E. Kesler,

Jr., Camp 85, State Hospital, Howard, Rhode Island.

12. Harold Woodson Reed, Roanoke, Va., has been ordered to report to Camp 45, Luray, Va., February 1, 1944.

In the fall of 1942 it was estimated that the total number of conscientious objectors in CPS camps by the end of 1943 would be ten thousand. As of November 15, 1943 the number was 6,760, distributed as follows:

In CPS camps 4,167; on special projects, that is detailed from camps as dairy farm workers, attendants in mental hospitals, dairy herd testers, etc., 2,271; and in government, miscellaneous and cooperative work, 322.

With the recent declaration of the Selective Service authorities that but few deferments between ages 18 and 21 will now be made, and the further fact that young fathers within the ages 18 and 38 are now being called, the number of C. O.'s will most likely increase. The call of our brethren who have wives and children dependent on them poses a new problem for the church. There may be a number of cases re-

quiring our attention before the General Conference meets next June, when the matter may be up for consideration. Brethren, think on these things.

Vienna, Va.

CPS NOTES

Lewis B. Flohr

In the latter part of 1943 the usual general consultative meetings were held by the religious bodies represented in and by the National Service Board for Religious Objectors (usually referred to by its initials NSBRO). The Mennonites and the Church of The Brethren were ready fairly promptly to pledge themselves to the continuation of the part they have been playing in the C. O. work and the operation of the CPS camps. The Friends (Quakers) considered the matter at some length before committing themselves to continuing their activities for the year 1944. The financial problem of supporting the work, as well as several administrative questions, were important items in their considering the question of continuing as

heretofore. Quoting from the letter addressed by the Chairman of the American Friends Service Committee to all Friends Meetings (we say congregations), the following extracts are perhaps of interest to many of us:

..... "We have assurance further that both the number and variety of opportunities for specialized service will increase to a marked extent during the coming year."

"Standards of personal conduct and camp administration according to Friends' principles have been defined and will be maintained, so that men who do not accept those standards will not be retained in Friends' projects. Definite progress is being made with Selective Service regarding our desire to assume greater responsibility for administration."

"A new program of personal counselling and vocational guidance has been started to assist men in the achievement of maximum usefulness, not only in CPS but in their subsequent occupations."

—
The number of CPS camps

under church administration have perhaps reached their largest number. This statement refers to base camps, and not to smaller, detached groups, as the groups of CPS men are also designated by the term camp. On the technical projects, such as soil conservation, forestry work, park service and the like, a larger number of men is required in the summer season, and it is estimated that the number of C. O.'s sent to base camps between now and when the summer opens a few months hence, will not more than supply the needed number.

—
The search for new soldier material has led to three new changes in Selective Service regulations or practices:

1. The elimination of draft classification III-A, previously those "with child or children and maintaining a bona fied relationship." This means that dependency alone is no longer grounds for deferment except in hardship cases.

2. The transfer of jurisdiction in the case of men working away from home to appeal boards near their

jobs. As a result, the occupational deferments of thousands of men will be reviewed by boards who theoretically know more about the men's need for deferment than the home town boards.

3. Careful review of the nation's 3,400,000 registrants now in classification IV-F to determine whether any previously rejected could be used somewhere in the armed forces. Meanwhile a commission of five doctors will examine military physical standards to see if they can safely be lowered.

According to Selective Service figures November 30, 1943, there were 117 different denominations represented by C. O.'s in Civilian Public Service. Three Hundred Sixty were classed as C. O.'s that declared they had no church affiliation. The following figures show the distribution of most of the C. O.'s by affiliation:

Mennonite	2,477
Brethren	911
Society of Friends.....	579
Methodists	577
Jehovah's Witnesses.....	202
Presbyterian	172
Baptist	162
Congregational Christian.....	144

Church of Christ.....	108
Catholic	104
Church of God.....	76
Christadelphian	68
River Brethren.....	63
Disciples of Christ.....	55
Evangelical and Reformed..	54
Episcopal	52
Evangelical	50

The remaining 575 are distributed among about 100 denominations, ranging from 33 down to one, about 40 having only one each.

The three denominations at the head of the above list, are usually referred to as the "Historic Peace Churches;" it may be noticed that the Methodists, though not of the description just cited, are a close second to the Friends. In fact last June 30, the Methodists had 16 more C. O.'s than the Friends.

The Soil Conservation work from May 22, 1941, when first two camps were opened for this work, to June 30, 1943, utilized 464,000 man days of C. O. labor. (A man-day is work of one man for one day.) An idea of the work done under soil conservation may be had from this list: constructing diversion and check dams, fencing, levees, open ditches, tiling, spring de-

velopments and wells, farm reservoirs, truck and foot trails, bank sloping, terracing and related work, water control structures for irrigation, collecting tree seeds and seedlings, etc.

CPS camps are called on for emergency help in cases of fires, floods, tornadoes, etc., and frequently receive high praise for their energy and efficiency.

Vienna, Va.

MY CROSS

My cross is heavy, Lord: I try to
bow,
And meekly bear the load that
seems so great;
I tremble, faint and weakly stumble
now
Beneath its fearful weight.

The flesh, unwilling, fain would
shun the pain,
And strives to fling aside the
chafing cross;
Failing to count the burden certain
gain,
And all things else but loss.

My cross offends my pleasure-loving
eyes,
When on it turns my frightened
gaze attent;
It drags me down when I essay to
rise,
Laden with dark portent.

With smiles and flowers I wreath
my hideous cross,
From others' sight its terrors
hiding well;

And why beneath its woes I writhe
and toss,
The world can never tell.

Oh, let me rest, with cross upon the
ground,
Again to lift it up were far too
much.

Its rugged splinters may my soft
hands wound;
I grieve, I loathe to touch.

The Master speaks with low and
tender voice:

"If thou wouldst truly My
disciple be,
Thou must take up thy cross from
loving choice,
And bear it after Me.

"Despised, rejected, weary, worn,
and sad,

I gladly bore My cruel cross for
thee;

Hast thou no gratitude? Art thou
not glad

To lift one load for Me?

"In joy and hope thy burden place
across

Thy willing shoulders. Never lay
it down,

Till at Heaven's portals thou shalt
change thy cross

For thy long-waiting crown."

Saviour, if I Thy crown of love may
gain,

No more I reckon woeful labor
lost;

But take, rejoicing in the constant
pain,

My hidden, hated cross.

Dear Lord, forgive my sinful, fool-
ish fears,

And give me daily strengthening
grace, I pray,

And one thing more I ask with
humble tears,

Take not my cross away!

NOTICE

Tracts free: "Bible Teachings" and "The Gospel Cure." If you can use them, state number wanted.

L. A. Shumake,
Beaumont, Va.

OBITUARIES

GLENN LEE LEBO

Glenn Lee Lebo, son of Bro. and Sister Clarence Lebo, Carlisle, Pa., R. R. 5, was born August 5, 1929, and died January 7, 1944, aged 14 years, 5 months and 2 days, following an attack of pneumonia. In addition to his parents, he is survived by these brothers and sisters: Clarence Kenneth, somewhere with the army in the South Pacific; Mrs. Evelyn Prosser, Carlisle, Pa., Mrs. Janet McCoy, Carlisle, R. R. 5; Oren, Robert, Thomas, Gladys, Grace and Diana at home.

When Glenn was three years old he took infantile paralysis, which left him a cripple. He could not enjoy life as other children, but always bore his sufferings with a smile and always had a smile for everyone.

Funeral services were held from his late home by Elder B. F. Lebo, January 11, 1944. Text: St. John 14:2. Interment in Mt. Zion cemetery.

MRS. JOSEPH SWIHART

Ellen Sabina Warstler was born in Elkhart county, Indiana, June 22, 1867. Departed this life at the

home of her daughter, Mrs. Martha Taylor of 1111 N. Grant St., Bay City, Mich., December 30, 1943, aged 76 years, 6 months and 8 days, following eight weeks' illness.

Brief services were held Friday morning at Hyatts Funeral Chapel at nine o'clock, with Major Robert McMahon of the Salvation Army in charge, after which the body was taken to Hart, Mich., where final services were held Saturday afternoon, at two o'clock January 1, 1944, from the Baptist church with Rev. Russell Houseman in charge. Burial in Hart cemetery.

She was united in marriage at Elkhart county, Ind., to Joseph Swihart, September 4, 1887. Bro. Swihart passed away November 4, 1939, and since that time she has made her home with her daughter, coming here from Brethren, Mich., Manistee county.

Also preceding her in death is one son, Charles Leroy, on February 12, 1898, aged 9 years.

She leaves to mourn their loss one son, William Alonzo of Hart Mich., two daughters, Mr. Martha Taylor of Bay City, Mich., and Mrs. Wm. Strayer (Gertrude) of Davison, Mich.; one sister, Mrs. Minnie Vetter, DeGraff, Ohio; three brothers, Isaac Newton Warstler of Goshen, Ind., John Calvin of Fostoria, Ohio, Clarence Walter of Middletown, Ohio; 13 grandchildren and six great grandchildren.

She united with the Church of The Brethren at an early age and later she affiliated herself with the Dunkard Brethren church.

She was a kind, loving mother, and will be greatly missed by the children, her family and friends, but our loss is her eternal gain.

There are some veils that God sees fit

To draw between the span
Of here and there, but God is Love,
And good is in His Plan.

It's just a veil. Love still shines through—

The same dear Comfort gives;
And calls the words of peace to you,
Beyond the Veil—Love Lives—
Love Lives!

By her granddaughter,
Sister Evelyn Taylor,
1111 N. Grant St., Bay City, Mich.

RESURRECTION

L. I. Moss

Since I stated in the Monitor I did not agree with the others who wrote about the trial and resurrection of Christ, I have been asked for my views, and since the fourth article has been printed I feel like giving my views.

The supper at Bethany six days before the passover. (John 12:1-2.) The passover was on Saturday, our time.

Six days before would be: One day before Saturday would be Friday.

Two days before Saturday would be Thursday.

Three days before Saturday would be Wednesday.

Four days before Satur-

day would be Tuesday.

Five days before Saturday would be Monday.

Six days before Saturday would be Sunday, therefore the supper at Bethany was on Sunday.

Christ enters Jerusalem the next day or Monday. (John 12:12-14.) Drives out of the temple those who bought and sold. Just the right time to buy for the feast. He lodges at Bethany at night, but goes to the temple in the daytime and teaches, until Thursday evening is the supper in the upper room.

From the upper room they go to the Mt. of Olives, (Matt. 26:30), the same night to the garden to pray. (Matt. 26:36; Mark 14:32; Luke 22:39-45. After he had prayed and returned to the disciples while he was yet speaking to them, Judas came with the soldiers. (Matt. 26:47-51; Mark 14:43-47; Luke 22:47-51; John 18:1-12.)

The trial lasted until Friday, the third hour, or nine o'clock, he was delivered to be crucified. (Mark 15:25.)

Darkness over all the land from the 6th hour, 12 o'clock, until the 9th hour, three o'clock our time.

(Matt. 27:45-46; Mark 15:33-34.)

He was taken down from the cross before the close of Friday. (Mark 15:42; Luke 23:50-56; John 19:31-42.)

Was crucified on the preparation day, the day before the Sabbath. (Matt. 27:62; Mark 15:42-43; Luke 23:54-56; John 19:31; John 19:42.)

The women prepared spices on Friday and rested the Sabbath or Saturday. (Luke 23:55-56.)

Raised after sunset Saturday or early the first day of the week, Sunday. (Matt. 28:1-2; Mark 16:1-4; Luke 24:1-4; John 20:1-2.)

Summary according to these scriptures:

Jesus came to Bethany on Sunday, six days before the passover. His supper there; the next day he goes to Jerusalem, drives out of the temple those who buy and sell; lodges at Bethany at night, but returns to Jerusalem in day and teaches in the temple.

The supper in the upper room on Thursday evening, from there to the Mt. of Olives, then to the garden—was arrested there; trial lasted until 9 o'clock Friday, on the cross from 9 o'clock

until 3 o'clock. Yielded up the ghost at 9th hour.

Taken down from the cross before the close of Friday.

On one occasion Jesus was teaching and was questioned, He said as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three day and three nights in the heart of the earth. But when Matthew, Mark, Luke and John all agree exactly when they record what happened at this trial, crucifixion and resurrection I must believe their record correct.

Eldorado, Ohio.

THE KING'S HIGHWAY

W. T. Lam

There is only one way and one place to get on the King's highway, and that is to be sorry for your sins and be baptized as Jesus was. That is the door into this highway. You are bound by God's law from that time until death to do His will and that will lead and guide you into all truth. In this narrow way there is no layovers, back-tracking or U-turns. It is a straight forward march. He that looks back is not fit for the king-

dom, so we must be careful and prayerful what we do and say.

Some write good pieces in the Monitor, then someone sympathizing with the Devil will try to spoil the good seed sown. If you are not for Jesus you are for the Devil, you cannot get on both sides of the fence at the same time. He that gathereth not for me, scattereth abroad. One for the Lord is a majority against all the devils in the world.

“A thousand shall fall at thy side and ten thousand at thy right hand.” But harm won’t come nigh thee if you are for the Lord. God takes care of His own. In the last days they will say, Lord haven’t we done many wonderful works, in Thy name cast out devils? God will say, “Depart from me ye workers of iniquity into everlasting fire prepared for the Devil and his angels. I never knew you.”

Ministers I warn you to put on the whole armour that ye may be able to stand against the wiles of the Devil. God said, “Let us make man in our own likeness and image.” He was talking to Christ. If there is anything in the Gospel

that man should be glad for, is that God thought enough of man to make him in His own likeness and image. If you are ashamed of me and my words I will be ashamed of you. God did not put a beard on a male’s face in order that he would have a job every day to shave it off. If you haven’t got the outward appearance, I know you haven’t the inward. Some have the outward and not the inward, fooling themselves. You don’t need to judge any one. “By their fruits ye shall know them.” If any man that is called a brother be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner with such a one no not to eat.

R. 4, Harrisburg, Va.

**PLEASURE SEEKING
AND SELFISH
CHRISTIANS**

H. S. Grubb

Christ Jesus worked, therefore to follow Him we must work also. It troubles me very much because there are so many professing Christians who need to be awakened from the stultified, carless and indifferent

condition they are in. They do not have the right to call themselves Christians unless they are true followers of our Saviour Jesus Christ. I understand that a Christian means a follower of Christ. By their fruits we shall know them, our Bible tells us. Then we know that with faith there must be works also. Our Bible tells us that faith without works is dead. Then if we are true Christians we will have a great desire to work and be of service to our Master. Also we will not only have the desire, but will make an effort to work. When we make the effort with the help of God we will succeed. The false Christians seek pleasure in all that they do. They are not interested in anything which does not give them pleasure or selfish profit. To be false is very dangerous and surely will not go unpunished. You will find this true if you study God's word.

We must study our Bible and fill ourselves with its spiritual food so we can grow more like our Saviour and be His true servants. We will all have to give an account of our stewardship some time. We all have some

work to do for our Lord. Will He find us faithful or will we be like the unfaithful steward the Bible tells us about or the one who had one talent and hid it and did not use it or put it to use. Our Bible tells us of false Christians who make their followers two fold more the children of the devil and keep others out of the kingdom. Woe to such Christians. All should take warning and strive to be true and faithful for there may be some sinners who would come to God if Christians were true and faithful.

There are so many precious souls that may be lost if we do not try to rescue them from the power of the devil. Our work should not be confined to the church alone. Jesus makes this plain when He tells of the man who made a great feast and invited His friends to the feast. All these refused to come so he sent his servants out in the streets and lanes and invited them in. His servants did so and still there was room. So his master sent him out in the highways and hedges to compel them to come in. So we must not wait for sinners to come to church to try and

save them but we should go out after them and strive hard to get them.

Dear ones do not be content and satisfied that you are safe in the fold while others are outside. Again I say have faith and work for the time is coming when no one can work.

R. R. 4, Box 314,
Roanoke, Va.

It is not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features; neither of them only, but on the whole body the moral and intellectual facilities have operation, for all the movements and gestures, however slight, are different in their modes according to the mind that governs them, and on the gentleness and decision of right feeling follows grace of actions, and, through continuance of this, grace of form.—J. Ruskin.

THE BIBLE AND BOOZE

Sam Morris

People frequently say: "Well, I think a preacher ought to stay off he liquor question. That's politics. He is supposed to preach the gospel."

Read your Bible.

It has a lot to say about total abstinence.

God commanded the priests to abstain from wine and strong drink as they ministered about the tabernacle and temple.

God commanded the Nazarite to abstain totally from wine and strong drink.

God spared the Rechabites, at the fall of Jerusalem, because they had abstain totally from the use of wine and strong drink.

God commands the mother of Samson to abstain totally from wine and strong drink.

Samson himself, being a Nazarite, was a total abstainer.

Samuel, the great judge of Israel, was a Nazarite and a total abstainer.

Daniel, the great prophet, was a total abstainer.

John the Baptist, the

forerunner of Jesus, was a total abstainer.

The Apostle Paul declared: "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." (Rom. 14:21.)

Simon Peter wrote: "Abstain from fleshly lusts, that war against the soul." (I Peter 2:11.)

Still some folks thing a preacher ought to keep quiet on the liquor question.

The Bible and Drunkenness

Read your Bible.

Notice what it has to say on the subject of drunkenness. Look at what it associates drunkenness with. A man is known by the company he keeps. Birds of a feather flock together. The Bible classifies drunkenness with a foul brood in a filthy nest.

In I Cor. 5:11 it is classified with fornication, covetousness, idolatry, railing and extortion.

In I Cor. 6:9-10 it is listed with fornication, idolatry, adultery, self-abuse, stealing, covetousness, reviling, and extortion and we are told in no uncertain terms that they which do such

things shall not inherit the kingdom of God.

In Galatians 5:19-21 we have set forth the "works of the flesh." Drunkenness is there associated with adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders and revelings. We are again told that they which do such things shall not inherit the kingdom of God.

That is how God has classified drunkenness.

That is how God has associated drink with all the base, vile sins of the flesh.

Yet some folks say a preacher ought to stay off of the drink question.

They had as well tell him not to preach against murder.

They had as well tell him not to preach against stealing.

They had as well tell him not to preach against adultery.

They had as well tell him not to preach against hate.

They had as well tell him not to preach against envy.

They had as well tell him not to preach against idolatry.

They had as well tell him not to preach against extortion.

God has classified all of these sins in the same category.

The Bible and Moderation

"But," some one says "That's talking about drunkenness. I don't believe in getting drunk. I drink in moderation."

You had as well talk about stealing in moderation.

You had as well talk about robbing in moderation.

You had as well talk about coveting in moderation.

You had as well talk about hating in moderation.

You had as well talk about murdering in moderation.

You had as well talk about committing adultery in moderation.

A tree is known by its fruits. Men don't gather grapes of thorns nor figs of thistles. Drink is the root; drunkenness is the fruit.

Drunkenness is the fruit of booze drinking just as stealing, extortion and robbery are the fruit of covetousness.

Drunkenness is the fruit of booze drinking just as fornication, adultery and rape are the fruits of lust.

Drunkenness is the fruit and product of drinking just as killing and murder are the fruits of wrath and hate.

Sowing and Reaping

The Bible says that we reap what we sow.

Sow covetousness and you will reap stealing, extortion and robbery.

Sow hate and you will reap murder.

Sow lust and you will reap fornication and adultery.

Sow drink and you will reap drunkenness.

Sow to the flesh and you will of the flesh reap corruption.

Drunkenness, fornication, adultery, stealing, extortion, hate, murder, reveling, and strife are all works of the flesh. They grow out of walking after the flesh instead of walking after the Spirit.

Booze Tragedies in the Bible

Read your Bible.

Look at the booze tragedies that are recorded in it.

Noah's feet were hardly dry before he was drunk.

Fire and brimstone had hardly ceased falling upon

the wicked city of Sodom when Lot in a drunken debauch became the father of his own daughter's children.

Strong drink played its part in the terrible story of David's sins of adultery and murder.

While Ammon was drunk and off guard he was killed by the orders of his half-brother, Absalom.

Nabal, the son of famous Calab, died in a drunken debauch.

Strong drink caused Ahasuerus to dethrone good queen Vashti because she wouldn't put on a strip tease before his drunken companions.

Harrod killed John the Baptist at a drunken birthday dance.

Beltshazzar was killed and the mighty kingdom of Babylon fell while he and a thousand of his lords and concubines drank wine and praised the gods of gold and silver and wood and stone.

These Bible tragedies tell the story of the awful curse of booze.

It causes fathers to shame and humiliate their families. It incites lust and causes girls to go wrong and become unmarried mothers. It associates with broken

marriage vows, wrecked homes and murdered husbands. It leads to family killings and causes sons to disgrace their father's names. It is associated with idolatry, reveling, debauchery and the downfall of mighty kingdoms.

And yet some folks say that a preacher ought to stay off the booze question!

What is a preacher for?

If he is not going to preach the Bible he ought to get out of the ministry. But if he preaches the Bible he can't stay off of booze.

TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If you are a policy man, read Daniel.

If you are getting sordid, spend awhile with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy,

watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

—Selected.

FOUR TESTS YOUR BELIEF MUST FACE

1. Does your belief satisfy the cry of your conscience?

2. Will your belief give you deliverance from sin?

3. Will your religion satisfy you when you come to die?

4. Will your belief stand the test of the judgment day?

The hardest work a man can do is to try to make his life right when his heart is wrong.

RECIPE FOR MAKING TATTLERS

Take a handful of seed called run-about, the same quantity of the root nimble-tongue, a sprig of herbs called backbite, a teaspoon of "Don't-you-tell-it," six drachms of malice, and a few drops of envy, which

can be purchased in any quantity at the shops of Miss Tabitha Tattler and Miss Nancy Gadabout; stir them well together and simmer for half an hour over the fire of discontent, which is kindled with a little jealousy; then strain through the rag of misconstruction and cork in the bottle of malevolence. Shake it occasionally for a few days and it will be ready for use. Let a few drops of it be taken before walking out, and you will be able to speak all manner of evil.

Sel., Sarah E. Yontz.

LIVE

Live where you can hear from heaven,

Live where you can walk with God,
Live where you can be holy,
Live where he'll answer your prayers.

Live where you can call and trust Him,

No matter what He should send;
Then walk right close to Jesus,
For every battle we'll win.

Live where you can be like Him,
Live where you know you are right;
Then you can shout, Hozannah,
And put every enemy to flight.

Live where you can believe Him,
For you Know His Word is true;
Then anoint with oil, He will heal,
And make others happy too.

Live where you can preach holiness
And walk it every day,
And prove to every nation
His wonderful power to save.

Chorus

Live, Live, where you can be holy,
Live where you can walk with God.

Mrs. M. R. Scarce.

THE GOD OF LOVE

Daniel's wisdom may I know,
Stephen's faith and patience show,
John's divine compassion feel,
Moses' meekness, Joshua's zeal;
Run like perservering Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent spirit feel,
James' faith by works reveal;
Like young Timothy may I
Every sinful passion fly.

Job's submission let me know,,
Samuel's call, O may I hear,
Lazarus' happy portion share;
Let Isaiah's hallowed tire
All my new born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant steadfast care,
Joseph's purity impart,
Isaac's meditative heart;
Abraham's friendship let me prove,
Faithful to the God of love.

Most of all, may I pursue
That example Jesus drew,
In my life and conduct show
How He lived and walked below;
Day by day through grace conferred,
Imitate my dearest Lord.

Then shall I these worthies meet,
With them bow at Jesus' feet,
With them praise the God of love,
With them share the joys above,

With them range the blissful shore,
Meet them all to part no more.

Mrs. Ella Williams.

—Selected.

SCATTER SEEDS OF KINDNESS

Let us scatter seeds of kindness,
For in nature's varied soil,
We'll be sure to find some portion
Which shall well reward our toil.

And though some spots seem barren,
'Tis the blasting wind of care
And the coldness of humanity
Have left their impress there.

Let us scatter seeds of kindness,
And bright rays of heavenly love
Will be sure to gain our labor
If we trust in Him above.

For, though some spots be rugged,
Or in solitary gloom
We can hope that seeds of kindness
Even there will often bloom.

Let us scatter seed of kindness,
And then trust in God's good
will;

For the heaven-born labor
With a joy our hearts shall fill.

For this bleak world's icy coldness
Has too often cast a gloom
O'er some gentle, loving nature
Where the choicest flowers may
bloom.

Then scatter seeds of kindness,
For in nature's varied soil,
We'll be sure to find some portion
Which shall well reward our toil.

For although some spots seem
barren,

'Tis the blasting wind of care,
And the coldness of humanity
Have left their impress there.

Sel., Winona Lewis,

R. 1, Waynesboro, Pa.

WHAT THEN?
—

After the joy of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—what
then?

Only an empty name
Only a weary frame,
Only a conscious smart,
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—what then?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—what
then

Oh! then—the judgment throne!
Oh! then—the last hope . . . gone!
Then, all the woes that dwell
In an eternal Hell!

SENTENCE SERMONS
—

It takes many a tumble to
keep us humble.

No man makes the most
of life who does not make
the most of prayer.

Many men owe the gran-
deur of their lives to their

tremendous difficulties.—
Spurgeon.

There is a difference be-
tween self-conceit and self-
confidence.

Know that God's word is
true and cannot fail even
when you cannot see.

It is not motion that de-
stroys machinery, but fric-
tion; worry is the friction of
life.

When we are full of our-
selves, we are empty.

Fear is the tax that con-
science pays to guilt.

Charity without justice is
an insult.

Life's darkest road often
leads to the brightest pros-
pect.

There is a long distance
between some people's
tongue and their hearts.

If we haven't that in us
which is above us, we will
soon yield to that which is
around us.

A sharp tongue is the only edged tool that grows keener with constant use.

The business of religion is more dispatched by prayers than by disputes.—Anon.

It is a comely fashion to be glad; joy is the grace we say to God.—Jean Ingelow.

God's capacity to forgive is as great as His love.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 2—Jno. 1:1-18.
- Jan. 9—Jno. 1:19-34.
- Jan. 16—Jno. 1:35-51.
- Jan. 23—Jno. 2:1-12.
- Jan. 30—Jno. 2:13-25.
- Feb. 6—Jno. 3:1-13.
- Feb. 13—Jno. 3:14-36.
- Feb. 20—Jno. 4:1-30.
- Feb. 27—Jno. 4:31-42.
- Mar. 5—Jno. 4:43-54.
- Mar. 12—Jno. 5:1-16.
- Mar. 19—Jno. 5:17-35.
- Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
- Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
- Jan. 16—A King Rather Than God. I Sam. 8:1-22.
- Jan. 23—Choosing the First King. I

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Sam. 10:17-27.
- Jan. 31—Results of Disobedience. I Sam. 15:1-35.
- Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
- Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
- Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
- Feb. 27—Love and True Friendship. I Sam. 20:1-42.
- Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
- Mar. 12—Kindness to the Unfortunate. II Sam. 9:1-13.
- Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
- Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.

BIBLE MONITOR

Vol. XXII

March 1, 1944

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part I

In connection with the propaganda that is being used to direct the thinking and mold the sentiment of people in our nation of late years, one of the assertions that has been used is, that the age of "Rugged Individualism" is past and that we are entering a "New Era" of human conduct and human relationship. This is in keeping with the trend of the times in the world at large. In most of the nations of the earth a form of State Socialism has been foisted upon the people which has enthroned a despotic ruler, a Dictator, who has established a system of government whereby the lives and activities of the people are rigidly directed

and controlled. Under these systems of government whether it be Communism, Nazism, Fascism or some other form of state socialism the theory is "That all things, all persons, all principles must be subject to the nation according to the will of the Dictator."

For a number of years we have been told how this system of government has operated in Russia, Germany, Italy and other nations and we have learned that in these nations and under this theory of government Christian people have been relentlessly persecuted, imprisoned, banished and slain.

The reason that we make mention of this in these columns is, that there seems to be a deliberate attempt to establish a form of state socialism in our own nation. Already a great many of the

practices and regulations of the other socialistic nations have been authorized and enforced among us and the trend is in that direction. At the present time our President is calling for a "National Service Law" which if enacted and enforced would mean "That all things, all persons, all principles must be subject to the interests of the nation according to the will of the Dictator." This would definitely be State Socialism.

Our nation was founded by Godfearing men of intelligence, conviction and courage; men who thought and acted for themselves and worked hard to "Replenish the earth and subdue it," to establish homes, churches, industries, and to make of this a great nation. This was "Rugged individualism," freedom of enterprise, liberty, freedom to worship and serve God according to the dictates of conscience. Our nation became great through individual initiative, and individual effort. Under the "New Order" the planning, direction and authorization is to be done by the Dictator in charge and the people are

merely serfs, bondmen and slaves of the state. This is "State Socialism."

If this theory and system of government is to be enthroned and enforced in our nation it is a matter of concern to Christian people. We should look at the matter from a scriptural standpoint and because of the trend of affairs be prepared for the issues that we are likely to meet.

When we consider the conditions that have developed and the events that have taken place in the other nations where state socialism has been in control, a number of questions arise, and the answer to these questions gives us a revelation that should be helpful to Christian people in this nation if it should be that we should have to experience the same conditions and face the same issues.

Why is it that in Russia, Germany and other socialistic states Christian people have been persecuted, imprisoned and slain? Is it because Christians are a lawless people? Is it because they fail to respect and obey those in authority in civil government? Is it because they steal, are dishonest and

undependable? Is it because they do not pay taxes due the state? Is it because they are a lazy good-for-nothing people that are a burden to the state? Is it because they are a people given to immorality, vulgarity, vice and violence and thereby corrupt and offend the state? Indeed not! When we speak of Christian people we mean those who live according to the teachings of the gospel of our Lord Jesus Christ, and all who have a knowledge of this gospel know that it instructs us to be industrious, lawabiding, tax paying citizens of the state or nation in which we live. We insist that there has never been a class of people in the history of the human race that has left as clear a record of honesty, uprightness, dependability, hard work, thrift, industry, purity of life, and justice in dealings, than those who fear God and keep his commandments. There has never been a class of people who have made better citizens of any nation than those who fear God and keep his commandments.

This being true, why is it then that a socialistic state

takes the attitude toward Christian people that it does? The answer is simply this, State Socialism in practice recognizes no higher power than man; "All things, all persons, all principles must be subject to the interests of the nation according to the will of the Dictator." Herin is the conflict between a socialistic state and Christians.

We insist that God is supreme and that "His will" should be obeyed above all others. We insist that the powers that be (Civil Government) is ordained of God for certain purposes and that operating within this realm all men are to support and obey it. We insist on a separation of church and state. We insist that it is our duty to "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22-21.) In any matter with which we have to do, wherein the will of man, whether it be King, President or Dictator, conflicts with the will of God, we insist that "we ought to obey God rather than men." (Acts 5:29.)

(Continued.)

BIBLE MONITOR

West Milton, Ohio, March 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

CONFERENCE

General Conference this year will be held in Rhode's Grove near Greencastle, Pa., the location of two former conferences. The first service will be held Saturday evening, June 3rd and Conference may continue through Thursday, June 8th.

All inquiries about lodging, board, general accommodations, etc., will be handled through the undersigned. Early inquiries can be handled most advantag-

eously. Do you expect to attend? Plan now. What do you wish? Write me. A tentative charge for board and lodging has been worked out subject to approval of governing board of the grounds. Watch the Monitor for further announcements.

Ray S. Shank,
Sec. of Committee of
Location and Arrangements.
25 E. Coover St.,
Mechanicsburg, Pa.

PRAYER VEIL

Ada Whitman

The prayer veil or covering is as old as the inspired scriptures, yet is not accepted, nor seemingly understood by the majority of church leaders and church people of today. We have record of some churches that have set aside this plain command, who in their early history held it as a part of their faith, and whose ministers would not solemnize a marriage vow without it.

The setting aside of the commandments of God shows the falling away and apostasy of this age. However this does not make

God's commands less forceful or binding upon those who would seek him to the pardoning of their sins, and the saving of their souls. It takes the same faith and full obedience for eternal life now, as it did when the gospel was first proclaimed. God's word never changes. "For ever, O Lord, thy word is settled in heaven." (Ps. 119:89.)

"But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Pet. 1:25.)

It was necessary that Paul correct the Corinthian church, as it had fallen in error, and contention had arisen because of the erroneous teaching of some who came among them after he had left them for other fields of labor. This letter to them was inspired of God and is profitable for all down to the present age, and as long as time shall last.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "Every man praying or prophesying, having his head covered, dishonoreth his head."

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." (I Cor. 11:3:6.)

Christ is the head or superior of every man. Man is the head or superior of the woman. Man and woman are equal morally, but he is the head positionally and in the work of the church, and woman "should not usurp authority over the man," but "to learn in silence with all subjection."

The head of Christ is God, because he came into the world as God's son to save the world. He was in relation of a son to his father during his stay on the earth.

We thus see the relation existing between God and Christ, and between man and the woman, also the relation between man and Christ and between the man, the woman, and Christ as combined into one body, the church.

In respect to this, "For a man indeed ought not to cover his head, forasmuch

as he is the image and glory of God; but the woman is the glory of the man." (I Cor. 11:7.)

It is therefore necessary for her to have a sign of submissive dependence upon her head, that she may be a glory and honor to man, her head. "For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:10.) "To have power on her head" means to have the artificial veil on her head as a sign of subjection to man, her head, and a sign of authority which places her in a position to worship and pray to Christ, and to be recognized by the angels, the ministering spirits sent by God. The benefit of these ministering spirits cannot be had without obedience to the conditions of acceptable worship according to God's order, which according to headship is God, Christ, man, woman. Thus man is between woman and Christ, in prayer and worship, but for the prayer veil or covering. By veiling her head the woman recognizes her place in the order of headship, showing her subjection to man and at the same time it would seem that figurative-

ly, she covers up her head, and has authority to worship and pray to God through Christ the head of man, and to be recognized by the angels. As the death angel, in passing through the land of Egypt to slay all the first born, recognized the blood on door posts as a sign which God had given for the protection of his people, so the angels recognize the veil as a sign of authority on the woman's head. This places her in a position to receive the blessings of prayer and worship as a member of Christ's body, the church.

There is a natural and a spiritual side of life. Paul takes both sides here, in regard to the covering. He first considers the spiritual or religious side, then he takes the natural to bring out more strongly, what he has given for the spiritual.

"Judge in yourselves: is it comely that a woman pray unto God uncovered?"

"Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?"

"But if a woman have long hair it is a glory to her; for her hair is given her for

a covering." (I Cor. 11:13:15.)

It is a shame for a man to have long hair for it makes him appear like a woman. It is a shame for a woman to cut her hair off for it makes her appear like a man. We quote from an early writer, "The peculiar distinguishing marks of the sexes which nature provides should not be reversed by either of them and bring shame upon themselves. It is clear that there was a purpose in giving the woman her long hair. This purpose must of course be referred back to the time of her creation when she was yet without sin, hence without shame. Then her hair was given to her in its fullness, without defect. Then her hair was given to her for a vesture. This is consistent with the sense of the Greek word (*peribolion*) used here, the literal sense of which is to put or throw about or around one as a garment or a mantle around the body, meaning to cover or envelope the whole body. The sense here should therefore not be confounded with the sense of the Greek word *Klaupito*—to cover with an artificial veil, as used in

verses 5, 6, 7, 13."

It is clearly shown in this chapter that Paul is referring to two distinct coverings, and neither can be substituted for the other. If we would substitute hair for covering or veil in verses 4, 5, 6, 7, 13, where the artificial veil is meant, we would find that it does not make sense, and could not mean that the hair is the covering meant here, as some contend.

"But if any man seem to be contentious, we have no such custom, neither the churches of God." (I Cor. 11:16.) If any man contend to the contrary, namely that a man may have his head covered, and a woman may have her head uncovered in prayer and prophesying, we have no such custom, nor do any of the churches of God.

With God there is "no variableness, neither shadow of turning." His word is true, and we must face it in the judgment, regardless whether we believe it in this life or not. It does not change because men have set it aside, as non-essential or as a custom of the ancients, thus deceiving themselves and those who follow them. All who

would be saved must seek the one way given in the New Testament Scriptures, for Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me. (John 14:6.)"

The world looks on with wonder and scorn, and cannot see any need for wearing this covering, nor any virtue or power in it. It is foolishness to them. "But God hath "chosen the foolish things of this world to confound the wise." In the cloth itself, there is no virtue, but it is for that which it stands, the power back of it, which gives it the virtue and power and place in the lives of Christian women. The "thus saith the Lord" should be sufficient for every woman, professing Christianity, to accept it and obey it "in the fear of the Lord faithfully, and with a perfect heart."

We might take for example, the American flag. It isn't the cloth alone that demands the honor, but that for which it stands, and the power represented that gives it the high esteem and honor of the world.

When God speaks we

must give attention; when he commands we must obey, if we would be owned of him in that great day of the Lord. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and 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." (Mark 8:38.)

May none be ashamed of the gospel of Christ, but own and accept it, in its fullness, before a dying world. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

The evidence of our love to God is our obedience to him. "Blessed are they that hear the word of God and keep it."

West Milgrove, Ohio.

Speak Lord, for Thy servant
heareth,

Speak peace to my anxious soul,
And help me to feel that all my
way

Are under Thy wise control.

That He who cares for the lily,
And heeds the sparrow's fall,
Shall tenderly lead His loving child,
For He made and loveth all.

—Anon.

EXCEPT

Ruth M. Snyder

In writing this article I should like to bring to the minds of all Dunkard Brethren members a few important thoughts of the past, present, and future. The things that have been and the things that are coming to pass now should make a thinking people.

I well remember hearing the old brethren speak of the evils that were coming into the church when I was a girl. The old church ship had sprung numerous worldly leaks making it insecure to travel in through the sea of life into a peaceful eternity. They tried—yes, the faithful had worked hard to keep these things out of the church—but they had waited until the majority was in the lead and it was, if not tolerated, let slide by those behind the pulpit, until an effective renovation was impossible by the faithful few. The only thing that seemed to promise a sure refuge from these worldly leaks was for the faithful ones to step aside and reunite the faith-

ful members into a church founded upon the gospel as taught by Jesus Christ and our forefathers.

I can remember Bro. L. I. Moss coming into our midst and preaching several gospel filled sermons and then on December 4, 1926 the Swallow Falls Dunkard Brethren church was organized. The minutes of the 1911 General Conference was adopted as our church government and all seemed to express a desire to live closer to the New Testament teaching. Other congregations were organized over the brotherhood in similar manner. Read II Cor. 6: 14-18.

Seventeen years have passed since that time. Many changes have taken place. A number of those faithful charter members have passed to the great beyond, some have dropped out, some are still faithfully striving for a pure and holy church, and some, both young and old, have come into the ranks since. We pray God will richly bless, lead, and gently guide them by his unfailing arm that they might continue to strive for holiness in themselves and others to prove to

a dying world that there is a Saviour who is willing and waiting to save men from their sins.

We have taken the step and made a stand for our convictions. But let us keep on standing on those principles and doctrines and not err from following after the truth. It makes our heart ache to see our sisters dressed in fashion, and sometimes without covering or bonnet before the world, or our brethren wearing the worldly coat. I would like for each of my readers to ask himself or herself two questions. If Christ were in my place I wonder whether he would wear these clothes or do the things that I am doing? Is my life such that worldly men and women can see the Christ life in me? How sad it makes us feel to see and hear of those things that are creeping into the Dunkard Brethren church. Are we going to be a stumbling block for mockers to jeer at or are we going to eradicate those things from among us and still strive to keep the gospel ship free from worldly leaks. Paul said in Gal 1:10, "For do I now persuade men, or God? Or do I seek to please

men? for if I yet please men, I would not be the servant of Christ."

We must be very, very careful not to yield to temptation if we want to wear the spotless white robes at the marriage feast of the lamb. Remember, that the yielding is sin, and sin separates us from God. God wants wholehearted service, He doesn't want part time or only part of our service. It takes our all. If the righteous scarcely be saved, where shall the ungodly and sinner appear?

No servant 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. (Luke 16: 13.) Also read Rom. 6:6.

We must work together united by love, peace, and union if we are to accomplish the mission for which Jesus came into the world. David was a true servant of God and he said in Psa. 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

How true are the words of David. How it makes us rejoice to visit congrega-

tions, even very small ones, and homes where each member is putting his best in the Master's service, when the world speaks well of them, and where peace, love, and union abide.

But unless we do this what a different picture it brings. When one pulls one way, and another pulls another way, nothing can be accomplished. Who ever heard of anyone hitching a horse to each end of a wagon load of hay and trying to pull it up a hill? It is just as unreasonable for part of the members of a church to pull for our Master and part to tolerate and practice the evils of the devil and expect to get to heaven. Read Matt. 5:29-30. This plainly tells us that we should cast the evil from us or the whole body may be cast into hell.

I implore each member of the Dunkard Brethren church to resolve to live more holy, more nearly perfect, and more faithful through this new year of 1944 than he has in the past. That each one strive to keep the savor in the salt of the world, and that we may still be a light to those in sin, despair, conflict, doubt and trouble of which things the

world is so full today.

We certainly must be living in the Laodicean church age spoken of by John in Rev. 3:14-22. For we find more professing Christians now than ever before. but I fear that many are too lukewarm, and some are cold. Punishment is sure to follow unless they repent. We as a Dunkard church have made our stand against the church evils of our age so let us press forward to the mark of the prize of the high calling in Christ Jesus spoken of by Paul. For he that putteth his hand to the plow and looketh back is not fit for the kingdom of God.

In Christ's sermon on the mount, the greatest sermon that was ever preached to man, He said, "For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. 5:20.) Who were the scribes and Pharisees? Did not the scribes write the law and should they not have known everything in it? Possibly they did. But the willingness to obey was lacking so they tried to substitute a

counterfeit religion. The Pharisees were a religious sect, but they too tried to substitute a counterfeit religion because of their unwillingness to obey. I believe their counterfeit was very well disguised, but Christ knew their hearts. And we can feel assured that He knows ours too, and that we cannot disguise a counterfeit religion to Him. So let us strive that our righteousness exceed that of the scribes and Pharisees that we may enter the kingdom of heaven.

If we do not live our profession it will effect the whole church and the whole church will suffer. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. (I Cor. 5:6-7.)

All Bible readers know the story of Achan, how he coveted and stole the Babylonish garment and wedge of gold. When 36 men lost their lives, how it troubled Joshua for he did not know there was sin in the camp until the Lord told him. When the sin was eradicated from them, but already the just had suf-

fered for the unjust—36 just men's lives had been required and a defeat in battle for one man's sin. Achan did not escape punishment, neither can we escape if we contaminate ourselves with the evils of our time. Let us do, not as Achan, but the comandments of our Blessed Redeemer that we may be a blessing to the church, to our homes, and to the communities in which we live, and not a curse.

In our baptismal vow and in our annual church visit we promise to live faithful till death and to strive for holiness in ourselves and others. Are we doing that as we enter this new year? or are we crucifying Christ afresh and putting Him to an open shame? I trust we are doing the former and that our Elders and laity will work together for a safe church ship that will stand the storms and tempests of the evil one and that it will be established on earth as a separate and a peculiar people until our Blessed Redeemer comes for His Bride and we may sit down with the Lamb, as His bride, at the glorious marriage feast from which time on, all will be joy and happiness with-

out trouble or temptations.
R. 2, Oakland, Md.

**FALL OF MAN, PENALTY
OF GOD**

—
L. I. Moss
—

Gen. 3

The serpent was subtil. Clever and of powerful influence. He said to the woman, "Has God said, ye shall not eat of every tree of the garden?" Then the woman answers the serpent. The woman and the serpent both knew what God had forbidden. The serpent also knew if they did eat they would become wise. (Verses 4 and 5.)

The woman saw the tree was good for food, pleasant to the eyes and to make one wise, (verse 6). She took of the fruit and did eat and gave to her husband and he did eat. Then in verse 7 the eyes of both Eve and Adam were opened and they knew they were naked. When they had knowledge of their nakedness they were ashamed of their nakedness and ashamed to face God. They hid themselves from God and also tried to cover their nakedness by sewing

fig leaves together. Then later in the chapter you can see the Lord made them coats and clothed them to cover their nakedness.

Back in Genesis 3 is where the order of dress for all people was established, and to this day it is wrong for women, men, children, old or young to expose their nakedness. Mothers, you will suffer the penalty for exposing the nakedness of your little innocent children. Young women have you not as much shame as Eve when you go down the streets with bare arms and legs, and dresses so thin they do not hide your nakedness? It may be people are again beguiled by the serpent as Eve was. So much so women are not ashamed of their nakedness. Not only so with women, but for men and boys to go without shirts is an abomination before God.

How can churches ignore this doctrine set by God back in the garden of Eden? This was the fall of man, as often referred to, and it looks like churches today have taken the same fall.

Now the penalty.

Let us see what God has said. In verse 9 the Lord

called, where art thou? In verse 13 the Lord said unto the woman, what is this that thou hast done? In verse 12 the man said the woman Thou gavest me, she gave me to eat. In verse 13 the woman said the serpent did beguile me.

Verse 14. Now the Lord God speaks, first to the serpent. Verses 14 and 15 is the penalty. God placed upon the serpent, directly a penalty for the part he played in the incident in the Garden of Eden, and the duration of this penalty is all the days of thy life, and the serpent still is suffering his share of this penalty.

Next God speaks to the woman, (verse 16). Sorrow and multiplied sorrow, and thy desire shall be to thy husband, and he shall rule over thee. This penalty has the same duration as the one pronounced upon the serpent. As long as woman shall exist this penalty still is in force. Paul understood this when he said woman should keep silent and not usurp authority over man.

Out in the world women are defying God and by the help of Satan are again trying to get out from under

this penalty, trying to hold equal place with man in office and in employment. Yes, in the churches women are trying to evade this God placed penalty. It is not that women do not know enough. Eve in the garden was wise, I guess a little quicker to see the chance to get wise that Adam was. Women here is the penalty God placed, and you will fare better to be content and willing to accept what God has said than to try and scheme some way to evade it.

Next God speaks to man in verses 17, 18, 19. You have the penalty of God upon man for his part in the garden transgression. God said what it would be. He drove them out of the garden and we all know with all the toil and sweat of man these briars and thistles still grow and man must still labor. God has said, and so it is.

Eldorado., Ohio.

My God! in whom are all the
springs
Of boundless love and grace un-
known;
Hide me beneath Thy spreading
wings,
Till the dark cloud is overblown.
—I. Watts.

A VIRTUOUS WOMAN

C. N. Good

In Proverbs 31:10 we read, "Who can find a virtuous woman?" One would naturally come to the conclusion that there is such a woman to be found.

To be virtuous is to be morally pure; having moral excellence, good, honest, upright, respectful, courageous, brave. The man who has such a wife is not worthy of her unless he appreciates her. He ought to be a man. He ought to be the very soul of kindness and consideration who would manfully carry his end of the load.

If he will be in public and in private proportionately what she is, he will be a happy and prosperous man. No life without sorrow, dark hours, crosses, and sadness comes to anyone, even in the most fortunate circumstances. But where husband and wife dwell together in peace and perfect sympathy, there all burdens will be easily borne.

Mother's life is in two parts:

1. Home—domestic life,

as wife and mother.

2. Public—church, community, and social.

In these days motherhood is despised. In the minds of many it is looked upon as too burdensome. They would rather spend time in the streets, shops, and amusements, or enter politics, law, business, etc.

Woman is God-created, with a large heart and soul, with a spirit of endurance and suffering. She is part of man, and one writer said, "the best part."

Genesis 2:18, "And the Lord God said, It is not good that the man should be alone; I will make him an help (fitting, suitable, proper) meet for him"—a helper, not a slave or a mere tool.

Verse 21, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof." He made a woman, and brought her to the man, and Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Marriage is an honorable state, according to God's plan and program for this

life. It is intended for the happiness of both parties.

Marriage without love is a crime and ends in sorrow, misery, and divorce. Probably the majority of courtships in these days have their beginning at the theater or on a dance floor. Much that is done in the name of courtship is mere flirtation—some kind of “puppy love.” There is too much trickery and deception which results in disappointment. If there were less trickery before, there would be less misery after marriage. Marriage is the holiest and closest covenant that human beings can make. Marriage is intended to give each one a friend in need.

We all love to be loved. There are family ties and affections that ought to remain sacred.

Home is the first school for the child. Mother is the first teacher. This is where we get a start in life. We learn to love and to hate, to obey and to disobey. In youth we are pliable, easily influenced, either for right or wrong.

Home is where we are cared for, when we cannot care for ourselves. Here is

where parental responsibility finds its place. Of course, the greater part falls on mother in her devotion to home and family. She lives for those she loves. Her affection clusters around them; amidst all the roughness and heartlessness, she sees the bright spots in their characters. She does not despair of yet seeing her children succeed, despite their failures and faults. She is true to her vows, in poverty and in wealth, in sickness and in health, in evil report as well as good report. She will trust in her own when no one else does. She believes in their innocence, if all the world condemns them. The woman with a drunken husband sticks through thick and thin, and makes the best of it.

Her home duties are many. They constitute the daily toils and cares—“drudgery,” as some call it. She cooks, washes dishes, mends garments, darns stockings. She plays the teacher, nurse, and doctor. She dries the tears, soothes the aching temples, and heals with her tender sympathy the wounded heart. She adapts herself to every-

thing, from the ridiculous to the sublime. She seeks to elevate the mind, ennoble the spirit, and purify the character. Who can fathom the depth of her love? Who can understand the measure of her patience?

She must possess a good memory. She must know where every last thing is—where we left our cap, mitts, rubbers, shoes, and last, but not least, the husband cries, "Mother, where is my shirt?" We forget, but mother must remember.

She must be able to give advice and counsel on all matters, discern between right and wrong. There is no heavier task than motherhood. The man at the work bench, shop, or business, comes home weary and discouraged, throws himself on the sofa; he is so tired! But the wife and mother must be able to carry on.

Sometimes in days gone by a business man has come home blue and discouraged, as he told his wife that their business was closed, and that they were reduced to poverty. She replied, "Husband, let us sing the doxology."

Here is a personal ques-

tion, "What do I owe mother?" The best: affection, kindness, sympathy, help. Do her a good turn—wash the dishes, sweep the floor, carry wood, if necessary. Never let mother do what we can do.

Husbands, love your wives. He that loveth his wife loveth himself. Help her care for the household.

Children, obey your mother. Make her life happy. Don't growl and find fault if the meals are not what you wanted, or thought you ought to have. Give her a helping hand whenever possible, for,

"What is home without a mother?"—Gospel Banner.

Sel. by Sarah E. Yontz.

GOING UP IN SMOKE

It was during the first World War that cigarette smoking in America got started on its phenomenal growth. The increase has been steady and rapid ever since, except for two temporary setbacks. These came with the little depression of 1919 and during the big depression of 1929. But beginning about 1934 the chart of cigarette consump-

tion shows a sharply rising line, which since 1941 has been moving almost straight up. Last year saw more cigarettes—even more per capita—produced than ever before in history; and during the last two years the rate of increase has been greater than at any time in the last 20 years.

Last year's U. S. production was 235,838,696,675 tax-paid cigarettes, which is equivalent to 1,767 per capita, of the estimated population. The non-tax cigarette production (roll-your-own kind) is estimated at about a tenth of the tax-paid output.

Several causes contribute to the rapid increase in cigarette consumption, the main one, perhaps, being the growth of the smoking habit among women since the last war. Another explanation is the increased national income and the widely distributed new buying power. People have more money to spend for indulgences, and there has been no shortage of cigarettes.

In times of stress, as when a nation is at war, there is usually an increase of smoking. Service men, as a rule, smoke more than the

average, and a large part of last year's great cigarette total went to stock up army canteens. Apparently the cigarette supply is sufficient for the demand, but curiously enough, there has been shortages in moderate-priced cigars—the form of smoking badly out-stripped by cigarettes in popularity.

—Selected.

NOTICE

We are working on a new Mailing List. When completed all renewals will be shown on the name slip on your Monitor.—Editor.

IMMODESTY

Geo. Studebaker

I have not much to say on this subject. It would seem enough has been said to cause any woman to blush with shame to appear on our streets in the half-nude style in which many appear today.

To appear thus is to act the part of the prostitute which is a greivous sin against the word of God and a disgrace to woman kind.

New Westminster, B. C.

THE RADIO ALTAR

L. B. Reed

We hear occasionally and sometimes often many different remarks concerning the use of radios and even the presence of them in our Christian homes. In respect to good and proper reasoning among ourselves I feel sure that it has to be admitted that there surely is some cause for this. To extend for further thought on this subject I beg you to think that those who seem much concerned about the radio in the home are deeply concerned about your soul's salvation and the love and fellowship in our beloved churches—the Dunkard Brethren church and not that they seek to find fault with you.

Even among ourselves some brothers and sisters have remarked that they hear some wonderful sermons over the radio and when asked why they were not present for Sunday school and church they answered that it was late when chores were finished but that they enjoyed a fine preaching service over the

radio. The first and then the second time and soon a tendency comes that you can get your chores done rather late or lay in bed a while longer and then go in and listen to the radio for its regular Sunday morning worship and the little church in town becomes more forsaken, yea! even God. Vacant pews are increasing and our beloved ministers and elders are stirred by the absence of the loved ones who always seemed to be so much a part of them. Yes, it is quite true that the radio is responsible for but very little of this but mention it in asking of you to never forsake your church and your loved ones but to the contrary go to where the work of the Lord is needed and work with those of us who stand so great in need of the living truth and for consolation in His love. But a more and greater purpose in mentioning this I in my weakness, move to give you a warning and ask you to pay sincere heed to those who cry out into radio-land the sermons that seem to flow from the very depths of the scriptures but in reality come forth to innocent hearts of even you and I

“Full of dead men’s bones.” Namely, I mean those who in their own way preach the way of salvation of kneeling at the radio altar—such soothing tones of scriptures and consoling music of hymns we all love to hear but comes in the way that even you and I may be deceived. So how great is our need today to stand four-square on the gospel of life in the full armor of God to rescue those who are perishing, even you brother and sister and I! For surely he is going to require of your soul and mine a due account of our work in the vineyard of this our most precious life.

But going to the inside of the radio home we sadly find little children, yes, yours, spending little and often much of his time by the radio listening to his regular evening or weekly serial of the “Lone Ranger,” “Gangbusters,” “Red Ryder,” etc. An air coming over the little one’s heart that stirs even his soul to dream of a greater world when he can be a great man. That takes his mind from the glorious teaching of the Lord Jesus. Mother and father, surely you think of his soul

because when he is yet young the time is at hand to teach a little one to grow up in the way he should go—loving his parents—being obedient in a meek and an humble way. But if his pathway becomes broad in his latter years because of neglect who shall answer for his soul?

From the child to every member of the home and to those who come into the home the radio offers a program for all—bands, orchestras, novel serials that are being presented in a most bold manner, joking and jesting as has never been heard of before and reports of the great sin and vice that is continually going on around us.

My dear brother and sister, I hear those about talking about the radio and the evils as I have just given you from which I am made to think seriously of this matter and beg you to give it its proper consideration. True it is agreed that the radio offers a help to those who are interested in reports of various natures concerning their farming and business but think brother and sister, is that why you have your radio? Has it be-

come your altar?

You know that out in this world of ours there comes reports that the radio is playing a wonderful part in the saving of Christianity, of how it reaches the boys who are far from their homes, saving the souls of those who have lived so long in sin. Friends and loved ones, when we can so plainly see this mass deceiving of souls surely you cannot permit yourself, your children and the friends in your homes to listen to the so called preachers of the true life of Jesus who cry out into radio-land as they do.

Maybe you have a regular Sunday evening program on your radio of a worship hour where you love to hear the wonderful old hymns we used to sing. Yes, it is true that these songs are pretty and surely comforts the soul but a man follows with his sermon crying to those who are suffering and those who are in sin, those who are on the battle field and those who are at home. His voice reads from the Holy Scriptures from which he delivers a message to his attentive hearers. Asking all to kneel before their radio and accepting Jesus Christ as their

Lord and Savior that they will be saved and can go forth on the battle field under His care and protection. What more is it that the Japanese leaders do? yet we talk about them. It is said that they tell their soldiers that when they sacrifice their lives and die that they go to heaven to be with their Sun God.

In closing remarks I wish to leave with you these thoughts: that you examine yourselves in the use of the radio in your home—it is a way of sin to the souls of your home; would it be better if you did not have it? Does it take your precious time from the Bible, your thoughts from the words of Life? When you listen to a sermon during your church hour do you feel that you are at the throne of grace? And last, have you allowed it to be your family altar that you neglect the assembling of yourselves together in the house of the Lord?

R. 1, Camp Hill, Pa.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—R. W. Emerson.

NO GRUMBLER THERE

In every town and city, some people
 can be found,
 Who spend their time in grumbling
 at every thing around;
 Especially of holiness, some curious
 things they say,
 But if we're true to Jesus, we're sure
 to win the day.

Chorus—

Oh, we will work for Jesus and per-
 secutions bear,
 And when we get to heaven there'll
 be no grumblers there,
 But all will be converted, and
 cleansed from every sin;
 No other kind of people will ever
 enter in.

They grumble at the preaching,
 they grumble at the pray'r,
 They grumble at the singing, they
 grumble every where;
 They grumble at the workers, and
 say its all display;
 But if we're true to Jesus, we're sure
 to win the day.

They grumble if we speak to them,
 they grumble if we don't,
 They grumble if we visit them, they
 grumble if we won't;
 They say that in a year or two, our
 work will all go down,
 But if we're true to Jesus, we'll
 surely wear a crown.

We know they'd never grumble, if
 they could understand,
 The precious truth of holiness, the
 theme of beulah land;
 But some for lack of knowledge will
 turn from us away,
 And still keep up their grumbling
 while here on earth they
 stay.

Dear Jesus knows we love them, and
 want to do them good,
 And we would love to pray for them
 if they would say we could;
 We tell them of our saviour, and His
 precious love,
 And how He died to save them, to
 live with him above.

Oh, grumbler, come to Jesus, and
 yield to Him your will,
 I know you're tired of grumbling,
 you surely have your fill;
 Oh, some and see the Saviour, He'll
 wash you white as snow,
 And take you home to heaven,
 where grumblers never go.
 Copyright, 1897, used by per.
 —Selected, Mrs. A. B. Keller.

DAILY PRAYER

John Caldwell Craig

Once you knew the Savior dear,
 To all His pleadings lent an ear,
 But now you've strayed away.
 Once you dwelt within His love,
 Held hopes of seeing heav'n above,
 But now you've strayed away.

Why did you wander from His way,
 And fall beneath the devil's sway
 Where all is strife and care?
 Why have you met with sin's defeat?
 Is it because you've failed to meet,
 The Lord in daily prayer?

If you would have the Savior's best,
 And safely face each fiery test,
 Then meet with Him each day.
 If you would trust the Saviour more,
 And feast upon His blessings store,
 Then never fail to pray.

—Selected by Ethel Beck.

First the man takes a drink,
 Then the drink takes a drink,
 Then the drink takes the man!

MARY ANOINTING THE SAVIOR

By Barbara B. Jacobs

Meekly she stood behind the Lord,
And on his head the ointment
poured.

She gave no heed to those who said,
"Why was this waste of ointment
made?"

While o'er his body it did spread,
Her faithful heart in anguish bled;
She knew her Lord would soon de-
part,
Him whom she loved with all her
heart.

As she the precious ointment spilled,
With sweet perfume the house was
fill'd;

She filled her mission as was meet,
And washed with tears the Savior's
feet.

She heeded not the crowd around,
But meekly bowed in grief profound.
Behold the faithful maiden fair,
She wipes his feet with her own
hair!

And little thought of future bliss.
As on his feet she pressed a kiss;
Nor that he'd ever her commend,
For living faithful to the end.

But he who knows when sparrows
fall,

Will let no good thing pass at all;
And what seems little in our eyes,
They are the things he'll some-
time prize.

He turned unto the crowd, and bade,
Where e'er ye preach be mention
made,

Of what this faithful one has done,
Although an humble lowly one.

Selected, Addie Olinger.

SENTENCE SERMONS

Thou wilt keep him in
perfect peace, whose mind is
stayed on Thee.—Isa 26:3.

A man's money is an ex-
tension of his body, an en-
largement of that material,
physical equipment through
which his spirit works.

The theater is the devil's
substitute for prayer meet-
ing. The Christians leave
their Bibles at home.

To be truly devout, we
must not only do God's will,
but we must do it cheer-
fully.—Francis de Sales.

It is not by seeking more
fertile regions where toil is
lighter—happier c i r c u m -
stances free from difficult
complications and trouble-
some people—but by bring-
ing the high courage of a
devout soul, clear in prin-
ciple and aim, to bear upon
what is given to us, that we
brighten our inward light,
lead something of a true life
and introduce the kingdom
of heaven into the midst of
our earthly day. If we can-
not work out the will of God

where God has placed us, then why has He placed us there?—J. H. Thom.

He will be very gracious unto thee, at the voice of thy cry, He will answer thee.—Isa. 30:19.

He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.—Prov. 11:12.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 2—Jno. 1:1-18.
Jan. 9—Jno. 1:19-34.
Jan. 16—Jno. 1:35-51.
Jan. 23—Jno. 2:1-12.
Jan. 30—Jno. 2:13-25.
Feb. 6—Jno. 3:1-13.
Feb. 13—Jno. 3:14-36.
Feb. 20—Jno. 4:1-30.
Feb. 27—Jno. 4:31-42.
Mar. 5—Jno. 4:43-54.
Mar. 12—Jno. 5:1-16.
Mar. 19—Jno. 5:17-35.
Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
Jan. 16—A King Rather Than God. I Sam. 8:1-22.
Jan. 23—Choosing the First King. I

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
L. B. Flohr, Vice Chairman, Vienna, Va.
Theo. Myers, Secretary, North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer, Roanoke, Va.
J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
J. Harry Smith, Secretary, Mechanicsburg, Pa.
D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
Harry Andrews, Secretary, Empire, Cal.
Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Sam. 10:17-27.
Jan. 31—Results of Disobedience. I Sam. 15:1-35.
Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
Feb. 27—Love and True Friendship. I Sam. 20:1-42.
Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
Mar. 12—Kindness to the Unfortunate. II Sam. 9:1-13.
Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.

BIBLE MONITOR

Vol. XXII

March 15, 1944

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part II

In challenging the authority of a Socialistic State over the individual, wherein a totalitarian system of government is enforced we are striking at the very heart of the modern philosophical system that is sweeping the nations of the earth into a vast and complicated internationalism that threatens to destroy every vestige of human liberty on the earth. This system is in fact philosophism—a spurious or unsound philosophy. Under this system the "State which represents the corporate nation is the all important reality. The individual is of value only as he contributes to the welfare and the glory of the state. For this rea-

son, according to the argument, the state must control every important activity of the individual." This theory is unscriptural and unsound. We insist that the "State" is not "All Supreme," it is but a "Minister" of the all supreme God. We absolutely deny that the state has the authority to "Control every important activity of the individual." We deny that "All things, all persons, all principles must be subject to the interest of the nation according to the will of the dictator."

The inspired scriptures definitely set forth the purpose and authority of kings, rulers, governments, principalities and powers and also the attitude the individual should have toward these, and his responsibility to them, and to his God as well. In our position on this

issue of state socialism, totalitarianism or dictatorial rule which is confronting us we insist on standing by the word of God, let men think or do what they will.

Let us notice what the scriptures say. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Render therefore

to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour." (Rom. 13:1-7.) "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (I Pet. 2:13-15.)

In these references it is clearly set forth that kings, rulers, and earthly governments are ordained and empowered by God the supreme ruler of the universe, and that they have no power or authority save that which God gives them. The main purpose or design of these earthly powers is the punishment of evil doers and the protection of the good. The righteous people living on the earth, those who recognize and obey the laws of God have little need for

earthly governments, but in a world where men do not recognize nor obey the laws of God the righteous could not long exist were it not for a power to hold in check the lawless, unjust, dishonest, and those given to vice, intemperance and violence. For this cause our God has authorized civil governments to control and punish evil men and protect the righteous. To accomplish its purpose it is authorized to rule by force, violence, and the sword. To this end it is the "minister of God, a revenger to execute wrath upon him that doeth evil."

To accomplish their work kings, rulers and governments must needs enact laws and appoint governors, officers, etc., and these powers and laws should be recognized and obeyed by "every soul" as long as they are within their Godgiven jurisdiction.

It so happens however, that kings, rulers and earthly governments do not always carry out the work that God intended that they should. The records of history both sacred and secular are replete with cases these world powers tolerated, encouraged and protected

evil doers and relentlessly hounded, persecuted and oppressed the righteous. Then too, sometimes these powers do not recognize the overruling providence of God and go beyond the realm within which they were ordained by God to operate. A notable example of this is found in the scriptures in the book of Daniel. Both Nebuchadnezzar and Belshazzar were ordained of God as earthly rulers and were given great power, glory and honour, but both of them failed in their responsibility and assumed power not delegated to them by the God of heaven and both of them were miserably rebuked and humiliated.

Herein is the conflict of Christian people with present day State Socialism. We insist that the "State" is not "all supreme." We deny that the state has the authority to demand that "all things, all persons, all principles must be subject to the interests of the nation according to the will of the Dictator."

(Continued.)

Watch ye and pray, lest ye enter into temptation.

BIBLE MONITOR

West Milton, Ohio, March 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

District No. 2

The Lord willing District Conference will be held at the West Fulton church near Wauseon, Ohio.

Elders meeting beginning at 10 a. m. Tuesday, April 11th. Preaching services at 7 p. m.

District meeting proper Wednesday at 9 a. m. Because of some of the trying conditions facing us and the lack of opportunity to fellowship with one another, as many as possibly can,

should attend these meetings. Especially the delegates.

If you need credential blanks send a card.

Howard Surbey, Clerk.

OUR TASK—OUR DUTY

Howard Surbey

With the theme in mind that we are the followers of Christ, I will attempt to note some important scripture references and a few notes sufficient for a week's meditation and study. I hope every minister, every deacon, yes everyone who wishes to work for Christ will spend some time reading and meditating on these scriptures.

(Acts 10:38.) We find the foundation upon which Jesus our Savior began his ministry. "God anointed Jesus of Nazareth, with the Holy Ghost and with power: Who went about doing good." God sent the power of the Holy Spirit upon him and as a result he went about doing good.

(Acts 1:8.) We find the beginning of the early church in the hands of his followers. "Ye shall receive power after that the Holy Ghost is

come upon you and ye shall be witnesses unto the uttermost part of the earth." Witnesses of what? Shouldn't we go about doing good also?

(I Cor. 12:4-31.) We find many of the spiritual gifts which are bestowed on us. Also the thought that each individual member is a part of the body. The strength and growth of each congregation and even the entire brotherhood depends upon the use of the talents and opportunities of each individual member.

Monday. (I Tim. 4:6-16). At first we might think this chapter is only for the minister. I think we can all profit by it if only to better understand and help him. "Trust in the living God." "Be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Tuesday. (II Tim. 2:1-13.) The ministry, yes the Christian life demands all that is in a person. Usefulness and service is not achieved apart from wholehearted devotion. Endure trials yes, yet our laboring for Christ must be done lawfully.

Wednesday. (Acts 20:

18-30.) Note the concern of others, verses 20, 23 and 24. People need to be fed with Spiritual food of such sort as will nourish them and enable them to grow. The minister, more than anyone else, is responsible for being the will of God to men.

Thursday. (I Pet. 5:1-7.) Feed the flock of God which is among you faithfully, willingly, not for reward. The chief Shepherd, Jesus Christ, who knoweth and understandeth all conditions will abundantly reward in due time. "Casting all your care upon him for he careth for you."

Friday. (Titus 1:5-9.) "As the Steward of God." A steward is responsible for the administration of the affairs of his master. Note the high personal character he should cultivate: "Lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word."

Saturday. (Acts 20:31-35.) Paul knew the cost and efforts necessary to build a church. He taught us by example to labor to support the weak. The strong should be able to support themselves and others. "It is more blessed to give

than receive.”

Sunday. (John 19:7-18.) Christ “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” Let us follow Christ’s example of a good shepherd engaging in service and sacrifice prompted by love. How far will our devotion carry us?

North Canton, Ohio.

“HELL”

Joseph P. Robbins

Scripture text: Matt. 23:33. The Greek words “gehenna” and “tartarus” both mean a place of punishment.

(Matt. 23:33.) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Hell in The Heart

In Gen. 6:4-5, “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

(Prov. 4:23.) “Keep thy heart with all diligence; for out of it are the issues of life.” The wickedness that existed in the world at that

time was a product of hell. This wickedness provoked God’s wrath and he sent the flood and destroyed the people.

Today we have about the same condition. Men are seeing the beauty of women and are lusting after them to the extent that they will steal the virtue of a young woman and cause her to become the mother of a child outside of wedlock which is nothing less than having hell in the heart. He has caused her to fall from her virtue and become the victim of sin. Then the young girl who will trifle with a young man and sell to him her virtue has not only fallen a victim of sin but has hell in her heart and sold her body to be used as an harlot.

Then again, the young girl who will smoke the cigarette and drink the strong drink has lowered the standard of her morals and has become a product of hell.

And you married men who will steal the affections of another man’s wife and break up that home, you have hell in your heart, and are on the road to hell and destruction unless you quit that hellish business.

You women, who will throw yourself in another man's way and allow him to become too familiar with you and you step in between him and his wife and break up that home, you too, have hell in your heart and you too, are on the road to hell and destruction and will bring shame and disgrace on your children and home.

Hell in The Home

You men who drink and carouse around till late hours of the night and then go home full of booze and begin to beat and abuse your wife and children, you make your home a hell for them and they become a victim of your hellish nature and your brutish acts, and then some of you will quit your home to associate with some low down woman and allow her to drag you down deeper into hell and you bring hell into your home and family.

You women who work in the factories and begin flirting with other men, you too are bringing hell into your home and shame and disgrace on your children. Your place is not in the factories, but home-makers and not home destroyers. You will if you continue to work

in these factories, finally cause a separation, a broken home and a divorce suit.

You children, who will not obey your parents and go off into sin and bring sorrow and disappointment to your father and mother, are also bringing hell into your home. Whatsoever a man soweth that shall he also reap. How many children will not take the advice of father and mother and take their own way, have to their own sorrow made home a hell. We could go on and on for hours and hours, but space will not permit. You can't play with sin and not pay the penalty of it.

Hell in Eternity

(Luke 16:22-23) "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man died also and was buried. And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom." Read the rest of the story and see for yourself.

(Rev. 21:8.) "But the fearful, and unbelieving, and the abominable, and murderers, and whore-

mongers, and sorcers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

(Rev. 22:15.) "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Jesus says in Matt. 25:41, speaking unto those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

In conclusion let me just say that I have written this as a warning to us all realizing we have a heaven to gain and a hell to shun. Let us not think that all the hell we have is here on earth. If that was the fact, that surely would be bad enough but that isn't all the hell we have, we have a hell in eternity, in the lake that burneth with fire and brimstone where the worm dieth not and the fire is not quenched, where there will be weeping and wailing and gnashing of teeth.

Potsdam, Ohio.

He that believeth and is baptized shall be saved.

WHT WOULD JESUS DO?

Ethel Beck

If washed in Jesus' blood,
Then bear His likeness too,
And as you onward press
Ask, What would Jesus do?

Be brave to do the right,
And scorn to be untrue;
When fear would whisper, Yield,
Ask, What would Jesus do?

This poem has prompted me to write along this subject.

When we have been washed in Jesus' blood, cleansed from all sin, people expect us to bear His likeness and imitate Him. In order to do this we must constantly ask ourselves, "What would Jesus do?" or "What would He have me to do in this particular case?" We too often go ahead in our own way without asking what He would have us to do. The new year is not very far spent so we can still make this motto the test of every decision and undertaking throughout each day of the year. Then follow Him as near as we know how regardless of what the result may be. We must depend on the Spirit to direct us to know just what Jesus

would do in each case.

Our aim in all our undertakings in life, should be to do the will of God, and not for the gain we may get out of it. Most people live for selfish interests and gains. But the Christian standard is higher than that. What would Jesus do? Let this be the motto for every business transaction and relations and every investment. Make it the test of our social activities. Do we have a clear conscience in regards to our reading material? What would Jesus have us read? Would He have us to fill our minds with the contents of the Sunday paper, leaving less time for His word and prayer on Sunday morning? When you find yourself in a perplexing situation, ask, "What would Jesus do?" The ministers might also ask what Jesus would have them to preach.

Let us be brave and courageous to do the right, and scorn the very thought of being untrue. When we are tempted to take the easier way, fearing what others may say about us, let us pause and ask, what would Jesus do? Then by trusting Him to direct we would receive strength to

overcome. He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (Jon. 16:33.) He also has told us to follow Him, and as we do so we too shall overcome the world. In I John 5:4 we have, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "But thanks be to God which giveth us the victory through our Lord Jesus Christ. (I Cor. 15-57.) "Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world." (I Jno. 4:4.)

With these verses we have every promise in our favor to overcome the world, and the devil, and to live victorious lives through Christ.

Many Christian professors do not enjoy their Christian life because they have missed something. The change has not taken place in their hearts, therefore the old desire for worldly things remains. There is still condemnation there. They struggle on to find the

Christian life a hard one. Jesus said, "My yoke is easy and my burden is light." He also says if we love him we will keep His commandments and His commandments are not grievous. If we find them so, perhaps we have not become well acquainted with our Lord. When we really know Him we will love Him.

The apostles found it a joy to suffer for Christ. If we do not find joy in His service perhaps it is because we have not yielded our lives wholly to Him and made Him the Captain of our souls. We must make a clean sweep of all sin and entrust our all to Him before the Holy Spirit can take control. It might be that we have followed the world too closely and we know there would have to be some outward changes if the Holy Spirit would have His way. Then we think, "What will people say, they know we have been in the church for years and wonder why we are making some changes now." Of course they will not understand, not knowing the leading of the Holy Spirit. We have gone through some of these things and know God will

supply all the needed courage to stand for Him through all tests and to face the people.

Sometimes when people are confronted about becoming a Christian, they remark "what will certain people say if I become a Christian and dress plain." They think it is hard to make the decision and face people's opinions. When we determine to make this all important decision regardless of what some others may say, the battle is almost won. We find it will not be nearly as hard as we thought it would be. For Jesus then gives us courage and strength to meet every test and trial and they will seem like trifles to what they had seemed before.

This is also true in settling problems in the Christian life. We may think we just cannot do certain things. If we decide to do as Jesus would do, then say by God's help we expect to do it, the battle is won. It will not seem nearly as hard to do as we had thought. When settling problems in regard to things which tempt us, let us settle them right, and once for all, so the same thing will not be

continually confronting us. When the devil tempts us again on the same line we can tell him to flee for we have that settled.

Let us not be so much concerned as to what people might say or thing, but ask ourselves, "What would Jesus do?" Let us be determined to please our Lord rather than to please some people who may hinder our spiritual progress. It is to the Lord that we must give an account of our lives. When we come before the judgment seat of Christ will we be concerned about what people may think of us? No, we will be concerned about what our Lord thinks of us. Then why not be more concerned now as to what He thinks of us?

If all church members would make this subject the motto of their lives, the world would take notice. They would see that there is power in the Christian life and would know it is practical, having seen it manifest in every day life. When we answer this question of "What would Jesus do?" being honest with ourselves, and act accordingly, we find lasting satisfaction. It is worth every sacrifice we

may have to make, in order to do as we think Jesus would do. I believe He would have us sacrifice more for His cause and to seek the lost.

What is it to be a Christian? Is it not to be Christ-like, to imitate Jesus and walk in His steps? May we all follow in His steps more closely than we ever have before.

Dallas Center, Iowa.

TAKING GOD'S WORD AS IT SAYS

Wm. H. Kinny

We are to take God's word just as it says. He tells us that he will be three days and three nights in the heart of the earth. That he will rise again the third day. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40.)

That ought to be enough for us to know that he meant what he said. We know what will happen if we add to or take from. "For I testify to every man that heareth the words of

the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Rev. 22:18-19.) It looks to me that is what some are doing when we argue about the days of the trial, burial and resurrection of our blessed Lord. If we live as we should we will not have time to argue days, months and years. For the day or year has nothing to do with our soul's salvation.

We are told to study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. "But shun profane and vane babblings: for they will increase unto more ungodliness." (II Tim. 2:15-16.) And it only causes division in the church. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid

them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches deceive the hearts of the simple." (Rom. 16:17-18.)

We are not to argue God's word but to teach with patience. And when we pick God's word to pieces to suit ourselves we are in danger. So let God be true and every man a liar. If we don't, it just causes confusion which tends to weaken the church. Now my prayer is that the writing to the Monitor be more edifying than that.

Dallas Center, Iowa.

THE MARK OF THE BEAST

J. A. Leckron

There is much being said today about the mark of the beast of Rev. 13, and some go so far to say, that the OPA in its regulation of the people, is the mark of the beast. Well, if it is, then there is no one in the United States that will be saved, for after we take the mark of the beast, and worship his image that the false prophet

shall be set up, then there is no more chance for us then, than one who sins against the Holy Spirit. No, we are not in that great tribulation time yet that is to come, on the whole world. But we believe it is stepping right up to the time when we will be ushered into that great tribulation period. Christ has not come yet, to raise the saints from the dead, and to take those who are fully prepared to go. Immediately after this time, we who are not prepared, will go into that great tribulation period, and then Enoch and Elijah will be sent from heaven, where they now are, to preach to those that are in this great tribulation period. We do not believe any one has heard of either of these two witnesses being here on earth yet, if so, then it has not been published very much. No, and they will not come until God sees fit to send them.

In Rev. 3:10, we have this, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the

earth." God is not going to let his saints that are living, when he comes, go through that awful time spoken of in Daniel 7, but those that have not come up to the standard of God's word, will go into, and come out of the great tribulation period, provided they do not take the mark of the beast in their right hand or in their forehead, and do not worship that image, the false prophet will set up in that time, that will even speak, and thereby deceive many.

Some ask the question, what is that mark of the beast? Well, we believe it will be a brand that God will permit the beast to brand everyone of his followers. Well, some say that would be awful and cruel. We think not, for whatever the devil says to do now, do not the people of the world do it, and think it is smart? Now let's look how the worldly people now obey the devil. Look at the women. They wear shoes with holes in the toes so their toe will show, and even paint the toe nail bright red so it will show. How silly it looks. Who told the women to wear this kind of shoe? You who are Bible readers know it is the

devil. If God through His church would ask any of its members to wear some of the silly looking hats we have seen, they wouldn't wear them; but when the devil comes along, and sets the style, they all fall for it.

Not long ago we saw a woman who belongs to a plain church, who had a nice covering on, also a cape, and dressed in plain black, but her dress was short, and she had on flesh colored stockings, and high heel shoes, so she had to stand on her toes. Now we think that is very inconsistent. She was trying to serve the Lord at one end, and the devil at the other.

Remember, you can not serve God and the devil at the same time. In the January 1st issue of the Monitor, sister Grubb has my view exactly on the covering. If the devil would tell the women to make their covering twice as large, they would gladly do it to be in style, and to obey the one they love. Don't tell me a sister loves the church of Jesus Christ when she does not want to conform to the word of God. And all of us who are complaining about the restrictions against

worldliness in the church, so far as it is in harmony with the gospel, will not be ready when Jesus comes to take his church up, and then we will have to go into that awful tribulation period, and then if we will do then, what we failed to do, and not take the mark of the bast, and call on the Lord for mercy, then he will hear; but we will be killed like the two witnesses, and these are they that John saw in Rev. 7:9-14 inclusive.

This is surely a warning to all of us in these perilous times in which we are living. Read II Timothy 3 and see for yourself if we are not living in these very days which this scripture states. Remember this, if we love God and His church, we will love to do what he asks of us, and if we do this, we will see persecutions; but not that great tribulation period. So let us pray that each of us, if living, when Jesus comes, we will be ready to go with him is our sincere prayer.

130 W. School St.,
Anderson, Ind.

In order to love mankind, we must not expect too much of them.

Items OF INTEREST

— *L. B. Florin*

It is reported that increasing numbers of conscientious objectors to war in the United States are choosing to go to prison instead of the Civilian Public Service camps. It is estimated that three out of four of those who are going to prison are from the sect called Jehovah's Witnesses. Already probably 2,000 conscientious objectors are in prison in this country as against the 6,000 who are in CPS camps today. In some of these camps, mostly other than Mennonite, there has been dissatisfaction with the administration of the same. Some trace this dissatisfaction to the fact that the peace churches and some others are in reality operating the camps for the government, and are under the control of General Lewis B. Hershey, who is himself a military officer.

—

The number of reported conscientious objectors to military service in England is much greater than in the United States. Thus it is reported that there have been 56,902 registered

British objectors to war. Of these, 2,760 have been granted unconditional exemption according to provision of the British service law, while the rest are assigned to some form of state service. The provision for complete exemption in England has no parallel in the selective service law of the United States.

—

Recent calculation showed more persons employed in "information" or publicity jobs with government agencies in Washington than are employed on the editorial staffs of all the daily newspapers in the U. S.

—

Pamphlets are still being distributed from so-called fundamentalist preachers and institutions, whose burden it is to convince Christians of tender conscience that they are duty bound to fight for their nation with arms when called upon to do so. Nothing really new comes out in these pamphlets over what has appeared in similar literature over the past two or three years. The authors of them claim to be publishing their views because so many

thousands of troubled people write to ask them what they should do in a time of war. One cannot help being pained over the fact that so many earnest, conscientious Christians, whose conscience has been awakened on the war question through the teachings of Christ, should in their perplexity be so tragically betrayed by preachers who have won the confidence of these people by their sound and evangelical teaching on many other lines. Undoubtedly, there are large numbers of Christians who would follow Christ in the way of love and nonresistance, were only the preachers to whom they look for counsel true shepherds instead of traitors to Christ on the war program.

NEWS ITEMS

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren met for regular council meeting January 15th at 2 p. m. The meeting was opened by singing hymn 451. Elder A. G. Fahnestock moderated the meeting. Not much business came before the meeting but all was disposed of in a Christian manner.

The election of officers for the coming year resulted in very little change being made. Delegates to District Meeting: Brethren Donald Ecker, Harry Sweitzer, Sister Grace Ecker, alternates, Virgil Leatherman, Preston Stremmel.

We decided to have services every other Sunday during the winter months. January 16th was the preaching Sunday, we were very glad to have Elder Joshua Rice and family of Mountain Dale, come in an preach for us on the 16th. We held the services in our home as Bro. Ecker is still bed-fast, he enjoyed the services very much, as Well as I, as I cannot attend any services unless held in our home. We are glad and welcome any ministers and members to our services, as we are few in number, but we still think of the promise of two or three, and if we are faithful well get the reward. Pray for us that we may not become discouraged, and stand firm unto the end, as the reward is at the end of the race.

We would be glad to welcome any of the faithful to locate in our midst, would be glad to assist them to find a home. I read in John 6:66 where many went back and walked with him no more, do we not see that today? Read Luke 9: 62; Heb. 6:4-6; I John 2:19. May we be none of those.

We wish to express our sincere thanks to all those who came and preached for us during the past year: Elders J. L. Myers, Joseph Myers, A. G. Fahnestock, Joshua Rice; Ministers D. K. Marks, Emmert Shelly, Clarence Stump. and we welcome them and others at any time.

M. E. Ecker.

NOTICE

The Shrewsbury congregation is looking forward to a two weeks' revival meeting beginning April 1, 1944, in the York house, South Albemarle St., York, Pa. Elder A. G. Fahnstock is to be the evangelist. Everybody invited, everybody welcome.

Fraternally yours,
C. M. Stump.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Dunkard Brethren held their council February 14th in the afternoon.

Elder Abraham Miller opened the meeting by reading Romans 12.

Elder D. W. Hostetler moderated the meeting as Bro. Koch is in poor health. Delegates were chosen for District Meeting which will be held at the West Fulton church.

Our love feast will be June 17th and 18th, commencing at 10:30 a. m. An invitation is extended to all to attend.

H. A. Throne, Cor.,
Pioneer, Ohio.

OBITUARIES

MISS ANNIE M. RAVER

Miss Annie M. Raver was born in York county, Pa., October 28, 1870, and died near Dallastown, Pa., January 12, 1944, aged 73 years, 2 months and 14 days.

Funeral services were conducted

in Riedel's Funeral home, Dalls-town, Saturday, January 15th, at 1:30 p. m., with concluding services at Shrewsbury Dunkard Brethren church with Elder J. L. Myers officiating, assisted by Elder Jos. H. Myers and the writer. Interment in nearby cemetery.

Anna lived in York county all her life and made her home with a brohter and sister. She was a faithful member of the Dunkard brethren being in regular attendance since 1932, till five years ago when she became an invalid.

She is survived by a sister, Alice Raver at home, and two brthers, Nah Raver at home, and James Raver, Yoe, Pa., besides other relatives and friends.

C. M. Stump, Cor.

REGINA ANN SHAFFER

Regina Ann Shaffer, infant daughter of Marvin and Retha Shaffer was born December 12, 1943, and departed this life for a better world 19 days later, December 31, 1943. Services were conducted by Bro. Henry Besse and Bro. Howard Surbey at the Myers Funeral parlors at Greentown with burial in West Nimishillen cemetery.

Surviving in addition to the parents are two brothers, Lindall and Kenneth, both of the home and the grandparents, Mr. and Mrs. Dewey Shaffer of Stoystown, Pa., and Mr. and Mrs. Floyd Shaffer of Kerens. W. Va.

My Baby

Such a little break in the sod,

So tiny to be a grave;

Oh, how can I render to God so soon

The beautiful gift that he gave.

Must I put away my pet,
 My tender bud unblown;
 With the dew of the morning upon
 you yet,
 And the blossoms all unshown.

Escaped are its thorns and harms,
 The only path she has trod;
 Is that which leads from the mother's
 arms,
 Into the arms of God.

EMMA CATHERINE WILHIDE

Daughter of Jacob and Catherine C. Comfort Bowman, was born at Mt. Zion, Frederick county, Md. The greater part of her life was lived in Frederick and Washington counties. The last 25 years she lived in Franklin Co., Pa., and the last three years at her present residence at Blue Rock.

In her early girlhood she united with the Old Order German Baptist church. And in 1936 she united with the Dunkard Brethren and has been a faithful and devoted sister.

Forty-eight years ago she was united in marriage to David B. Wilhide. And she leaves to mourn her departure: her husband, two daughters, three sons, 17 grandchildren and five great grandchildren. She lived to the age of 78 years, 2 months and 19 days.

Funeral services were held February 7th at 1 p. m. in the Dunkard Brethren church, Waynesboro, Pa., in charge of Brethren Emmert O. Shelly and W. Henry Demuth. Interment in Thurmont U. B. cemetery. We greatly feel the loss of Sister Wilhide. Her greatest desire was to assemble with the people of God, and her presence was an inspiration to all. May the passing of

our sister inspire us all to live closer to the Master.

Sister Mildred Demuth.

TABITHA WIGINGTON

Tabitha Ikenberry, daughter of John H. and Susan Ikenberry, was born in Franklin county, Va., January 16, 1863 and departed this life at her home in Quinter, Kans., January 28, 1944, at the age of 81 years and 12 days.

She was the fourth child in a family of eight. Her parents and two sisters preceded her; her husband also preceded her in death September 6, 1934 at the age of 78 years.

She is survived by one sister, Mrs. Susie Stanley of Quinter, and four brothers, Georg of Chicago, Ill., Joel of Laverne, Calif., David and Johnnie of Quinter, Kans.

On October 10, 1883 she was united in marriage to Isaac Stephen Wigington. To this union were born nine children. Three having preceded here. Six children survive: Mrs. Nora Glick, Elmer James, Mrs. Mabel Custer, Mrs. Etta Flora, Clifford Isaac, all of Quinter, Kans., and Mrs. Ethel Eisenbise of Grainfield, Kans., also 28 grandchildren and 23 great grandchildren.

In 1891 she united with the Brethren church. and on December 23, 1930 she with her husband, transferred their membership to the Dunkard Brethren church and remained faithful until death.

Funeral services were held in the Brethren church on January 19th, conducted by Elder O. T. Jamison, assisted by Rev. D. A. Crist. Text: "Set thine house in order for thou must die and not live," and "Pre-

pare to meet thy God." Burial in Quinter cemetery.

By Correspondent.

IN LOVING REMEMBRANCE

To the brethren and sisters in Christ that have passed away, of our number at the Englewood Dunkard Brethren church.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more will join our number,
Thou no more our sorrow know.

Yet again we hope to meet thee,
When the day of life is fled;
And in heaven with joy to greet thee,

Where no farewell tears are shed.
Selected. Ida M. Roberts.

IN MEMORIAM

In memory of our father, who departed this life February 2, 1935:

You are gone, father, but not forgotten,
Nor shall you ever be;
The loving ones you left behind
Desire to be with thee.

Sadly missed by sister Nathaniel Kendall and children.

Etta Cline.

THANKS FOR EVERYTHING

For all that God in mercy sends,
For health and children, home and friends;

For comfort in the time of need,
For every kindly word and deed.
For happy thoughts and holy talk,
For guidance in our daily walk;
For everything give thanks.

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For refreshing summer breeze;
For hill and plain, for streams and wood,

For the great ocean's mighty flood,
For everything give thanks.

For sweet sleep which comes with night,

For the returning morning's light,
For the stars glittering in the sky,
For these and everything we see,
O, Lord our hearts we lift to Thee,
For everything give thanks.

J. C. Barcus.

VERITY

The peace men seek can never come
through hate,
Or any force that threatens to
destroy;

The armor made of love alone is
great

Enough to shield the true from
all alloy;

And so until within our realm of
thought

There is no place for malice,
strife and greed,

A victory by force will count for
nought.

Until each finds an individual
need

For nobler thinking we can never
ban

The thoughts of tyranny and lust
and pelf.

Peace will be temporary until man
Has learned to love his neighbor
as himself.

By Ellen Fields.

A perfect world is made, not
through criticism, fear or hate, but
through good will, love and harmony.

**TAKE HEED TO
YOURSELVES**

Mark 13:9

The things that brought the curse of sin upon the human race was Adam's and Eve's failure to take heed to themselves and to God's command, and their giving heed to Satan instead. If they, as caretakers of the beautiful garden landscaped and planted by God, with Him as a friend to walk and talk with beneath its cool shadows, had need to take heed (observe, be cautious, be on the alert) to themselves and God's words, how much do we in this generation, when sin with all its enticements and snares beset us on every hand, need to take heed to ourselves lest we become entangled therein and heed Satan instead of God.

When nations fail to take heed to their ways, and live in sin and wantonness, and forget God and righteousness, they always suffer for it in bloodshed, poverty, famine and disease. There's always the price of suffering paid for neglect, careless living, whether it be nations

or individuals. Oh, may our nation take heed to her ways!

The same is true of the church. If the body of believers, who erect, own and support the church, compromise with the world, tone down real Bible doctrine to please worldly-minded people in order to increase membership and financial support, the result is, the church loses its power and fails to fill its intended mission. One reason there are so few genuine, deep and lasting revivals in the church today is because "God does not purpose to lay newborn babes on the bosom of dead mothers." If the church is alive to Christ and dead to the world she is able to nourish the new converts and safely bring them to maturity after the evangelist has gone. It is time for the church to take heed to her poverty and put away worldliness and sin, and be clothed in spotless garments, lest Christ come and she be found naked.

The ministers of the Gospel need to take heed to themselves and the doctrine. Paul wrote Timothy to "take heed unto thyself, and unto the doctrine; continue

in them; for in doing this thou shalt both save thyself, and them that hear thee." A minister, because of his position and great responsibility to God and man, has special need of this exhortation. Christ is holding you responsible for what you allow in the church that you know to be displeasing to God and the eternal welfare of the souls you are shepherding. Sometimes I wonder if in God's sight silent indifference to the truth and right isn't as destructive as if you openly opposed it.

There are those who are opposed to ministers preparing themselves to any extent for the work that is so very important to the human race—"the care of the souls of men." There's no higher or holier calling given man and none that carries as great responsibility, and none that the human race would suffer more without, than that of a minister of the Gospel. Christ was moved with compassion, because the people were as sheep having no shepherd, and said, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his har-

vest." We could afford for railroads, carpenters, textile workers, coal miners, etc., to strike, but we cannot afford for our ministers to go on strike. Then if their position is so high, holy and essential to our social, moral and spiritual welfare, isn't it just plain common sense that the minister of the Gospel should be as well informed in his calling as you would have your senator, congressman, doctor, dentist, or even the teacher of your six year old boy or girl?

I never have been very jittery about a man that feels the "woe is me if I preach not the gospel" getting to know so much that he preaches mere intellectual sermons. It is the one "who runs and is not sent" who goes after that sort of preaching. I believe every God-called minister feels that God is a Spirit, and men reach out their spirit to grasp Him, and that wisdom and understanding are vain without this spiritual outreaching. Wisdom and knowledge will harmonize and fall into place when the approach is first made by the Spirit. Yes, "Thou therefore which teachest another, teachest thou not

thyself?" Ministers, take heed to thyself, and "cry aloud, and spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions, and to the house of Jacob their sins." Be a true shepherd; lead us unto the heights of high and holy living. Pray with and console us in our sickness, troubles and sorrows; look after us when we are destitute and needy; bury our dead; "reprove, rebuke, and exhort us with all long-suffering and teaching," and ever call us to worship, for you are our leaders in this the finest aspiration of our souls.

Then, we as individuals need to take heed to ourselves. Not always is it the poor sinner who needs to be exhorted to take heed, be careful, give attention to his or her ways. Christ often said to His closest followers, "Take ye heed." We need Christ to get our attention sufficiently to let us take a long and serious look into our hearts and discover the rubbish, cobwebs and snowbanks, and have a real "soul's spring house-cleaning" and sunning.

We should take heed that we corrupt not ourselves by

worldliness. "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, and the lust of the eyes and the vain glory of life, is not of the Father, but of the world."

We should be careful lest we be among those who bite and devour one another, lest there be bitterness in our hearts toward someone who we feel has wronged us and made no apologies. Bitterness defiles, you know, and you can't wait to forgive till someone makes apologies satisfactory to your understanding of God's Word, for many professed Christians can do you wrong, never make amends for it, and go on shouting as loud as ever.

We need to take heed to what we hear. False prophets are plentiful, and the devil hasn't lost his art of tailoring sheep's clothing to fit wolves. Better be careful how you read. False teachers and prophets come to your home in tiny packages and unasked. Pray for discernment, and hide God's Word away in your heart, you'll be able to see the

“wolf’s long nose, strange eyes, voice, and big teeth.”

We should take heed how we build. Some people’s spiritual structures are ramshackled, lopsided, too small and narrow (can’t take in scarcely anything good). Some are too large and rambling (take in everything). They say, “Hear all,” and are religious dabblers. They dabble in this new “ism” and that; in all things they are very religious, spending their time either telling or hearing some new thing. Others build out of inferior material that the winds and rains of adversity carry away. The fire will try your building; better take heed how you build.

We should be careful lest we become lukewarm and satisfied with our spiritual condition, live too close to the world and breathe its atmosphere until we become drowsy, idle and dream away the time, saying, “I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked.” “Loitering in a dreamland slaves, but thinking we are kings.”

Jesus said, “Watch and pray.” It is this exercise we need to qualify and prepare us to escape the awful judgments of God upon this earth. Certainly we need to take heed to our prayer life. Christ was much engaged in prayer during His life upon earth. If He needed to pray, how much so do we. His disciples saw the great need of prayer and said, “Lord, teach us to pray.” “Prayer is the Christian’s vital breath; he enters heaven with prayer.” Prayer helps us overcome temptation and brings God’s promises (through faith) into reality in our everyday living. Let us pray always.

One ancient philosopher said, “Know thyself;” another said, “Control thyself;” but Jesus said, “Deny thyself,” and “Take heed to yourselves.”

—Selected.

SENTENCE SERMONS

I would give nothing for that man’s religion whose very dog and cat are not the better for it.—Rowland Hill.

O Lord, my God, in Thee do I put my trust: save me from all them that persecute

me, and deliver me.—Psa. 7:1.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—Psa. 9:9.

But it is better to follow even the shadow of the best than to remain content with the worst. Henry Van Dyke.

Watch and pray: for ye know not when the time is.

ADULT SUNDAY SCHOOL LESSONS

Apr. 2—Jno. 6:1-21.
Apr. 9—Jno. 6:22-49.
Apr. 16—Jno. 6:50-71.
Apr. 23—Jno. 7:1-31.
Apr. 30—Jno. 7:32-53.
May 7—Jno. 8:1-32.
May 14—Jno. 8:33-59.
May 21—Jno. 9:1-25.
May 28—Jno. 9:26-41.
June 4—Jno. 10:1-21.
June 11—Jno. 10:22-42.
June 18—Jno. 11:1-29.
June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Repentance and Confession. Psa. 51:1-19.
Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
Apr. 16—A Father's Love for His Son. II Sam. 18:1-33.
Apr. 23—A Thankful King. II Sam.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
R. 4, Bx. 268A, Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

22:1-51.

Apr. 30—Choosing the Best. I Kings 3:5-15.
May 7—The Wise and Wealthy Man. I Kings 4:22-34.
May 14—God's Wonderful House. I Kings 6:1-38.
May 21—A Sincere Prayer. I Kings 8:22-61.
May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
June 4—Influence of Bad Company. I Kings 11:4-13.
June 11—A Leader's Great Sin. I Kings 12:25-33.
June 18—A King and a Prophet Punished. I Kings 13:1-32.
June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

April 1, 1944

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ATTAINING UNTO THE RESURRECTION

With the approach of springtime, the songs of the birds, and the awakening vegetation of the earth calls our attention to the fact that there is a newness of life in nature all about us. To Christian people this natural and seasonal awakening is a reminder of that great event of almost two thousand years ago which means so much to us, the resurrection of our Lord and Savior Jesus Christ from the dead. This is one of the great events in the history of the earth that does not lose its importance with the passing of the years.

There are numerous references in the New Testament scriptures pertaining to the resurrection of Christ and what it means to those

who believe and obey his teachings, and it is always refreshing to read and meditate upon these as we commemorate this glorious triumph of the Christ over death.

It is interesting to notice the remarks of the apostle Paul on this subject in his letter to the Philippians and it will be immensely helpful to us if we but grasp and apply in our own lives the great truths he gives us by the inspiration of the Spirit of God. To this intent were these scriptures preserved and handed down to us through the power of God.

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them

but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:7-14.)

In this scripture we have some of the aspirations of one of the great pillars of the early Christian church revealed. One of the things for which Paul yearned, for which he was striving hard, yes, for which he had suf-

fered the loss of all things, was, that he might "attain unto the resurrection of the dead." With this goal uppermost in his mind he was counting all things but loss—all things were without value to him that did not contribute to the successful striving for and gaining of that life beyond the grave.

According to the expressions used it appears that there were four steps which, in the mind of Paul, were necessary to attain unto the resurrection from the dead. That I may "know Him," and the "Power of his resurrection," and the "Fellowship of his sufferings," being made "conformable unto his death." It is certain, in the light of God's word that no man can be resurrected unto everlasting life without knowing Christ. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Then, to know Christ is to know the "power" of his resurrection, to come in con-

tact with his atoning blood which alone can remove that sting of death, sin, which separates us from God. Through the efficacy of the atoning blood of Christ we are brought into favor and fellowship with God and come in contact with the "power" of the resurrection of Christ.

Again, to know Christ, and the power of his resurrection brings upon one the "Fellowship of His sufferings." When one renounces satan and all his pernicious ways and all the sinful follies of this world and takes upon him the Christ life, persecution will come. "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you." (John 15:20.)

Last of all, to know Christ, and the power of his resurrection, and the fellowship of his sufferings is to make a complete sacrifice of one's life and become conformable unto his death. "Not my will, but thine, be done" was the prayer of the Christ. "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life

shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:38-39.)

In the light of these truths the resurrection record should incite within us a yearning for, and a striving after those things that pertain to the Christ life that we might with that good soldier of Christ, the apostle Paul, attain unto the resurrection of the dead.

NOTICE TO DISTRICT CLERKS

Please get all business for General Conference in our hands as soon as possible so that we can get it in May 1 issue of Monitor.

—Editor.

ITEMS OF INTEREST

Lewis B. Flohr

Most of us probably recall the decision of the United States Supreme Court, made in 1940, that Jehovah's Witness children could be compelled to salute the flag, despite the fact that it was against their religious scruples. (This of course applies to all religious people who believe

BIBLE MONITOR

West Milton, Ohio, April 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

that the saluting of the flag was in violation of the teaching of the Word.)

Last June the Court reversed itself, accepting the belief of Chief Justice Stone, who had voiced the dissenting opinion in 1940. The new decision followed the court's judicial verdict six weeks earlier forbidding municipal license taxes on the sale of religious literature.

In writing the majority opinion, Justice Jackson said: "If there is any fixed

star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us."

Under the paragraph quoted above was the following footnote: "The nation may raise armies and compel citizens to give military service. . . . It follows, of course, that those subject to military discipline are under many duties and may not claim many freedoms that we hold inviolable as to those in civilian life."

I myself have been criticized in time past for not baring my head when a passing military parade contained a band which played the national anthem, the Star Spangled Banner. I was told that I did not deserve citizenship, or words to that effect.

I believe we can all appreciate what it means to us when the Supreme Court of the land says no official, high or low, national, state,

or any other, has the legal right to require the saluting of the flag from anyone in civilian life.

Vienna, Va.

THE SUFFERING
SAVIOUR

Ada Whitman

“Christ was a man of sorrows, and acquainted with grief. He was despised and rejected of men. He came unto his own, and his own received him not. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8.) Which was prophesied over seven centuries before, by Isaiah whose words are almost like those of an eyewitness, so alike are they, and the scene of his sufferings.

After the solemn service, in the upper room on that memorable night, the Saviour, accompanied by the eleven disciples, walks onward with firm step, to the Garden of Gethsemane; knowing full well awhat awaits him. He sees most clearly the end and object of his passion, knowing he was

sent by the Father to bear and atone for sin. As they journey, he no doubt astonishes them by saying, “All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.” (Matt. 26:31-32.) As they enter the garden, he leaves the eight and takes Peter, James and John and goes deeper into the interior to pray. He must have eyewitnesses for the sake of his future church. And too, might it not be the human feeling of the need of affectionate and comforting fellowship in his approaching conflict? “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Heb. 4:15.)

As he taketh the chosen three, he saith unto them, “My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” In agony he pours forth his thrice uttered petition, “O my Father, if it be possible, let this cup

pass from me: nevertheless not as I will, but as thou wilt." May we grasp the thought that the sufferings of his holy soul, here in Gethsemane, were more keen than the physical. It was not the suffering of the body, the death on the cross, that he prayed the Father to remove, for, if he were fighting a battle only similar to that which every martyr for the kingdom of heaven has fought before and since, the scholars are then superior to their master. How could he desire anything contrary to the counsel of God, who, when his disciples had exhorted him against giving himself up to suffering, rebuked them so severely?

He knew that the redemption of mankind could not be accomplished without the cross, and the shedding of his blood, for to that end came he into the world. He only asks, if it be possible for the cup to pass from him, whose bitterness and horrors he was then tasting. What his soul experienced was only curse, estrangement and rejection. "God hath made him to be sin for us, who knew no sin, that we might be made the right-

eousness of God in him." What was destined to be endured by us on account of our sins, befell him. The apostle Paul in writing to the Hebrews, concerning the priesthood of Jesus, expressed himself in these words: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience from the things that he suffered." (Heb. 5:7-8.)

"The death with which the divine sufferer strove, could not be that which delivers the soul from the prison of the body; but only that the power over which is possessed by the devil, and which while separating mankind from fellowship with God, weighs upon them as the curse of sin. His mental sufferings were caused by his horror of sin which was divinely imputed in him that he might suffer for them as the representative of sinners. He sees all the horrible fruits and results of sin, in the curse, death, and endless perdition. He felt the consciousness of

guilt, together with its terror; tasted and endured in our stead. All that is implied in being separated from God, deprived of his favor, estranged from his affection, and a child of wrath, he feels as deeply inwardly, and vitally as if he himself were in that situation. Even the heavenly peace of his heart belonged to the things which was necessary for him to sacrifice, as the ransom for our souls. Can we, therefore feel surprised that when his suffering rose to this state of inward abandonment, the inquiry as to the possibility of the removal of the cup should, with stronger effort, be wrung from his soul?" This was the hour of the power of darkness, and no doubt Satan and his fallen angels contributed to the horrors of that scene.

It would seem that the Lord's repeated call to his disciples, when overcome by gloomy slumber, to watch and pray lest they should enter into temptation, show beyond question in what kind of society and atmosphere they were at that moment. The infernal powers surrounded him, the sorrows of hell he suffers,

his sweat is as great drops of blood, and no one stands by to help him. Only an angel strengthens him.

The connection between that scene of horrors and the Garden of Eden, of which it is the awful anti-type, is unmistakable. While in Paradise the first Adam reposed in the lap of Divine Love, and held peaceful converse with Jehovah: we see in the garden of Gethsemane the second Adam sinking in agony to the ground, under the oppressive burden of guilt, languishing, and horrified in the company of dark and infernal spirits. What was transgressed and violated in the former was suffered and compensated for in the latter. He wrestled with death. He entered into close contact with this last enemy. He became obedient to the Father's will and emptied the cup of its terrors, the cup of curse allotted to us.

As he comes forth victorious from his spiritual conflict in Gethsemane, he enters upon the path of bodily affliction. Until he has completed his ministerial office, no enemy dared to touch him. But the hour had come, and being betrayed

by Judas, he willingly yields himself up to his enemies, and is subjected to the most disgraceful treatment.

Through a long weary night of trial, he suffered blows and bruises, was severely buffeted, was scourged according to the Roman law." His visage was so marred, more than any man's when he was buffeted, smitten on the cheek, and crowned with thorns, and he hid not his face from shame and spitting. (Isa. 50:6.) "He is brought as a lamb to the slaughter and as a sheep before her shearer is dumb, so he opened not his mouth." (Isa. 53:7.)

He is led forth to Calvary, bearing his cross upon which he was soon to suffer and die, without the gate, for the sins of a lost world. There he feels the cruel nails in his hands and his feet. He is numbered with the transgressors, being crucified between two thieves; feels the sneering, mockery, and taunts of his enemies. Thus he suffers the ignominious death on the cross, which death seems to include all that pain and death can have of the horrible and ghastly dizziness, Cramps, thirst, starva-

tion, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point which they can be endured at all, but all stopping short of the point which would give the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish, the wounds inflamed, by exposure gradually gangrened; the arteries especially of the heart and stomach became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which the Saviour was doomed.

O, the compassion, when in such pain and suffering he cries, "Father forgive them for they know not what they do."

After hanging six hours between heaven and earth, he cries with a loud voice, "it is finished. Father into

thy hands I commend my spirit." Thus the supreme sacrifice was offered up. From his pierced side, there came forth blood and water. "God saw the travail of his soul and is satisfied. "There is therefore now no condemnation to them which are in Christ Jesus. Who walk not after the flesh, but after the Spirit." (Rom. 8:1.)

"Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions." Words cannot express; the finite mind cannot grasp the depth of his humiliation and suffering.

"The Earl of Rochester was an avowed infidel; he spent much time ridiculing Jesus and the Bible. But upon one occasion, when he had read the fifty-third chapter of Isaiah, it took such a hold upon him that he turned and become a devout believer. Such a suffering Savior was more than he could sneer at."

O, that we realize what our redemption cost. It takes a spiritually trained heart to appreciate him.

He becomes our righteousness, if we believe on Him and obey his word. Dear reader do you have this

hope in your heart? If you are a sinner away from God, can you longer doubt and reject such a loving and compassionate Saviour, who has suffered so much for you? And who is waiting to give you all the blessings of his great love. If you will accept him and obey him, you then stand justified before God. If not, you will be condemned to everlasting punishment by God. O, the awful night of despair.

May we willingly suffer for his sake; patiently bearing our cross, and be able to say truly, and lovingly, with a full consecrated heart, "My Jesus, my Lord, and my Redeemer. Praise his holy name."

Though he was so abased in the flesh, yet God hath highly exalted him and he is now the resurrected Saviour, a great high priest that is passed into the heavens, interceding, at the right hand of God for his people.

Let us be true to him and say with the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the vic-

tory through our Lord Jesus Christ." (I Cor. 15:55-57.)
—Partly selected.

West Millgrove, O.

WATCHFULNESS

Benj. E. Rinehold

Guard against Satan. "Be sober, be vigilant because your adversary the devil,, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8.) In our day it takes watching on every hand. Satan is out with all his forces and always comes at an unguarded moment.

Taken unawares. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." (Matt. 24:43.) "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." (Matt. 24:44.)

Again I hear the weeping prophet saying also, "I set watchman over you, saying, harken to the sound of the trumpet. But they said, we

will not harken." (Jere. 6:17.) We want to come down in our age of the world. I hear in II Tim. 3:13, words like these, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Again, (Matt. 24:11) "And many false prophets shall rise, and shall deceive many." (Matt. 14:12) "And because iniquity shall abound, the love of many shall wax cold." And again II Pet. 2:1 speaks about false prophets among the people even as there shall be false teachers among you. It is the duty of everyone that is called out as a watchman to preach against sin, and all the evils of the world, and point men and women to the Christ, the lamb of God, the Saviour of the world.

The prophet Ezekiel tells us the blood will not be required at our hands if we tell them, but if they will not harken, it will be required at their hands.

The Christian watchman. "Watch ye stand fast in the faith, quit you like men, be strong." (I Cor. 16:13.)

And again, Paul writing in Eph. 6:10-11, "Finally my brethren, be strong in the Lord and in the power of his

might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Also in II Cor. 6:7, "By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

(Eph. 6:14-19) "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.

Rheems, Pa.

HOW ALL THINGS WORK TOGETHER FOR GOOD

It is a most consoling truth to know that God has supreme control over each man, over each nation, and over the entire world. He knows all that is taking

place. He can make a man to prosper, or he can quickly terminate his career.

There was a young man and his wife whose dearly beloved child died at an early age. These parents were not Christians, and it seemed impossible for them to understand, nor could they find comfort in any way, they seemed utterly disconsolate. They finally decided to go abroad and spend a year away from the scene of their great sadness. One day on the hills of Scotland they were interested to see a shepherd with his flock of sheep. For some time the shepherd had tried both to drive and to lead his sheep across a little brook to a pasture on the hillside beyond. After much effort, he seemed to be defeated, then he thought of a new plan: he took a lamb away from its mother, and carried it across the brook to the hillside beyond. Soon this mother followed, then all the flock. This scene greatly impressed these mourners and with deep significance they remarked, has it been necessary for us to come all the way to Scotland to see the purpose of God in the loss of our loved one?

What they witnessed that day led them to turn to the Lord. Before this they were perplexed and embittered, they could not understand that any good could come from the experience through which they had passed.

Another scripture assures us of the fact the Master is in control: the God of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and gave him to be the head over all things the church. (Eph. 1:17-22.)

We have here another assuring word: "The way of the just is uprightness: thou most upright, dost weigh the path of the just." (Isa. 26:7.)

He weighs out to us the apportionment of such experiences as are for our good. Paul says give thanks always for all things.

Sel., Katie Carpenter.

REASONS FOR HOLINESS IN THIS WORLD

All men believing the Bible, believe that heaven is a holy place and that all the inhabitants of heaven are holy. No one seems to object to being holy in

heaven; but multitudes of professing Christians doubt and even deny the desirability and the possibility of being holy in this life; because of our moral and corruptible bodies, and because of our sinful natures, and because of our living in a sinful world, they insist that no one could be holy in this world. They forget that God provided a way for those who are truly born again, when they come into the church, and fail not to grow in grace and the knowledge of the truth, by the person of the Holy Spirit to dwell in these earthly temples, our bodies. (I Cor. 3:16-17, 6:19-20.)

He will dwell in us and meet the enemy of our souls and defeat him, if we yield spirit, soul and body to him, and only if He fills us, as we are commanded to pray for, can we come out more than conquerors through Him who first loved us and saved us from our sins. God does not command anything that is impossible, it depends on our desire and faith in all His commandments to overcome, and obey God. We insist where folks think this is impossible, that this is the deception and delusion of

the devil, whereby he proposes to populate hell and the regions of the damned.

Satan himself cares very little how much religion a person may profess, so long as that person will retain some sin their heart, and life, and any unbelief in His most holy word, which is to be our judge in that last day. But be it remembered it was only one sin by our foreparents in the Garden of Eden that separated them from their God and plunged this world into wreck and ruin. Yes, one sin unpardoned, unrepented of, and uncleansed, is sufficient to blight and blast the soul, and forever bolt the gates of heaven against that soul.

We should be holy in this world, because God has thus commanded us, saying, "as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy." (I Peter 1:14-16.)

The commandments of God apply and are directed to us in this world, and not in the next world. And the very fact that God has thus

commanded implies the possibility of our becoming holy in this world, seeing God is not a tyrant, and never commands or demands the impossible.

Love to God can find true expression only in obedience. Jesus said, "If man love me, he will keep my words." "For this is the love of God that we keep his commandments, and his commandments are not grievous." (I John 5:3.) "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." (I John 2:4.) Please read Rev. 22:14-15. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." (Rom. 6:16.)

We should be holy in this world, because Jesus died to make us holy in this world. The provisions of Calvary's cross were made for those who are yet in this world, not in the next world. Are those professing the Lord Jesus Christ neglecting to search the scriptures as commanded by Christ in St. John 5:39 and by the apostle Paul in Acts 17:11, that we

have this awful falling away from the faith everywhere to where souls do not see in the lives of believers anything that is a true light in this world of sin and gross darkness. Are we putting the love of money, or earning it, or cares that we do not know all God commands, and we still are in a time when we have the open Bible, and are commanded to seek first the kingdom of God and his righteousness, and let him add all things; and precious souls are going down to perdition by the millions, and who is stirred to winning souls the most for which Christ died. May we all re-read the I Psalm often and the blessed book first daily, to learn God's holy will to obey it and that we will be ready for the sudden appearing of our Christ for his bride, all who have made themselves ready, for without holiness no one shall see the Lord. (Heb. 12:14.) Read often the parable of the sower.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, let us go forth therefore unto him, without the camp,

bearing his reproach, for here we have no continuing city, but we seek one to come." Heb. 13:12-14.)

Eph. 5:25-27 tells us, "Husbands love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Since the provision is ample, and the blood of Jesus Christ his Son cleanseth (in the present tense) us from all sin." What reasonable excuse can there be for not being holy in this world?

We need holy hearts in order to live a holy life as we should, and thus set the right example before others. We are admonished to "keep thy heart with all diligence; for out of it are the issues of life." Jesus said "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." (Matt. 7:18-20.)

Thus he taught that character graduates conduct; that we do outwardly as we are inwardly. Hence, in order to meet God's approval, whose pure eyes and ears see and hear all we say and do—how about our conversation. "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy for I am holy." (I Pet. 1:15-16.) This excludes gossip, evil speaking of all kinds, or sowing discord among the brethern, or judging one another as so often commanded in the blessed word, which is a lamp to our feet and a light to our pathway.

No wonder we are admonished to pray much to be the overcomer we must be to stand before the Son of man in judgment at the last day, and no matter how often we fail, the Holy Ghost that must dwell in us will help us to overcome if we desire to with all our heart.

Read the promises to the overcomer in the messages to the seven churches of Asia. (Rev. 2 and 3.)

Hence in order for others

looking to us that we set the proper example before them, for we must have a holy heart.

We need a holy heart in this world in order to be of usefulness and service. God has said, "Be ye clean that bear the vessels of the Lord." (Isa. 52:11 and "Every branch that beareth fruit, he purgeth it, (cleanseth R. V.), that it may bring forth more fruit." "If a man therefore purge himself from these (things to dishonor), he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (II Tim. 2:21.) No person can be at his best and attain the largest measure of usefulness until he has a holy heart. Our service for Christ in this world will determine our rank in the heavenly world. Rewards are according to service rendered.

We need holy hearts in this world lest we lightly esteem and limit, and under-estimate the efficacy and saving power of Jesus blood and the great purchase price He paid for our redemption. When offered to us as a gift and we turn

from it, we indicate that we have no sense of our personal need, and no appreciation of the value and importance of the gift, and a lack of regard for the giver, our God, who loved us with a love we can never fathom, and all He asks is our whole hearts. And if professing Christians thus lightly esteem the matter, then the unregenerated sinner is most certain to conclude that either there is hypocrisy or there is nothing involved that is of value.

A holy heart is essential to the maintenance of a clear justified experience. While there is carnality in the heart, it will at times gain the ascendancy over the will and manifest itself in unholy outbursts of anger, or envy, or unbelief, or pride, or selfishness, and such like and thus bring condemnation and a sense of failure, and thus greatly jeopardize the soul; it is thus many become discouraged and conclude that the Christian life is impossible for them.

In order to maintain a good conscience the soul must welcome and walk in full obedience to all the light the holy scriptures give.

Hence there comes a time when it ceases to be a question of having religion, or more religion, but rather it becomes a question of obeying God, and obtaining a holy heart, or by reason of disobedience forfeiting or losing all that had been previously preceived.

To live "where there is no condemnation" there must be a holy heart and a holy life.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1.) And please read the whole chapter and note especially verses 8 and 9.

A holy heart in this world is necessary in order to have holiness when we come to die in this world; and death having no saving power—being the result of sin and an enemy that will be destroyed. (I Cor. 15:26.)

Therefore we must live holy in this world as a fitness for heaven and a fellowship with a holy God. The Bible plainly states that nothing can enter there "that defileth, neither whatsoever worketh abomination, or maketh a lie; but

they which are written in the Lamb's book of life." (Rev. 21:27.) Read also, please, Rev. 22:14-15.) No one is ready for heaven and the sudden appearing of our Lord until he has a holy heart—without which no one will see the Lord, Paul tells us in Heb. 12:14.

Seeing that life is so very uncertain, none have the promise of a day, it behooves us to have holiness now in this world, seeing we may die now, and where the tree falleth there shall it be through eternity that never ends. There is absolutely no promise of holiness in death or after death. The only place in which we may be made holy is in this world, by the all-cleansing blood of Jesus, and obedience to His holy word.

What a challenge to parents that their lives and example day by day is to show the the necessity of a personal need of a prayer life as they are borne again into the church and a diligent searching of his word to learn his most holy will to obey it, for only those who do his will, Jesus says, will enter heaven. It is the only important thing in this life to search the word and pur-

pose for eternity.—Herald of Holiness.

Sel., Sister Bertha Little.

NEWS ITEMS

WENATCHEE, WASH.

The members of the Wenatchee Dunkard Brethren church met in regular quarterly council March 4th, at 2:30 p. m., at its place of worship.

The meeting opened by singing Nos. 75 and 395, after which Bro. E. W. Pratt read John 17, and commented on the same. Bro. C. E. Inks offered the opening prayer. Our Elder then took charge of the meeting, and after giving some comments the regular business of the meeting was taken up and disposed of. The church decided to hold the spring love feast on Saturday evening before Easter, as has been the practice of the church for the past several years. The place for holding the love feast was then taken up, and Sister Edna Wise offered her home for us to hold our feast in, which was gladly accepted. The church then agreed to pay her five dollars for her labors of cleaning the house after the feast. Bro. D. B. Steele was then appointed to see if he could find a place for worship.

The matter of holding some meetings this spring was taken up, and after learning that Elder M. S. Peters of the Pleasant Home congregation, who lives at Waterford, Calif., intends to spend some time at Wenatchee visiting this spring,

it was decided to have Bro. Peters preach for us a week or two before our love feast.

A collection was taken amounting to \$17.40.

The elder then gave some very strong and encouraging exhortations to the church in regard to our loyalty to the church in regards to the order of dress.

The clerk's report of the meeting was then read, and approved. We were glad to have our church clerk and Sunday school superintendent present with us again, as he had the misfortune of getting his leg broken December 22nd and has not been able to attend any of our services since, and also glad to have Sister E. C. Holland and Sister Mary Stalhing back to service after spending a month in California visiting Sister Holland's brother, M. S. Peters, and other relatives. We will also be glad to soon have our Elder J. W. Steele back with us again. Bro. Steele has been absent from services for more than a year. We earnestly pray that he can soon return, and give us some more of his good messages.

We ask an interest in the prayers of God's children for those who are so afflicted that they cannot attend the services.

Elder D. B. Steele, Cor.
R. 2, Wenatchee, Wash.

BETHEL, PA.

Our revival meetings were held this fall by our Bro. J. P. Robbins of Potsdam, Ohio, and we want to thank him in behalf of our congregation for the effort he put forth. He certainly tried to do his duty in bringing the word of God to us

strong and forceful. We were made to rejoice when three young girls came forward to give their hearts to the Lord and their hands to the church. The meetings were well attended considering the gas situation.

May the Lord bless Bro. Robbins with health and strength, that he may have the privilege of holding many more meetings and add stars to his crown.

Our fall love feast was also attended well, and we wish to thank our neighboring congregations for coming and assisting in the work.

Quite a few of our members could not attend the services on account of sickness during the winter. We hope and pray that soon all may be well and strong again.

On December 19th Bro. A. G. Fahnstock and family came into our midst on Sunday morning and gave us an interesting sermon on "Christmas," as it was so near Christmas. May God bless him with better health that he may be able to carry on the Lord's work from time to time and fulfill his duty.

May God bless us one and all, is our prayer.

Sister Laura Ebling.

DALLAS CENTER, IOWA

The Dallas Center church met in regular council March 3rd, with our elder, John Hawbaker in charge. The meeting was opened with song, the reading of Heb. 3, and prayer.

The business was disposed of in a Christian spirit. Two letters were granted.

We are glad to have Bro. and Sister Reed and family in our

midst. Bro. Reed is a help in the ministry. Other families also are moving in this community. We will be glad for their help in the services. Three of our members have returned from their winter trip to Florida.

Bro. Berkey has not been able to attend the services for several Sundays. On February 13th we took our dinner and assembled at his place for the preaching hour. There were over forty of us present. After dinner around twenty of us went to the Polk County Infirmary for services, and one car load went to the hospital to see Bro. Russell Lilly. He has been there over two months. It was a full day for those who attended church in the evening. We are glad for these opportunities to visit the sick. It makes us happy to know we bring cheer into the lives of others.

We have been enjoying good messages from the word of God which inspire our hearts to greater service for the Master. All who know the value of prayer, pray that we, young and old, may each let God have His way in our lives.

Ethel Beck, Cor.

A BIRTHDAY RESPONSE

The more than 50 tokens of remembrance received on my recent birthday anniversary, calls for an expression of the deepest appreciation, for which my vocabulary fails to supply the words.

A more beautiful assortment of cards I never saw, and a lovelier collection of well-wishing messages than they brought, would be hard to find.

May the richest of God's blessings

be shared by each one who remembered me in this affectionate way. May I prove a worthy recipient of those unmerited expressions of solicitude for my continued well-being. Your humble brother and friend.

B. E. Kesler.

SOME FOLKS

Some folks are like the proverbial "ill wind," always "blowing" but seldom doing any good.

Others are like the moaning sea, "casting up dirt and mire" as they moan.

Still others are like Gibraltar—having a good reputation for stability and always found there.

But some are like the gentle dews of Heaven—quiet, but, oh, how refreshing!—Roy W. Potter.

AND THE "I'S" HAVE IT

G. H. Montgomery

There is no question about it; where envy and strife are concerned, the "I's" are in the majority. They hold the balance of power. They control the entering wedges of division and misunderstanding. They effectively block the progress of God's people, and turn the hearts of Christians away from the wisdom of God's appointed

leaders. They reject God's appointments, and seek out the type of leadership that will please the carnal palate, tickle itching ears and add the corruption of flattery to the stagnation of conceit. Yes; in these matters the "I's" have it. So let us analyze the character of the "I's" that impose these evils upon the Christian church.

Ignorance should head the list, for he is a great destroyer of saints. "My people are destroyed for the lack of knowledge," God declares; and in that statement He exposes the tap root of almost all misunderstandings. If we could always look at things from the other man's viewpoint, we would nearly always have a greater sympathy for his views. But, because of our limited knowledge, we must usually look at his problems through our glasses, and so generally label his efforts with our prejudices and oppose him with all our might when his vision exceeds the limit of our knowledge.

"If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Here is a

promise as definite as a promise of salvation or healing; and yet how many of us spent any time at all confessing our ignorance to God, begging Him to give us wisdom, that we at least might be able to follow those who do know God's will? So many of us would rather pet our prejudices than confess them, and we prefer to justify our ignorance rather than to correct it. Because of this attitude, we find progress distasteful and those who fight for it obnoxious. "Wisdom is justified of her children," but Ignorance despises both Wisdom and her children. Ignorance would jeopardize the welfare of an entire church in order to hold an office, or to keep Wisdom from filling that office; for if ever there was a "die-hard" Ignorance is his name. He has small scruples against wrecking a church to carry his point.

Indolence is twin brother to Ignorance. He too votes for every evil that afflicts the church. He is afraid of anything that involves work or sacrifice or combat. He lives in a house called Ease, in the city of Zion. Therefore, he is spoken of as be-

ing "at Ease in Zion;" and God has pronounced a terrible woe upon him.

Indolence has several excuses for existence. Sometimes he is so peacefully domiciled in his house of Ease that he resents the thoughts of the disturbance that he would suffer if Zion should begin to travail in the birth of sons and daughters. Then he has a family—a wife named Impiety and a son named Indifference—and they resent the discomfort that they always feel when the church wakes up and goes to work. Even when old Indolence would not take steps to block the progress of God's cause on his own account, his wife and son drive him forth to throw the full weight of his great bulk against progress, lest they have to endure the inconveniences of reformation and edification.

Ingratitude is one of the most evil of the "I" family of voters. He is a sneering, officious, pharisaical individual, incapable of experiencing the emotion of thankfulness for anything that is done for him. Ingratitude lives next door to Impurity, and the two are often seen together. When

God summed up the evils that would characterize the last days he mentioned these two unsavory neighbors in the same breath, saying that they would be "unthankful and unholy."

Ingratitude adds to his graceless character by clothing himself in a cloak of hypocrisy. When his evil nature is riding the highest, he justifies his base principles by claiming to be standing for the right thing. If he turned upon his own mother to drive her out of the church, he would declare that he sacrificed her for the cause of righteousness. If he betrayed a friend in conference, it would be because the friend did not measure up to righteous standards that the great Ingratitude supported. If this evil agent of Satan should choose to turn upon a man who had stood by him, defended him from justifiable attacks, jeopardized his own standing with some of his brethren by pleading for this ungrateful character, and had done everything in his power to promote his interests in the church—I say that, if Ingratitude should choose to turn against such a man and pay him off by

whispering evil insinuations against him and attacking him by innuendo, we may be sure that a robe of self-righteousness would cover this chief Pharisee from head to foot, and his pretenses to high moral and righteous standard would be equaled only by the trumpet blowing of his ancestors in the streets of old Jerusalem. Ingratitude always walks to the polls with his close neighbor and bosom friend, Impurity, to vote against the plan of God in the church.

Inconsistency would probably feel greatly slighted if we were to fail to call his name in this family of enemies of the cause of Jesus Christ. He is certainly of voting age, for he was on hand to give trouble in the days of our Lord's ministry on earth. He is still straining out non essential gnats to keep the church clean while he swallows unbelievably great camels to get a following.

Inconsistency is one of the most sensitive members of this family. No matter how ridiculous his standards may be, he never wants you to show up his weaknesses nor call attention to his lop-

sidedness. If he washes the outside of the platter until it shines like a mirror and neglects the inside until it breeds all kinds of vileness, he would not have you mention the imfections of the inside, but merely admire the shining exterior. To suggest that the interior may not be all that it should be, is to him conclusive evidence that you are oposed to his external brightness. Because his character is built on extremes, he is utterly incapable of appreciating spiritual symmetry. To him Christianity is like a lopsided pine on a hillside, instead of like a palm tree by the river of waters. He is either against foreign missions because we have heathen at home, or he is all for foreign missions, because the people at home are gospel-hardened. He is either all pastor or all evangelist; the five-fold ministry of the Holy Spirit has no place with him, for the perfecting of the saints to him simply means abstinence from those things which he hates, and indulgence in those things on which he dotes. If his conscience allows him to desecrate the Sabbath day, it is perfectly all right for

you to do like-wise; but if he sees evil in a cup of coffee, you are a sinner to drink it. If his prepuces demand his adherence to certain standards of dress, you had better follow suit, notwithstanding that strange psychological hodge podge which he calls a conscience, which will permit him to spread a slander against a brother over five states without a twinge of compunction. "O, Consistency, thou art a jewel;" but her apostate brother, Inconsistency, will never let us become acquainted with this jewel if he can help it.

And so the "I's" have it; and so far as we are concerned, they may keep it—the unsavory reputation for promoting disorder, strife, divisions, envying, schisms, and such like. But we shall bring into the battle against them an array of warriors which they cannot resist, and before whose glorious armor they must flee in shameful defeat.

Against Ignorance we shall set Light. "The entrance of thy Word giveth light." So we shall preach the word of God, that its light may chase away the shadows of ignorance.

Against Indolence we shall set Zeal—Zeal according to knowledge. We shall turn him loose to tear down the house of Ease in which Indolence dwells; and he shall have at his side his faithful helpers, Worship and Prayer, who will offset the deadly influence of Impiety and Indifference.

Against the evil of Ingratitude we shall throw all the forces of that good Christian soldier, Appreciation. We shall help him sing the praises of God, from Whom every good and perfect gift comes. We shall join the battle hymn of Appreciation, and sing our thanksgiving for those whose lives and ministry have made our burdens lighter. With songs of praise we shall drive base Ingratitude into his stinking lair, from which he shall be afraid to emerge to face a joyous and appreciative church.

Last of all, against the inroads of Inconsistency we shall be strongly buttressed on ever side with well-rounded Christian life and doctrine. We shall appoint to guard that fort the well ordered forces of the jewel, Consistency. Where the "Jewel's" prodigal brother

would make Christianity a laughing stock, she will make it an irresistible force, she will set forth the balanced program of Jesus.

So the last of the wicked family of "I's" shall be defeated, and the church of Jesus Christ shall triumph in spite of them. In the end they shall have nothing but their hateful reputation and the judgment that is theirs, because of their opposition to the work of God.

Sel., Lucy Klepinger.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Jno. 6:1-21.
- Apr. 9—Jno. 6:22-49.
- Apr. 16—Jno. 6:50-71.
- Apr. 23—Jno. 7:1-31.
- Apr. 30—Jno. 7:32-53.
- May 7—Jno. 8:1-32.
- May 14—Jno. 8:33-59.
- May 21—Jno. 9:1-25.
- May 28—Jno. 9:26-41.
- June 4—Jno. 10:1-21.
- June 11—Jno. 10:22-42.
- June 18—Jno. 11:1-29.
- June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Repentance and Confession. Psa. 51:1-19.
- Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
- Apr. 16—A Father's Love for His Son. II Sam. 18:1-33.
- Apr. 23—A Thankful King. III Sam.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- 22:1-51.
- Apr. 30—Choosing the Best. I Kings 3:5-15.
- May 7—The Wise and Wealthy Man. I Kings 4:22-34.
- May 14—God's Wonderful House. I Kings 6:1-38.
- May 21—A Sincere Prayer. I Kings 8:22-61.
- May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
- June 4—Influence of Bad Company. I Kings 11:4-13.
- June 11—A Leader's Great Sin. I Kings 12:25-33.
- June 18—A King and a Prophet Punished. I Kings 13:1-32.
- June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

April 15, 1944

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part 3

In our discussion of this subject and all other subjects there is one fact that should be kept in mind. Our God, the creator and sustainer of the universe and all things therein, is the Supreme ruler over all. The first duty of all men, of earthly governments and all created things, is to recognize the supremacy of this great God of the universe. The first allegiance of all men and of the "powers that be" on the earth should be to this God and His laws.

The inspired scriptures clearly set forth how men should live in this world, and in all of the issues of life which we meet the "Word of God" should be the criterion that should determine what is right or

wrong for men to do. We take the position that every living man has the Godgiven right to decide for himself, in the light of scriptural teaching, what is right and what is wrong, and, how he shall spend his life in this world. These despotic forms of government that have arisen in our time, deny men this right. State socialism insists that "all things, all persons, all principles must be subject to the interests of the nation according to the will of the Dictator." In other words the "Dictator" shall decide what is right and what is wrong and shall tell each individual what they shall do and how they shall spend their lives in this world, regardless of what the word of God says. We insist that no ruler, no civil government has any such Godgiven authority.

The word of God tells us there is a day of judgment coming when all men both small and great shall stand before God to be judged, according to their works in the world. "Because he (God) hath appointed a day, in the which he will judge the world in righteousness by that man (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) In view of the fact that there is to be a great judgment day for all of us to meet, then the question arises who is going to be responsible for how men live on the earth? Shall the king, president, dictator, or other civil ruler be responsible for how people under their jurisdiction on the earth have lived? Can we as intelligent men obey decrees of world rulers that violate God's laws and escape judgment by placing the blame on them on the day of judgment? Are we responsible individually to God, or can we evade responsibility by being "subject to the interests of the nation according to the will of the Dictator?" These are vital questions and the

scriptures answer them definitely.

In referring to the great judgment day the apostle Paul tells us this: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.) Then in Romans 14:12, "So then every one of us shall give account of himself to God." It is very clearly set forth in these scriptures and others that our life here on earth is an "individual" matter and every one shall give account of himself to God. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shephard divideth his sheep from the goats." (Matt. 25:31-32.) Inasmuch as "each one" shall have to give account of himself to God for his conduct on earth, then it is certain that "each one" has a right to decide for himself how he shall live.

It is not the "will of the Dictator," not what man

says that will judge us on that great day but what the word of God says. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

Under State Socialism present day dictators are claiming authority to "Control every important activity of the individual." We insist that such a claim is an arrogant assumption of power that is without Godgiven authority under the New Testament dispensation in which we live. The greatest activity, the most important work of man's existence on the earth is his religion, his relationship with his Creator and God. In the light of scriptural teaching we insist on a separation of Church and State. We insist that kings, dictators and other earthly rulers have no authority to control or interfere with the activities of the church as long as those activities are in harmony with the New Testament scriptures. We insist that when men obey the laws of God their activities are such that it is to the best interests of the nation in

which they live. Whenever obedience to the laws of God on the part of an individual is not to the best interests of the nation in which he lives then there is something seriously wrong with that nation.

We insist according to the word of God that it is not within the province of world rulers to tell men what their occupation or their religion shall be. We insist that rulers have no authority to tell us how we shall spend our time, talents or abilities in this world when we live in harmony with the teachings of the scriptures.

(Continued.)

THE PASSOVER AND LORD'S SUPPER

B. E. Kesler

Some of us may find it necessary to revise our former conclusions on this interesting subject, which will not be hard to do if we are sincere in our search for the truth. By patient research, investigation, and study, the following disquisition is submitted to the public as a final conclusion, as the result of this research

BIBLE MONITOR

West Milton, Ohio, April 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

and study. Nothing but a desire to arrive at the truth on the subject has prompted this effort, and it is earnestly desired the reader will follow the outline, step by step, until the final word is spoken.

I. The passover was instituted in Egypt. "And the Lord spoke unto Moses and Aaron in Egypt, saying, This month shall be unto you the beginning of months. It shall be the first month of the year unto you." (Ex. 12:1-2.)

II. This month was Abib or Nisan (known by both names). "Observe the month Abib and keep the passover unto the Lord thy God, for in the month of Abib the Lord thy God brought thee out of Egypt by night." (Deut. 16:1.)

III. The lamb for the passover was taken up on the tenth day of the month and kept up until the fourteenth day of the month at even. "In the tenth day they shall take unto them every man, a lamb, and they shall keep it up until the fourteenth day of the month at even." (Ex. 12:5-6.)

IV. They were to kill the lamb on the fourteenth day at even, at the going down of the sun. "Thou shalt sacrifice the passover at even, at the going down of the sun." (Deut. 16:6.) "In the fourteenth day of this month at even, ye shall keep it in his appointed season." (Numm. 9:5.) "In the fourteenth day of the month at even, is the Lord's passover." (Lev. 23:5.)

V. This fourteenth day was the sabbath. So the passover was always on the second sabbath of Abib except once on the second sabbath of the second month.

(II Chron. 30:1, 13-15.) This fourteenth day came to be known as the "preparation day," when they put all leaven out of their houses. (John 19:42.) On this day, Abib fourteen, the Lord's supper was instituted, the lamb killed, Christ was arrested, tried, condemned, crucified, and buried. (A. D. 30.)

VI. The Old Testament records six passovers held and one yet to be held. (1) The first in Egypt on the departure of Moses and the Israelites from Egypt (1490 B. C.) "Draw out and take you a lamb according to your families and kill the passover. And the children of Israel did as the Lord commanded Moses and Aaron, so did they." (Ex. 12: 3, 6, 21, 28.) (2) The second, one year later, at Sinai (1490 B. C.) "And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai." (Num. 9:2-5.) (3) The third, in Canaan (1451 B. C.) "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." (Josh. 5:10; Deut.

16:1-9.) (4) The fourth, in Jerusalem (726 B. C.) "Hezekiah sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation. Then they killed the passover on the fourteenth day of the second month." (II Chron. 30:1, 13-15.)

(5) The fifth, in Jerusalem, (624 B. C.) "And Josiah kept the passover unto the Lord in Jerusalem, and they killed the passover on the fourteenth day of the first month." (II Chron. 35:1, 19; II Kings 23: 21-23.) (6) The sixth, in Jerusalem (515 B. C.). "And the children of the captivity kept the passover upon the fourteenth day of the first month." (Ezra 6:19.) (7) The seventh will be held in Jerusalem, when Palestine is possessed by the Jews again. "In the first month, in the fourteenth day of the month, ye shall have the passover, a

feast of seven days, unleavened bread shall be eaten." (Ezek. 45:21.) No lamb will be slain in this passover. "And upon that day the prince shall prepare for himself, and for all the land, a bullock for a sin offering. Seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily, the seven days, and a kid of the goats daily, for a sin offering." (Ezek. 45:22-23.)

VII. It is significant that six of these passovers are spoken of in the past tense as having been kept in the past. The seventh is spoken of in the future tense, as not yet having been kept, which, taken with the context, shows it will be kept, (reinstated) when Israel is again established in Palestine. And all were killed on the fourteenth day of the first month, and eaten on the fifteenth day of the first month except one yet to be held in Jerusalem, when Israel is gathered there again. In that passover, the bullock, the ram, and the kid, will take the place of the lamb.

VIII. Such then is the history of the passover from

its institution until the close of the Old Testament period of some 1100 years, or from 1491 B. C. to 400 B. C. During all these years it was killed on the fourteenth day of the month or second sabbath of the month. And when it is reestablished on the return of the Jews to Palestine, it will be on the fourteenth day of the first month at even, as the Jews reckon time.

IX. It may be well to note here that the Hebrew calendar and the civil or Roman calendar, never did coincide as to the beginning of the year, the day of the month, or the days of the week. The Hebrew year always began at the vernal equinox, the first month being Abib or Nisan, and corresponds to the 21st of March, our time.

X. This difference was brought about by changes made in the civil calendar. The Hebrew calendar never changed so far as known. The Hebrew year always began with Abib, the first month, on the fourteenth day of which, the passover was sacrificed. It will be used when the Jews possess Palestine. "Among the ancient peoples there were

many differences in calendars. The Egyptians divided the year into twelve months of thirty days each and added five days at the end of the year. The Greek year included twelve months of thirty and twenty nine days alternately. About 450 B. C., the months were arranged in their present order, but March was the beginning of the year. "In 46 B. C. Julius (Caesar) directed the reform of the calendar. The new year then began with January 1. The Julian calendar provided a year of $365\frac{1}{4}$ days, or 11 minutes and 14 seconds longer than the solar year. In 1582 Pope Gregory II, determined to correct this discrepancy by dropping 10 days from October. By this arrangement, the day that would have been October 5, 1582, in the Julian calendar, become October 15, and the next equinox was thus restored to its proper date." (The World Book Encyclopedia, P. 1075.)

This revision by Gregory gave us our present calendar year with the months and leap year as we now have them. And under the conditions, it is doubtful if any one can tell us

which day of our week corresponds to the Jewish 7th day sabbath as given by Moses (1490 B. C.).

(Continued.)

SATISFACTION AT HARVEST

Ruth Drake

Another harvest season has passed and God has blessed us far above our needs. Do we give thanks to whom thanks are due?

The words of the title of this article are the slogan of a certain fertilizer company and as such are used in all their advertising. The words impressed me in two ways, earthly satisfaction at harvest time and spiritual satisfaction at the judgment day. The fertilizer company guarantees satisfaction at the earthly harvest if their product is used. Man today is prone to trust in his own strength and the fertilizer he uses, leaving God out of the picture. We can prepare our soil in the best possible shape, use the best grade of seed it is possible to secure, add the proper amount of the correct fertilizer needed by our soil and yet if God withholds

His blessings our crop will be a failure. In Jeremiah 3:3, God tells the Jews he has withheld the showers from their land. God can bring us plenty or famine as He sees fit. May we as a nation realize that we need to get back to God. (Mal. 3:7.) "Return unto me and I will return unto you saith the Lord of hosts."

May we also realize that God gives our increase in all things and that weak little man cannot control God's universe. As farmers may we prepare our earthly fields to the best of our ability, sow good seed and then leave the field with a prayer to God that all is His and we are trusting Him for the increase.

More-over let's not forget to say "thank you" for the crop when He gives it to us. But just saying "thank you" alone doesn't end our responsibility. (Psa. 24:1) "The earth is the Lord's and the fullness thereof and they that dwell therein." May we be just stewards with God's riches. (Mal. 3:10.) "Bring ye all the tithes into the store house that there may be meat in mine house and prove me now herewith saith the Lord

of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Now just a few words about spiritual satisfaction at harvest time. How many Christians are sowing the seed that will bring satisfaction? The church is God's school for our earthly training. Do we respect our Heavenly Superintendent and get our lessons from day to day, or do we go to class with our book unopened and no lesson ready? May God's work be our daily textbook, and may we prayerfully prepare each lesson.

God has promised to draw nigh unto us if we will draw nigh unto him. Being Christians (like Christ) means so much more than just going to church on Sunday. May we come meekly and prayerfully to God asking that he may not be able to say about the Dunkard church what the Spirit said about the Laodicean church. May we buy the gold tried in the fire that we may be rich in God's sight, and ready to meet Him when he calls.

Pioneer, Ohio.

WHAT DOES THE BIBLE MEAN TO US?

Foster B. Shaffer

The Holy Bible is a book of unexcelled writing. It contains the proof of its divine origin. No other book can answer the questions of the mind, satisfy the longing of the heart as does the Bible. It is adapted to every age and condition of life no matter how low in sin a man may be. And enlightens the mind and sanctifies the soul.

In the Bible we have a revelation of the living God received by faith; it has power to transform our lives.

During all history, it has had a divine watching care over it, preserving it for the world today and for our own individual use.

No other book has required so many centuries and so many devout and inspired men to complete.

After Christ the promised Savior, came and brought the blessed message of light and salvation, the scripture record was closed and the word of God was complete. Now we have the word of

God before us at all times and what are we doing with it? Accepting it or rejecting it.

If we accept this great textbook, it is a lamp to our feet and a light to our path in this world of sin. The value of its study cannot therefore be over estimated. It has an educating power and broadens the mind and its vision.

We hear many people say that the Bible is too hard to understand and contradicts itself, but we truly find the fault is in themselves instead of the scriptures. I Cor. 2:14 reads, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned."

We do find some portions of God's word more difficult to understand than others but that is not an excuse not to study them for we are commanded to search the scriptures, (John 5:39) and if we study them one with another our spiritual vocabulary will grow that we might understand them in due time. (I Cor. 2:10-11.)

The apostle Paul stated it

was a noble thing to search and study the scriptures daily. (Acts 17:11.)

King David prayed for spiritual enlightenment that he might have his eyes open to behold the wonderful things of the law. (Psalms 119:18.)

Today we have the law fulfilled and a more solid and simplified form which we may take as our guide, but sad, too, it is being rejected by many.

If we seek after this knowledge we have a promise of getting it (Prov. 2:3-5) as did the disciples when Christ appeared unto them the last time. (Luke 25:45.) If we only believe and practice the scriptures we are learning the way of salvation and of Jesus Christ. "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand." (Rev. 1:3.)

We have God's word and it is our duty to read and meditate upon it that we might show ourselves a workman rightly dividing the word of God. If we study to do these things we will feel the need of being born again and if we are

truly converted and born again we are a follower of the light. God said in Gen. 1:3, "Let there be light and there was light." This light was a light of creation, to shine out of darkness. Our light is a light of the Gospel. We are to bear this light in our lives and let it shine. (Cor. 3:16.) God has shined in our hearts to give us the knowledge of the glory of God. (II Cor. 4:6.) This light is wisdom, to know and to discern good and evil. It is God's will that we take this light and do these things and if we do, we will get results. "He that doeth the will of God abideth forever." (I John 2:17.) Dear friend do not feel that being a Christian is a burden to the soul or mind. If we try to follow the simple rules of the Bible and church we will find a great peace to our soul, a peace that cannot be expressed.

Our Christian armor or uniform may be laughed and scorned at by the world, but then we have the peace of knowing we are a separate and peculiar people from the world. Many times we unwittingly err, and the world begins to pick and reprove us, but may we re-

member that they are showing us the mistakes of our lives to our good, and we have a chance to eradicate all those things that would unfit us for the indwelling of the Holy Spirit.

Often reproof is very dis-integrating to our carnal pride, but one lesson we have to learn is to forget self. I fear that one of our greatest weaknesses is that we are putting ourselves first instead of God.

This body of clay we live in is only the temple or our earthly home. When we have been born again we have swept and garnished our temple and it is clean and we are going to let the divine spirit guide us. If we are letting God guide us we have the light in us and we will not be around the public long, till we are noticed as a separate and peculiar people from the world.

But if we are letting self govern us we go in and out unnoticed because we are of than words.

If we are a true Christian we do not have to tell it. Our actions speak louder than words.

May we make heaven our goal and the Bible our creed.

And may we let our light shine bright to glorify God.
R. 2, Stoystown, Pa.

TEN REASONS FOR A FAMILY ALTAR

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determine in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal

throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

Sel., Sister Joann Beery.

CONFERENCE

Don't wait to arrange for lodging until you arrive at the Conference grounds, Rhodes Grove, near Greencastle, Pa.

Charges will be: Bed 30c; breakfast 30c; dinner 45c; supper 45c. A counter where you can buy coffee, sandwiches, etc., will be provided.

Any group that wish to have a cottage together, write me early. Will those coming with trailers, so state that they may be arranged for? Route numbers and bus service to the grounds will be announced in a later issue of the Monitor.

There will be preaching services on Saturday evening, June 3rd and services morning, afternoon, and evening on Sunday.

Ray, S. Shank,
Sec. of Committee.

NEWS ITEMS

GOSHEN, IND.

We met in regular quarterly council March 18th at 2 p. m. Our Elder B. E. Kesler read I Peter 2: 1-9, commented on the same and led in prayer, after which Elder Harry Gunderman took charge of the meeting. Some unfinished business was taken care of. Our love feast will be held June 10th, beginning at 2 o'clock with a sermon, examination services prior to the love feast with all day services on Sunday following.

Our Sunday school superintendent, Bro. Floyd Swihart, will be called to camp soon, so Bro. Paul Lorenz was chosen to take his place during his absence. Sister Swihart, a teacher of the primary class, with their three children will move to Ohio, near her people while Bro. Swihart must be away. We greatly regret to lose them for a time, but our prayers will follow them as we eagerly await their return, as we do for others of our number and may God speed the day according to His will that it will all be over and the many who are gone will be back to help carry on His work.

Delegates to District Conference were appointed.

We hope to hold a series of meetings the last of October.

Bro. George Replogle hasn't been so well but is better, Sister Martha Wallace is improving slowly from her recent illness, as is also Sister Nellie Neff, the latter recently was a victim of paralysis. May the

Great Physician be with them and restore health if not against His will.

Sister Sarah E. Yontz,
R. 2, Shpshewana, Ind.

VIENNA, VA.

The Vienna Dunkard Brethren church met for council March 22, 1944, at 8 p. m. After singing hymn No. 201 Bro. L. A. Shumake conducted devotional service by reading I Timothy 1 and leading in prayer. He encouraged us, though few in number, to press onward in the Master's service. Elder Lewis B. Flohr then took charge of the meeting. A few changes were made in our church and Sunday school officers for this year. Delegates to District Meeting are Elder Lewis B. Flohr, Elder Ord L. Strayer and Bro. L. A. Shumake. Three queries were presented and sent to District Meeting.

All business was conducted in a quiet Christian manner. Closing prayer was led by Bro. Strayer. After singing, "Blest be the tie that binds," the council was adjourned.

Sister Hilda Flohr Strayer, Cor.

PLEVNA CONGREGATION

The Plevna Dunkard Brethren met in regular quarterly council March 11th at 1 p. m. Bro. Koones read I Cor. 3 and led in prayer. Our Elder Peter Lorenz then took charge of the meeting.

We were glad to receive Bro. Leckron back into the church by the right hand of fellowship. Delegates to District Meeting were chosen as follows: Brethren George

Lorenz, Charley Kintner, Emanuel Koones; alternates, Bro. Reeves, Levi Miller and Clarence Surbey.

Bro. Besse has consented to hold our revival meetings this fall, two weeks before our love feast.

The committee has re-considered about making a driveway around the church house and think it best to stone the yard on the south side of the church. Also have some other repairs to do on the church.

All business was taken care of in a Christian manner.

Bro. Peter Lorenz gave us some good admonition against following the fashions of the world, etc.

On account of poor health he isn't able to take his turn in the pulpit very often. May we pray for him and the work at this place.

Lela Lorenz, Cor.

OBITUARIES

JONAS RENSBERGER

Youngest child of Jonas and Elizabeth Rensberger, was born August 19, 1864, in Elkhart county, Ind. He was the last of four children, and lived in this county all his life, passing away on February 25, 1944, in St. Joseph hospital, South Bend, Ind., where he had been a patient for four weeks, aged 79 years, 6 months and 6 days.

He was united in marriage with Elizabeth Leer on June 12, 1886. To this union were born two children, Harvey of Goshen and Florence Kipker of Elkhart.

He leaves his wife and children, 13 grandchildren, three great

grandchildren and two half-sisters, Mrs. Charles Brumbaugh of Goshen, Mrs. Ellery Ullery and a half-brother, Henry Cripe of Elkhart, also a sister-in-law, Bertha Reed, who has made her home with them for several years; five of his grandsons are absent by being called into U. S. service.

He with his wife united with the Dunkard Brethren church at this place about nine years ago, to which he proved faithful till God called him home, greatly enjoying his Christian life.

He was a kind, loving husband and father and leaves a host of friends.

Funeral services were held in the Goshen Dunkard Brethren church, conducted by Bro. George Replogle, from II Tim. 4:6-7. Assisted by Eld. B. E. Kesler. Interment in the Oak Ridge cemetery, Goshen, Ind.

OLIVE MAY HEMMINGER BURNS

Born May 9th, 1865 in Marshall county, Indiana. She grew to womanhood near the village of Breman, Ind., and on February 15, 1883 was united in marriage to Samuel Burns.

On November 27, 1893 she, with her husband, desiring to serve their Savior, were baptized, and became earnest laborers in His cause in the German Baptist Brethren church, later becoming a member of the Dunkard Brethren church.

In March, 1902, they with their family emigrated to Williams county, North Dakota, where they braved the trials of pioneering in the great northwest, rearing their family.

Then in the autumn of 1922 they

again reestablished their home in Flint, Mich., where on June 30, 1933 her companion answered the summons and was called to the Great Beyond.

She still struggling on maintained her home until in January, 1943, when her home was destroyed by fire, and since received the comforts of life in the home of her loving granddaughter, Mrs. Walter Anderson, of Flint, Mich., until in the moth of May, her desires were to spend the remainder of life's journey with her daughter, Mrs. Jesse L. Clear, of Union City, Ind., and on March 4th, in an unknown manner fell to the floor in her bedroom fracturing her hip, from the shock of which she failed to recover, and on March 9th answered the call to oin her beloved companion who had gone before, at the age of 78 years and 10 months.

To this union was born eight children: Myrtle V. Clear, Union City, Ind.; Richard, Flint, Mich.; Earl, Millersburg, Ind.; Leroy, Birch Run, Mich.; Elma, Elmor and Gladys; Dorothea Drinkard, Detroit, Mich. Also 14 grandchildren and six great grandchildren, of whom Elma, Elmor and Gladys preceded her in passing.

Funeral services were conducted by L. I. Moss at Union City, Ind.

IDA A. STULL

Ida A. Singer Stull, aged 81 years, died March 1st at the home of her daughter, Mrs. Mae Weagley, 260½ Park street, Waynesboro Pa.

She was born in the Marsh District and spent her early life there. In 1904 she came to Waynesboro.

She is survived by one daughter,

Mrs. Wm. Weagley with whom she made her home.

She united with the Dunkard Brethren church about 14 years ago, and has been a faithful and consistent member. She was loved much by all who knew her, and the memory of her will linger in their hearts for many years.

Funeral services were held March 4th at 2 p. m. from the Grove Funeral home, with further services in the Dunkard Brethren church, in charge of W. H. Demuth and Wm. Ebersole. Interment in the Prices cemetery.

Sister Mildred Demuth.

LUCIUS PEARLEY PIKE

Son of Henry and Maria Pike, was born near Wauseon, Ohio, April 12, 1879 and passed away in his home near Adrian, Mich., February 17, 1944. Aged 64 years, 10 months and 5 days.

At the age of 29 he was united in marriage to Zella Patterson, who preceded him in death in 1913. To this union were born three (3) daughters, Mrs. Bernice Bennett of Eustis, Fla., Mrs. Flora Pfund of Laingsburg, Mich., and Mrs. Hazel Atkinson of Lansing, Mich.

He was later united in marriage to Mabel Wyse. To this union were born seven children, Mrs. Faye Carpenter of Onstead, Mich., Mrs. Larena Carpenter of Tecumseh, Mich., Ruth of Pioneer, Ohio, Lowell, Wayne, Donna and Delmar all at home.

At the age of 37 he affiliated himself with the Church of The Brethren and later with the

Dunkard Brethren church. In 1940 he was called to the deacon's office in which capacity he served until death.

He leaves to mourn his departure his beloved wife, 10 children, 8 grandchildren, two brothers, one sister and a host of other relatives and friends.

Softly the sheaves have fallen
From the still, pulseless hand;
But we'll find them safely garnered
When we reach the other land.

Grieve not that his toil is over,
Weep not that his race is won;
God grant, we rest as calmly,
When our work, like his is done.

Funeral services were held in the West Fulton church, conducted by Elder D. W. Hostetler, assisted by Bro. Ira Butts and Elder Abraham Miller. Burial was made in the Tedrow cemetery.

Orpha Beck, Cor.

THE HISTORY OF A CIGARETTE (For Girls)

Elizabeth Hassel

I'm just a friendly cigarette,
Don't be afraid of me!
Why, all the advertisers say
I'm harmless as can be!
They tell you that I'm your "best friend,"
(I like that cunning lie!)
And say you'll "walk a mile for me"
Because "I satisfy."

So come on, girlie, be a sport!
why longer hesitate.
With me between your pretty lips
You'll be quite up-to-date.

You may not like me right at first,
But very soon I'll bet,
You'll find you just can't get along
Without a cigarette!

You've smoked one package, so I
know

I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear.
Your freedom you began to lose
The very day we met,
When I convinced you it was smart
To smoke a cigarette!

The color's fading from your cheeks
Your finger-tips are stained;
And now you'd like to give me up,
But, Sister, you are chained!
You even took a drink last night!
I thought you would ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you
And led you blindly on,
Till now you're just a bunch of
nerves
With looks and health both gone.
You're pale and thin, and have a
cough—

The doctor says "T. B."
He says you can't expect to live
much longer,
Thanks to me!

But it's too late to worry now;
When you became my slave
You should have known that
chances were

You'd fill an early grave;
And now that I have done my part
To send your soul to hell,
I'll leave you with my partner,
Death—he'll come for you, farewell!
—The Brethren Missionary Herald.

He is risen; he is not here; behold
the place where they laid him.

THE LIFE OF A TRUE CHRISTIAN

Almeda Lorenz

Many times I have thought of the title of this article, "The life and characteristics of a true, genuine Christian." First, take the word "Love." Read Lev. 19:18; Matt. 19:19; Matt. 22:30; Ps. 97:10, and Amos 5:15. In Lev. 19:18, we read "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself, and not suffer sin upon him." This is one of God's most important commands to us. If each person that is a Christian and even those away from Christ would take this verse and read it, then obey it, this would be a far better world and land to live in.

The first phrase in Ps. 97:10 says, "Ye that love the Lord, hate evil." If we have love in our hearts I don't think there is any room for hatred. Read Amos 5:15, "Hate the evil, and love the good.

Second: Kindness. (Ruth 3:10.) "Blessed be thou of the Lord, my daughter: for

thou hath shewed more kindness in the later end than at the beginning." Naomi was the kind mother-in-law of Ruth and we find in that verse she was very kind to her. Read II Sam. 9:1 and 7; Ps. 17:7 and 63:3. These are all good examples.

Third: Truth. Read Ps. 116:11; John 8:44; Titus 1:12; Ps. 119:163; Prov. 6:17; and Eph. 4:25.

Fourth: Obedience. I Peter 5:5-8; Rom. 5:19; Rom. 16:26; Rom. 16:19; II Cor. 10:5; I Peter 1:2.

Fifth: Faith. I Peter 1:7; Luke 12:28; I Thess. 1:3.

Sixth: Trust. Ps. 25:2; Ps. 118:8; Isa. 50:10; Nah. 1:7; I Cor. 1:9; I Tim. 4:10.

Seventh: Patience. Luke 8:15.

Eighth: Hope. Job. 8:13; Ps. 16:9; Acts 2:26; Prov. 13:12; Acts 24:26; I John 3:3.

Ninth: Forgiveness. Dan. 9:9; Acts 13:38.

Tenth: Giving. Gen. 28:22; Phil 4:15.

Eleventh: Be Prepared. II Cor. 6:2; I Thess. 5:2; II Peter 3:10.

Twelfth: Fear. Heb. 10:27; Rev. 21:8; Rev. 21:4.

Thirteenth: Home. Luke

9:61; Rev. 21:1-8.

Fourteenth: Repentance. Rev. 2:5.

Fifteenth: Prayer. Jer. 2:2; II Cor. 10:7; I Cor. 13:14; II Peter 1:7.

If we read these characteristics and abide by them I am sure we will be a true and honest Christian. The reason I have this is the way some people "so called Christians" are living in this day and age.

R. 1, Amboy, Ind.

CHRISTIANITY AND CLOTHING

In the "Gospel Messenger," on the subject, "Our Youth Problem," I wish to offer some comment and may offer some answers to the questions asked. In the past many have placed considerable stress on the relation of our Christianity to our clothing—maybe too much, with the result that we may swing too far the other way. In answer to question No. 1, we may say, yes, Jesus did make dress an outstanding matter in his teaching. John the Baptist's appearance was described; he was dressed in raiment of camel's hair and wore a leather girdle

around his loins, (Matt. 3:4). Jesus said in Matt. 11:8 that they who dwell in kings' houses are dressed in soft raiment.

In Matt. 7:15, Jesus speaks of false prophets coming to us in sheep's clothing, who inwardly are ravening wolves. Here he teaches us that a wolf does not look like a sheep, but has a different garb. A wolf may put on a sheep's clothing to deceive, but Jesus never speaks of finding a sheep in wolf's clothing. Animals are known by their outside appearance; trees are known by their bark; and why should not Christians be known by their dress?

Jesus expects his followers to be zealous of good works. How is the world going to expect good deeds of us if they don't know us? Hence Jesus tells us in Matt. 5:15 that men do not hide their light under a bushel, but put it on a stand so that all may see. It is very difficult for a sheep dressed in wolf's clothing to show his light. It is possible for a United States soldier, in his dress, to be known and read of all men; so should we be living epistles known and read of all men (II Cor.

3:2). Jesus was deprived of his special dress and given a purple robe in derision (Mark 15:17). It is a pleasure and a convenience to recognize the members of any useful body by their appearance.

—E. N. Huffman.

Selected from an old Gospel Messenger, by Sarah Yontz.

GEORGE WASHINGTON AND PETER MILLER

Two boys were at the same school: George Washington and Peter Miller. Washington became the first President of the United States; and Peter Miller became a preacher of the Gospel. Washington lived at Philadelphia, and Miller at Ephrata, a village seventy miles from the capital. For many years the preacher endured much persecution from a man named Michael Wittman, who did all in his power to distress the servant of God. He even inflicted personal violence, injured the building, and publicly denounced the preacher's testimony.

At length Wittman was involved in treason, was

arrested, and sentenced to death. Upon this, the old preacher walked the seventy miles to Philadelphia to plead for the life of his persecutor. "Well, Peter, what can I do for you?"—"For our old acquaintance sake, George, I have come to beg the life of the traitor, Wittman." "No, Peter; this case is too black; I cannot give you the life of your friend."—"My friend! he is the bitterest enemy any man ever had." And then he told the President what he had suffered from this man for over twenty years. "Then Peter; this put another aspect upon the matter. I could not give you the life of you friend; but I will freely pardon your enemy."

On the third day the preacher and the persecutor walked back the seventy miles to Ephrata. The man was melted by the pardon; he was soundly converted; Peter baptized him; and the criminal was brought into the joy of God's salvation.

Why do I tell you this? Because this is

The Meaning of Calvary!

You cannot be saved as a friend of God; but you can

be saved as an enemy! If you are the blackest sinner outside heaven, it is my joy to tell you that in the heart of Jesus there is a free pardon for all who come unto God by Him. This is the meaning of the cross of Christ!

There would be two possible methods of dealing with crime in a court of justice. The judge might say: You are cleverly proved guilty, but I will not punish you; you may leave the court. This might be thought merciful, but it would not be justice, and it would be false mercy. Or the judge might say: You are guilty; and I will pronounce the severest possible sentence. This would be justice, but justice without mercy. God does both! He pronounces the severity of His justice on the sinner's Substitute, and sends the offender free, rejoicing in the mercy that blots out all his sins, and even justifies him in the eye of the law.

This is the meaning of the cross of Christ!

Wm. Wileman.

The greatest sin is the sin against love.

AN OMINOUS DRIFT

According to statistics gathered by one statistician, "Church attendance reached a peak in 1880. The average pastor today preaches to a church seventy per cent empty. Ninety per cent of our people attend no church regularly. Weekly attendance at movies is sixty per cent of the population. The Sunday school gets fifteen per cent. Morning church service draws eight per cent, and evening service two per cent."

These statistics, if true, tell a tragic story of spiritual decline in America. . . . If christianity is at the base of morals and our churches are an indication of our spiritual life, then we need a blood transfusion of spiritual power. We must not forget the assembling of ourselves together.

The home, which should be the place above all others where love and kindness reign, is often the one place where we indulge in thoughtless acts or hasty words or displays of temper. We hurt those we love, not because of our lack of love,

but because of lack of thoughtfulness. That home is happiest which is marked by Christian courtesy and consideration. If we have welcomed into the home the unseen but real presence of Christ, and if the members of the household dwell together in conscious realization that He is in their midst it will be a Christian home, no only in the eyes of the world, but in happy reality; and it will have for those who dwell there the peace and serenity which only the Spirit of Christ can give.

Sel., Sarah E. oYntz.

THE CHURCH AND THE WORLD

As I view it, the darker the world becomes with sin, the brighter the light of the church should shine.

The farther the world gets away from the word of God, the greater the line of distinction and separation between the church and the world should be.

L. W. Beery.

There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us.—Anon.

I'D RATHER

I'd rather have my flowers now,
From those who are my friends;
Than big bouquets and baskets full
After my journey ends.

A tiny bunch of violets,
A small child gave to me,
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (needed often),
Than all the long faced cheerless-
ness,
As seen around a coffin.

I'd rather have kind word or deed
While they my case will aid,
Than "We'll miss her," "She was
true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on,
Than much while I can't listen in
Because I'm dead and gone.

A Sister in Christ,
Esther Mae Johns,
R. 3, Lancaster, Pa.

ALONE

It was alone the Savior prayed
In dark Gethsemane;
Alone he drained the bitter cup
And suffered there for me.

It was alone the Savior stood
In Pilate's judgment hall;
Alone the crown of thorns He wore
Forsaken thus by all.

Alone upon the cross he hung
That othes he might save;
Forsaken then by God and man
Alone, his life He gave.

Can you reject such matchless love?
Can you his claim disown?
Come, give your all in gratitude,
Nor leave him thus alone.

Alone, alone, He bore it all alone;
He gave himself to save his own;
He suffered, bled,
And died alone, alone.
Selected, Ada Whitman.

AT MOTHER'S KNEE

I have worshipped in churches and
chapels;

I have prayed in the busy streets;
I have sought my God and have
found Him

Where the waves of the ocean beat.
I have knelt in the silent forest,
In the shade of some ancient tree.
But the dearest of all my altars,
Was raised at my mother's knee.

I have listened to God in His
temples;

I have caught His voice in the
crowd;

I have heard Him speak when the
breakers

Were roaring long and loud.

Where the winds play soft in the
treetops,

His voice has talked to me;

But I never have heard Him clearer
Than I did at my mother's knee.

—Author Unknown.

Sel. by Ruth M. Snyder.

**BEAUTIFUL JOURNEY THROUGH
LIFE**

Let's go to the by-ways and walk
with the Lord,
And to Him our troubles lay bare;
And I'm sure that He'll comfort our
troubled hearts
An relieve us of worry and care.

Let us learn of the flowers that
bloom by the way,
Of the birds that sing in the
trees;
And drink in the beauties of clouds
in the skies,
And the grain that sways in the
breeze.

Let us learn in this walk of the
beauties of life
As to Him we humbly confide;
Let us learn of His way, His love
and His care
As meekly we walk by His side.

What a beautiful journey it would
be through this life
If with others His glories we'd
share;
And tell of His wondrous victory
o'er death,
Of His presence revealed to us
there.

Let us tell of our Savior ascended
above
Who knows all our sorrows and
strife;
Let us share of their burdens, their
sorrows and woe,
On this wonderful journey
through life.

THE ARM THAT NEVER TIRES

There is an arm that never tires, so
gentle, yet so strong;
The arm on which our grief ex-
pires, and sighing turns to
song,
There is a well that never fails;
when earthly springs are
low,
The weary heart in Baca's vales
hears the soft overflow.

There is a light that never fails;
clear shining through the
years;

For cangeless love lights up our
skies, the rainbow gilds our
tears,

There is a song our souls may sing,
when lying in the dust,
A stricken bird with broken wing,
it is the song of trust.

There is a joy that does not depart,
whatever seeming ill;
May throw its shadow on the
heart, the joy of his blest
will,

There is a rest, a Sabbath rest, be-
yond all sin and care;
But he who leans on Jesus' breast
finds heaven is every where.

HOLD ON TO GOD

Hold on to God, what ever may be-
tide,

For there are pit-falls deep and
wide;

Hold on to God, though fierce the
blast,

Until the Adverse winds are past.

Hold on to God, the Lord is by thy
side,

When we in His commands abide,

Hold on to God, help comes at last,

If we but wait, and trust, and ask.

—By A. B. Van Dyke.

WHAT IS LIFE TO YOU?

To the preacher life's a sermon,

To the joker life's a jest,

To the miser life is money,

To the loafer life is rest;

To the lawyer life's a trial;

To the poet life's a song;

To the docter life's a patient

That needs treatment right
along.

To the soldier life's a battle,
To the teacher life's a school.
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.
Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—Author Unknown.
Sel. by Ruth M. Snyder.

SENTENCE SERMONS

Heaviness in the heart of
man maketh it stoop; but a
good word maketh it glad.
—Prov. 12:25.

Seest thou a man wise in
his own conceit? there is
more hope of a fool than of
him.—Prov. 26:12.

Where no wood is, there
the fire goeth out: so where
there is no talebearer, the
strife ceaseth.—Prov. 26:20.

Would we codify the laws
that should reign in house-
holds, and whose daily
transgression annoys and
mortifies us, and degrades

our household life—we must
learn to adorn everyday with
sacrifice. Good manners
are made up of petty sacri-
fices. Temperance, courage,
love, are made up of the
same jewels. Listen to
every prompting of honor.
—R. W. Emerson.

We cannot serve God and
Mammon (the world) and
be a separate people and
serve God.

As a countenance is made
beautiful by the soul's shin-
ing through it, so the world
is beautiful by the shining
through it of a God.—Fried-
rich Heinrich Jacobi.

The peace which Christ
gives is not the peace that
must be enforced at the
point of a bayonet.

Christ has provided
eternal life for all, yet he
intends to bestow it upon
those alone who obey him,
and not upon those who re-
fuse obedience. It thus be-
comes a free gift to the
obedient, not that it is merited,
but because it is of grace
to all who, by faith and
obedience, place themselves
within reach of the blessing.
—J. H. Moore.

Look up and not down; look forward and not back; look out and not in; and lend a hand.—Edward E. Hale.

The wicked borroweth and prayeth not again: but the righteous sheweth mercy, and giveth.

I will be glad, and rejoice in Thy mercy: for Thou hast considered my trouble; Thou hast know my soul in adversities.—Ps. 31:7.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Jno. 6:1-21.
- Apr. 9—Jno. 6:22-49.
- Apr. 16—Jno. 6:50-71.
- Apr. 23—Jno. 7:1-31.
- Apr. 30—Jno. 7:32-53.
- May 7—Jno. 8:1-32.
- May 14—Jno. 8:33-59.
- May 21—Jno. 9:1-25.
- May 28—Jno. 9:26-41.
- June 4—Jno. 10:1-21.
- June 11—Jno. 10:22-42.
- June 18—Jno. 11:1-29.
- June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Repentance and Confession. Psa. 51:1-19.
- Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
- Apr. 16—A Father's Love for His Son. II Sam. 18:1-33.
- Apr. 23—A Thankful King. II Sam.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx.268A, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- 22:1-51.
- Apr. 30—Choosing the Best. I Kings 3:5-15.
- May 7—The Wise and Wealthy Man. I Kings 4:22-34.
- May 14—God's Wonderful House. I Kings 6:1-38.
- May 21—A Sincere Prayer. I Kings 8:22-61.
- May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
- June 4—Influence of Bad Company. I Kings 11:4-13.
- June 11—A Leader's Great Sin. I Kings 12:25-33.
- June 18—A King and a Prophet Punished. I Kings 13:1-32.
- June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

May 1, 1944

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part 4

It is interesting to notice the attitude and action that is being taken toward people who have committed themselves to the philosophy of state socialism and surrendered their lives to the "will of the Dictator" in the nations that are at war. According to sound reasoning, if the state assumes the authority to "control every important activity of the individual," then the state should be responsible for any activity the individual engages in, in obedience to the state. If, under state socialism, the state refuses to be responsible for the deeds of the individual, then it is folly indeed for the individual to obey the dictates of the state. In other words, if, in practice, state social-

ism is not responsible to an extent equal to the authority it assumes, then state socialism is a farce even from the standpoint of sound human reasoning.

A few weeks ago an incident took place in connection with the present war that should convince any intelligent persons of the folly of the philosophy of state socialism. Two young German officers were taken captive by the Russian soldiers and upon investigation it was found that they were accused of some greivous crimes and they were given a speedy trial. This trial and associated events were given great publicity that the world might know how justice is meted out under state socialism.

Russia and Germany are both socialistic states and we have heard much about

their cold blooded regimes in order that the "will of the Dictator" may be done. Both nations insist that "the state must control every important activity of the individual" and that "all things, all persons, all principles must be subject to the interests of the nation according to the will of the dictator."

When these young German officers were tried it was proven that they were guilty of the crimes of which they were accused. Their plea was that they were ordered to commit the crimes by the state "according to the will of the dictator" and that they were duty bound to obey these orders. The decision of the court was that they were responsible "individually" for the crimes they committed, and they were mercilessly hanged. This is justice under state socialism. The individual must suffer for his crimes even though authorized and ordered to commit them by the state.

It would seem that with such events taking place people would awaken to the fact, after all a system of government that does not

protect a man that is obedient to it is not safe to yield allegiance to.

It is evident that these despotic forms of government that have arisen in our time have been a curse rather than a blessing to the people. But, are not the people responsible for the rise of such despotic rulers? When people render to Ceasar the things that are God's they are making Ceasar their god. In other words, when men recognize the laws of men above the laws of God they are placing their rulers above God.

The laws of men, the edicts of rulers, the decrees of dictators do not supersede or nullify the laws of God. Better would it be that we recognize and obey the laws of God and suffer for righteousness sake, assured of everlasting life in the world to come, than to violate the word of God in order to please men and go down to destruction in the pit of fire and brimstone. Regardless of what men say "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17.)

It requires faith, convic-

tion, courage and patient endurance to challenge the authority of arrogant world rulers and repudiate their spurious philosophies, but faithful men of God dare not shirk their duty when the supremacy of God is ignored, and the cause of Christ is defamed and repudiated. Unless we valiantly bear the cross in our time we are not worthy of the kingdom of God. "And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:38.) Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11-12.) Is it not a fact that the prophets and righteous men of old were "Rugged Individualists" in their time?

The present depraved and godless condition of the world is a challenge to men of God to witness for the Lord of lords and King of kings.

(Continued.)

BUSINESS FOR GENERAL CONFERENCE

Petition to General Conference of 1944

District No. 2.

1. Inasmuch as a few of our brethren are working in war plants and serving in the armed forces of our nation, contrary to the admonition of Standing Committee of our General Conference and long standing church rules—see Polity Booklet page 3, article 7, Section 2. And, inasmuch as this violates the plain teachings of the scriptures and destroys the nonresistant position of the Dunkard Brethren church, we the Englewood congregation assembled in council petition General Conference of 1944 at Rhoads Grove, Pa., through District Meeting at West Fulton, Ohio, to decide that members of the Dunkard Brethren church who enter any branch of the military service or work in war plants shall not be held in fellowship in the Dunkard Brethren church.

Moderator, J. P. Robbins.
Clerk, A. J. Brumbaugh.

Answer by District Meet-

BIBLE MONITOR

West Milton, Ohio, May 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

ing: We pass the paper and local churches shall take this matter up with members implicated and if they are obstinate they cannot be held as members.

2. We, the Goshen church, petition General Conference through District Meeting, to appoint a committee to confer with a committee or group of representative men, in the Southern and Eastern Districts of the Church of The Brethren in Pennsylvania, to consider

the feasibility and advisability of forming a union by which we may be able to work together as one body. The expense of this committee for, not to exceed two meetings to be paid by the Board of Trustees of the Dunkard Brethren church.

This committee to report to the next General Conference of the Dunkard Brethren church.

Answer by District Meeting: We pass the paper and recommend that General Conference appoint this committee.

3. For the convenience of those who have to make the communion bread, and have not had experience in making it, and since there is wide difference in the way it is made, to be more uniform and to be helpful, the Vienna Congregation asks General Conference through District Meeting of 1944, that the following recipe, which contains neither leaven nor seasoning, be adopted:

6 standard measuring cups of flour, or 1½ pounds; ½-pound butter, preferably unsalted; 1 pint whole milk. Rub butter and flour to-

gether as for pastry; add milk; knead until small blisters appear. Roll $\frac{3}{8}$ inch thick on baking sheets; mark in strips 1 inch wide; prick closely with fork; bake in moderate oven (375 degrees). This will serve 50 or 60.

Answer. Request granted. Passed to District Meeting.

Answer by District Meeting: Passed to General Conference.

4. Inasmuch as the scriptures teach that we, the church, are the body of Christ and that His body cannot be divided; we are either for Christ or against Christ, and we dare not even encourage any other doctrine. (See II Jno. 1:10.) Therefore we, the Walnut Grove congregation, ask General Conference through District Meeting, that no members or officials be permitted to take part in any preaching program or other program that is arranged or rendered by other denominations. This does not include funerals.

Answer: We so request. Passed to District Meeting.

Answer by District Meet-

ing: Request granted. Our Elders, Ministers and members should not take part in the services or other activities of other denominations or religious organizations, except when requested at funerals.

5. The Bethel Congregation, First District, Dunkard Brethren church, asks General Conference through District Meeting, that sisters' dresses dare not be more than twelve inches from the floor with their shoes on.

Answer: Request granted. Sent on to District Meeting.

Answer by District Meeting: Passed to General Conference.

6. We the Vienna Congregation, First District, ask District Meeting of 1944 to ask General Conference to appoint a committee of three to study and report to next General Conference the possibility, suitability, and means of our engaging in relief and reconstruction work after the war.

Answer: Request granted. Passed to District meeting.

Answer by District Meeting: Request granted. Passed to General Conference.

We, the Dallas Center Dunkard Brethren church, assembled in council, ask General Conference through District Meeting: That inasmuch as there are mission points or congregations that have no minister, and are not able to pay the traveling expenses of one, that the Mission Board be asked to bear these traveling expenses of a minister, who can conveniently hold services at these points.

Signed:

Elder John M. Hawbaker.
Church Clk., Nathan Royer.

Answer by District Meeting: We the Dunkard Brethren church of the 3rd District passed on this query, and request General Conference to answer why this obligation has been neglected in being fulfilled.

PREACHING PROGRAM

Saturday Evening

Elder Howard Surbey.
Text I Thess. 5:21.

Sunday A. M.

Sunday school—Eld. Ray

S. Shank, Supt. Elder D. W. Hostetler, "The Unity of the Spirit." Eph. 4:3.

Sunday P. M.

Elder L. W. Beery.

Elder J. L. Myers.

Sunday Evening

Elder J. P. Robbins. Text II Cor. 3:17.

Bro. L. I. Moss.

Monday A. M.

Bro. Clarence Stump.

Monday P. M.

Bro. Will Ebersole.

Elder H. H. Gunderman.

Monday Evening

Elder W. H. Demuth.

Elder R. Q. E. Reed.

Tuesday Evening

Elder Lawrence Kreider.

Elder L. B. Flohr.

Elder L. B. Flohr. "The Two Great Commandments." Matt. 23:34-40.

Wednesday Evening

Bro. Geo. Repogle.

Elder Melvin Roesch.
Subject, "A Pure Conscience."

REPORT OF COMMITTEE

On Printing General Conference Minutes in One Volume

1. We recommend the arranging of all minutes pertaining to doctrine and administration in a topical

or classified form, under such headings as Baptism, General Conference, Love Feasts, Membership, Missions, Officials, Publications, Sunday Schools, etc., and Miscellaneous.

2. We recommend that material relating to the place General Conference has been held, officers, collections, summary of financial reports, etc., be treated in tabular appendix form.

3. The number of pages is estimated at 60 to 75, and the cost per page, in paper binding, at about Four Dollars per page.

Lewis B. Flohr,
Theodore Myers,
Ray S. Shank.

Note: See G. C. Minutes, 1941, page 11, item 15.

CONFERENCE

Don't wait to arrange for lodging until you arrive at the Conference grounds. Extra sleeping accommodations have been provided. Charges will be: Bed, 30c; breakfast, 30c; dinner 45c; supper, 45c. Cafeteria services will also be available. A cordial welcome was given us and a splendid spirit of cooperation shown

by A. E. Martin, minister in charge of Conference grounds.

Any groups that wish to have cottages together, write me early. Will those coming with trailers, so state, that they may be arranged for? Route numbers and bus service to the grounds will be announced in a later issue of the Monitor.

There will be preaching services on Saturday evening, June 3rd, and services morning, afternoon and evening on Sunday.

Ray S. Shank,
Chairman of Committee on
Location and Arrangements.

REJOICING IN VICTORY

Ethel Beck

At this season our thoughts have been upon Easter and the resurrection story. What does the resurrection mean to you, dear reader? Does it mean what the word implies? "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet

shall he live." (John 11:25.) "And you hath He quickened, who were dead in trespasses and sins; even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:1, 5, 6.) Is this true of us? Are we dead to sin and alive unto God? Is the old man and his deeds crucified and buried? Then through the quickening of the Spirit we are new creatures and have risen with Him to walk in newness of life. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Rom. 6:4-7.)

How thankful we are that Christ did not remain

in the tomb. We rejoice because He arose from the tomb. We rejoice because He arose from the dead thereby giving us hope. He arose as conqueror over death, hell, and the grave. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:56-57.)

He took the sting out of death. When we take Him as our Saviour, that sting (sin) is removed from us. We have no fear of the future when we have committed our all to Him.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." (II Cor. 2:14.)

Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." We rejoice that Jesus overcame the world first. He has made the way for us to also overcome

through faith in Him. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4) "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." (I John 4:4.)

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." (Rom. 8:35, 37.)

These verses numnerate most all things that we might be tried in. Yet Paul says we are more than conquerors through Christ who loved us. Paul knew, for he was tried in many ways. He says in one place that the Lord delivered him out of them all. The devil's power is weaker than God's power. So when we are on the side of the greatest power we will surely win. We need not be defeated but always triumph in the strength of the Spirit. It is no wonder that Paul could say, "Rejoice evermore." "Rejoice

in the Lord always: and again I say rejoice." "As sorrowful, yet always rejoicing."

He does not mean only when things are going well, that we can rejoice, but also in trial. Peter also speaks of this. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." We become partakers of His sufferings through these trials and adverse circumstances. We "rejoice" not because of the suffering, but "in hope of the glory of God."

When we stop to think of God's love, mercy and goodness to us we have many reasons to rejoice. If we look at surrounding conditions we may get discouraged. No matter what circumstance or condition we may have to pass through, Christ remains with us. We rejoice that He is always by our side, yes even nearer than that—He is within, thereby assuring us of victory.

Every Christian should be happy in Him. If we are unhappy it is not because of something we have given up but because of the things we are not willing to give up. They are the things that cause us trouble and hinder our spiritual progress. The unconfessed sin or some unyielded treasure keeps us from having this victory Paul speaks about. We must give the right to ourselves over to Him. It is one thing to be cleansed from past sins and another thing to be kept continually from dominion and power of sin. Victory is in being kept clean. Christ can keep clean only that which He cleanses.

Victory is meeting temptation without a fall. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13.)

The victorious life is Jesus Christ living out in us His matchless, all powerful, divine life. "I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave Himself for me." (Gal. 2:20.) He is giving His life in abundance, more than we need. "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Victory comes through "Christ in you the hope of glory." (Col. 1:27.) Dear reader, are you rejoicing in this victory?

I am saved, but is self buried?

Is my one, my only aim,
Just to honor Christ my Savior,
Just to glorify His name?

I am saved, but is my home life

What the Lord would have it be?
Is it seen in every action,
Jesus has control of me?

I am saved but am I doing

Everything that I can do,
That the dying souls around me
May be brought to Jesus, too?

I am saved, but could I gladly,

Lord, leave all and follow Thee;
If Thou callest can I answer,
Here am I, send me, send me?
Dallas Center, Iowa.

THE PASSOVER AND THE LORD'S SUPPER

Part Two

XI. From this history of

B. E. Kesler

the passover in the Old Testament, we now turn to the New Testament, and trace its history through the life of Christ. John mentions three passovers (the first and the last) Christ did attend; perhaps a fourth was attended. The last of these is now being considered. The difficulty here lies, as seen above, in determining what day of what month, what day of the week, our time, corresponds with Abib or Nisan fourteenth, Jewish time. Assuming a month and a day, will get us nowhere. A proposition cannot be proven by basing our argument on an assumption, inference, or supposition. That is what polemics call "begging the question." If we prove our assumption to be a fact, then our position can be sustained, otherwise our proposition falls down.

XII. Now, referring to our Lord's last passover, the Bible tells us Jesus on his way to Jerusalem, "came to Bethany six days before the passover." (John 12:1.) The Bible does not state what day of the month, nor what day of the week it was, or whether Jewish, or our time was used. So our only

recourse is to implied teaching of the scriptures, and the statement of accredited authors.

XIII. The implied teaching of the scriptures is, that Jewish time was used. Note "first day of the week" instead of Sunday; and "sabbath" instead of Saturday. And since the passover in the Old Testament was always kept or eaten on the 15th day of the first month, Abib, in the absence of any statement to the contrary, we conclude this passover was sacrificed on the 15th of Abib or Nisan (the month is known by both names).

The Jewish day began and ended at sunset. "From even to even shall ye celebrate your sabbath." (Lev. 23:32.) "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." (Mark 14:30.) The fore part of the night was part of the following day. Here Jesus recognized Jewish time. The paschal lamb was "killed at even, at the going down of the sun" on the Fourteenth day of the month Abib, and eaten "in that night" which was the fifteenth day of the month Abib or Nisan. (Ex. 12:8; Deut. 16:6.)

XIV. F. N. Peloubet in "Treasury of Biblical Information," says "Jesus arrived at Bethany Friday, March 31, Nisan 8, six days before the passover A. D. 30."

Dr. William Smith's Bible Dictionary says, "the supper at Bethany was Saturday, April 1, A. D. 30."

Dr. Philip Schaff in his "History of the Christian Church" says, "Astromonical caluclation shows that "in A. D. 30, the fifteenth of Nisan actually fell on Friday, perhaps also in A. D. 33." (Vol. 1, p. 135.)

Cannon Farrar, in his "Life of Christ," says "Jesus arrived at Bethany on the evening of Friday, Nisan 8, A. U. C. 780, March 31, A. D. 30, six days before the passover, and before sunset had commenced the sabbath hours. The sabbath was spent in quiet, and on the evening they made him a supper."

Summing up the testimony of these Bible scholars, we have this: Jesus came to Bethany Friday evening Nisan 8, March 31, A. D. 30; that the supper at Bethany was Saturday evening, April 1; that the following Friday actually fell on Nisan 15, A. D. 30.

Now it would be the height of presumption for me to say those authors were mistaken about it. From this we conclude the passover was killed on Thursday, Nisan fourteenth, and eaten "in that night," which would be Nisan 15, or Friday our time. And Jesus was arrested, tried, condemned, crucified, and buried on Nisan 14, Thursday, our time.

XV. Now the Bible shows the paschal lamb was slain on Nisan 14, and eaten on Nisan 15, "And ye shall keep it (the lamb) up until the 14th day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall eat the flesh in that night." (Ex. 12:6-8.) "Thou shalt sacrifice the passover at even, at the going down of the sun." (Deut. 16:6.) "In the 14th day of the first month at even, is the Lord's passover, and in the 15th day of the same month is the feast of unleavened bread." (Lev. 23:5-6.) The authors just quoted, say the 14th was Thursday, and 15th was Friday. The 15th, as we have seen, was the Sabbath. That being true, then our Friday

now, was the Jewish sabbath then.

It was the "feast day" in which "no servile work was done." The first and seventh day of the feast were "holy convocations" and "no manner of servile work shall be done in them, save that which every man must eat, that only may be done to you." (Ex. 12:16.) "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein." (Lev. 23:24-25.) Every seventh year was a sabbath year. "In the seventh year shall be a sabbath of rest unto the land." (Lev. 24:4-6.) "Also in the 15th day of the seventh month, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath." (Lev. 23:39.) The first day of the passover was a feast day, a holy convocation, a Sabbath, just like all other special feast days, in which no servile work was done. That Sabbath was a "high day" (John 19:31), being the first day of the feast of the passover, which came

only once a year. "And when even was come, because it was the preparation, that is, the day before the sabbath." (Mark 15:42.) "And that day was preparation, and the sabbath drew on." (Luke 23:54.) This feast day sabbath was kept just as sacredly as the regular seventh day sabbath.

NEWS ITEMS

MIDWAY, IND.

The Midway congregation met in regular council March 25th, three weeks later than the usual time.

We decided to send to Raymond Stout, our boy in CPS at Camp Wellston, Mich., a small sum of money each month for his personal use.

Sister Crull of Huntington, Ind., is very poorly. Also three other aged sisters, Mary Klepinger, now near Goshen, Addie Olinger of Mexico, and Esther Cripe of Peru, have not been well for some time and are unable to attend services.

On Sunday, March 26th, Bro. and Sister Ralph Frantz had the misfortune of losing their barn and also many chickens, rabbits, and guinea-pigs, by fire. But in spite of this, Bro. Frantz reminded us in opening services the next Sunday that we should hold spiritual values above all others. True, the Bible tells us this many times; but how many of us really think and feel thus when

faced by great, or even moderate material loss

We invite any who may be passing near us as you travel to or from our conference, to stop and visit us in our regular Sunday morning services at 10 o'clock.

Paul B. Myers, Cor.

LITITZ, PA.

The love feast of the Northern Lancaster county Dunkard Brethren will be held at Lititz on May 21st, starting Sunday school at 9:30 a. m., followed by preaching. A hearty invitation is extended to all who can to attend our love feast.

On Saturday, March 25th we came together to have a council meeting. The meeting was opened by singing hymn 147, with Elder Harry Smith leading in prayer. The minutes were read of the former council, and the treasurer gave the report of the year 1943.

Elder Harry Smith was here and assisted our Elder, A. G. Fashnestock in ordaining Bro. Benjamin Reinhold in the Eldership, after taking the voice of the church.

Delegates were elected for District Meeting. It was also decided to have a series of meetings in November. Closing prayer by Bro. Harry Eberly and then we sang "Blest Be the Tie That Binds."

Susanna B. Johns,
35 E. Lincoln Ave.

MECHANICSBURG, PA.

Our church met for council at 7:45 o'clock by singing hymn No. 264. Bro. Paul Smith read Psalms 116 and led in prayer. Our Elder

then took charge of the meeting.

We chose our evangelist for this fall. Bro. David Ebling has promised to be with us. May we all pray for a spiritual meeting. We then elected delegates to our District Meeting which will be held at Waynesboro, April 11th and 12th. The delegates elected were Brethren Paul Smith, Ben F. Lebo and Clayton F. Weaver; alternates, Lester Eckert, Harry L. Junkins and Charles Jacobs.

Our love feast will be held May 13th and 14th. May we all pray for our feast that it may be a glorious feast.

Our meeting closed by singing hymn No. 2 and prayer by Elder J. Harry Smith. We wish to ask all our brethren and sisters to pray that the Dunkard Brethren church may be a shining light and that we can keep it on the solid foundation of Jesus Christ and not let it slip, is our prayer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

SPRING GROVE, PA.

The Shrewsbury Dunkard Brethren met for council March 27th at 7:30 p. m. Song No. 408 was sung, after which the writer read I Peter 2:1-25, and led in prayer. Elder J. L. Myers then moderated the meeting.

Treasurer's reports were given, which were very good. The deacons gave the visit reports. We decided to have meeting in York the second and fourth Sunday evening of each month and every Sunday evening at Shrewsbury.

Delegates elected for District Meeting were: Elder J. L. Myers, Elder J. H. Myers and C. M. Stump;

alternates, D. K. Marks, David Young and Frank Miller.

One certificate of membership was granted.

Bro. David Young was elected trustee, Fred Hengst was elected cemetery committee.

Arrangements were made for our love feast. Elder J. L. Myers gave some timely admonitions during the evening and led in closing prayer. We sang song No. 601 and were dismissed.

C. M. Stump, Cor.

OBITUARIES

MARTHA ANN DULANEY

Was born in Floyd county, Virginia, February 10, 1861, died March 13, 1944, making her stay on earth 83 years, one month and three days.

She was united in marriage to Lazarus Dulaney November 10, 1887, who preceded her over 50 years ago.

She united with the Church of The Brethren in her early life and when the Dunkard Brethren church was organized at Carthage she became a charter member and lived a devoted life here until her death.

She was loved and respected by all who knew her and though her companion was taken away from her in the bloom of youth, she was contented to give her life a sacrifice to others, ministering to the sick and needy in the community and to the family of her only daughter.

She leaves to mourn her depar-

ture her daughter and nine grandchildren, besides many other relatives and a host of friends.

"She hath done what she could."

Funeral services were conducted at the home by Elder Roscoe Reed and Hayes H. Reed of the Dunkard Brethren church.

Father in Thy gracious keeping,
Leave we now thy servant sleeping.

CATHERINE MAHLER FACKLER

Daughter of John and Katherine Mahler, was born August 14, 1860 and passed away at the home of Dora Cocanower in Pioneer, Ohio, April 16, 1944, at the age of 83 years, 7 months and 22 days.

She was united in marriage to Robert Jefferson Throne October 18, 1885 and to this union was born one son, Clifton, who passed away April 12, 1912. Her husband having preceded her in death September 4, 1927. She again remarried to David Fackler in the fall of 1931, who also preceded her November 25, 1941.

Early in life she united with the Dunkard Brethren church and remained faithful to her calling until death. She leaves to mourn her departure one grandson, Walter Russell Throne and three great grandsons, one brother, Daniel Mahler of Ann Arbor, Mich., and a host of relatives and friends.

Sunset and evening star,

And one clear call for me;

And may there be no moaning of
the bar

When I put out to sea.

But such a tide as moving seems
asleep,

Too full for sound and foam,

When that which drew from out
the boundless deep
Turns again home.

Twilight and evening bell
And after that the dark!
And may there be no sadness of
farewell
When I embark.

For, though from out our bourne
of time and place,
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crossed the bar.
—Tennyson.

Funeral services by the writer, as-
sisted by Elder Abraham Miller,
April 8th. at 2 p. m. in the M. E.
church, Pioneer, Ohio, from Rev.
14:13.

D. W. Hostetler.

CHILD DELINQUENCY

J. Emmert Dettra

We hear so much today
about child delinquency, to
me I believe that is the in-
correct title. Let's see, what
is child delinquency? It is
Adult Delinquency in the
fruit bearing stage or har-
vest. The Bible says, "What-
soever a man soweth that
shall he also reap." My dear
readers, parents have been
sowing the seed of child de-
linquency and giving it that
name when it is really adult
delinquency's harvest and
we blame it on the child.

I heard a minister say in
his sermon last Sunday
night that in his town the
ministers were getting
aroused over the child de-
liquency problem and ask-
ed themselves the question,
"What can we do about it?"
This minster went on to say
that he himself went down
the street one night to
observe what was going on
and how some of these
questionable places were be-
ing conducted. He said
that in one place you could
take a chance on a ham, or
pull a lever and win some-
thing else and so on. It was
gambling all the way
through, bingo included.

Now he said, "I stood
across the street to observe
who patronized such
places" and here is what he
saw: Parents, grown-ups,
adults, fathers and mothers
—carrying (if too small to
walk) their children in, if
to large to carry, they
draged them in, so to speak,
if large enough to walk
good, they pushed them
ahead into the place to spend
the evening in gambling.
Who were there? Today's
adult delinquents and to-
morrow's child delinquents.

We haven't begun to reap
the harvest of sin that has

been sown in the few years that this World War II has been going on. I speak only of the seed of child delinquency. What do or can you expect of the "next" generation, I ask you frankly. Here is one true instance of the many examples I could give you of what I mean but time and space will not permit:

Some few years ago a family lived across from us, there were the father and mother and a daughter, one evening the mother came over to our place on an errand. While standing in our back yard talking to us the daughter came out on their front porch to inform her mother that their supper was burning and for her to come home and tend to it. The mother called back and said, you attend to it until I get there, but the answer came back emphatically "no" and went back into the house, which I know was within ten feet of the cook stove, but the mother had to run many yards to save her supper from burning up. I ask you to stop and think, what kind of a home will some of our children make?

What about the thousands of teen age American

children whose parents are both away from home working for the almighty dollars? The children come home from school, then deliver papers or deliver groceries, grab a sandwich and off to the movies, the home is only used for a place to sleep. Home ties have all been broken. This generation is growing up and what kind of children do you think they will rear up. Many young mothers of today dont know how to take care of their new born babies. My heart aches as I go into homes where there is a dear sweet little baby in the cradle and beer and even whiskey bottles and ash trays all over the kitchen cabinet and tables. That baby had no choice in the matter and who knows but what that child would like to have been born into a Christian home. You may be saying by now that when this war is over a lot of that will correct itself. I do not agree with that, the "seed" is sown and if not this generation the next will have to reap the harvest, or the Bible is not true. As emphatic as, "You must be born again," so true the same way with, "Whatso-

ever a man soweth that shall he also reap." Some one will have some sorrowful reaping to do someday and I am afraid it is not far away.

The mothers and fathers of today who know how to work hard and provide and make a home what it should be are fast passing away and I am asking you dear readers who are parents especially, are you rearing your children so they will be able to carry on the work of the home making after you are gone. Will they be able to operate your church and Sunday school as you would have them run, until Jesus comes. I would like to close by asking you just a few questions. Are you allowing your children to go places that you would never have thought of going when you were their age? Are you allowing them to wear jewelry and indecent clothes that your dear mother would never have thought of letting you wear? Are you allowing worldly radio programs to come into your home? Has God changed with the times or world's system? Yea, I say a thousand times "No." We are the ones that are changing

with the times and I am afraid to our sorrow, when we begin to reap some of these things in later years.

Sow Adult Delinquency and reap Child Delinquency. I still believe adult delinquency comes first and is the more correct name.

R. 1-A, Winchester, Va.

OPPORTUNITY

Martha Myers

Dear reader, this is something that has been brought to our minds over and over again as folks all around us are crying for help. Who is going to help especially the poor, who do not have money to pay the high wages of today and even some who have money cannot find help.

There are sick, aged, broken hearted, those who are sick in sin, are we each one doing what we can to help somebody today?

When seeking employment what is the first thing we consider, our environment, where we can grow spiritually and where our help will do the most good, or do we seek for the most money, if this be true is this the love of money?

Not many months ago an aged sister said she would like a little help on a certain piece of work, we made excuses, just a short while afterward that dear sister departed this life—that was an opportunity gone forever.

One dear old sister said she would not worry about temporal things because that would be a lack of faith, because the Lord never had forsaken, and promises He never will forsake his followers.

Then we think of the ones who do not accept our Master when they have the opportunity.

It is pitiful for some old people who do not have that faith, seemingly they have nothing to look forward to beyond this world of sadness.

Sometimes we don't seem to have much strength, but our earnest prayer is, as long as the Good Lord gives us strength that we make use of every opportunity possible, I know no better way to serve my Master, while watching for His coming than to help those in need and bear one another's burdens.

There is great power in prayer.

Eldorado, Ohio.

ADVICE TO BOYS

The Hon. Stephen Allen, who had been Mayor of New York, was drowned on board the "Henry Clay." In the pocket book was found a printed slip, apparently cut from a newspaper, a copy of which we give below. It is worthy to be engraved on the heart of every young man. "Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When

you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid temptation, through fear you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young to spend when you are old. Read over these maxims at least once a week."

Sel., Sarah E. Yontz.
Shipshewana, Ind.

**CHRIST A ROCK AND
FOUNDATION OF THE
CHURCH**

Anna Flora

"O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation." (Psa. 95:1.)

"He shall cry unto me, Thou art my Father and my God, and the rock of my salvation." (Ps. 89:26.) We find there is nothing as steadfast and sure as a rock. Immovable, always in one place, uncangable. So is Christ, the rock or foundation of our salvation. With Christ as the foundation upon which we are building, our building shall stand. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a man, which built his house upon a rock: and the rain descended, and the floods came and the winds blew, and beat upon that house and it fell not, for it was built upon a rock. (Matt. 7:24-25.)

The winds, floods and rain are the trials and temptations of this life. When grounded firm and deep in Christ these can not separate us from our foundation. And they beat upon that house and it fell not. We have the promise of a way of escape with every temptation. Neither will God allow us to be tempted above that we are able to bear. Too many times we do not look for the way of escape. But the way

shall be provided if we ask of God.

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God, and Jesus answered and said, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which art in heaven. And I say also unto thee, that thou art Peter and upon this rock I shall build my church. And the gates of hell shall not prevail against it." (Matt. 16:16-18.)

"For we are labourers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that which is laid, which is Christ Jesus." (I Cor. 3:9-11.) "And ye are Christ's and Christ is God's." (I Cor 3:23.) For we are not our own, we are bought with a price. The price of Christ on the cross. We have Christ the foundation of the church. But let every man take heed how he buildeth thereupon. Christ gave us an example of how

we are to live and build. That the gates of hell or the power of Satan overthrow us not. But every man's work shall be tried with fire.

To be building is to add to. In building a building one part is added to another. Thus we as a church are a building fitly framed together. What shall we add, or how shall we grow? "And besides this add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity. 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." (II Peter 1:5-8.)

By starting with faith as we grow in knowledge and adding these things we shall not be unfruitful. But always abounding in the work of the Lord.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built upon a spiritual house, an holy priesthood, to offer

up spiritual sacrifices, acceptable to God by Jesus Christ, wherefore also it is contained in the scripture. Behold I lay in Sion a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: where unto also they were appointed." (I Peter 2:4-8.)

Christ the chief cornerstone, at the head of the corner. As he is the head of the church and gave himself for it. Precious in the sight of God and to all that believe. But a rock of offence to those who do not believe. A stone of stumbling to those who do not understand. We are told to prove all things and hold fast to that which is good. For unto him that knoweth to do good and doeth it not to him it is sin.

"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." (Ps. 61:2.)

There is no better place to go than to Christ. Casting all our cares at his feet. For it says, casting all your care upon him, for he careth for you. He is a refuge from every storm. A very present help in a time of trouble.

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

"Let us therefore follow after the things which make for peace, and things where-with one may edify another." (Rom. 14:19.)

Dallas Center, Iowa.

LIKE CHRIST—A MESSAGE TO CHRISTIANS

Christ loved and prayed for his enemies. Do you?

He rejoiced, though he had nowhere to lay his head. Do you?

Christ rejoiced though all forsook him and fled. Do you?

He went among the poor and lonely to lead them to God. Do you?

He denied Himself comfort and ease that others might find peace to their troubled soul. Do you?

When Christ met a person or company of persons He talked to them of eternal

things. Do you?

He that said account must be given of "every idle word that men shall speak," never engaged in foolish talking or jesting. Do you?

Christ taught that "men ought always to pray and not to faint," and he prayed much, often whole nights. Do you?

Christ was so earnest in prayer for a lost world that he prayed "being in agony." How about you?

Christ was "brought as a lamb to the slaughter," and He opened not his mouth, but patiently endured mocking and shame. Do you?

Christ was separate from sinners. Are you?

Christ was holy, harmless and undefiled. Are you?

Christ had such love for those who crucified him that He prayed, "Father forgive them, for they know not what they do."

Have you such love?

"Now if any man have not the Spirit of Christ, he is none of his.

Sel., Elma Moss.

The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.—Psa. 146:8.

A YIELDED LIFE

All to Jesus now I give,
From this hour for Him to live;
While before His cross I bow,
He doth hear my humble vow.

For as I at present know,
Every idol is laid low;
And, if ought remaineth still,
God shall even this reveal.

Oh! what peace now rules within!
Grace to triumph over sin;
Such as once I scarcely thought
Could in human heart be wrought.

Prostrate at Thy feet I fall,
Lord to Thee for help I call;
May I never more depart,
Love Thee with a constant heart.

Now my duty is to tell
Of this grace unspeakable;
Witnessing to all around
Full salvation I have found.

Selected by Ethel Beck.

SENTENCE SERMONS

Hints on worrying and how to worry successfully. One rule is to worry with a smile and another is to get angry and peeve out of the system before starting to worry in order to give the latter a fair chance.

Paul tried learning, but it did not bring results as love did. Try it when you are in a tight place in life. Love never faileth.—I Cor. 13:8.

Abraham more than once stumbled and fell, but he always got up and kept on following the Voice.

The Lord preserveth the strangers, He relieveth the fatherless and widow: but the way of the wicked he turneth upside down.—Psa. 146:9.

But he that is greatest among you shall be your servant.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Jno. 6:1-21.
- Apr. 9—Jno. 6:22-49.
- Apr. 16—Jno. 6:50-71.
- Apr. 23—Jno. 7:1-31.
- Apr. 30—Jno. 7:32-53.
- May 7—Jno. 8:1-32.
- May 14—Jno. 8:33-59.
- May 21—Jno. 9:1-25.
- May 28—Jno. 9:26-41.
- June 4—Jno. 10:1-21.
- June 11—Jno. 10:22-42.
- June 18—Jno. 11:1-29.
- June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Repentance and Confession. Psa. 51:1-19.
- Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
- Apr. 16—A Father's Love for His Son. II Sam. 18:1-33.
- Apr. 23—A Thankful King. II Sam.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

22:1-51.

- Apr. 30—Choosing the Best. I Kings 3:5-15.
- May 7—The Wise and Wealthy Man. I Kings 4:22-34.
- May 14—God's Wonderful House. I Kings 6:1-38.
- May 21—A Sincere Prayer. I Kings 8:22-61.
- May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
- June 4—Influence of Bad Company. I Kings 11:4-13.
- June 11—A Leader's Great Sin. I Kings 12:25-33.
- June 18—A King and a Prophet Punished. I Kings 13:1-32.
- June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

May 15, 1944

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part 5

We have been discussing in these columns the conflict between state socialism and rugged individualism and it is evident that with Christian people there can be no compromise in this matter. We insist that God and his laws must be recognized and obeyed above all others, let come what may. The question then arises, when a civil ruler assumes authority to "Control every important activity of the individual" and insists that "all things, all persons, all principles must be subject to the interests of the nation according to the will of the dictator," what are Christian people to do? For an answer to this we turn to the word of God where we have a foundation for our position in the Rock

of Ages.

State socialism, with its regimentation and enslavement and arrogant dictatorial rulers is not a new thing in the earth. Despotism is a natural consequence in a nation that gets away from God. When men recognize no power greater than themselves they naturally become gods in their own estimation and assume authority to do whatsoever they will. We have many instances of such brazen imprudence recorded in both sacred and secular history, and our present world rulers would do well to take warning from these lessons of history.

The most notable example recorded in the scriptures of a despotic world ruler is that of Nebuchadnezzar, king of Babylon. The most high God gave Nebuchadnezzar "A kingdom, and

majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." (Dan. 5:18-19.) Here was a ruler who because of his elevation as king of Babylon became proud, despotic and ruthless, and here we have a typical example of State Socialism. Nebuchadnezzar "controlled every important activity of the individual" and, insisted that "All things, all persons, all principles must be subject to the interests of the nation according to the will of dictator."

It was under this ruthless dictator that Daniel, Shadrach, Meshach, and Abednego lived, having been taken captive from Jerusalem in one of his conquests of that city. It is interesting to notice what happened in this case. Here we have several righteous godfearing young men, captives in a heathen land under a godless ruler that demanded complete servitude. Finding himself in an environ-

ment of luxury, intemperance and dissolution, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (Dan. 1:8.) Here is an example of "Rugged Individualism" if you please. Daniel was deciding issues for himself and living as he thought right, not "according to the will of the dictator," and the Lord vindicated him in his stand. (Dan. 1:15.)

Perhaps to gratify himself and to show his disregard and contempt for the living God, and dramatize his assumed authority over his subjects, Nebuchadnezzar made an image of gold and issued a decree that every one should fall down and worship this image. The penalty for refusing to heed this decree was to be cast into the midst of a burning fiery furnace. Shadrach, Meshach, and Abednego refused to heed the decree and fearlessly told the king "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." This so enraged this proud

dictator that he had them bound and cast into the fiery furnace. This is another example of Godfearing rugged individualism. These righteous young men challenged the authority of this despot to tell them who they should worship and the Lord miraculously and powerfully delivered them unharmed from the flames, thereby vindicating and sustaining them in their stand for right.

By taking this stand these young men convicted this despot of his sin and he issued a decree "That every people, nation, and language which speak anything amiss against the God of Shadrach, Mechach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." (Dan. 3:29.) The king then rewarded these young men with a promotion in his kingdom.

In thinking this matter over, did it not pay for Daniel, Shadrach, Meschach, and Abednego to stand true to God and refuse to obey the dictates of this godless ruler? Was it not true in these cases that their obedi-

ence to God and refusal to obey the decrees of this ruler was to the best interests of the nation in which they lived? In these cases, was it the will of the dictator that was right, or was it the conscientious convictions of these Godfearing young men? Surely, any one of normal intelligence can see the wisdom of the choice that was made by them in this testing time. Would it not have been for the rugged individualism of these Godfearing young men we would not have this record of the miraculous intervention of God that has given assurance and encouragement to the people of God down through the ages. Christian people of our time would do well to ponder upon the truths set forth in this portion of the word of God.

(Continued.)

CONSOLIDATION OR DECADENCE

Ord L. Strayer

We have noted with no little surprise an article which appeared in a recent Monitor. For years, we as a church have been dis-

BIBLE MONITOR

West Milton, Ohio, May 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

couraging consolidation and have been staying clear of such combinations as the Federal Council of Churches of Christ in America. Therefore, even the vague hint that the Dunkard Brethren should make "small concessions on trivial matters" is unique, to say the least.

I am one, and I know I am not alone, who does not believe that the Dunkard Brethren church has anything to gain from consolidation. It is, of course, satisfying to know that there

may be large numbers united in a common cause. But when we put our reliance in numbers alone, we cater to the very materialism which we have vowed to reject. Only two entered the Promised land of all those who had reached the age of accountability at the time the report of the spies had such a far reaching effect on the fortunes of the Jewish people. The three Hebrew children withstood an entire heathen nation, and "One like unto the Son of God" was with them in their trial. Jesus said to His disciples, "Fear not, 'little' flock, for it is your Father's good pleasure to give you the kingdom." He also said, "Wheresoever two or three are gathered together in my name, there am I in the midst of them."

The only way we can justify the existence of the Dunkard Brethren church is by the belief that our doctrine is closer to that which Jesus laid down for the foundation of His church than is the doctrine of any other organization on earth. Selfishness would be at the root of any other reason for bringing the Dunkard Brethren church into exist-

ance. The reason humanity is prone to disintegrate, rather than keep united is that men do not invite God into their lives; not even into their churches, if tales we have heard can be believed. One with God is a majority. Gideon, Daniel, and other men of God are historical examples of this principle. And when we attempt to build a church organization on any other foundation than the Solid Rock, we build a shifting structure.

Compromise is always the price to be paid for consolidation such as we have under discussion, and compromise of principle is always dangerous. The "Five Year Forward Movement" of unpleasant memory, was a time of great ingathering of members into the various churches. But in order to make a great showing of converts (?), doctrinal principles and requirements were thrown to the four winds. If the smaller religious organizations were to attempt a combination, we should either have a weak sickly emasculated organization which outsiders would not be able to

recognize, or we should have a super-complicated hodgepodge which the members of that hypothetical organization could not understand. It is human to believe that you and I are right and the other man is wrong. The matters I may think are trivial are of outstanding importance to my neighbor, who may be closer to God than I. One group would insist upon the Sabbath as the day of worship. Could you give up your Sunday worship and worship on Saturday just for the purpose of adding the backing of members of this group?

The man of God, or the small group of Christian believers need not be intimidated or crushed by the larger group. The smaller groups of God's children need not undertake to withstand the dynamic onrush of the larger, highly organized groups. Why should minority groups worry about meeting the onrushings of larger groups who are frequently so highly organized that their efforts become hysterical, disorganized, and pointless? They may not even meet, let alone be compelled to withstand the shock of contact. Indeed,

they may not even be headed in the same direction although the declared intention is to arrive at the same destination. And even if there should be a clashing have we not the courage of our convictions rooted deeply enough within us to claim the promise of strength from above if we endure to the end and adhere to the right?

It is not lack of numbers that hampers the church or the individual churches today. To compromise and consolidate in order to gain numbers is to declare that numbers of members are more important than the purity of their doctrine and such a declaration cannot be defended. We can conceive of no earthly circumstance in which it would be possible for a number of individual groups to come together and agree upon a consolidated unified doctrine. History tells us that no type of change or compromise as old, established religious thought. There has been a certain amount of tenacity in our hold upon Dunkard Brethren doctrine. That is one of the reasons we have a Dunkard Brethren church

today. Other small groups are just as sure that their line of thought is correct. I would consider as presumptuous any suggestion from an outside source that I should revise the requirements I have accepted for peace of my conscience. Any serious attempt at consolidation, even if every group was willing to make some concessions in the so-called trivial matters would probably end in disaster, even if, indeed, a plan was ever agreed upon. There are some things, however, which will hamper a church and keep it stunted, and finally succeed in strangling and destroying the very existence of the organization. We might consider a few of them.

1. If a church organization lacks vision, it lack one of the important requisites for survival. Men and women who are satisfied with what the church is accomplishing have been lulled into spiritual laziness by the absence of struggle. Do you look forward to the time when the church will be strong enough to support important work which is now being neglected, to be carried on by men and

women from our own number who are rooted and grounded in unadulterated doctrine? Do you see before you the results of the holding fast to the Faith once delivered to the Saints? Are you attempting, honestly trying, to improve the church, or are you sitting idly in a corner waiting to see what will happen?

2. Lack of faith is strangling churches today. Men and women are attempting to salve their consciences by attending church services once or twice a week, using the church building as a place of physical rest rather than as a place of spiritual refreshment. Selfishness, faultfinding and petty bickering are commonly present and the peace which should exist within the walls of God's house is very often painfully lacking. Beyond the mere statement of the doctrine of the church, how many members would be able to defend it? Normally, each and every one of our members should be so saturated with the doctrine of the church and the teachings of Jesus Christ that we should not fear to be questioned about it. If a mere

questioning of our doctrine by others is enough to cast doubt in our minds as to our own beliefs, then hurriedly we need to embark upon a program of doctrinal education, or we should prepare for the disintegration which will inevitably come.

3. Instability in the leadership of the church not only seriously restricts the growth of the church but actually threatens the very existence of the organization itself. The leaders of the church are supposed to be examples to the flock. Each one, therefore, to whom the official charge is given, has received a compelling responsibility. Each movement, every word should be studied word or movement so that offence or wrong example may not be given. Much trouble has been started by careless thoughts given utterance by men in high places. Consecrated, faithful, loyal leaders, who are fully aware of their responsibilities are splendid insurance against the decadence of the church. In fact, unless the leaders of the church are men of spiritual strength who will deal with the eternal Word of Truth instead of untenable

theories, the church will not long exist.

4. Lack of responsibility of the membership in many churches is causing lack of interest. We learn to do by doing. We are interested in an enterprise in proportion as we feel responsible for the welfare and growth of that enterprise. Because of our work for the good of the cause, that cause becomes more and more a part of us, and we of it. We cannot fulfill our duty to God and His church merely by attending service when services are appointed. The doctrine of the church must be a living, moving thing within us, compelling us to spread the story of the love of God, driving us to acts of service to those who are in need. It means more, much more, than two or three hours spent each week in church. It means every second of every minute of every hour of every day of every year. The stewardship of time is just as important as the stewardship of possessions and lays as great responsibilities upon us for the former as for the latter.

If ever we get to the point where we are willing to en-

ter into a combination with other religious groups, if ever we are so unfortunate as to reach the point where sufficient of our membership demand such a compromise it will be too late to attempt to forstall decadence. Decadence will already be a fact, a deadening, pitiful fact. But no matter how powerful the devil and no matter how strong the attacks of his angels decadence will never become a fact within the church if men and women will fight the good fight of faith and put on the whole armor of God. That is sure, and impenetrable, and indestructible.

THE MISSING LINK

G. M. Martin

In thinking on the numerous articles written and the many sermons preached on the kind of lives lived and both the professed and non-professed, that are allowing themselves to drift into and become addicted to sin and ungodliness in many lines is surely an object of much thought and consideration.

Stronger preaching against certain sins and in favor of plain living is rarely ever heard at any gathering than that which was preached at the annual conference of 1942; but, it sure seems to be a passive token, for no activities show any forthcoming results of that inspired preaching.

Of course, great preaching may not go world wide, but it should affect a few, the small group that heard it, and arouse attention and take thought as to what the future consequences will be if too much leniency is left to have its course.

It sure is the judgment of the writer that it is high time for the missing link to become welded into the chain of faith, once delivered to the saints, so that it may become an active condition and not just discussed pro and con and then let same become passive.

It surely is a noticeable fact that churches are drifting, drifting never to rise; yielding to more and worse unchristian conditions at every turn of the way.

Why is it so easy for sin to creep in where good and righteousness should pervade?

It is a well known fact that the civil world does wonders in legislating great and noble laws; the judicial body approves the same to be just and honorable; the executive department gives consent, but so many times fails in executing that same good law.

So what good is a law when not put into effect? Is not the same thing true in the churches? Have there not been great and noble decrees laid down? The same in accord with scripture and yet have failed to become effective, because they were just simply not put into operation. Therefore how much saving virtue can be acquired where evil grows and later abounds?

Paul gave the Corinthian church to know that unless they corrected conditions that He would not spare when He came. Who all may he have had in mind by such a statement?

A statement was made by a certain pastor, "If we don't allow some such conditions we would not long have a church." Certainly a sad picture lying at the door of such a fraternity.

Works should be applied to faith so that faith may

grow and not dwindle into oblivion.

Insufficient leadership is likely to allow the door to open for illusion; so that innovations may creep in and gnaw at the vitals of all concerned.

“As long as the trunk of a tree is not diseased the branches will not wither, fall away and die.”

As the priest so the people, as the leader so the followers, as the teacher so the pupil. Then where is the greater fault, in the leaders or in the followers?

Then it is fair reasoning that the prime factor should first be taken care of so that many evils find no easy way of getting into a fraternal group.

Notice what Paul says about it—the thing allowed, the thing favored, the thing tolerated is the thing that someone or others becomes partakers of.

Whether it be prophet, priest or king; bishop, pastor, teacher or leader, hence the cause of a dominating evil should first be removed then the going will become brighter. Evils would then not have easy growing. A little leaven leaveneth the whole lump.

Thus when all will become infected, responsible, I wonder as to whether the saving virtues can be displayed so as to be approved by the Lord of Glory.

Sad indeed when so great a missing link is lost sight of and not found in the chain of faith. Is anything wrong of an idea, that any and all fraternal organizations need and should have an executive body with special powers to determine the activities of all its local groups and to effect a cure for all diseases (current sins).

Many years of observation with several experiences prove to the writer that some such governing power is most essential, especially in this present generation. Naturally patience, long-suffering, forbearance are good qualities, but, too much leniency will cause any organization to fall.

My conclusion is, the executive link is the missing one for our day.

The poet in song says:

Sad, sad, sad it will be
No room in heaven for sin;
No room, no room
No room in heaven for sin.

Midland, Mich.

THEY CAN'T RATION GRACE

We face a rubber shortage
 Is the nation's woeful cry;
 While sugar and the metals
 We are finding hard to buy.
 So folks are asked to salvage
 All the junk about the place,
 But there's never been a shortage
 Of God's amazing grace.

The things we have to do without
 Are too small to compare—
 With the things our Father gives us
 When we come to Him in prayer.
 For they can't ration mercy,
 Or hope, or faith, or grace;
 And they can't close up heaven
 Or hid the Saviour's face.

When we get to glory—
 And look back to today,
 We'll wonder why we worried
 At the trials of the way.
 So let's not get discouraged
 Nor fearful at our plight;
 For we know the God of battles,
 And He'll bring things out all
 right.
 Selected, Franklin Pierce,
 Akron, Ohio.

A GOOD SOLDIER

Harold R. Van Dyke

"Thou therefore endure
 hardness, as a good soldier
 of Christ Jesus." (II Tim.
 2:3). The Christian is a
 soldier not fighting a carnal
 warfare; (II Cor. 10:3-6),
 "For though we walk in the
 flesh, we do not war after

the flesh: for the weapons
 of our warfare are not car-
 nal, but mighty through
 God to the pulling down of
 strongholds; casting down
 imaginations, and every
 high thing that exalteth it-
 self against the knowledge
 of God, and bringing into
 captivity every thought of
 obedience of Christ; and
 having a readiness to re-
 venge all disobedience when
 your obedience is fulfilled."
 We are to fight the fleshly
 lusts which war on us as in
 I Peter 2:11, we find,
 "Dearly beloved, I beseech
 you as strangers and pil-
 grims, abstain from fleshly
 lusts, which war against
 the soul."

A good soldier of Christ
 must fight a good fight and
 those who fight a good fight
 shall be rewarded. In II
 Timothy 4:7-8, we see that
 Paul says, "I have fought a
 good fight, I have finished
 my course, I have kept the
 faith, henceforth there is
 laid up for me a crown of
 righteousness, which the
 Lord, the righteous judge,
 shall give me at that day
 and not to me only but unto
 all them also that love his
 appearing."

It takes a fight in the life
 of today to keep the faith

and to hold to the teachings of the Bible. In these times of war the Christian soldier has a war to fight that the carnal soldier knows nothing of but if we only hold out faithful we will get our reward in heaven which is eternal life and the crown of righteousness.

If the Christian soldier was kept under as strict a discipline as soldiers of the nation are, and if they would be trained and drilled in the word of God and taught the readiness, sincerity, and thoroughness of the Gospel as the soldiers of the carnal warfare are taught to kill and destroy their fellowman, many, many more and greater victories would be won for Christ and His cause than there are won today. How many Christians today are ready to deny themselves of the comforts of home and the other comforts of life to live and to fight for Jesus as the soldiers of the carnal warfare are required to do for their country? To be a good soldier of Jesus Christ requires that we be ready to give up the affairs and interests of life for Christ's sake. (II Timothy 2:4), "No man that warreth entangl-

eth himself with the affairs of life; that he may please him who hath chosen him to be a soldier."

In the end a soldier of this world receives a reward for faithful service to his country. However his reward is one that will perish and pass away with time and is very small compared to that of a Christian soldier who has been faithful and true to his God. The Christian's reward is unfading and will not perish. (I Cor. 9:25-27.) "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be cast away." We also see that eternal life is the reward of the soldier of Christ for his obedience and well doing in this life.

(Romans 6:22-23) "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life, for the wages of

sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The Christian soldier has every reason for striving, willingly and gladly under hardships and trials for Christ as the reward is certain for those who are faithful and obedient. Let us work more for the Lord and strive harder for more victories for Christ and His cause in the future than we have in the past. Always keeping in mind that the soldier of the carnal warfare only receives a perishable reward while the "Good Soldier of Christ" receives the reward of life everlasting. What greater reward than this could be given to the faithful soldier for his fight for Christ on this earth?

Let God have your life. He can do more with it than you can.

CPS Camp No. 45,
Dorm. 3-B, Luray, Va.

**THIS WORLD IS NOT MY
HOME**

L. B. Reed

In the precious moments of your life the thought from

the above words give peace and joy to the heart and soul. How dear the meaning is to give us thoughts of Jesus and of how often he spoke of this world not being our home—to know that our home is that place he has gone to prepare for those who love the Lord. Although the vices of sin are ever before you, there is a calling from Jesus our Lord, touching you with that love of the Holy Spirit to lift you from the vicious powers of temptation. So my beloved ones, the plea is always before you "let Him have His own way with thee." Wherein a moment had found you yielding to sin, let your soul speak and with no hesitation, kneel before your heavenly father in an humble spirit of prayer asking his tender forgiveness. And when the way has become light through his loving kindness go forth deeper into battle against the evil one who has caused your fall.

Often your thoughts go to that blessed time when Christ seemed to be ever so near you—in the flowing stream of the waters of baptism. There you made the vow to Almighty God to live

as a Child of the King, the vow that is to never leave you. Since though, sin has entered in and maybe for some reason or the other God was neglected and the soul became pierced that it burn within you. Can you my dear one, pass on through the night knowing that you stand so in need of His forgiveness? It is my sincere prayer that each and every soul might find peace and joy in the ways of your God—from the blessed pages of the Holy Gospel. “If you then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” (Col. 3:1-2. Should you stop at this second to think, you will see about you and in and around you those who have been captured by the ways of this world, who seem to be so far from the ways of truth. Can you see their gain or do you become stirred with the thought “are they lost?” How much more my dear one, should you and I think of the nothingness in the things of this world, riches, things which are not needed, pleas-

ures, and idleness. All of which someday we will be called to admit that they have profited us nothing, and if profited us nothing surely 'twas a loss.

“If this world is not my home then Lord what shall I do?” “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.” (Ephesians 4:1-3. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord and of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” (Phillipians 2:1-5.)

In your daily toils there

comes times when you find yourself over concerned with your work of the moment that may cause you to utter some thought that is not acceptable to your God. Weak strands in the soul tempts you to that grave sin of compromise. Young souls are tempted by the follies and vanities of this world. These little sins brother and sister, are as stones on the highway, as broken ties on life's railway to glory, as steps missed on the upward way. When dark clouds of distress and evil come so near you and life seems hard to bear, surrender your ways to Him, the Almighty, lest the evil spirit cast you down to die. Spread the good tidings to children and to homes, in evil places. Love the heathen and comfort their minds. My brother, rejoice in this your duty, for it is yet today—tomorrow may be His and His wish to call you from this world.

These few lines have been my choice for sometime to bring a thought to you for your comfort in trying moments of this your life. And where I leave you here I ask that you go on to more wonderful thoughts of why

this world is not my, your home. In Phillipians 3: 13-21 are peaceful thoughts of a life of joy in Christ our redeemer as given us by the Apostle Paul. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the saviour, the Lord

Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." May God's richest blessings rest upon you and the joy and peace and the love of the Holy Spirit dwell deep in your heart and soul.

QUERY FROM CIVILIAN SERVICE COMMITTEE

Since brethren with wife and other dependents are being called into Civilian Service, and seeing help will be needed in some cases to support their dependents, the Civilian Service Committee requests General Conference of 1944 to provide a plan for such relief work.

Answer. Request granted. In cases of need, in which the family, or the family with the help of the congregation, cannot take care of the situation, the Civilian Service funds should be used for this purpose, in a uniform manner over the brotherhood.

All congregations should increase their monthly con-

tributions to the Civilian Service funds for the support of this Civilian Service dependency relief work.

D. W. Hostetler,
Chairman, Civ. Serv. Com.
Lewis B. Flohr,
Ex.-Sec. Civ. Serv. Com.

NEWS ITEMS

ELDORADO, OHIO

The Eldorado Dunkard Brethren church met in quarterly council Saturday, March 26, 1944.

For an opening hymn we sang No. 210. Due to the absence of our Elder, L. W. Beery, Bro. Moss took charge of the meeting. Bro. Moss read from I Cor. 12 to 41, and gave a few remarks. All business was disposed of in a Christian manner.

It was decided to do a little repair work around the church.

Closing prayer by Bro. Fiant and closing hymn was No. 460.

Pray for the work at this place and may we all be faithful to the end that we may inherit those eternal mansions over there.

Sister Elma Moss, Cor.

WEST FULTON, OHIO

The West Fulton congregation expects to hold a love feast May 20th, an all day meeting. Come and worship with us.

Orpha Beck, Cor.

NORTH CANTON, OHIO

We, the Orion congregation, will hold our spring love feast May 27, 1944, if the Lord wills. We extend a hearty invitation to all who can be in our midst at this time to worship with us.

Lowell Kreiner.

OBITUARIES

ALTA ROMAINE MILLER

Sister Alta Romaine Miller, widow of the late J. Paul Miller, died at her late home, Mechanicsburg, Pa., R. R. 2, on April 1, 1944, aged 41 years, 11 months and 5 days. She was a daughter of the late M. R. and Fannie Williamson, her husband, two sons, Richard and Laverne and her father preceded her to the spirit world.

Surviving are three sons, Edward Paul, Clair Eugene and Gladding Lee all at home, one daughter-in-law, Janet Louise, wife of Edward, also at home; her mother, Fannie C. Williamson, two sisters, Mrs. Cora Alsbaugh and Mrs. Blanche Swarner, and one brother, Charles, all of R. 1, Carlisle.

Sister Miller suffered with a heart ailment for 6½ years and suffered much at times, not being able to lie down. She and her husband gave their hearts to their Savior early in their married life and lived faithful Christian lives in the Dunkard Brethren church until the Lord saw fit to call both home. When able she was always at her place in the church; she had many friends who

will miss her smile and kindly welcome.

She was anointed several weeks before her death and whatever was the Lord's will was hers. She selected the same funeral text as was used for her husband, I Cor. 15: 55-56.

Funeral services were held in the Mechanicsburg Dunkard Brethren church by Elder B. F. Lebo and Paul Smith. Her body was then laid to rest with her loved ones in Mt. Zion cemetery.

The lights are out in the mansion of
clay,
The curtain is drawn; the dweller's
away;
God took her home; it was His will,
But in our hearts she liveth still.

ALICE MOHLER HOLL

Alice Mohler Holl was born December 15, 1868, at North Canton, Ohio, and passed on to her reward February 20, 1944, at the age of 75 years, 2 months and 5 days. She was snited in marriage to John Peter Holl on September 29, 1889. To this union was born seven children: Ada Orehart, Mogadore; Royal and Russell, of North Canton; Howard, Miami, Fla., Stella Myers and Willard of North Canton; Myrtle, who died in infancy.

She also leaves to mourn her death two brothers, Myron and John Mohler of North Canton, 16 grandchildren, nine great grandchildren, and a host of relatives and friends. She was preceded in death by her husband eight years ago.

She united with the church about 1895 and served Him faithfully until her death. She spent the last seven

years of her life in the home of Miss Mabel Ober of North Canton.

Funeral services were held February 24, 1944 at 2:30 p. m. in the Orion Dunkard Brethren church, Orion, Ohio, in charge of Brethren Henry Bessie and Howard Surbey. Interment in the West Nishellan cemetery.

IDA CATHERINE THRONE

Youngest daughter of David and Amanda Rittenhouse, was born in Richland county, Ohio, on September 21, 1865, and departed this life in her home in Pioneer, Ohio, April 18, 1944, at the age of 78 years, 6 months and 27 days.

In early girlhood she with her parents and family moved to Williams county, Ohio, where she spent the remainder of her life. At the age of 13 years she acknowledged her Saviour and united with the Dunkard church where she remained faithful until death called her home.

August 5, 1886, she was united in marriage to Henry Allen Throne and to this union was born two daughters, Mrs. Vera Martin of Pioneer, Ohio, and Audrey who preceded her in death March 3, 1907.

She leaves to mourn their loss, a husband, one daughter, two grandsons, Stanley and Carmon Martin, a number of nephews and nieces and a host of relatives and friends.

She has been active in church work and especially interested in the welfare of all and the future of the church. For many years in her younger life she led the song service of the church.

She was a faithful companion, a kind loving mother, and a friend to

all who knew her.

Dearest mother, thou hast left us,
Lonely looks thy vacant chair;
For thy loving smiles of kindness,
Never failed to meet us there.

The cold world may pass by un-
heeding,

But none will never, never know—
What home is without a mother,
Until that mother is laid low.

Laid below the budding flowers,
Freed from sorrow, grief and
pain;

From that home she made so happy,
Never to return again.

Funeral services were conducted April 21st at 2 p. m. in the Pleasant Ridge Dunkard Brethren church, by the writer from Luke 10:42. Assisted by Elder Abraham Miller.

D. W. Hostetler.

OTA ELIZABETH MOSS

Ota Elizabeth Moss, daughter of Jacob and Sarah Shideler, was born in Huntington county, Ind., December 21, 1884. She was married to Lorin I. Moss February 4, 1905. To this union was born 10 children, Ethel May, died in 1916, Grace Royer of Iowa; Edson of Colorado; Mabel Rupp of Ohio; Paul of Iowa; Ellen of Iowa; Aaron, Kansas City; David, who is out in the Pacific; Mary and Elmie of the home. All children present except Edson and David.

She departed this life at the Reid Memorial hospital, at Richmond, Ind., April 24, 1944, at the age of 59 years, 4 months and 3 days.

She leaves to mourn their loss the husband, 9 children, 12 grandchil-
dsen, one full brother, three half-

brothers and one half-sister and many other friends and relatives.

She was baptized in the Church of The Brethren in 1901, became a member with her husband in the Dunkard Brethren church at its organization. She has been a faithful helpmate to her husband in the ministry for 38 years.

Mother's gone—so they say;

But to us—she's not gone she's just away.

She has gone to be with her God,
Her pathway of life has been trod.

No more sorrow will she know,
No more trials below;
No more sadness, no more grief,
From all such pain she has relief.

God has called her to her home,
Unto Himself He calls His own;
We know she's in God's care,
She is resting happily there.

A wonderful mother, a wonderful wife,

She has been all her life,

A helper, a friend to all in need,
She lived a wonderful life indeed.

But God saw fit, her life to end,
Saw fit to take her from us;
So unto Him we look for help,
And in Him we put our trust.

Services in the home and at the Eldorado, Ohio, church in charge of Elders L. W. Beery and J. P. Robbins. Burial in Wares Chapel cemetery.

THE FALSE PROPHET

Man's religious nature can never be successfully

suppressed! Numerous attempts have been made to do away with the religious faith of men, but they have all failed. Thus at the very time the French revolutionists were priding themselves upon the eradication of traditional religion, some of their own followers were kneeling before images of "Liberty" and "Equality" and were offering incense. More recently the Communists of Russia have tried to abolish the church, yet a few months ago in New York City a university professor could lecture on "The Religion of Communism." And in the coming tribulation mankind will still be the same. Antichrist may be making war against Christ and His church, yet his followers still will be religious and will be having a religious leader. This one who will guide their religious instincts we call "The False Prophet," and we read of him in Revelation 13:11-18. These verses we shall now consider.

I. The Appearance of the Beast. --We used the word "beast" because it is the word of Scripture—"And I beheld another beast" (v. 11). This word is

literally "wild beast," and as such he will endeavor to destroy the sheep of Christ's flock. We notice three things about his appearance.

A. He comes Out of the Earth. We use "he" rather than "it" because this is a distinct personality. The first beast came out of the sea, a restless political world; but this one comes from the earth—something more stable. Therefore, since mens religious convictions are always more stable and firm than political opinions, it may be that this beast comes forth from the religious situation of that time. Some suggest that this refers to a Jew coming out of God's earthly people, while others believe that there is here a definite reference to the underworld as in First Samuel 28:13.

If, however, this false prophet is someone resurrected from the underworld or Hades, can we know who this one will be? Some suggest Mohammed, while others insist that he will be Judas. (Note Psa. 10:18; 109:6, and Acts 1:20). Personally, we do not know.

B. He Camouflages as a Lamb. Though a wild

beast, he tries to make people believe that he is a lamb; and this reminds us of Matthew 7:15. The other beast had ten horns, signifying political sovereignty, war, and conquest; but this has two horns, the horns of a domestic animal, and suggests peace and quietness. So though this beast is of the same nature as the other, his power will be exercised in an entirely different way.

But what about these two horns? What do they mean? Some see in these a reference to the two great foundation stones of all religious systems—"naturalism and supernaturalism." Some religious ideas are simply the conclusions of our own reasoning faculties and consciences, while others come from a higher source. In any event, this false prophet is a man and more than a man—he will exercise supernatural power!

C. He Converses as a Dragon. As the spiritual adviser of the empire of Antichrist, he appears as a lamb; but his voice will be that of Satan, and his teachings will be Satanic. Furthermore, we will know that

the voice is the identifying characteristic of a person, and one who is masqueraded generally remains silent that his identity may not become known. So the beast's voice gives him away! (Read John 10:2-5, 27.)

II. The Activities of the Beast.

A. He Does Great Wonders (v. 13). Elijah called down fire from heaven on Carmel; the false prophet will duplicate this. (Cf. Job 1:16 where apparently Satan brought down fire.)

B. He Deceives Multitudes of People (v. 14a). Christ performed miracles that people might know He was truly the Son of God; and now to validate his ministry and mission the false prophet will perform miracles—but he will deceive! (Read Ex. 7:11, 12, 22; 8:7.)

C. He Directs Worship to Antichrist (vs. 12, 14b, 15a).

1. Motive of Worship (vs. 12 and 14). Notice the expression "deadly wound was healed." On Easter Sunday we have a tremendous motivating force prompting us to worship—the resurrection of Jesus Christ; now the motivating force will be the resurrection of Anti-

christ. Just as the Holy Spirit directs worship to a resurrected Christ, the false prophet will direct worship to a resurrected Antichrist.

2. Manner of Worship. It is just plain old-fashioned idolatry. He constructs an image of Antichrist, energizes it, and directs worship to it. Thus, just as Nebuchadnezzar's golden image became an object of veneration, so shall also this image.

Apparently this image will be placed in the holy place of the restored temple. (Cf. Mat. 24:15.) Antiochus Epiphanes profaned the temple centuries before when he offered a sow on the altar of burnt offering, but now this false prophet will erect his image where once dwelt the Shekinah glory of God! Then evidently a demon takes up its abode in it and speaks from it. Intelligent people listen to messages, from demons and demon-possessed mediums today; intelligent people will listen to messages from this demon-possessed image then.

D. He Destroys the Opponents of Antichrist (v. 15b). This reminds us of Nebuchadnezzar's image

also, for those who refused to worship it were cast into the fiery furnace. (Cf. The story of the three Hebrew children.) These Hebrew young men were spared, but now death will most certainly come.

Of course, this image cannot be omnipresent, and most likely the image will be reproduced and innumerable copies will be sent all over the world to be worshiped. Even today we often see in homes little images of Buddha; then there will be little images of Antichrist. Larger images may even be erected in churches, who knows? And these, too, may be demon controlled.

The images and pictures of the old Roman emperors, in the days of the early church, were spread abroad, and people were required to burn incense before them as an act of worship. When the early Christians refused to do this, they were martyred. Refusals to worship Antichrist's pictures and images will result also in martyrdom.

E. He Designates the Followers of Antichrist (vs. 16, 17). All must receive a mark.

1. Where Is It? In the right hand or forehead. As a master of old branded his slaves, and as owners of stock brand their cattle today, so now will people be branded under Antichrist. Some see in this a reference to all classes of people—the right hand symbolical of the working classes, the forehead symbolical of the white-collared class. But all must be branded!

2. Why Is It? There will be a complete regimentation of society, and without this mark no one can buy or sell. We had a little foretaste of this in the days of the N. R. A. with its blue eagle insignia, and we are having still further tastes under the present system of rationing.

3. What Is It? (v. 18). From this verse some say that "666" is the mark of the beast; others, however, insist that though this is the number of his name, it itself will not be the mark. So we had various suggestions. For example, some have suggested the hammer and sickle of the Soviets, while others have selected the "fasces" (bundle of sticks with battle-ax in middle) of the Fascists.

But what may be the

significance of this number "666"? God's number is 7, the number of perfection. Man, though, falls short of God and is incomplete; thus he is given 6 as a number. So some call 6 the number of evil; here 6 multiplied by tens and hundreds becomes evil intensified.

So we have seen the appearance of the beast: he comes out of the earth, he camouflages as a lamb, and he converses as a dragon. Also we have noted the activities of the beast: he does great wonders, he deceives multitudes of people, he directs worship to Antichrist, he destroys the opponents of Antichrist, and he designates the followers of Antichrist by a mark.

In closing, we point out the fact that the 13th chapter of Revelation reveals a Satanic trinity, which will apparently be imitating the divine trinity. God, the Father, is mimicked by Satan; God, the Son, by Antichrist; God, the Holy Spirit, by the false prophet.

The closing verse of this chapter begins with "Here is wisdom." What is wisdom? To understand the true character and purpose of these beasts that we may

adequately prepare and be enabled to escape these terrible times. In Ephesians 1:13 we read that Christians are sealed "with that Holy Spirit of promise." Thus, if we are Christians, if we have been thus sealed, we need never fear the mark of the beast.

In the parable of the virgins in Matthew 25 some were wise while others were foolish. The wise ones prepared, the foolish did not; the wise went in, the foolish did not. Be wise today; if you have never surrendered your life to Christ, do it, and do it at once!

— Sel., Harry Smith.

CONFERENCE FINAL

Response for accommodations has been splendid. As to routes, bus lines, etc., note the following:

All comers will turn off Route 11 at Kauffman's Station road and proceed short distance to Conference grounds.

Buses of the "Blue Ridge" lines travel on Route 11 between Chambersburg, Pa., and Hagerstown, Md. Upon request, buses will stop at Kauffman's Station road.

Those coming by train to

Chambersburg, Pa., or Hagerstown, Md., take bus on Route 11 to Conference road.

Those traveling by auto between Chambersburg, Pa., and Greencastle, Pa., will turn off Route 11 at Kauffman's Station road to Rhodes Grove.

Route 30 leads into Chambersburg, Pa., Route 40 into Hagerstown, Md., and Route 16 into Greencastle, Pa.

Those coming by way of the Super Highway leave the Highway at Breezewood, Pa., then on Route 30 to Chambersburg, Pa.

Ray S. Shank, Sec.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 2—Jno. 6:1-21.
- Apr. 9—Jno. 6:22-49.
- Apr. 16—Jno. 6:50-71.
- Apr. 23—Jno. 7:1-31.
- Apr. 30—Jno. 7:32-53.
- May 7—Jno. 8:1-32.
- May 14—Jno. 8:33-59.
- May 21—Jno. 9:1-25.
- May 28—Jno. 9:26-41.
- June 4—Jno. 10:1-21.
- June 11—Jno. 10:22-42.
- June 18—Jno. 11:1-29.
- June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Repentance and Confession. Psa. 51:1-19.
- Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
- Apr. 16—A Father's Love for His

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx.268A, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Son. II Sam. 18:1-33.
- Apr. 23—A Thankful King. II Sam. 22:1-51.
- Apr. 30—Choosing the Best. I Kings 3:5-15.
- May 7—The Wise and Wealthy Man. I Kings 4:22-34.
- May 14—God's Wonderful House. I Kings 6:1-38.
- May 21—A Sincere Prayer. I Kings 8:22-61.
- May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
- June 4—Influence of Bad Company. I Kings 11:4-13.
- June 11—A Leader's Great Sin. I Kings 12:25-33.
- June 18—A King and a Prophet Punished. I Kings 13:1-32.
- June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

June 1, 1944

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part 6

Another instance of God-fearing rugged individualism is recorded in Dan. 6. In this case Daniel, in whom was "an excellent spirit" was living under king Darius the Median whose decrees were absolute and unchangeable. Evidently king Darius assumed authority to "control every important activity of the individual" and insisted that "All things, all persons, all principles must be subject to the interests of the nation according to the will of the dictator." His government was State Socialism.

His pride, arrogance, and despotism is evidenced by the fact that he signed a decree that whosoever would ask a petition of any God or man for thirty days, save of

himself the king, should be cast into a den of lions.

Daniel was a Godfearing young man and had his regular seasons of prayer three times each day. Daniel was a rugged individualist and decided issues for himself and as a result, refused to heed this despotic edict of the king. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. 6:10.)

Here Daniel challenged the authority of a great king to control or interfere with his religious activities and the Lord vindicated him in his stand for right. Daniel was cast into the Den of Lions but the Lord kept him

from harm. After a sleepless night, the king, early in the morning sought to find out how it went with Daniel and this was his reply: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:22.) You will notice in connection with this that in spite of the fact that Daniel had violated a decree of the king, in the sight of God, he was guiltless, and the Lord sustained him in this testing time in a wonderful way.

It seems to me in these records of past ages we have some wonderful lessons for the people of God of our own time. These records of Holy Writ are handed down to us for a purpose. Paul tells us in Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." In I Cor. 10:11, we are told, "Now all these things happened unto them for ensamples: they were written for our admonition, upon whom the ends of the world are

come." It is a deplorable fact and is an indication of the apostate condition of the church in our time that with these plain examples of the word of God to go by and the many warnings to the righteous pertaining to the perilous conditions of the last days and the plain commands that we are not to be "Partakers" of these evil things nor bow down to the god of this world and his clever and subtle agents, that there are so few that recognize the great truths in these inspired teachings and make a proper application of them to our own times and in our own lives and experiences.

We are living in a time when we have world rulers that, like Nebuchadnezzar, Belshazzar, and Darius, are lifted up with pride and have become bold, arrogant, and despotic, and do not recognize God and his laws. They are assuming authority to "Control every important activity of the individual" and are insisting that "All things, all persons, all principles must be subject to the interests of the nation according to the will of the dictator." This is an arrogant assumption of

authority that the people of God cannot accept. We insist that God and his laws are supreme and we cannot recognize and obey the decrees and edicts that would cause us to violate his laws or our relationship with him. We insist that our religious activities, our devotions, our servitude to God are not within the jurisdiction of kings, dictators, and other civil rulers.

Such an attitude on the part of Christian people toward world rulers is not lawlessness or contumacy, nor does it tend to weaken the nation in which they live. Rather it contributes to the welfare and best interests of the nation. When a nation gets away from God and its rulers ignore the laws of God, assume authority not delegated them by God and issue decrees that violate the laws of God, then those who try to get that nation back to God and his laws are working for the best interests of the nation regardless of "the will of the dictator."

What greater service could Daniel, Shadrach, Meshach, and Abednego, have rendered to their rulers and fellowcitizens

than to stand true to God and refuse to obey the godless decrees of those proud, despotic rulers? Their faith in God, their fearlessness in danger, their faithfulness to God in a testing time has stood out as a memorial pillar to them for these thousands of years.

Would to God that we had more such men of God in our time to witness against the godlessness of mankind in our time.

What greater service can Christian people render to our generation than to be true to God and repudiate these satanic theories and activities that are leading men away from God and down to the pit of destruction?

THE PASSOVER AND THE LORD'S SUPPER

Part 3

XVI. Christ, our passover was sacrificed on Nisan 14, and not on Nisan 15, as some claim.

"Now the next day that followed the day of preparation," Christ was in the tomb." (Matt. 27:62.) "Now when the even was come, because it was the day of

BIBLE MONITOR

West Milton, Ohio, June 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

preparation, that is the day before the sabbath," Joseph went in and craved the body of Jesus and Pilate gave him the body. And Joseph buried him. (Mark 15: 42-45.)

"And it was the preparation of the passover, and about the sixth hour. There laid they Jesus, because of the Jews' preparation day" (John 19:14, 31, 42.) This was Nisan 14, the next day was Nisan 15, the feast day, a sabbath, a holy convocation, a high day as John

would call it.

Now after Judas had bargained with the chief priests to betray him, they "consulted how they might take Jesus by subtilty and kill him, but they said "Not on the feast day, lest there be an uproar among the people." (Matt. 26:2-3.) "But they (the chief priests and the scribes) said not on the feast day, lest there be an uproar of the people." (Mark 14:2.) So by the aid of Judas, they arrested, tried, condemned, crucified, and buried him on the preparation day, Nisan 14, and not on Nisan 15, as some tell us.

"The Mishna, prescribes that on sabbaths or festival days no trial or judgment may be held." (Dr. Philip Schaff, Vol. I, p. 135.) "The Mishna is a collection or digest of Jewish traditions and explanation of scripture, forming the text of the Talmud." Then according to Jewish law they could not try and pass judgment on Jesus on this sabbath day, the feast day. Which supports our contention that he was not crucified on Nisan 15, Friday, our time.

XVII. Jesus did not eat the regular passover that

year. (1) Because he ate his supper before the passover. "Now before the passover Jesus riseth from supper and took a towel and girded himself and began to wash the disciples' feet." (John 13:1-5.) (2) At his supper, they needed some things for the (passover) feast. "Now no man at the table knew for what intent he spake this unto him (Judas), for some of them thought that because Judas had the bag, that Jesus had said unto him, buy those things we have need of against the feast." (John 13:28-29.) (3) At his supper, Judas had the bag, the money, so Peter and John who prepared the supper, hadn't the money with which to purchase a lamb for the passover. "For some of them thought Jesus had said to Judas, buy those things we have need of for the feast." (John 13:29.) If they were eating the passover, how could they have thought Jesus had sent him to buy something for the passover?

(4) When he was on trial, "the Jews went not into the judgment hall, lest they should be defiled, but that they might eat the

passover." (John 13:28.) This took place in the morning after he had eaten his supper the evening before. The custom was, to "release a prisoner at the passover. This had not been done when he was on trial. "But ye have a custom that I should release one unto you at the passover, will ye therefore that I release unto you the King of the Jews?" (John 13:38.) This trial was on Nisan 14, and not on Nisan 15, for the reason stated above.

(5) Farrar says, "there are ample reasons for believing this was not the ordinary Jewish passover, but a meal eaten by our Lord and his apostles the evening before." (Life of Christ by Farrar Vol. 2, p. 201.)

(6) John helped to prepare this supper, and in writing about it, thirty years later, he called it supper, and says it was the passover. (John 13:2.) Paul knew nothing about Jesus eating the passover, but says he took the bread and cup "after supper;" that he "received it from the Lord" that way. (I Cor. 11:23-25.) Luke tells us the same story. "And he

took bread, and gave thanks, and brake it, and gave unto them saying, this is my body which is given for you, this do in remembrance of me. Likewise also the cup, after supper, saying, this cup is the new testament in my blood which is shed for you. (Luke 22:19-20.) These inspired men knew.

XVIII. No footwashing was ever connected with the passover. The passover was never called supper by any inspired man. Neither was supper ever called passover by inspired writers. Pascha, (passover) and deipnon (supper) are not synonymous nor interchangeable. Pascha, the Greek for the Jewish feast, Nisan 15, is invariably used by inspired writers to designate that feast; deipnon, the Greek for supper, is invariably used by inspired writers to designate the meal our Savior ate with his disciples in the night of his betrayal, and all Greek scholars know this. This fact alone, should forever settle this question, for they cannot be successfully contradicted.

And don't let anyone imagine the loaf and the cup is the Lord's supper. The

Greek for them is eucharist, and is never used by inspired writers to indicate the meal Christ ate in the night of betrayal. Besides Paul gives us the name of them in English, so we may not be mistaken about it. And here it is: "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ? (I Cor. 10:16.) Now if we have no supper at all, how can we have a Lord's supper? I tell you, kind reader, if I could not enjoy the privilege and blessing of the Lord's supper where I am, I would go where I could, wouldn't you?"

B. E. Kesler

"GO YE"

Ethel Beck

"Do you long to see the millions,
Who are perishing today,
Snatched as brands plucked from
the burning?
Do you long, yet seldom pray?"

"On Saturday on the busiest street of an eastern city several young women, an older woman, and a young man, all of them nicely dressed, with pleasant

smiles invited passers-by to buy the literature which they offered: The Watch Tower and Russellite books. In spite of the cold, windy day these so-called Jehovah's Witnesses never lost their pleasant expression, and people were willing to stop, ask questions, and buy."

"These Jehovah's Witnesses had been members of Protestant churches; one said that she had been an active member and had taught a Sunday school class. And the people who bought their literature were not atheists nor down-and-outs; many of them were respectable members of the city's churches who were attracted by the literature of this sect because it purported to have a message about events approaching this troubled world. Although the little group gave nothing away, Russellite magazines and books found their way into numbers of hands and homes."

Watching the smiling Jehovah's Witnesses, one could but ask himself, where are the Christian people of this city to disseminate evangelical tracts and books? The city must

have a good number of Christians. Where are they? These zealous Russellites said that they had not been hired but sold the literature in their free time in order to spread the "truth" to others. We Christians who love the Lord must learn a lesson from them. Where are our Christian people to stand on street corners to distribute literature containing the truth of the Bible?" (The above was taken from "Life in Action.")

In speaking of Jehovah's Witnesses perhaps we all know how they visit in the homes and insist on our buying some of their literature. When we see the untiring effort they and others put forth to spread their false doctrine does it not stir our hearts to do all we can to spread the true word that is so precious to us. If we have a faith that is sure and dear to us do we not want others to have it too? I wonder if we are not falling short of our duty, yes our privilege, as a church and individually. Jesus commanded His apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo I am with you always, even unto the end of the world." That still is meant for all disciples down through the ages.

It is only ministers that baptize as a rule; but are we not all missionaries and told to teach, and to witness, for our Lord? "But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) The disciples, Paul included, did witness in Jerusalem, Judea, Samaria, Asia Minor and parts of Europe. There still was much left for the following generations to witness to. There still are many who do not know about Christ, and His power to save, and keep from sin, even in our own country.

It is very important that our daily life and daily transactions should be a witness for Jesus. We need to go still further than that. We need to tell others about the cure that we have found

for our soul's diseases. When we find a good remedy for some ill and which we have proved we do not hesitate to tell others who need the same remedy. There are many who need the cure for sin. Should we not tell them what has cured us?

When we have something good do we want to keep it to ourselves? No, we want to share it with others. We will enjoy it all the more. Since we have found salvation worthwhile should we not be anxious to share it with others that they too may enjoy it? If we do not, it shows we are selfish in wanting to keep it to ourselves. Jesus is the greatest physician—let us point all to Him to be healed.

To be real soul winners we must realize the importance of prayer and Bible study. In these days of rush and hurry our spirit, soul and body need the time we ought to spend alone with God in prayer. It means continual dependance on God for direction. The prayer life of many Christians is slack. Acts 6:4 tells us the first disciples gave themselves to prayer, then went forth in strength to

minister the word. It resulted in thousands of souls being saved. If it was necessary for the apostles to give themselves to prayer to be fruitbearers, we should give ourselves in the same way. The work of redemption cost our Lord His very life. Should we not be yielded to Him for the blessed work of prayer whereby His abundant grace may be made known to many others?

It is a deplorable fact that many church members are ignorant of important Bible facts and statements and its teaching. As a result when they have an opportunity to speak to the unconverted about the Saviour they do not know how. Let us become well acquainted with the good book so we can point others to the cure they need. The Word speaks louder than what we may say. It convicts of sin through the Holy Spirit.

Our missionary zeal must be based upon our love for Christ or else it will be in vain. If the church would exercise more love in winning souls, more would be won today. They need our love and to love our Christ. Often mission workers try

to reform lives. What they need is Christ within, there will be a change within and without. We cannot expect to win souls without having a fervent desire to see them saved.

We have considered some of the most important qualifications of soul winners, a holy life, prayer, Bible study and love. We will now consider the field. Every town and city is a mission field. Jesus told His disciples that the fields were already white to harvest. So are they today. The majority of lost souls never enter a church and it is almost impossible to get them there. They must be reached in other ways. Perhaps the best way is through personal contact. We must go where they are, in the highways and byways and compell them in, like Jesus said. Christ dealt with men wherever He found them, by the seaside, on the mountain, in the home, and in the market place. Sometimes people come to our doors who are hungry for the gospel if we make use of the opportunity. In our work and daily transactions we come in contact with the unsaved. Sometimes just a

few words at the opportune time will get them to consider their soul's salvation.

We can also reach people through letter writing. Many times we can encourage weary hearts in this way too. In conversation we can often direct others' thoughts to God. When they speak of the terrible sin, unrest, dissatisfaction and confusion of these days of trouble and war, we can say we are glad for the solution which we find in Jesus. For in Him we have peace, rest, satisfaction and a refuge for our souls. We can say we are glad for the eternal things which do not perish. God is the same, He does not change.

Are we as concerned about our neighbors as we should be? Are they all Christians? Do they go to church? If not, have we ever gone out of our way to invite them or take them to services? How about the people in the town near us, have we hunted out those who do not go to church or Sunday school. Those who are not Christians? Have we visited people to show them we are interested in their soul's welfare?

Thus far we have just mentioned opportunities which we meet in everyday life which we all can take part in. I believe a number could launch out still further. There are jails, prisons, county infirmaries, hospitals and other groups of people who never hear the gospel unless it is brought to them. I believe there would be just such an opportunity close to almost every congregation. What are we doing about it? It may take a little sacrifice on our part but would be well worth it. We know that these groups do greatly enjoy our services with them. The patients at the county home say they enjoy our old time singing. Some request paryer and scripture reading. They also enjoy the visiting with them and the literature to read. Then too we can take them little home-like things to cheer them up and they feel someone is interested in them. Some have said we made the Word plainer to them than they ever heard it before.

Just think what good could be done in hospitals. It would give patients new courage and something worthwhile to live for, to

know that Jesus cares for them, and that we too are interested in them. One sister told how much she enjoyed the services while in the hospital. A group had met there to preach and to sing. It encouraged her lonely heart and meant so much to her that she wondered why we as a church did not do more of that kind of work. Are we satisfied to leave other groups do it all?

There may be shut-ins to visit and cheer. Some are sick or aged and never get to church. We could be a blessing to them by visiting, singing and having prayer with them. We ought to be so thankful that we are able to be about and able to work that we would gladly minister to others who do not have the same privileges. Our time would be well spent.

Sometimes we find isolated groups of foreigners or poor people who never hear the gospel because they do not have proper clothes and a way to go to church. It would be a good place to start a preaching point or have classes for the children. They always enjoy singing and could also be

taught the Word.

We could also help in a financial way to spread the gospel. There are Bible societies who depend on offerings to give Bibles and Testaments to those who need them. Some societies place Testaments in hotel rooms. We have read accounts where some have been led to Christ by reading a Testament in the hotel room. One society prints a prophecy edition New Testament with all prophecy concerning Christ in them. Jews can then understand how Jesus is their Messiah which the prophets wrote about.

Possibly we could find more ways in which to take the gospel to others. There may be some closed churches in our land which could be opened if there were enough interested in the plain gospel. Let us launch out for Christ this year more than we ever have before. Perhaps there are groups in the mountains who are hungry for the Word. There is a great need for the gospel in this sinful land of ours. I wonder if we are sacrificing all we could for the cause of Christ. Are not too many church members

living an indifferent and easy-going life where the cause of Christ is concerned? Perhaps we think if we go to church and enjoy the services twice on Sunday and maybe once through the week we are doing a lot. What about the many who never get to church? There is more for us to do as a church and individually. If the Christ-life costs us something we enjoy it more. If we suffer the loss of some things for His sake we find Him dearer than all. Are we not willing to suffer a little for His sake? The apostles counted it all joy to suffer for Him. When we speak of sacrificing we do not mean money only, but our time, talents, and very life as well as our wages, belong to Christ and should be used to His glory. I wonder if we are not guilty sometimes of thinking we are too busy to visit some sick person or to take time to speak encouraging words to someone. If we speak at the opportune time it may lead some soul to Christ and if we fail at this time it may mean that some soul will perish. Let us grasp every opportunity and thus be the means of leading others

to Christ. Paul said he would very gladly spend and be spent for the Corinthians because he loved them.

Let us consider some of the appalling figures showing the need of the gospel in the United States. We quote, "There are 12,000,000 people in the metropolitan area of New York; 11,000,000 are non-protestants. This startling fact challenges us with the necessity of spreading the gospel of the Lord Jesus Christ in our cities. Among the 133,000,000 people in the United States only three or four million listen to sound Christian teaching. Only eight per cent of our population, it is estimated, attend church on Sunday morning and only two per cent on Sunday evening. With 37,000,000 of our young people growing up without any religious instruction, what will be the future of America? There are 96,000,000 people outside Protestant churches. Figures reveal that thousands of churches have closed within the last few years. In Maine every Sunday sees two hundred closed churches."

(The foregoing paragraph was supplied by the American Bible Institute.)

Can we stand idly by and see these thousands perish, knowing what the power of God could do to transform their lives from darkness into the marvelous light of His dear Son? Do we wonder at the increased crime and immorality among young people? We need ministers who are interested in young people and teachers for them. When ministers are called to preach where the gospel is desired and fail to fill that appointment, will not souls be required of them?

Maybe they may think it is useless to labor in such a place. Does that relieve their responsibility? How do they know what God will accomplish through prayer. "Prayer changes people" as well as "things." Let us pray for the salvation of souls. Pray also that more of the young people will give themselves fully to the Lord for His service. Who will volunteer?

Somebody Failed

God told somebody to stop and pray
For a soul that was slipping that
day;

But that soul slipped out from
God's love and care,

God told somebody to sing a song,
It would have kept a soul from
shame and wrong;

But that soul went on the down-
ward way,

For that somebody failed to sing
that day.

God told somebody to speak of His
son,

Of His love and His grace for a
weary one;

But that one went on with his grief
and loss,

For that somebody failed to speak
of Christ's cross.

God told somebody to go and try
To win men and women as they
passed by;

But the men and women were never
reached,

For that somebody failed, left that
sermon unpreached.

My friend are you failing the
Father, too?

Is His great heart grieving just now
o'er you?

Or can God always count on you
To hasten His tasks of love to do?

—Mrs. Raymond Richey.

Dallas Center, Iowa.

JUDGE AND JUDGEMENT

Charlie Kintner

(Rom. 14:10) "But why
doth thou judge thy brother,
or why dost thou set at
naught thy brother for we

shall all stand before the judgment seat of Christ. We must give account of our works, whether they be acceptable unto the Lord or not.

(Heb. 10:31) "It is a fearful thing to fall into the hands of the living God," and be judged by His word for disobedience or neglect to do and obey his will. We are not excused if we judge our brother or sister for they are the Lord's servants and in God's care and keeping.

(Rom. 2:3) "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" The Lord has not chosen his servants to be judges, but servants, teachers, ministers and elders of his church. (Isaiah 33:22.) "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." All the Jews that were obedient to the law of Moses were saved by the law, they were judged according to the law. Under the gospel dispensation, we have a more excellent promise if we live up to the plan of salvation, but we

must be doers of the word and not hearers only.

Matt. 7:2 commands us not to judge for with whatsoever measure we mete it shall be measured to us again. (John 7:24) "Judge not according to the appearance but judge righteous judgment. The only just sentence is God's word and not man's opinion, we know not the mind nor the intentions of others.

(John 12:47) "And if any man hear my words and believe not, I judge him not: for I came not to judge the world but to save the world." Christ came to save the world and left the inspired word of God and all that reject it are condemned by it and they bring upon themselves destruction and eternal judgment. But the righteous who obey the word shall receive peace, joy and happiness throughout eternity. (I Peter 4:17) "For the time is come when judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." If we examine ourselves and judge our own lives according to the scriptures we will prepare ourselves to

help others to a knowledge of the truth.

(II Tim. 4:2.) The apostle Paul told Timothy to "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine."

(James 4:11) James admonishes us not to speak evil one of another. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law. The gospel teaches just the reverse, we are to do good to all and speak evil of no man.

(Romans 14:13) "Let us not therefore judge one another anymore: but judge this rather; that no man put a stumbling block or an occasion to fall in his brother's way." (I Cor. 11:13) "For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand?" We are God's servants and not man's.

(I Cor. 7:23.) "Ye are

bought with a price: be not ye the servants of men."

(Rev. 26:6) "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

Kokomo, Ind.

WORLDLINESS

Ida Weaver

The apostle Paul tells us in Rom. 12:2, "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." If we do not wish to be conformed to this world we must put away all sin from our lives. We must abstain from all appearance of evil; that is stay away from, and not indulge in worldly amusements and activities. No person who attends amusements and take part in all the evil things of the world can have any time for God or his word.

Job 21:11-14 tells us, "They send forth their little ones like a flock, and their

children dance. They take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth and in a moment go down to the grave. Therefore they say unto God, depart from us; for we desire not the knowledge of Thy ways." Isn't that true today? Millions of parents send their children out to learn to dance and to play all kinds of music. They care for nothing but wealth and pleasure.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." (Matt. 24:38.) Aren't the people doing that today? The taverns and road houses are filled. They marry and turn right around and get a divorce and marry someone else.

They lay up money and goods for many years, and eat, and drink, and indulge in all these worldly pleasures, and never give a thought for their souls. (See Luke 12:19.)

Luke also says, "Take heed to yourselves, lest at any time your hearts be overcharged with sulfeiting,

and drunkenness and cares of this life, and so that day come upon you unawares." (Luke 21:34.) We must guard against these things, lest we should be right in with the world before we realize it.

Another prominent sin is seeking honor of men. They want every one to know what they give and do for their churches, charity, clubs, the war effort, etc. I am sure God hates such actions. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44.) "For they loved the praise of men more than the love of God." (John 12:43.)

Proud, boasters, blasphemers, disobedient to parents, being unthankful, unholy, trucebreakers, false accusers, and many other evils are despised by God.

There are many religions and forms of Godliness, but are they all true? Do they obey God's commands? No, many of them are a mockery to God. There is only one faith, one God and one baptism, and these churches that do as the world don't have that "one faith."

Many people are attend-

ing schools and colleges to learn the knowledge of this world, but the more they learn of the world, the less they know of God. (See II Tim. 3:2-5, 7.)

There are many enemies of the cross of Christ, "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Phill. 3:19.)

I have just given a few of the many scriptures on this subject, but let us read and meditate on these scriptures, and then strive to live more Godly and more holy each day. We must be on our guard to keep these evils out of our church or we will be going right along with the world. We want to keep our church pure and spotless and to do this we must watch the little things. The words we speak, the way we dress and act, and where we go all have a big influence on the world.

"Do nothing you would not like to be doing when Jesus comes; go to no place where you would not like to be found when Jesus comes; say nothing you would not like to be saying when Jesus comes."

So let us strive and pray

that each of our members will do all they can to keep these evils out of our lives and out of the church. Paul says, "Teaching us that denying ungodliness and worldly lusts; we should live soberly, righteously and Godly, in this present world." I am sure if we do this to the utmost of our ability, that we will be ready to meet Jesus when he comes.

458 Harrison Ave.,
Greenville, Ohio.

PRINCIPLES FOR READING THE BIBLE FOR PERSONAL PROFIT

1. Read regularly. Read alternately from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off each day. When you have finished each Testament, begin it again.

2. Read prayerfully. Seek carefully the help of the Holy Spirit so that He will enlighten you.

3. Read with meditation. Ponder the truth so that it may be applied to your heart. Better read a little and think much, than read much and think little.

4. Read with reference to yourself. Never read only with a view to instructing others. Ask yourself, "How does this affect me, my faith, my life, my service?"

5. Read with faith. Not critically, but to discover the revealed Word of God. Rest upon God's promises, warnings, and commands as of vital importance.

6. Read to carry into practice. Accept God's Word as being the revelation of His will. He expects us to do as well as to know.

A seventh suggestion might be added:

7. Read to find Christ in the whole Word of God—as He is promised, incarnate, atoning for sin, resurrected, ever living, coming again.

Sel. by Joann Beery.

OBITUARIES

HENRY MOSSER

Henry Mosser, son of William and Matilda Mosser was born March 5, 1866, and departed this life February 20, 1944, aged 77 years, 11 months and 13 days. He married Phoebe Fike January 15, 1891. To this union was born one daughter,

Ida Mae. Phoebe passed away May 30, 1892. He married Stella Fike January 13, 1893. To this union was born one daughter, Alta, and one son, Milford, who preceded him to the spirit world October 17, 1927.

Brother Mosser was the youngest of a family of boys and while still small was left an orphan. He was reared in an Amish home. He came under conviction while a young man, but in studying his Bible carefully, he decided that the German Baptist church was the church founded upon the gospel and he was baptized. Then on July 5, 1931 he cast his lot with the Swallow Falls Dunkard Brethren church. In July 1933 he was elected to the ministry. Brother Mosser has always been a devoted member of the church. He liked to do nothing better than to talk scripture. It always seemed to be his foremost thought.

Brother Mosser by trade was a farmer, saw miller, and for a number of years operated a lime plant until his health and age would no longer permit him. Since then he had made his home with his oldest daughter. Since last fall he gradually grew weaker, bearing his suffering patiently, until the Lord saw fit to call him away.

Surviving are his widow, two daughters, Mrs. Ida Shillingburg, Mrs. Alta Teets, all of near Eglon, W. Va., six grandchildren, five great grandchildren, and a number of relatives and friends.

Funeral services were conducted from the Schillingburg home February 22nd, at 2:30 P. M. with Rev. L. H. Fike officiating. Interment was made in the Eglon, W. Va., cemetery.

Ruth M. Snyder, Cor.

CARD OF THANKS

We sincerely desire to express our many thanks to everyone, who so graciously sent beautiful cards and letters to us, expressing words of sympathy and comfort, through our great loss of our beloved wife and mother.

May God richly bless you all in our prayer.

Vera and Loyal Martin.
Henry A. Throne,

WONDERFUL WORDS OF THE LORD

Fanny Crosby

Oh, wonderful, wonderful Word of the Lord,

True wisdom its pages unfold;
And tho' we may read them a thousand times o'er,

They never, no never grow old!
Each line hath a treasure, each promise a pearl,

That all if they will may secure;
And we know that when time and the world pass away.

God's Word shall forever endure.

Oh, wonderful, wonderful Word of the Lord!

The lamp that our Father above
So kindly has lighted to teach us the way,

That leads to the arms of His love;
Its warnings, its councils are faithful and just,

Its judgments are perfect and pure;

And we know that when time and the world pass away,

God's Word shall forever endure.

O, wonderful, wonderful Word of the Lord!

Our only salvation is there;

It carries convictions down deep in the heart,

And shows us ourselves as we are.

It tells of a Savior, and points to the cross

Where pardon we now may secure;

For we know that when time and the world pass away,

God's Word shall forever endure.

O, wonderful, wonderful Word of the Lord!

The hope of our friends in the past;

Its truths where so firmly they anchored their trust,

Through ages eternal shall last.

Oh, wonderful, wonderful Word of the Lord!

Unchanging, abiding and sure;

For we know that when time and the world pass away,

God's Word shall forever endure.

—Selected.

A MORNING PRAYER

Our Father grant me grace I pray
To live with Thee another day;
Instill Thy presence in my heart
That I may choose the nobler part.

Give right and honor to my soul
To struggle toward the final goal;
Grant truth and love in every thought,

Guide me to do Lord, what I ought.

Show me the way, O God above,
Grant me this day Thy gift of love;
That all I think or say or see,
Will be a blessing, Lord to Thee.

Help me to aid a friend this day,
Help me to show some one the way;

To give example of Thy Word,
In every witness seen an heard.

I need Thy guiding hand to live,
Pour out thy blessing Lord and give
Another day of grace to me,
Another chance to live for Thee.

David R. Heddings,
738 W. King St., York, Pa.

INVENTIONS

Katie Carpenter

Inventions means something new. Many people are of the opinion they are alright if used right.

I heard a preacher say they always were, but man hasn't harnessed them. So now they have them harnessed, but they forgot to put the hold-back straps on a lot of them, for they are going at a fast rate and sending souls to perdition. (Ecc. 7:29) "Low this only have I found that God hath made man upright; but they have sought out many inventions." It doesn't say he was upright after he sought them out, nor does it say they were alright if used right. People say there can be good and evil in them. That reminds me of the tree of knowledge of good and evil, but when the evil was partaken of they had no

access to the tree of life and man was in a lost condition. Man's first invention was Gen. 3:7, when they sewed fig leaves together and made themselves aprons.

They must not have pleased God for in verse 21 God made coats of skins and clothed them. They must have been like our modern clothing of today, short at both ends.

Take the face powder, paint and lipstick. It is used for what it was invented, but it is not right. (Jere. 4:30.) "And when thou art spoiled what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life."

(II King 9:30-37) Jezebel painted her face and tired her head and looked out at a window and they threw her down—she wasn't even buried, the dogs ate her body.

The radio is a fountain for good and evil. There are a lot of people that think it wrong to pay a man for preaching the gospel, but

they buy a radio, pay the electric bill to hear a modern sermon that Isn't Bible doctrine (delivered to them). (Eph. 2:2) "According to the prince and power of the air the spirit that now worketh in the children of disobedience." (Jas. 3:11.) Doth a fountain at the same place send forth sweet water and bitter?

(Isa. 55:3) "Wherefore do ye spend money for that which is not bread? and your labor that satisfieth not. Hearken diligently unto me and eat that which is good and let your soul delight in its fatness.

Brookville, O.

J-E-S-U-S C-H-R-I-S-T

Sister Josie Kintner

J—is for the "joy" we get from his service: "rejoice in as much as ye are partakers of Christ's suffering: that, when his glory is revealed ye may be glad also with exceeding great joy."

E—is for the "ease" with which his work is done: "For my yoke is easy and my burden is light."

S—is for "service": We should serve the Lord with

all humility and with love serve one another.

U—is "unity." In which we all should live, "Behold how good and how pleasant it is for brethren to dwell in unity."

S—is the "sacrifice." Jesus gave himself an offering for our sins, he came all the way for us, how far are we willing to go for him? Let us present our bodies a living sacrifice wholly acceptable unto God, which is our reasonable service.

C—is for "Christ." Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions; bruised for our iniquities and with his stripes we are healed.

H—is "honour." Honour thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth.

R—is "rejoice." The meek also shall increase their joy in the Lord and the poor among men shall rejoice in the holy one of Israel.

I—is "intreat." When Naomi tried to get Ruth to return to her own country, Ruth said intreat me not to leave thee or to return from

following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Nothing could change her from her decision to be with God's people. We to, like Ruth should strive to be with God's people, also strive to possess God's wisdom which is first pure then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

S—is "salvation." For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

T—is "truth." And ye shall know the truth, and the truth shall make you free. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Let us therefore study to shew ourselves approved of God, and workmen that need not be ashamed rightly dividing the word of truth.

Therefore let us pray that God will bless each of us with health and strength that we may be able to do more and better work for Him.

Kokomo, Ind.

SAINT'S CONSOLATION

I get this thought from I Thessolonians 2:7, "as a nurse cherisheth her children," also from the 11th verse, "Even as a father doeth his children," the rest of the chapter helps us to fully understand this thought.

Is it not a consolation to us that God has seen something in us to choose us as a spiritual warrior?

Is it not a consolation to us that we have a Savior, who is our mediator, to reconcile us again unto God?

Is it not a comfort to us to know that our Savior has included us, even down to our day, a pattern for a church, whereby we may work out our own salvation?

Oh, the wonderful love of God, read John 3:16, even as a nurse of a father.

Marion A. Roesch
511 East 6th St.
La Junta, Colo.

HOW CAN I SMILE?

How can I smile when my heart
aches

And I am lonely and sad
Because the Saviour has entered
my life,
And He can make me glad.

How can I smile when my life
seems

A burden too great to bear?
Because my heavenly Father is
here,
Awaiting my burden to share.

How can I smile when I'm bereft
Of much that life holds dear?

Because, though earthly friends
forsake,
My heavenly Father is near.

How can I smile when sorrow and
pain

Are a part of my daily life?
Because a loving hand is stretched
To help me bear the strife.

How can I smile when home and
love

Are taken away from me?
Because my Saviour sends His Spirit
A comfort and guide to be.

And so I smile from day to day
Though sorrow an loss I bear,
For Jesus, my Saviour, knows and
loves.

I am ever in His care.

Selecte by Winona M. Lewis,
R. 1, Waynesboro, Pa.

SENTENCE SERMONS

Set a watch, O Lord, be-
fore my mouth; keep the
door of my lips.—Ps. 141:3

If any man offend not in
word, the same is a perfect
man and able also to bridle
the whole body.—James 3:2.

Forgiveness and gratitude
are signs of growing strong
spiritually.

Wherefore receive ye one
another, as Christ also re-
ceived us to the glory of
God.—Rom. 15:7.

I beseech you therefore,
brethren, by the mercies of
God, That ye present your
bodies a living sacrifice,
holy, acceptable unto God,
which is your reasonable
service.—Rom. 12:1.

The Lord God hath given
me the tongue of the learn-
ed, that I should know how
to speak a word in season to
him that is weary.—Isa.
1:4.

He that winketh with the
eye causeth sorrow: but a
prating fool shall fall.—
Prov. 10:10.

May it not be a comfort to
those of us who feel we have
not the mental or spiritual
power that others have, to

notice that the living sacrifice mentioned in Rom. 11:1, is our "bodies"? Of course, that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready errand for another, the work of our hands, opportunities for all of which come oftener in the day than for the mental power we are often tempted to envy? May we be enabled to offer willingly that which we have.—Anon.

ADULT SUNDAY SCHOOL LESSONS

Apr. 2—Jno. 6:1-21.
Apr. 9—Jno. 6:22-49.
Apr. 16—Jno. 6:50-71.
Apr. 23—Jno. 7:1-31.
Apr. 30—Jno. 7:32-53.
May 7—Jno. 8:1-32.
May 14—Jno. 8:33-59.
May 21—Jno. 9:1-25.
May 28—Jno. 9:26-41.
June 4—Jno. 10:1-21.
June 11—Jno. 10:22-42.
June 18—Jno. 11:1-29.
June 25—Jno. 11:30-57.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Repentance and Confession. Psa. 51:1-19.
Apr. 9—A Son Mistreats His Father. II Sam. 15:1-18.
Apr. 16—A Father's Love for His Son. II Sam. 18:1-33.
Apr. 23—A Thankful King. III Sam.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
R. 4, Bx. 268A, Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

22:1-51.

Apr. 30—Choosing the Best. I Kings 3:5-15.
May 7—The Wise and Wealthy Man. I Kings 4:22-34.
May 14—God's Wonderful House. I Kings 6:1-38.
May 21—A Sincere Prayer. I Kings 8:22-61.
May 28—The Queen of Sheba's Visit. I Kings 10:1-13.
June 4—Influence of Bad Company. I Kings 11:4-13.
June 11—A Leader's Great Sin. I Kings 12:25-33.
June 18—A King and a Prophet Punished. I Kings 13:1-32.
June 25—God's Care for His Prophet. I Kings 17:1-16.

BIBLE MONITOR

Vol. XXII

June 15, 1944

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RUGGED INDIVIDUALISM

Part 7

Perhaps the most unique example of rugged individualism in the early New Testament church is that of John the Baptist who came preaching in the wilderness of Judea. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locust and wild honey." (Matt. 3:4.) According to the social standards of his time his clothing was not conventional, no doubt his habits were rude and his food unsanitary. In these matters he had standards of his own by which he lived. In connection with this the question arises, what made John this kind of an individual? In brief the answer is this:

He had a heavenly calling and an earthly mission and his God (not the social planners of his time) provided for his temporal needs and directed his activities in life.

It is significant to note in the light of this fact that the people of God down through the ages have ever been this kind of a people. A "called out" people, a "separate" people, a "peculiar" people, a unique group of rugged individualists who feared and served God and not man, and whose conduct and activities on the earth were determined not by the "will of the dictator" but by the will and word of God.

In the light of these facts which the inspired scriptures will sustain we take the position that true Christian people in our time are just such a people. We have a heavenly calling and an

earthly mission and our God (not the will of the dictator) controls and directs our activities and supplies our temporal needs. We cannot fulfill this calling and mission on the earth where rebellion against God and sin of every description is abounding on every hand without being rugged individualists. In a world of violence, immorality, vulgarity, vice, and licentiousness . . . in a world of booze guzzling, pleasure seeking, money mad, cigarette fiends—in a world where pride, passion, and pleasure are having full sway, a man of God, one who fears God and keeps his commandments and lives soberly, righteously, and Godly cannot but stand out as a unique and rugged individual.

It seems in our time that so many people fail to recognize or perceive the great issue that is at stake in this socialistic philosophy that is sweeping over the earth and entangling the nations in a vast internationalism. The issue is whether we shall recognize and serve the true God through Jesus Christ our Lord in accordance with the inspired scriptures or

whether we shall serve satan the god of this world through his clever, deceitful and depraved world planners of our time.

The idea that the age of "Rugged Individualism," is past and that we are entering a "New Era" of human conduct and relationship is altogether in error and is a subtle ruse of the devil to mislead people. This socialistic philosophy is part of the vast propaganda system of the god of this world to subjugate and enslave men under the worldwide regime of the "Man of sin" of which the scriptures speak. (II Thess. 2 and Rev. 13.)

Christianity—rugged individualism—the authority to live as the word of God says still lives, and it will continue to live in spite of the will of the dictator, firing squads, prisons and concentration camps, until the trump of God and the voice of the archangel shall sound and the Lord shall call his people home.

Until that time, men of God, though they may be few, shall witness to the supremacy of God and his saving grace and keeping power on the earth.

As Christian people we in-

sist that inasmuch as each one shall give account of himself to God on the day of judgment, that each one has the Godgiven authority to live as the inspired word directs men to live on the earth. This is Christianity—this is Rugged Individualism—this to us, is a matter of life or death. May we not with Paul resolve, "That in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

SUMMARY PASSOVER AND LORD'S SUPPER

Part 4

I. The passover was instituted in Egypt, and commanded to be kept to commemorate the release of Israel from bondage in Egypt. (1490 B. C.)

II. A lamb without blemish was to be taken up on the tenth day of Abib, the first month of the year to them, and kept up until the fourteenth day of the month, at even, at the going down of the sun, when it was to be slain and the flesh

eaten in that night, the fifteenth of Abib or Nisan.

III. This fifteenth day was the "feast day," a sabbath, in which no servile work was to be done, a holy convocation" or assembly of Israel.

IV. The fourteenth day came to be known as "the preparation day," when they were to put all leaven out of their houses. After sundown they ate the passover lamb and the feast of seven days began.

V. The Old Testament records seven passovers, six of which have been held, with the seventh to be held when Israel is again established in Palestine. The sabbath, the passover, and other Jewish rituals will be restored.

VI. The passover kept at irregular periods from its institution for about 1100 years, or until about 400 B. C. And perhaps, during this 400 years, of which the Bible gives no record.

VII. One difficulty in studying this subject is, the Hebrew calendar and the civil or Roman calendar, never did coincide as to the beginning of the year, the days of the month, or days of the week. In 1582 Pope

BIBLE MONITOR

West Milton, Ohio, June 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

Gregory XVIII revised the the civil calendar by dropping 10 days from October making October 15th of that year October 5th. This gave us our present civil calendar. Had the Hebrew and civil calendar coincided at that time, that change would have thrown them three days apart. No one today can tell us what day of our week coincides with the sabbath given by Moses.

VIII. By astronomical calculation and by court records of Christ's time,

Bible scholars are able to determine, with a large degree of certainty the relation of our calendar to the Hebrew calendar of Christ's time.

XIX. From this source of information, they tell us Christ came to Bethany six days before the passover (John 12:1), Nisan 8, Friday, March 31, A. A. 30. Then counting forward to the time of the passover, we have Thursday, Nisan 14, the preparation day, and Friday, Nisan 15, the passover eaten and the seven days' feast began.

XX. On this Thursday, "the preparation day" Christ ate his supper, was arrested, tried, condemned, crucified, and buried. The chief priest, scribes and elders "sought how they might take Jesus by subtilty and kill him." But they said not on the feast day, lest there be an uproar among the people." So by the help of Judas they arrested him on Thursday, the "preparation day." For by Jewish law they could not "try and condemn and pass judgment on him" on this Friday, a feast day and sabbath. Besides he was in the tomb the day following the prepara-

tion day." (Matt. 27:62.)

XXI. Jesus did not eat the passover that year, for he ate his supper before the Passover (John 13:1), at his supper "some thought Jesus told Judas to purchase the things they needed for the feast." (John 13:29.) At his supper Judas had the money, so Peter and John, who prepared it, hadn't the money to purchase a lamb. If they were eating the passover? how could they have thought Jesus sent Judas to buy what they would need for the passover? At his trial next morning, "the Jews went not into the judgment hall lest they should be defiled, but that they might eat the passover." (John 13:28.) It was the "custom of Pilate to release a prisoner at the passover." (John 13:38.) This had not been done at the time of his supper.

Farrar says "there are ample reasons for believing this was not the ordinary Jewish passover, but a meal eaten by our Lord and his apostles the previous evening. John helped prepare this supper, and in writing about it, thirty years later, he calls it supper. So does Luke, for he says the loaf

and cup were taken "after supper." (Luke 22:19-20.) Paul knew nothing about Jesus eating the passover, but like Luke and John says he took the bread and cup after supper. (I Cor. 11:23-25.) And further says he received it from the Lord that way—that it was after supper.

XXII. The passover was never called supper, nor the supper called passover, by any inspired men. Pascha, the Greek for passover, and deipnon, the Greek for supper, are not synonymous, nor interchangeable. Pascha was invariably used by inspired writers for passover, and deipnon was also invariably used by inspired writers for supper. The loaf and cup are not the Lord's supper. The Greek for them is eucharist, and never was used by inspired writers to indicate the Lord's supper. Besides Paul gives us the name in English, and he says they are the communion of the blood and body of Christ. (I Cor. 10:10.)

XXIII. Deipnon the Greek for supper means not only a meal, but the principal meal of the day, a

bountiful repast, and is so defined by Groves, Liddell and Scott, and Greenfield, in their Greek and English dictionaries, and Greenfield says in the new testament it means supper.

XXIV. Now kind reader, if you will read this dissertation with the same interest and desire to know and do the truth, as has been used in its preparation, no fears are entertained as to the impression that will be made upon your mind on this subject. If we have no supper at all how can we have a Lord's supper? If I could not enjoy the privilege and blessing that comes from its observance where I am, I would go where I could have it, wouldn't you?

May the good Lord bless you and help you draw the right conclusion from your study of the subject. Amen.

B. E. Kester

And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.—Mark 9:45-46.

SPIRITUAL LIFE

J. P. Robbins

(Text II Cor. 3:17) "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

There are four things in this text we want to consider: first, Life; second, Light; third, Love; and fourth, Liberty.

First: Where the Spirit of the Lord is there is life, and we are not talking about our natural life, but that of the Spiritual Life.

In John 10:10, Jesus plainly says, "I am come that they might have life, and that they might have it more abundantly." Now if we have the Spirit of the Lord, we not only have that Spiritual Life, but an abundant life.

Jesus also says in John 6:63, "It is the Spirit that quickeneth the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life."

Again in John 6:47, Jesus says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

Jesus also says in John 6:

53-54, "Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day."

Now there are two things we must do to have that eternal or spiritual life, and that is that we must eat of his flesh, and drink of his blood and we have the emblems of his broken body and his shed blood in the bread which is emblematic of his body and in the cup or the fruit of the vine which also is emblematic of his shed blood.

Second: "Where the Spirit of the Lord is there is light." Now when we think of light we also think of darkness and the purpose of light is to shine into this darkness to show us where and which way to go, light is opposite to darkness, therefore we need the light and in a sin darkened world like as we live in we certainly need that spiritual light, in order to walk in that straight and narrow way.

Jesus says in John 12:46, "I am come a light into the

world that whosoever believeth on me should not abide in darkness." And then again in John 8:12, "Then spake Jesus unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the lights of life."

If we follow Jesus as he has given instructions I am sure we will have that light. In Eph 5:14, "Wherefore he saith, awake thou that sleepeth, and arise from the dead and Christ shall give the light."

I think that a good many need to be awakened out of our spiritual lethargy so we can have that spiritual light.

Third: "Where the Spirit of the Lord is there is Love."

I feel that if there is one thing that we need more in the church it is more of the love of Christ in our hearts. Jesus tells us in John 13:34, "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." Then again in John 14:15 "If ye love me, keep my commandments."

(Jno. 13:35) "By this shall all men know that ye are my disciples if ye have

love one to another." In John 14:21 Jesus says, "He that hath my commandments and keepeth them. He it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

(Verse 23.) "Jesus answered and said unto him, if a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him."

Now if we want the love of God to be bestowed on us it is evident that we must keep his commandments. Aside and apart from keeping the commandments of Christ we cannot expect Christ to love us.

Fourth: "Where the Spirit of the Lord is, there is Liberty."

Liberty means freedom. Paul says in Rom. 6:18, "Being then made free from sin, ye became the servants of righteousness." Those whom have accepted Christ have not only received life and light and love, but also have received freedom from past sin and are kept from the power of present sin and also from condemnation or future punishment of sin.

(I Cor. 7:22) "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

(Rom. 5:1) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Now we all like to have freedom from some of the burdens that are being brought to bear upon us and also from the burdens of sin which we can only obtain in and through the precious blood of our Lord Jesus to whom be glory and honor and majesty now and forever more. Amen.

Potsdam, Ohio.

**PRAYER SETS THE
CHURCH ABLAZE
FOR GOD**

**Where Are The Christly
Leaders Who Will Set The
Saints to The Business
of Praying**

The greatest benefactor this age could have is the man who will bring the preachers, and the church from worldly gain and cares

of this life back to prayer, much prayer for themselves and the church.

Where are the Christly leaders who can teach the modern saints how to pray and put them at it? There may be a few, but the famine for prayer, much prayer, and knowing God's word is great among those professing his word, which says "Search the scriptures for therein ye think ye have eternal life," (John 5:39) and to pray without ceasing, (I Thess. 5:17.)

Where are the apostolic leaders who can put God's people to praying, never starting a day without prayer, with all the forces of Satan and his host of demon spirits to face as we start the day.

Oh! for the homes where the young converts to have the holy scriptures opened and the family altar—the prayers offered up for their safety and guiding as well as to teach them the necessity of a prayer life of their own, at least night and morning, and to search and read God's word to know how to live before the world and that Satan deceive them not.

Let ministers come to the front and do the work, and it will be the greatest work for the church of today which can be done. Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to radiate the vital importance of prayer in the heart and life of the church. None but praying leaders can have praying followers. Praying apostles will beget praying saints.

A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to the business of praying. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you," which are our temporal needs. We are not a generation of praying saints. Who will restore this breach? The greatest will be, of an apostle and reformer who can set the church to praying as God Commands in this lukewarm age of the church.

Prayer Is Desperate Holy Business

We put it as our most sober judgment that the

greatest need of the church is prayer in this and all ages; men of commanding faith, and of such unsullied holiness, of such marked spiritual vigor, and consuming zeal, that their prayers, faith, lives and ministry will set the church ablaze for God—God has not changed, and the Holy Spirit is still here, if we let him have his way in our hearts and not grieve him. God can work wonders if he can get a suitable man. Men can work wonders if they can get and stay close enough for God to lead them, and its God's desire that all who start out in the faith to be fully consecrated to him, and follow him, and be real lights to a lost world groping in gross darkness, under Satan's power and have not a Saviour like we profess to have. Do they see Christ in us? If not why not? Let us awake to righteousness and sin not.

Men who can stir things mightily for God are the universal need? The church has never been without these men. The past has not exhausted the possibilities for doing great things for God. Will we pray for this? God wants elect men—men

out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world in them that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God with perfect hearts as he sees them.

Selected, Bertha Little.

GET RIGHT WITH GOD

William H. Kinny

Does God mean what He says? If so, why not take Him at His word? He made us after His own likeness and He wants us to glorify and honor Him. We cannot unless we obey Him but here is the sad truth, we won't obey him unless we please to. We take His word as a joke and think He didn't know what He was talking about or didn't mean what He said. If His commands please us, we do them just to get a reward from man, if our cross is too heavy to bear. For we would rather make a show than to do as He says.

He says, "Thou shalt not steal." Oh yes, that's all

right to obey that. We say we don't see why so many people want something that belongs to someone else. We don't steal so that comes in all right.

But when anything is said about wearing the beard? We say "Oh that's different." But why is it different? Because we don't want to obey. In Lev. 19:27 God says not to mar the corners of the beard. That says or means to wear the beard. Now God says in Isa. 1:18, "Come now, let us reason together." Why are we not willing to reason with God? Because we don't want to obey. Brethren, and sisters, if we do not keep His word, we are none of His.

Now take what God say about woman in I Tim. 2: 11-12. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." Also I Cor. 14:34 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Now what does that mean?

"What, came the word of God out from you, or came it unto you only?" (I Cor. 14:36.) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14:37.)

Some say the reason the Lord said these things was because the woman caused confusion. Even so, that never changed the law, and what God taught the people then is meant for us as well. I know God said in I Cor. 11:5, "But every woman who prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." But he did not say that she could pray or prophesy in the church.

Titus 2:3-5 tells us that she must be a teacher of good things: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to

their own husbands, that the word of God be not blasphemed."

Then concerning the covering, God never said if a woman wore a prayer covering that she would be equal with man, for He never intended her to be from the beginning. For if wearing the prayer covering makes the woman equal with the man He must have been talking to the ungodly women when He said "For it is a shame for woman to speak in the church," for the same God that told them to wear the prayer covering told them to keep silence.

Now let us all reason with the Lord, but let him have His own way, "For who hath known the mind of the Lord or who hath been His counsellor?" (Rom. 11:34.)

Dallas Center, Iowa.

Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the sparrow to the robin.
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—Anon.

LYING VANITIES

Marion A. Roesch

Jonah 2:8

We, all at sometime in our life have had enticing visions—dreams, promises, and these dreams, I believe are more apt to come to us at an early age.

I can not believe that in this book, Jonah was an old grey headed man: but he knew he was a Jew, God's chosen people, whether he had acted as a messenger to deliver God's word before or not, we are not told, but any way on this occasion he didn't want to do the work that was necessary to deliver this message. And his actions proved that he would run away, and shirk his duty, but not so with his God who is everywhere present and all powerful.

So jonah purchased his ticket to Tarshish (Jonah 1:3) from the presence of the Lord, but the Lord kept up with him, and after there was no turning back, he peacefully went to sleep not realizing he was pursuing a lying vanity. Then the Lord sent a mighty storm, as a

result Jonah was made to make a public confession, that he was guilty: that this storm was because of his sin, and asked that the Mariners cast him into the sea and it would be peaceful unto them; so God prepared a great fish to swallow Jonah.

What amount of suffering he endured in the prepared place of punishment, we need never know, but as a result, he was made to acknowledge God's power and the words of our text, "They that observe lying vanities, forsake their own mercy."

Another instance in a lack of faith: among the spys which Moses sent to search out the land of Canaan in Numbers 14:36, ten brought back an evil report of the land, but two, with an eye of faith said, "We are able to go up and conquer the land." These two received their full share of blessing, but the ten spies received their just condemnation for their vain ambitions.

Again, another incident, a little closer to our own time, was Ananias and Sapphira who privately could not trust all their finances to the church, and still they wanted all the praise others were getting, the spirit

seemed to reveal the truth to Peter, who said, "Why hath Satan filled thy heart to lie to the Holy Ghost?"

Judas Iscariot was playing with secret vanity when he sold the Savior for thirty pieces of silver.

Yes, we have a few "lying vanities" in the world today, I mean many. They promise wonderful things as did Satan to Jesus, (Matt. 4:9) "All these things will I give thee if thou wilt fall down and worship me." How much mercy would we be missing if Jesus had listened to Satan on this occasion? How much of the promised mercies can we afford to miss? When tempted, let us rely on Jesus.

La Junta, Colo.

What matter, I or they?
 Mine or another's day,
 So the right word be said
 And life the sweeter made.

The finest things in life are those
 we neither sell nor buy,
 A bursting bud, a bird that sings,
 a glowing sunset sky.
 And friends we meet, these are in-
 deed, well worth their
 weight in gold,
 And may you know the gladness
 which these things forever
 hold.

FEAR NOT

—
Dora Spurgeon
—

We are living in a time when there is much fear for the things which are coming to pass. But to the people of God Jesus says fear not little flock for it is your Father's good pleasure to give you the kingdom. He does not mean this world. He says in this world we shall have great trouble and sorrow. But he says he that shall endure to the end shall be saved. We have his word and through much prayer and striving we can cast away fear. He says again, let not your hearts be troubled ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go and prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. Oh, I am so glad our Lord is coming again to receive us to himself. And may we be found faithful to him. And have such love for one another that we will do his will

at any sacrifice.

He says there is no fear in love. But perfect love casteth out fear. Because fear hath torment. He says again if ye love me ye will keep my commandments, and his commandments are not grievous. But sometimes we make them so because we are not willing to do them. It does take a lot of strength and courage sometimes to do the Lord's will, when we would like so well to do our own will.

I wonder sometimes if he is not grieved at us the way we want to obey him. If we can say as Jesus did, I came not to do mine own will but the father's who sent me. Then we will have that true love which casteth out fear. So let us not only say we love God and one another, but may we show it in deed and in truth. Then we will have no need to fear. Our father knows all things, we can keep nothing from him.

R. R. 1, Box 452,
Ceres, Calif.

—
Walk circumspectly before all people as all eyes are upon you. Your least fault or mistake will be criticized and enlarged.

CHRIST IS COMING

—
D. M. Click
—

Christ is coming in the clouds. That will be a glorious event. Let all of the dear brethren and sisters in the Dunkard Brethren church be sure to get yourselves ready for that glorious home-going with our blessed Lord. Are you ready now? "And then shall they see the Son of man coming in the clouds with great power and glory." (Mark 13:26.)

"For this we say unto you by the word of the Lord, that we which are alive and remain, unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God: and the dead in Christ shall rise first. When we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:15-17.) Therefore comfort one another with these words.

Surely Brother Paul would have us to try and comfort one another with this glorious thought. Our dear Lord Jesus will soon be coming back to this sinful old earth to gether his faithful followers home to that happy land. "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Dear brethren and sisters, let us all try and be there.

—
IF I FAIL
—

Elma L. Moss
—

If I fail to serve my Master
Faithful and true each day;
If I fail to do His bidding,
Every step of the way.

If I fail to read my Bible
And on it meditate,
If I fail to "Do unto others"
Or in my heart have any hate.

If I fail to do Christ's bidding,
In his sermon on the mount;
If I fail to do His will
In His teachings too numerous to
count.

What can I hope to gain
After this life is o'er?
Nothing but the raging flame
And torment forevermore.

Greenville, Ohio.

NEWS ITEMS

NEWBERG, OREGON

We held our spring love feast on the evening of May 13th. There were sixteen surrounded the tables. On May 7th Bro. and Sister Peters of Waterford, Calif., came and held a week's meeting for us, which we enjoyed very much. Bro. Peters preached the word and also officiated at the love feast.

We didn't have a large attendance during the meetings because we didn't have special entertainments—that is what the people want now a days, something to tickle the ears instead of the unadulterated word of God. Lord be merciful and pity poor humanity, they will not heed the warning.

Mollie Harlacher,
315 W. Sherman St.,
Newberg, Ore.

MECHANICSBURG, PA.

We, the Dunkard Brethren church held our love feast on May 13-14. Meeting opened Saturday at 10:35 o'clock by Elder L. B. Flohr of Vienna, Va., who read Psalms 142 and led in prayer. Bro. Shelly of Waynesboro preached to us, followed by Bro. Marks of Shrewsbury.

At 2 o'clock we met again for services. Elder Ray S. Shank read from the book of Jude and led in prayer. The next sermon was by Elder L. B. Flohr, followed by Bro. Shelly. A. G. Fahnestock of Lititz

preached the examination service, followed by L. B. Flohr.

At 7 o'clock all surrounded the tables, about 90 in number, with Elder A. G. Fahnestock officiating.

Sunday morning at 10 o'clock we met for Sunday school. Elder Oscar Mathias opened the worship service by reading Psalms 91, and led in prayer, then Bro. Marks spoke from Eph. 2, followed by Bro. Shelly.

We believe we were all richly blessed for coming from far and near. May we all pray God's richest blessings on all who were with us and also on the home congregation. May we be much stronger than ever before and strive to pray and work for the Master harder than we ever did before and may God add his blessing to us all is my prayer.

Harry L. Junkins,
R. 1, York Springs, Pa.

WAYNESBORO, PA.

The Waynesboro congregation held their love feast Sunday, May 7th, with a good attendance. Elder Ray Shank officiated. Elders present were: Ray Shank, our presiding elder; Lewis B. Flohr, O. L. Strayer, Joseph Myers, Joshua Rice; Ministers, L. A. Shumake, Donald Ecker.

We wish to thank all who came and worshipped with us.

Sister Mildred Demuth, Cor.

NOTICE

The Swallow Falls congregation is looking forward to a ten-day series of meetings beginning July 27th, to end with a love feast Saturday,

August 5th and also Sunday services
August 6th. Bro. David Ebling of
Bethel, Pa., is to be the evangelist.
Come. You are invited.

Ruth M. Snyder, Cor.

HOW READEST THOU?

It is one thing to read the Bible
through

Another thing to read to learn to do.
Some read it with design to learn
to read,

But to the subject pay little heed.
Some read it as their duty once a
week,

But no instruction from the Bible
seek;

While others read it with little care,
With no regard to how they read
nor where.

Some read to bring themselves into
repute,

By showing others how they can
dispute;

while others read because their
neighbors do,

To see how long 'twill take to read it
through.

Some read it for the wonders that
are there,

How David killed a lion and a bear;
While others read it with uncom-
mon care,

Hoping to find some contradictions
there.

Some read it as if it did not speak
to them,

But to the people at Jerusalem;
One reads with father's specs upon
his head,

And sees the thing just as father
said.

Some read to prove a preadopted
creed,

Hence understand but little what
they read;

For every passage in the Book they
bend,

To make it suit the all-important
end.

Some people read, as I have often
thought,

To teach the Book instead of being
taught;

And some there are who read it out
of spite,

I fear there are but few who read
it right.

But read it prayerfully, and you
will see,

Although men contradict, God's
words agree;

For what the early Bible prophets
wrote,

We find that Christ and his apostles
quote.

So trust no creed that trembles to
recall,

What has been penned by one and
verified by all.

Selected by Foster Shaffer.

JUDGE NOT

Bertha Inwood Michael

Judge not lest ye be judged,

If good you cannot say;

Be quiet, close thy lips,

The Golden Rule obey.

Look for the good in man,

But if his faults you see

First pray—then go talk

It o'er 'twixt he and thee.

Man looks on outward things,

Appearance may deceive

And cause you to misjudge,

And then someone you grieve.

God knows of each desire

And how it came to start,

He judges right because

He looks upon the heart.

Though evil we should hate,
 Use care when you condemn;
 As ye would men should do
 To you, do so to them.
 Selected, Hazel Weaver.

Who gives himself with his alms
 feeds three—
 Himself, his hungering neighbor
 and me.—Longfellow.

GOING UP?

In travelling about, I often stay in hotels. And I ask the elevator boys, "You are all the time having ups and downs. Is your last trip on earth going to be up or down?" They always say, "I hope it will be up." I asked this question of an elevator boy in Allentown, Pa., several years ago and he gave the answer as all do, "I hope my last trip will be up." I answered him, "If you believe on the Lord Jesus Christ, it will be." He looked at me in surprise (for Allentown is quite a religious city), and said, "Everyone in Allentown believes in Jesus Christ." "Yes," I said, "But they do not believe on Him." He answered, "Well, I see no difference in believing in and believing on."

We got to my floor and

the elevator stopped and I got off and went to my room. At noon I came and rang his bell. When he appeared I said, "Does this elevator go down to the Lobby, I want to get my dinner?" "Certainly," he said. I kept standing outside, and saw a well known elevator manufacturer's name in the elevator and said, "I believe in your elevator, therefore I will have my dinner." He looked at me in surprise and said, "Do you want to go to the Lobby?" I said, "Certainly, and all that is necessary is to believe in your elevator and I will be down in the Lobby." He said, "I am a little in a hurry if you will please step in." I answered, "So you want me to believe on your elevator as well as believe in it, do you?" "I see the difference," he burst out. "Yes," I said, "Christ bore sin on the cross for the whole world, and was raised and ascended to heaven."

"Believe on the Lord Jesus Christ, and thou shalt be saved." Now the word "on" in this verse, "believe on," is a little Greek preposition *eis*, and means actual connection with the thing.

Thousands upon thou-

sands hear about him and believe in Him, as a Saviour. But if you were to ask them, "Has He actually borne your sins? If you were to die in the next five minutes, where would you go?" They are immediately filled with uncertainty. That is to say, they never have believed on Christ in the sense of our text, "Believe on the Lord Jesus Christ and thou shalt be saved." They never have stepped into the elevator. Have you, dear friend?

John 3:16 has this same little Greek preposition eis—on. Where it says, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Some are depending on church membership; some on ordinances; some on good character or good deeds. How few are depending wholly on the work our blessed Lord did on the cross when He was forsaken of God for us, and who finally said, "It is finished!"

To believe on Christ is to take Him, by simple faith—because God has said, "Whosoever." Believe that He died and put away your sins, that He was buried;

that God raised Him up the third day; and that He is now your own Saviour in heaven!—Wm. R. Newell.
—Selected.

GAMES

Mary Moss

We have all kinds of games and amusements that are set before us to learn to play and go to. We can always learn to play a game but study it out carefully and make sure there isn't any harm in it. Just ask yourself the question, "Would I like for Jesus Christ to come and find me playing this sinful game or at a worldly party or dance?" Is it what Jesus tells and wants me to do or is it Satan is trying to draw me away from Jesus Christ?

Dice should not be used by the Christian people. Dice is used in gambling by the worldly people. It isn't pleasing in the sight of God. My dear brethren and sisters we have to watch ourselves in where we go and what we do.

For instance we may be in company with a friend who wants to do or go some-

place where you know you shouldn't be. Don't go just to please him. Try to talk him into doing something else and tell him why you don't want to do what he does.

There is several things the young people of Christ Jesus can do. If there are several, you can ask Bible questions or sing hymns is always nice, or just have a nice visit. It would do us all good to listen to the older ones talk about the past life and try to do better by their mistake. For myself I would just as soon listen to the folks talk and visit than to do anything eles on a Sunday afternoon.

It is best to wear the uniform the church has asked us to wear whenever we go anywhere. It is pleasing to God and the worldly people know where we belong. And most of them know what it stands for. We never know who we might see or where we may have to go before we get back home.

For myself there isn't anything that looks any neater than the prayer veil and bonnet on a Christian woman. The world knows who we are when we have the bonnet on. They look

very nice, much nicer than the fashionable hats, It is a shame how the mothers dress the children today. The way the young folks and women show their nakedness—read Genesis 3, it tells when the eyes of Adam and Eve were opened and they knew they were naked, and they sewed fig leaves together and made themselves aprons. So why do the women nowadays show their naked arms and legs. It is a shame. Is the Lord pleased with them? No!

Brethren and sisters of the Dunkard Brethren church please watch yourselves, how you dress and how you dress your little ones. We know not when the Lord will come to take his children to that mansion he has gone to prepare that he speaks of in St. John 14. If we want to go with him when he comes we must do the will of his Father that sent him.

May the Lord be with us all and guide us.

600 Wayne Ave.
Greenville, Ohio.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

A RECEIPT FOR A HAPPY LIFE

Take a large quantity of cheerfulness and let it simmer without stopping, put with it a brimming basinful of kindness, then add a full measure of thought for other people. Mix into these a heaping tablespoonfull of sympathy, flavor with essence of charity. Stir well together and then carefully strain off any grains of selfishness, let the whole be served with love sauce, and fruit of the spirit.

Sel., Levi G. Kline,
Mennonite Home,
R. 1, Hagerstown, Md.

THE DIARY OF A BIBLE

Jan. 15—Been resting quietly for a week. The first few night of the new year my owner read me regularly, but now she has forgotten me, I guess.

Feb. 2—Clean up. I was dusted and put back in my place.

Feb. 8—Owner used me for a short time after dinner looking up some references. Went to Sunday school.

March 7—Dusted and in my old place again. Have

been in the lower hall since my last trip to Sunday school.

April 2—Busy day. Owner led League meeting so had to look up references. Had an awful time finding one though it was right there in its place all the time.

May 5—In Grandma's lap all afternoon. She is here on a visit. She let a tear drop on Col. 2:5-7.

May 6—In Grandma's lap again. She spent most of her time on I Cor. 13 and the last four verses of I Cor. 15.

May 7-9—In Grandma's lap every afternoon now—it's rather a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma is gone now so I'm back in my old place.

June 3—Had a couple of four-leaf clovers put in me today.

July 1—Packed in trunk with other things. Off on a vacation I guess.

July 7—Still in the bottom of the trunk though everything else has been taken out.

July 20—Home again. Quite a journey though I don't see why I went.

August 1—Rather stuffy

and hot. Have two magazines and a hat on top of me.

Sept. 5—Was dusted again today.

Sept. 10—Used by Mary for a few minutes. She was writing to a friend whose brother had died and she wanted an appropriate verse.

Is this Bible yours?

GOD'S WILL FOR US

Just to be tender, just to be true,
Just to be glad the whole day
through;

Just to be merciful, just to be mild,
Just to be trustful as a child.

Just to be gentle and kind and
sweet,

Just to be helpful with willing feet,
Just to be cheery when things go
wrong,

Just to drive sadness away with a
song.

Whether the hour is dark or bright,
Just to be loyal to God and right.

Just to believe that God knows best,
Just in His promise ever to rest

Just to let love be our daily key,
This is God's will for you and me.

Selected, J. C. Barcus.

HOUSE-CLEANING TIME

I scoured each closet and room in
my house,

From attic to cellar with care;

I washed every panel, the base-
boards and floors

And brushed cobwebs down,
everywhere.

I rubbed every tabletop until it
shone,

The sofa—each rung of a chair—

I brushed down the ceilings, shook
out every rug

And dusted and polished each
stair.

And when I had finished and sat
down to view

My work with a housekeeper's
pride,

I prayed, "Now dear Lord, please
help me to give

My heart a house-cleaning inside.

Please help me to sweep away hat-
red and scorn

That in the dark corners may
hide—

And to brush all the cobwebs of
bitterness down

And let naught but love there
abide."

—Roberta Symmes.

THE DEMONSTRATION WAY

I'd rather see a lesson

Than hear one any day.

I'd rather you would walk with me

Than merely show the way.

The eye's a better teacher

And more willing than the ear.

And counsel is confusing;

But example's always clear.

The best of all the teachers

Are those who live their creeds,

For to see good put in action

Is what everybody needs.

I can soon learn to do it

If you let me see it done.

I can watch your hands in action,

But your tongue to fast may run.

And the counsel you are giving
 May be very fine and true,
 But I'd rather get my lesson
 By observing what you do.

SENTENCE SERMONS

An ungodly man diggeth up evil: and in his lips there is a burning fire.—Prov. 16:27.

The weak are the quickest to condemn the weak.

If that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.—Jere. 18:8.

Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.—Isa. 24:1.

Warning against alliance with Egypt—Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horseman, because they are very strong; but they look

not unto the Holy One of Israel, neither seek the Lord.—Isa. 31:1.

Finally the world is looking for a way out of the present muddle; Philosophy says, think your way out. Repeal says, drink your way out. The New Deal says, spend your way out. Science says, invent your way out. Politics says, legislate your way out. Industry says, work your way out. Communism says, strike your way out. Fascism or Nazism says, push your way out. But the Bible says, pray your way out.

Have thy tools reday; God will find thee work.—Chas. Kingsley.

Give the world the best you have, and the best will come back to you.—Celia Baxter.

I am with thee, and will keep thee whithersoever thou goest.—Genesis 28:15.

Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at

hand.—Carlyle.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-38, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18-28-40.
- Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
- July 9—Coveting Another's Possessions. I Kings 21:1-16.
- July 16—A Prophet Meets a King. I Kings 21:17-29.
- July 23—The Chariot of Fire. II

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman, Taneytown, Md.
- L. B. Flohr, Vice Chairman, Vienna, Va.
- Theo. Myers, Secretary, North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- J. Harry Smith, Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman, Goshen, Indiana.
- J. Harry Smith, Secretary, Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Kings 2:1-11.
- July 30—God's Power in a New Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
- Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Revealed. II Kings 6;1-23.
- Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II Kings 23:1-23.
- Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
- Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

July 1, 1944

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

1944 GENERAL CONFERENCE

Inasmuch as the Lord has granted unto many of us the privilege of enjoying another General Conference of the Dunkard Brethren church some meditations as to impressions received might be profitable. It is a matter of satisfaction to know that regardless of the uncertain conditions and restricted privileges we can hold a General Conference if we make the necessary effort. The brethren in the East handled the meeting in a commendable way and the attendance under present conditions indicates a definite interest in the work of the church. Perhaps if we make greater sacrifices for the church in these temporal things our blessings will be greater. The Lord can abundantly re-

ward us in all these matters. Surely the fellowship, the song services, the worship hours, the preaching of the word, and the business sessions of this conference have well repayed us for the efforts put forth and sacrifices made to make the meeting possible.

The action taken by this conference on the various items of business brought before it are of particular significance in view of the trend that is in evidence in most church organizations in our time.

Unity

There is a definite desire among our people for greater unity of faith and practice. This we believe, should be evidenced among the people of God. Paul instructs us "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

(Phil. 1:27.) The tendency among church people in our time is to "let every man do that which is right in his own eyes." The result of this policy is that pride, worldliness and sin of every description is fellowshipped and tolerated to the destruction of the spirituality of those who pursue it.

Zeal

It was evidenced in this conference that there should be no restrictions on the preaching of the gospel among our people. That at every opportunity, at any time or place where occasion permits and the spirit prompts, our ministers should declare the truth, point out the sins of the people and give them the remedy through Christ our redeemer. Paul say "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2.) The hireling ministers of the popular churches of our time are gagged and bound concerning the living word of God and can only speak meaningless high sounding platitudes to tickle the ears of those who pay their salaries. Is it not as the

prophet Isaiah wrote? "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." (Isa. 56:10-16.)

Steadfastness

In connection with the preaching of the gospel, our people are decidedly against compromising with or encouragement of other faiths and practices. Our position is that the gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," (Rom. 1:16), and that we must all meet it on the same terms and obey it likewise. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is

partaker of his evil deeds." (II John 10.) We are living in an age of compromising, lukewarm apostasy that has corrupted, demoralized and degraded all who have fallen into this error of the evil one and the people of God need to be on their guard along this line at all times.

Discipline

When the spirit of God is among a people there is discipline. The object of discipline is to "eradicate sin from the camp." In the book of Joshua we have the record of sin getting in among the people of God at that time and how they suffered as a result of it. The fact was that God refused to be with them further unless they destroyed the accursed thing from among them. To do this they had to take prompt and decisive action and as a result Achan, his household, and his possessions, were stoned and burned with fire. (Joshua 7.)

A glaring inconsistency that has gradually been creeping into the Dunkard Brethren church is the short skirt. This vulgar practice is a sin that was the fore-runner of the brazen nudity

of the lewd and profligate women of our time and the faithful watchmen of Zion have been crying out against this sin for some time. This is an "accursed" thing that must be eradicated from our midst if we would have the Lord to be with us. When this matter was brought before the conference it was promptly and properly disposed of without a dissenting voice.

It is a shame and disgrace upon the mothers and grandmothers of the church that the conference had to speak on this matter which scriptural decency and modesty should have taken care of.

The trend of the times among the churches is to tolerate and fellowship these vulgar and accursed sins of the world. Is it any wonder men ridicule such religion?

Perseverance

The religion of Jesus Christ is a perserving religion. "Jesus Christ the same yesterday, and today and forever." (Heb. 13:8.) There are certain doctrines in this religion that are fixed and settled. One of these doctrines is "Peace." Christ is the prince of peace, and

BIBLE MONITOR

West Milton, Ohio, July 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Those of the Dunker faith have always refused to bear arms and take the life of others and we have reaffirmed this position in this conference by refusing to compromise in army service or working in war plants. Under the present duress of war most of the churches have surrendered this great doctrine of our Lord and have zealously

"joined the war" and are serving the god of this world.

In the light of these truths brethren, the Dunkard Brethren church has something worth living for, yea, something worth dying for!

Let us be men of God and valiantly champion this great heritage of faith, even the doctrines of our Lord Jesus Christ when others cowardly trample them under foot.

CONFERENCE

Rosalie I. Strayer

Another General Conference of the Dunkard Brethren church is a matter of history. And once more the debt of responsibility is greater for those who were so privileged as to sit under the preached word.

During the course of the meeting eighteen stirring sermons were delivered. All full Gospel messages.

I believe that it has never before been my experience to attend a conference—or any other meeting—where the Word was spoken with the conviction and power

and in the fearless manner that it was at this meeting. I am sure no one could help but benefit from hearing it.

Altogether it was a pleasant meeting. The accommodations were satisfactory to all with whom I spoke and the meals served were all that could be asked.

It is my sincere prayer that we may all remember this meeting and that we may meet again next year to share like experiences.

Vienna, Va.

SIXTY SIGNBOARDS ON THE ROAD TO HEAVEN

B. E. Kesler

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of our Lord Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last day.” “Eye hath not seen, nor ear heard,

neither hath entered into the heart of man, the things which God hath prepared for them that love him.”

Such is the wonderful inheritance which God has in reserve for his children when we pass from this world of sickness, sorrow, pain, and death. And our Savior further assures us, “In my Father’s house are many mansions; I go to prepare a place for you; and if I go and prepare a place, I will come again and receive you unto myself, that where I am, there ye may be also.”

And that we may be encouraged on our journey heavenward, he has set up many signs by the way, that we may not lose our way, but may go on our way rejoicing in full assurance of hope unto the end. These signs are easily read, and are placed just where we need them most, to encourage us on our journey homeward, and to help us prepare for the coming day when we shall take passage on the Lightning Express for the Holy City.

We may group these signs somewhat after the following order:

I. Faith Signs: “Ye believe in God; believe also in

me." He is the "captain of our salvation," and knows the way, for he traveled it himself. "He that believeth is not condemned," because he "looks to him as the author and finisher of his faith," and "He that believeth and is baptized shall be saved," for his captain says so, for that reason it must be so, he knows. Therefore "trust in the Lord, commit thy way unto him." Trust in him for "Without faith it is impossible to please him." But let your faith be visualized by works, for "faith without works is dead."

II. Fruit of the Spirit Signs: "Love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, tender hearted, forgiving and kind." "If ye love me keep my commandments, for this is the love of God that we keep his commandments." And "all his commandments are righteousness." "Rejoice ever more and in every thing give thanks." For all the blessings of life come from his bountiful store house and treasury. "My peace I give unto you." Not as the world giveth, give I unto you." The world gives

peace at the mouth of the cannon. He gives peace on peaceable terms, without war and bloodshed. And "he is longsuffering to usward, not willing that any should perish but that all should come to repentance." So kind and gentle! His "goodness leads men to repentance," "meekness, forbearance and forgiveness" are traits of the Christian, and signs that we are on the way heavenward. And they who run the Christian race successfully are "temperate in all things."

III. Obedience Signs: This sign points to the "observance of all things whatsoever our Lord has commanded," and "We receive whatsoever we ask of him because we keep his commandments." And he said "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." And "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto us, being then made free from sin ye have your fruit unto holiness and in the end everlasting life."

Obedience brings free-

dom from sin, and leads to everlasting life. "If ye love me ye will keep my commandments" and "if a man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." And "ye are the temple of the holy ghost." Let us not ask God to take his abode in an unholy temple. Clean up, and then invite him to come in and dwell with you. "Repent ye therefore and be converted that your sins may be blotted out." For "except ye repent ye shall all likewise perish." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." We are not promised entrance into that city on any other terms. Faith alone will not do.

IV. Assurance Signs: Paul refers to "the hope set before us," in these words: "Which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the vail." This hope is the cord that binds our hearts to the "Inheritance laid up for us." This sign

assures us we "can do all things through Christ, which strengthens us." Christ is our all, our strength, and our hope of eternal life. Hence we are told to "Fear not little flock, for it is your Father's good pleasure to give you the kingdom. And "they shall be mine, saith the Lord, when I make up my jewels," and "I be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty." We have committed the keeping of our souls unto Him, and we are assured "He is able to keep that which we have committed unto him against that day."

Then too, "all things are possible to them that believe." Hence "we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This is the home Jesus has gone to prepare for us.

V. Perseverance Sign: There is no stand still place on this heavenly journey. We are going forward or we are going backward. And "he that endureth unto the end shall be saved." If we

“put our hand to the plow and look backward, we are not fit for the kingdom of heaven.” So we press onward to the prize set before us.” And we are told to “grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.” And “If we live in the Spirit, let us also walk in the Spirit;” for “to them who by patient continuance in well-doing, seek for glory and immortality, eternal life.” To this end, let us “be instant in prayer” and “by prayer and supplication, let our requests be made known unto Him, and he will lead us in the way everlasting.

VI. Grace Signs: Jesus said, “For this cause I sanctify myself, that they may be sanctified through the truth,” and Paul said, “This is the will of God, even your sanctification.” Then God’s children are a sanctified people. They are also a holy people. “Be ye holy for I am holy.” And “follow peace and holiness, without which no man shall see the Lord.” They are also a righteous people. And “if ye know that He is righteous, ye know that everyone that doeth righteousness, is righteous, even

as he is righteous.”

Then too, God’s people are a perfect people. And so we are told, “Be ye perfect even as your Father in heaven is perfect.” We may not be perfect as God; he doesn’t expect us to be. But we may be humanly perfect. A state in which we do not desire to do anything wrong or sinful, but our whole desire is to do good and good only, and to abstain from everything that is wrong or sinful.

VII. Negative Signs: “Touch not, taste not, handle not,” things that are wrong and sinful, which are displeasing to God. These things God forbids us to do. Indicate by the word “not” or other negative word, “Be not conformed to this world,” “Be not drunken with wine,” “Be not unequally yoked together with unbelievers,” are commands of this class.

And be it remembered that it is as wrong to disobey a negative command as it is to disobey a positive command; as wrong to do things we are forbidden to do, as to leave undone the things we are told to do. When a Christian yokes himself up with unions,

lodges, he is unequally yoked. "What part hath he that believeth with unbelievers or infidels?" When brother goeth to law with his brother he is doing a wrong. "Nay ye do wrong and defraud and that your brethren." "Swear not at all," does not mean we can swear sometimes. And this does not mean profanity. It means taking the civil oath, which the law does not require of us.

And "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Remarriage is permitted to Christians in such cases, for one cause only. And, of course Christians are not supposed to take part in worldly amusements, games that are manifestly sinful, dancing, card playing, the movies and theaters. What if Christ were to come and find us on the baseball grounds yelling and hooting with the crowd? What if he should find us on the dance floor? What if he should find us in the movie? What if he found us in the banquetting church suppers, or in the parlor playing progressive euchre?

Kind reader, think on these things. He'll find us some place when he comes. Sisters, what if he finds you going up and down the street half naked, or parading yourself in public in a half nude state?

Be not deceived, God is not mocked, whatsoever we so we'll reap.

PRAYER

Josie Lam

Sometime ago I read an article in the Christian Digest that impressed me very much and I feel like passing it on to others. The title of the article was "Think It Over." It said, Two ministers' wives were mending their husbands' trousers. The one said to the other I can't understand why your church is always prosperous while ours is not. Well said the other wife, If you were an observant person you would have noticed that I am patching these trousers on the knees while you were putting patches on the seat. The rest was understood.

How often in these modern times do we go to church and when the call is

for prayer instead of falling down on their knees and humbling themselves before God, the people sit up straighter, some not even bowing their heads, seems as if their knees and even their necks are stiff.

I can remember when but a child most every church you went to when the call was for prayer everybody in church fell down on their knees before the Lord in as humble a way as possible and there were groanings and amens heard all over the church. They prayed with the Spirit of prayer and there would be many in tears. You could feel the power of prayer. But how is it now? Never a sound only of the one leading in prayer. I wonder if we wouldn't have a better world to live in if we would just get back to the old time religion. I feel sure this terrible bloodshed and suffering that has come all over this world would soon cease. No wonder the people of this once called Christian America has become corrupt. They have turned their backs on God and have no time to pray. I am made to believe that many people go through

this world day after day and don't once think of God that is ruling over them and of His loving kindness to them. But sometime they will think of Him. It may be when it is too late for Him to have mercy on them. For we are taught in God's word (Rom. 14:11), "As I live saith the Lord every knee shall bow to me and every tongue shall confess to God." I think we should bow now, not wait until we must.

In Rom. 8:26 "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. So we see it is not the long flowery prayer that is the most acceptable with God, but the prayer that comes from the heart, not the head. For He knows the desires and intents of the heart. In I Peter 3:12, we are told that the ears of the Lord are open unto the prayers of the righteous. So brethren and sisters, if we live right God will hear our prayers.

He also says in the same verse that the face of the Lord is against them that

do evil. So we cannot claim to be followers of Christ and partaker of the evils of this world. We must be for God or against Him.

In Mark 13:33, we are commanded to watch and pray. Also Luke 21:36, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." Now Christ is talking about all these things that shall come to pass before His return to earth again, I think if ever there was a time that God's people need to watch and pray it is now. For I feel like according to God's word Christ will soon make His return to earth again and shall we be found among that number that will welcome His coming?

R. 4, Harrisonburg, Va.

RUN TO REACH HEAVEN

Stop—Look—Listen

The flight of time, the nearness of death, the certainty of the judgment, the duration of eternity, the sinfulness of sin, the woes

of hell, the joys of salvation, the wealth of heaven, and the love of God in giving eternal life to all repenting sinners makes it of vital importance that our lives be spent in the service of Christ. The Lord wishes to save you, apply to Him now. They that will go to heaven must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time. Thou hast no more time allotted thee than now enjoyest.

"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

They that will have heaven must run for it; because there is never a poor soul that is going to heaven, but the devil, the law, sin, death and hell make after that soul.

"Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." And I will assure you, the devil is nimble, he can run apace; he is light of foot; he hath overtaken many; he hath turned up their heels and hath given them an everlasting fall.

And as the angel said to Lot: "Escape for thy life. Look not behind thee, neither stay thou in the plain." (That is anywhere between this and heaven.) "Lest thou be consumed; so say I to thee: Take heed, tarry not, lest either the devil, hell, death, or fearful courses of the law of God do overtake thee, and throw thee down in the midst of thy sin, so as never to rise and recover again." If this were well considered, then thou, as well as I would say, "They that will have heaven must run for it."

Sometimes sinners have not heaven's gates open to them so long as they suppose; and if they be once shut against man, they are so heavy that all the men in the world, or all the angels in heaven, are not able to open them. (Christ openeth and no man shutteth.) And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Sinner, rather than lose it, run to reach heaven.

See Phil. 3:7-15; Heb. 12:1.

Sel., Martha E. Shaffer.

OUR REDEEMER

Wm. Carpenter

(Titus 2:14) "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We often hear of our Redeemer, but I wonder if we ever give serious thought as to just what it means to us and what price was paid by our Lord, for our redemption.

In the first place we must acknowledge that we were in a lost and undone condition. That we were doomed to die through the irrevocable law of a God who cannot lie. That there was nothing we could do to escape the awful penalty that had been placed upon us. That our only hope was of divine intervention.

We must admit that we were equally guilty, in the eyes of God, with the drunkard, the fornicator, the extortioner, the murderer, and whatsoever may be evil and sinful.

In short we must realize that we were helpless to do anything to avoid the awful

penalty of death that had been placed upon us because of sin.

Now we have been looking at man's side of the question. Let us now turn to God's side.

Here we see first a creative God who has made a world and all things therein. We see that he has created man in his own image and planted a garden and placed him therein.

We see man the crowning creation whom God has placed in the garden that he (God) might come and walk with him and have communion with him. We see that he has placed in the garden every thing that would be for the man's enjoyment, but then we see in the midst of all the man had for his own enjoyment he partook of the one thing that was forbidden. The very thing that God had said in the day ye eat thereof ye shall surely die.

Having partaken of the forbidden fruit man had fallen from grace. The penalty which God had stated must come to pass. Man was cast out of the garden where the tree of life was. He was made to till the ground and earn his

bread by the sweat of his brow.

Now we see there must have been sorrow in the heart of God for he loved that which he had created, but the sentence was irrevocable. But out of this great love was born a plan whereby the sentence might be fulfilled and yet man might be saved. Here we see how great this love must have been for even as he drove man from the garden he promised them a redeemer even though he knew it must be his own beloved Son.

We see what the Son must suffer to redeem man. He who had been used to the glories and splendors of heaven must come to earth in the form of man. He was tempted as a man that he might know how to succor man in his temptations.

He moved about on the earth as the poorest of men. He who had the riches of heaven at his disposal, poorer even than the foxes and the birds of the air. He went everywhere doing good, healing the sick, cleansing the lepers, opening the eyes of the blind, casting out devils, and preaching the gospel to the

poor.

He was despised and rejected by many who were openly his enemies. He was betrayed and deserted by his avowed friends. He bore such burdens in Gethsemane as made him sweat as it were great drops of blood. He carried to the cross the sins of the whole world and died there that "He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Oh that we might realize the great cost of our redemption. That we might feel the great love God hath shown. That we might in a measure at least repay the debt of love we owe by showing love to those of God's creation who are less fortunate than we are. That we might carry the story of his love to those who know not "Our Redeemer."

Tecumseh, Mich.

DON'T TAKE MY CROWN

At a meeting in the London Home of Industry, Rev. W. Haslam related the following incident:

"A Christian man, who had formerly been an earnest worker for Christ, had

become engrossed in worldly pursuits and forsaken his warm first love. One night he dreamed that he had been caught up to heaven, and that he was to see some of the marvelous things in that home of God. Among other things he was taken into a magnificent chamber—the crown room of heaven. Here the angel who was his guide pointed out one after another the beautiful crowns, and told him who they were intended for, mentioning the names of various friends of his own well known for their Christian labors. Every one seemed shining in splendor and beauty, but the man in his dream was impressed by one crown the angel passed by. He ventured to ask, "Whose crown is this?" but the angel paid no heed to his inquiry.

As he passed on the longing grew more intense to know more about that one crown, and again he ventured to ask, "Whose is that crown?" Still the angel paid no heed, but went on to speak of other crowns. The man's whole soul was filled by an eager desire to know about that crown, and at last he stood still and

implored the angel to tell him whose crown it was. A look of intense piety passed over the angel's face as he dropped the rod with which he had been pointing out the other crowns, and said, "It was thy crown, but it is thine no longer." In the agony of this revelation the man awoke from his sleep, and sprang out of bed, fell on his knees and cried out, "Lord, don't take my crown!" Then and there he reviewed his past life, saw the danger of his cold and careless state, and, confessing all before God received pardon afresh, and was brought back to the joy of communion with God. From that time he continued an earnest and faithful laborer for the Lord.

—Baptist Weekly.

NEWS ITEMS

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, held our love feast at Lititz on Sunday, May 12th, with a good attendance. There were eleven visiting ministers throughout the day: Elders J. L. Myers, Ray Shank, Harry Demuth,

Joseph Myers, Oscar Matthias; Ministers Donald Ecker, James Kegerries, David Ebling, Clarence Stump, Daniel Marks, and Abram Gible. There was 86 members surrounded the Lord's table in the evening with Elder Joseph Myers officiating.

We were pleased to have ministers, brethren and sisters present from other congregations at our love feast, and invite them all to come back again.

Susanna B. Johns,
35 East Lincoln Ave.

NOTICE

In sending funds to the various boards who serve the church, please send them to the secretary. On the last page of each Monitor is the Official Directory which gives the name and address of the secretary of each board.

All of our ministers should carry Credential Card. These cards can be secured of the Mission Board.

A number of subscriptions to the Monitor expire July 1st and there are some delinquents from January and April. If you have not yet renewed will you please send in at once so that when we reprint mailing slips the date will be correct and you will not miss any Monitors.

A special effort on your part to get manuscript for printing in the Monitor in our hands the next two months will be appreciated as we usually run short during this time.

—Editor.

A GRAPE-TIME REVERIE

Oh, luscious product of the vine,
Sweet memories around thee twine!
My childhood's home I seem to see
Wrapped in the bonds or reverie,
Its grape vine trellis comes to view
Where many purple clusters grew!

Those early days come to my mind,
I see my father, good and kind
Standing beneath the trellis stout
Where sturdy vines twined in and
out,

Picking the clusters hanging there,
Result of years of toil and care.

How often when he came from town
He cut the fragrant bunches down—
Their juice so rich seemed bursting
through

Their tender skins of misty blue,
And though he ate a generous share
There still were many more to
spare.

Father ne'er thought of making
wine
Of these sweet grapes upon the
vine,

He never dreamed of making use
Of that delicious purple juice,
In any harmful, hurtful way
To cause mankind to go astray!

In jams and jellies pure and good
His grapes were used for useful
food,

And unfermented juice he saved
For sickness, when a drink was
craved—

But never once did he incline
To make intoxicating wine!

God gave us fruit of vine and tree
To use as they are meant to be,
With substance of health they're
filled

Our worn out tissues to re-build;
'Twas not the will of God to plan,
Beverages dangerous to man.

Kate C. Ebel,
Tustin, Calif.

THE BOOKS OF THE BIBLE

In Genesis the world was made by
God's creative hand,

In Exodus the Hebrews marched to
gain the promised land.

Leviticus contains the law, holy and
just and good.

Numbers records the tribes enroll-
ed, all sons of Abraham's blood.

Moses in Deuteronomy records
God's mighty deeds,

Brave Joshua into Canaan's land
the host of Israel led.

In Judges their rebellion oft pro-
vokes the Lord to smite,

But Ruth records the faith of one
well pleasing to His sight.

In First and Second Samuel of
Jesse's son we read,

Ten tribes in First and Second
Kings revolted from his seed.

The first and Second Chronicles
see Judah captive made,

But Ezra leads a remnant back by
princely Cyrus' aid.

The city walls of Zion Nehemiah
builds again,

While Esther saves her people from
plot of wicked man.

In Job we read how faith will live
beneath affliction's rod,

And David's Psalms are precious
songs to every child of God.

The Proverbs like a goodly string of
choicest pearls appear,

Ecclesiastes teaches man how vain
all things are here.

The mystic Song of Solomon exalts
sweet Sharon's rose;

While Christ, the Saviour and the
King, the rapt Isaiah shows.

The warning Jeremiah apostate
Israel scorns;
His plaintive Lamentations then
their awful downfall mourns.
Ezekiel tells in wondrous words of
dazzling mysteries,
While kings and empires yet to
come Daniel in vision sees.
Of judgment and of mercy Hosea
loves to tell;
Joel describes the blessed days
when God with man shall dwell.
Among Tekoa's herdsmen Amos re-
ceived his call.
While Obadiah prophesies of
Edom's final fall.
Jonah enshrines a wondrous type
of Christ, our risen Lord.
Micah pronounces Judah lost—lost,
but again restored.
Nahum declares on Nineveh just
judgment shall be poured.
A view of Chaldea's coming doom
Habakkuk's visions give;
Next Zephaniah warns the Jews to
turn, repent, and live.
Haggai wrote to those who saw the
temple built again,
And Zechariah prophesied of
Christ's triumphant reign.
Malichi was the last who touched
the high prophetic chord;
Its final notes sublimely show the
coming of the Lord.
Matthew and Mark and Luke and
John the holy gospel wrote,
Describing how the Saviour died,
His life, and all He taught.
Acts proved how God the apostles
owned with sign in every place,
St. Paul in Romans teaches us how
man is saved by grace.
The apostle in Corinthians instructs,
exhorts, reproves,
Galatians shows that faith in
Christ alone the Father loves.
Ephesians and Philippians tell what
Christians ought to be;

Colossians bids us live to God and
for eternity.
In Thessalonians we are taught the
Lord will come from Heaven,
In Timothy and Titus a bishop's
rule is given.
Philemon makes a Christian's love
which only Christians know,
Hebrews reveals the gospel pre-
figured by the law.
James teaches without holiness
faith is but vain and dead;
St. Peter points the narrow way in
which the saints are led;
John in his three epistles on love
delights to dwell,
St. Jude gives awful warnings of
judgment, wrath, and hell.
The Revelation prophesies of that
tremendous day
When Christ—and Christ alone
shall be the trembling sinner's
stay.—Author Unknown.

**IN ANSWER TO RECENT
NEWSPAPER ARTICLE:
"WHAT IS WRONG WITH
AMERICA TODAY?"**

When the professed
church of God quits on the
job it gives vent to all of
the forces of evil and the
devil runs rampant, without
a check. If the devil ever
had a revival in America, it
is going on right now. He
is meeting with few oppon-
ents and usually when he
does, they are very short
lived. The devil soon covers
up almost every trace of
good that has been done.

The church of Jesus Christ is the only influence that can keep a check on the work of the devil. When the church fails, automatically criminals and vice breed and grow right around the church door, and very little will be said from the pulpit about it.

Tell me why all this vice is going on? Isn't it because the devil keeps his mills grinding relentlessly day and night, promoting his ungodly cause, while the lazy church retires early to get its unbroken sleep? Isn't it a fact that many pastors draw their salaries for doing almost as near nothing as possible?

The devil can transact his business at about every street corner without much, if any interference. Two different church congregations can hardly conduct a revival meeting in the same community without having a fuss or a quarrel. Hard feelings will arise over which had the largest attendance and collected the most money.

The devil runs his Hell machines incessantly damning souls in multitudes. He can come into a town and damn our boys and girls and

stay for a day or a week, bringing in first one of his death machines and then another. When he leaves he takes out thousands of dollars with him.

This, he does, year in and year out, and the man of the world pays but very little attention to that, but when the church calls in an evangelist and stages a revival meeting what generally happens? Well, if they have a half dozen converts, it usually ends with a fight or a church broil over which church group shall receive the most candidates.

The pastor will generally announce how many additions were made to the church. The minister ordinarily gets the big head and the whole community is stirred about how many people found God.

But just how many dollars did the evangelist take out of the town? Yet, one will ask what is wrong with America? I feel that we should use no pleasant language in dealing with the devil over his making criminals out of our boys and girls. On the other hand, we will have fewer criminals when the professed church of Jesus

Christ gets buys and fulfills her sacred mission.

I heartily endorse law enforcement and I highly honor the officers of the law who rightfully perform their duties. I do not believe that criminals are born. Crime is a sin condition of the human heart. Sin in the heart is like liquor in America. We could not legislate liquor out by prohibition, neither can we legislate sin out of the criminal.

The criminal, like all other sinful men, must have a changed heart by the divine operation of God's spirit. The saving of mankind has been left to the church by the preaching of the gospel, according to our Master.

If the average preacher should be paid on this basis, I fear that many of them would hit the bread line. Their salaries should be based on the number of souls they are getting saved. Saving the souls of men seems to be the Bible objective.

I do not mean to speak lightly of the church of God when I say I am afraid it is going to be much easier for the criminal to meet an

earthly judge than it will be for some preachers to meet the criminal at the judgment before the judge of all the earth, who have been unfaithful in dealing with sin.

First, we have to admit that almost everything that could be done, is being done in order to make criminals of our boys and girls, on the movie screen, through the magazines and over the radio. On the other hand, how much is being done by the average church congregation to save and redeem the criminal? What is wrong with America? Is it you?

Trying to use a lukewarm religion is like trying to scald a hog with lukewarm water. It just won't work. God is the only one who is able to change the criminal's heart. He makes a truth man out of the liar and an honest man out of the thief. He makes a sober man out of a drunkard and he makes a virtuous woman out of the prostitute, and He will make a safer place for the officers of the law and for our girls and boys when the professed church of Jesus Christ wakes up, quits committing spiritual adultery

with the world and begins to perform her righteous duties.

I truly think the press is a wonderful agent and very fair to the church. It advertises all the church baseball, football, soup suppers and entertainment, and whatever else is brought in. I believe if God could get the preachers to change the program, it would be no trouble at all for the newspapermen to change the character of the news. They can only print what you give them and you have been giving them the best you have got.

The church used to be about 100 per cent righteousness. Today many of the churches are about 99 per cent worldliness and 1 per cent righteousness.

What do you say is wrong with the world today? Jesus found more fault with the churchmen than he did with the populace outside. And why? It was the wealthy hypocritical church members that put Christ to death in Jerusalem.

If God could get the church people converted it would not be long until the newspaper men, magazine publishers, radio operators,

the law makers, liquor dealers, white slave traffickers and kidnappers would be converted to Christ.

It has all been left up to the church by our Master. Now, just what do you think is hindering America's church revival today? Can we not see what is wrong with America?

May God give us a nationwide revival of old-fashioned religion with good common sense. The Lord has been getting along better without you than you have been getting along without Him. If you doubt this, just take another look at yourself.

You need some fire in your religion but there is no coal in the bin. You have been trying to do so much for the Lord, why not let Him do something for you? A dull religion is like a dull axe—hard to use.

Earthly wealth is something often saved in a lifetime, for another to waste after you are gone. The only thing that you ever saved is what you gave to others. It shall be measured to you again. It is more blessed to give than it is to receive.

The answer is: It is more blessed to be able to give alms than it is to be where you have to receive alms. Christ's commission to the church is to give something to this poor old lost world.

Rev. Geo. Hundley.

LIKE CHRIST

A Message To Christians

Christ loved and prayer for His enemies.

Do you?

He rejoiced, though He had nowhere to lay His head.

Do you?

Christ rejoiced though all forsook Him and fled.

Do you?

He went among the poor and lowly to lead them to God.

Do you?

He denied himself comfort and ease that others might find peace to their troubled souls.

Do you?

When Christ met a person or company of persons He talked to them of eternal things.

Do you?

He that said account must be given of every idle word that men shall speak

—never engaged in foolish talking or jesting.

Do you?

Christ taught that "men ought always to pray, and not to faint," and He prayed much, often whole nights.

Do you?

Christ was so earnest in prayer for a lost world that He prayed, "being in an agony."

How about you?

Christ was "brought as a lamb to the slaughter" and He opened not His mouth but patiently endured mocking and shame.

Do you?

Christ was "separate from sinners."

Are you?

Christ was holy, harmless and undefiled.

Are you?

Christ had such love for those who crucified Him that He prayed, "Father forgive them, for they know not what they do."

Have you such love?

"Now if any man have not the spirit of Christ, he is none of His."

Sel., Sister Emma Moss.

"Not to be ministered unto, but to minister," was the aim of the divinest Life ever lived among men.

STRIVING FOR THE PRIZE

Mary Brumbaugh

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” (I Cor. 9:24.)

To receive this prize we must run this race which means the Christian race. We must keep pressing toward the goal no matter what we may come up against in this battle for Christ.

“I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phi. 3:14.)

After we have accepted this high calling we are to watch and pray, we must forsake sin, and shun the evils and temptations of this world.

In striving for this prize we have a lot of hindrances. Some of them are:

1. Worldly allurements.
2. Someone getting discouraged and trying to oppose others for pressing on.
3. Unbelief hinders.
4. Worldly possessions sometimes keep people out of this Christian race.

5. Family ties sometimes prevent men from following Christ.

6. Weights, as well as sin hinder our progress.

We must also be steadfast. “Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” (Heb. 12:1.)

If we have been faithful and true to the calling we have accepted, we have a wonderful prize awaiting us. It will be worth all the sorrows and trials we have to bear while striving for this prize.

This will be our reward if we can say when this Christian life is over: “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all that love his appearing.” (II Tim. 4:8.)

I hope that each and everyone of us will strive more earnestly for this

prize that awaits the true child of God.

Laura, Ohio.

THE LANGUAGE OF PRAYER

Good taste is sometimes offended at the tone and terms of familiarity used in addressing Deity in public prayer. Expressions are used frequently which are little short of the sacrilegious, if not of actual blasphemy.

In trying to emphasize the concern of God for human life and the intimate interest of Christ in individuals, some have overlooked the majesty and holiness of God, and the reverence which is His due.

We grant you that sincerity of heart is more important than phraseology, but the Psalmist prayed that the words of his mouth as well as his heart meditations might be acceptable to God.

We are grateful to a friend for all the facts in this paragraph. In our English Bible the word "you" is found in 2,011 verses. It is used when God addressed men and when

men address each other, but never when man speaks to God. In the book of Psalms "you" and "yours" occur thirty times, and never in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in II Chron. 6, uses "thy" sixty-one times, but "you" is not to be found. The prayer of our Lord in John 17 lacks a single "you," but contains "thou" and "thine" forty-one times.

With the modern tendency to abbreviated and hurried speech, and with the spirit of irreverence all around us, it would be well for Christians to seek to acquire a vocabulary of devotion. The reading of devotional literature would help, but perhaps the greatest of all help would be steeping our minds and spirits in the greatest of all devotional books—the book of Psalms. Meditation and memorizing will help our spiritual growth, and it will also help us to purer prayer language.

—Moody Monthly.

The best things are nearest: breath in your nostrils, light in your eyes,

flowers at your feet, duties at your hand, the path of God just before you; then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-33, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18:28-40.
- Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
- July 9—Coveting Another's Possessions. I Kings 21:1-16.
- July 16—A Prophet Meets a King. I Kings 21:17-29.
- July 23—The Chariot of Fire. II Kings 2:1-11.
- July 30—God's Power in a New

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
- David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
- Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
- A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
- Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Revealed. II Kings 6;1-23.
- Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II Kings 23:1-23.
- Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
- Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

July 15, 1944

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TELL THY FRIENDS

In thinking over the work of our General Conference a line of thought is suggested in harmony with scriptural example which we feel should be edifying and helpful in these columns. It occurs to the writer that greater good would result from our conferences if those who are permitted to attend would share the knowledge and instruction received, and blessings experienced, with those at home and elsewhere who are not permitted to attend and enjoy these assemblies.

At one time during his ministry on the earth Jesus performed a wonderful miracle and healed a man possessed of unclean spirits. After experiencing this great event and blessing in his life the one healed had a desire to follow and be

with Jesus where he went, "Howbeit Jesus suffered him not, but saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." (Mark 5:19-20.) In this record it is revealed that it was the will of the Lord that this man who had experienced the saving power of God, should carry the news of this wonderful event home to his friends. This is an instance of personal testimony that caused men to marvel at the power of God.

In these assemblies where the people of God gather from far and near and unite their prayers and efforts in the work of the kingdom there are manifestations of

the goodness and power of God that would otherwise not be ours to enjoy. After enjoying these blessings if each one of us will return to our homes and places of labor and bear a personal testimony to those about us, they too can rejoice with us in the goodness of God toward us and profit by the work done.

In our labors in the cause of Christ in this sinful world there are many difficulties, problems and troubles that arise which of ourselves we cannot solve, but when we unite our prayers and efforts on these matters the Lord can do great things for us. In gratitude to this God who does so much for us we should go home to our friends and spread the glad news of the goodness, the compassion, and the matchless power of God that others might glorify God with us.

After that first conference at Jerusalem the record tells us in Acts 15 that they wrote letters and sent them out for the information of the brethren, while others bore testimony by word of mouth, and so the discussion and work of the

conference was made known so that unity and peace might prevail in the church to the edification of the faithful.

It should be the aim of the church to bear a clear testimony before the world against the sins and follies of the human race and purify a people acceptable to God. If we fail in this we are failing in the mission for which the church was instituted and for which Christ died. To keep the church pure and unspotted from the world requires continual effort and consistent scriptural discipline.

When troubles, problems, difficulties or sinful practices get into the church the general conference of the church must need take action and protect the body from contamination and destruction. When conferences decides on issues that arise the membership should be informed and instructed so that unity and peace may prevail and the church may grow and prosper. To this end may each one of us strive to the glory of God and the saving of souls.

With these thoughts in mind and with consistent teaching and church gov-

ernment the conference of 1944 can be a great blessing to the church.

**ONE HUNDRED
SIGNBOARDS ON THE
ROAD TO HELL**

B. E. Kesler

That these signboards are set up, we need no Bible to tell us; for they are in evidence on every hand. No wonder the disciples asked Jesus, "Are there few that be saved?" for no doubt these signs were in evidence in the times of our Savior and the apostles. "I perceive thou art in the gall of bitterness and in the bond of iniquity," said Paul to Simon. And again, said Paul "The mystery of iniquity doth already work." And Jude tells us from whence it comes. "For there are certain men crept in unawares, who were before ordained into this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. And in his first epistle, John tells us the "spirit of anti-christ is already in the world."

From this we learn the spirit of iniquity, and the spirit of antichrist has been in the world all these years, and we are admonished to try them. This implies we need to try the spirits now abroad in the land, lest we be led astay, and fall from our own steadfastness. Hence we are admonished to "be steadfast and unmovable," and not "be tossed about with every wind of doctrine." "For satan himself walketh about as a roaring lion seeking whom he may devour."

Now we are not saying how many of these signboards we may not heed and yet reach a desired destination, neither are we saying we have to disregard all of them to reach an undesirable destination. But if we are wise, we will heed these signs just as we would signs or warnings of danger in this world.

These signs may be grouped somewhat after the following outline:

I. Mental signs: or signs that affect the mind, such as hatred, variance, emulation, wrath, malice, strife, evil surmising, pride, grudge, despite, deceit, jealousy, envy, covetous-

BIBLE MONITOR

West Milton, Ohio, July 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

ness, greed, graft, haughtiness, arrogance, self-exaltation, conceit, presumptuousness, high minded, reveling, scorn and revenge.

II. The tongue: false accusers, perjury, evil speaking, whisperers, lying, back biting, slander, talebearing, boastfulness, blasphemy, cursing and oaths.

III. Sex or the immoral; fornication, adultery, uncleanness, lascivious, licentious, concupisense, incontinent, prostitution, lewd, harlotry, whoredom, lust

and self abuse.

IV. Sport signs: cards, dance, gambling, unions, lodges, movies, baseball, romance, pleasure loving, carnivals, tournament, and theaters.

V. Sacrilegious signs: Idolatry, heresy, witchcraft, necromancy, traitor, spiritualism, hypnotism, hypocrisy, pre-millennialism and humanitarianism.

VI. Unbelief signs: Atheism, infidelity, agnosticism, skepticism, backsliders, reprobates, apostates, anti-christs, and modernists.

VII. Against our fellowmen signs: Murder, kidnapping, grafters, fraud, thieves, extortion, deception, seduction, retaliation, sedition, strikes and rebellion.

VIII. Unholy signs: drunkards, disobedient, unrighteousness, unbelieving, wickedness, profanity, implacable, impenitence, and unmerciful.

In Rom. 5; II Tim. and in Gal. 5, Paul mentions these signs and tells us that "they that do such things shall not inherit the kingdom of God." These signs all lead toward hell. Are you going that way? The wiles of the

devil are many and we do well not to let him lead us that way. With all these snares and pitfalls we shall do well if we reach heaven at last. But by God's help we may be overcomers, and this help may be had for the asking.

Now kind reader, don't let satan make you think any of these are not sins; for God's word declares they are. "So be not deceived, God is not mocked; for whatsoever we sow we shall reap; if we sow to the flesh, we shall of the flesh reap corruption," for the "mouth of the Lord hath spoken it."

THOUGHTS FROM CONFERENCE

J. M. Kegerreis

Once more our Heavenly Father has permitted his people to gather together from far and near in an annual conference.

Surely this is a wonderful blessing that we could enjoy together when we consider the condition of the world today.

When all the various congregations meet together as we have met in this Con-

ference we can see the progress that is being made in the work of the church to a certain extent.

As we were permitted to be at the first Conference held at that place about 14 years ago, we heard the word preached by some who have gone to their eternal home and now other have taken their place, this question came very forcible to our minds. As we have the New Testament for our creed and standard, can we maintain our integrity in the faith of the gospel as we should? There are things existing in the world today that was sin in the eyes of worldly people years ago, but today they glory in it. Those are the things that we must guard against and dare not let them come into the church of the Living God.

I believe we all can say we had a glorious meeting together. The beautiful songs that were sung, the earnest prayers that were offered, and the sermons that were delivered. Surely we were made to believe that the Spirit led by the thoughts running together.

There were several impressions made on our

minds while the word was preached to us.

Unity was one of the things that was brought to us for where there is union there is strength. One brother spoke on the subject of Unity of the Spirit," another brother read St. John 17, where Christ prayed that his followers might be one as Christ and God are one.

Also the warning that we cannot escape if neglect so great salvation.

The remark was made by some who have attended many of our conferences, that they were never at a conference where so much doctrine was preached.

Thank God that we still have those who are not ashamed to preach the good old Gospel.

Several brethren made mention of the ungodly dresses that are to low at the top and to short at the bottom. This is a fashion of the world and does not belong in the church of the living God.

It seems to me that we as a people realize that the evils of this world are great, and that we must stand united against them, and

that there are trying times coming for the children of God and it behooves us we pray one for the other and encourage one another in our Christian duties.

I believe we realize the facts also that this world is not our home even though we are here for a short time and then pass on. We are made to realize this fact more by this great war that is going on because we do not take part in this great evil.

This conference has gone down on record by the recording one; each word that was spoken, each hymn that was sung, each prayer that was prayed, each sermon that was preached.

And now as this conference is past the work is yet to be done. May God help each one of us to do our part.

A glorious thought to know that Jesus is coming again to take his church out of this world.

No doubt there were some there who never expect to meet in an annual conference again, but are looking to the great beyond where we shall meet never to take the parting hand.

Blest be the dear uniting love,
That will not let us part;
Our bodies may far off remove,
We still are one in heart.

Joined in one spirit to our Head,
Where He appoints we go;
And still in Jesus footsteps tread,
And show His praise below.

But let us hasten to the day,
Which shall our flesh restore;
When death shall all be done away
And bodies part no more.

Bethel, Pa.

CONFERENCE IMPRESSIONS

Elta K. Harmon

To attend annual conference has long been one of my desires. Since our conference at Rhodes Grove, Pa., I can truly say my greatest desire has been fulfilled. If it is my lot never to attend another such meeting, I will feel that I have been well fed and will long treasure these memories of this experience.

The Good Shepherd allowed no harm to fall on our way, which is just one of the many ways he has of showing his love toward us.

Some of the sights encountered on the journey were silent, but powerful

sermons. We who have the pure fresh air and life giving sunshine, do not know how richly we are blessed.

Upon arrival at the conference grounds, we were given a place to sleep and taken care of in any other way, by the grounds committee, to make us as comfortable as possible.

Considering the present day conditions, there was a good attendance, and we made many fine friends. If we never on this earth meet again, we feel our life was made richer, by having met in Christian fellowship with so many fellow travelers on this road that leads upward.

The mountains are very much like our life. They are high and in places rough and stoney. When we climb natural mountains and come to these steep rocky barriers, we stop to rest or think of a way to avoid a bad fall yet to keep on climbing. In our spiritual life we have many such places, which at times appear impassable. Where is our resting place? Church services and prayer. Without them we are pitifully lost in the mountains of despair and darkness. Our conference is just such a

place of rest.

We have a number of barriers and we all assemble in a service, where we can rest, and think of a way to permit our uphill climb to continue without serious injury.

It seems to me some of our barriers would not be so big, if every individual would stop to rest more often. We depend too much on our own strength, rushing as we might say, headlong into things. Then God sees fit to open our eyes, to the fact that we still must have his Divine help, to get to the top of the mountain.

We heard many wonderful sermons and fine song service. I am sure if each of us take heed to the warnings given us and do what our conscience dictates we would all be more satisfied with life. Sometimes we allow small things to enter our life, one at a time, till we no longer have that keen feeling of right and wrong. This is called "Little Foxes Spoiling the Vine." And if we allow the tender branches to be devoured, what will be the fate of the vine? In our gardens, we very carefully prune the diseased leaves and branches

to prevent the loss of the tree or bush. Isn't our life much the same? But do we cut off the pride when it comes to us? The selfishness and hard feelings toward those who try to instruct and admonish us? It doesn't hurt anyone else if we wish to live for pride and self. Only ourselves must answer for our ways. Each and everyone of us are intelligent enough to know we cannot do two things at the same time, and expect reasonable results.

May we all obtain strength now, to purge ourselves of all vanities, and to so live, that when others see us they can tell immediately we are of the number that are trying to live the way of a Christian, and striving for the reward of the righteous, at the top of the mountain of life.

Industry, Ill.

**THE STEADFASTNESS
OF GOD'S WORD**

H. R. Dickey

Our mind dwells on the all important subject of the steadfastness of God's Holy Word. Paul in Heb. 2:2

says, "Therefore we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip." Now he warns us to take heed lest we let God's word slip away from us. For instance if we are holding something in our hands and think we have a firm grip upon it and possibly our attention is attracted somewhere else just for a few seconds we may loosen our grip in those few seconds and regardless of our efforts to secure another hold may prove fruitless and then we begin to say or make excuses, I thought I had a firm grip.

Now this of course is speaking literally, but now Paul speaks to us about God's eternal word, how careful we should be when we once lay hold of God's word, never to loosen our hold. Let us not begin to say, is this necessary or is that essential?

Paul says in Heb. 2:2, "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward."

Now referring to Heb. 1:1, "God who in sundry

times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." For if the word spoken by angels was steadfast and God who at sundry times and in divers ways spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. "How shall we escape if we neglect so great salvation." (Heb. 2:3.)

(I Samuel 15:22) Samuel in rebuking Saul for what Saul thought was just a slight error, brings God's wrath upon him. Samuel said, "Behold to obey is better than sacrifice and to harken than the fat of rams. For rebellion is the sin of witchcraft and stubbornness is as iniquity and idolitry." Let us therefore left us if entering into his rest any of us should seem to come short of it.

For the word of God is quick and powerful and sharper than any two-edged sword.

How can we as fallible creatures stand on the threshold of obedience and say within ourselves is this

essential, is that necessary? We realize that there are many who have not or do not bow the knee to Baal, but as Paul says, we only write these few lines that we may stir up our pure minds by the way of remembrance although we all know the commandments of God. So may we all labor for the advancement of God's kingdom here upon earth, so that when our time comes, be it short or long, that we may hear Jesus say come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

P. O. Box 23,
Deer Creek, Ill.

YE ARE MY WITNESSES

George W. Dorsey

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. (Isa. 43:10.) Since God says we are his witnesses, we might ask the question, what is a witness?

It is one who knows, or can give evidence, or can testify, therefore if witness means to testify we are commanded of God, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

After that we are baptized, God calls us all to be witnesses. We can be witnesses of God in more than one way, we are not all gifted alike; some are gifted to speak, some are gifted to write, and some may be discouraged because they are not the best of preachers, but we can be witnesses in our actions, too.

When God calls us and we are willing to obey, he promised to give us power. we have these words in acts 5:32, "And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him."

We are not to be afraid to be a witness for our Lord, for he has promised to be with us at all times, as he was with Paul when he was preaching at Corinth. (Acts 18:9-10.) "Then spake the Lord to Paul in the night by

a vision, be not afraid, but speak, and hold not thy peace. Fear not them that kill the body, but fear them that can kill both body and soul."

God told the Israelites in Isa. 44:8, "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are my witnesses. Is there a God beside me? Yea, there is no God. I know not any."

Christ also says we are not to be ashamed to be his witnesses, for he says in Mark 8:38, "Whosoever therefore shall be ashamed of me and my words in this adulterous and 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."

So let our lives be such that we need not fear or be ashamed of our Lord and Savior, but that we may be witnesses of God before all men at all times.

Salisbury, Pa.

Because I held upon my selfish road,
And left my brother wounded by
the way,
And called ambition duty, and
pressed on—
O Lord, I do repent.

PRESERVING THE "LITTLE FLOCK"

Part I

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Down through the centuries, the "little flock" to whom our Lord referred—the spiritual aristocracy of the earth, has always lived in an unfriendly environment. Being a minority group, the true saints have been the victims of sadistic persecution and terrorism. Designing leaders have often made them scapegoats to cover heinous crimes.

Nero did that! To gain inspiration for writing a poem, he started a fire in Rome that swept the entire city. When the crime was traced to his door, he did the pitiless thing of blaming the Christians. Thereupon, a pogrom swept the Empire. Believers were in those days regarded as atheists because they rejected both Judaism and Paganism. They were thrown on beds of spikes, fed to beasts, buried alive, burned at the stake and otherwise persecuted. But, true to the promise, the

“little flock” survived.

Christ Charged With Sedition

When the mother of James and John approached the Master, requesting that her sons be given positions of highest authority in His kingdom, He asked: “Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” They answered in the affirmative, and He replied: “Ye shall indeed drink of the cup that I drink of.”

Perhaps the disciples thought of this warning a few months later, when they fled in terror at the time of His arrest on the false charge of sedition. Regarding the accusation laid at the door of the Christ, the record tells us: “And from thenceforth Pilate sought to release him: but the Jews cried out saying, If thou let this man go, thou art not Caesar’s friend: Whosoever maketh himself a king speaketh against Caesar.”

This charge, promulgated for the purpose of inflaming the passions of the mob, was utterly false. Pilate knew it was untrue. As a legal mind and jurist, he had

grilled Jesus. Upon completing his examination, he gave the Roman verdict in these words: “I find no fault in him.” But his effort to be fair and promote justice, only ignited to a greater degree of intensity, the passions of those who hated the Son of God. The shouts became a roar, like a hurricane of death . . . Crucify him, crucify him! The public clamor, based upon absolute lies, became so great that “Pilate therefore was more afraid.”

The cry was repeated again and again, until the last nail had pierced the ankle bones and the palms of our Lord’s hands. “And it was the preparation of the passover, and about the sixth hour: And he (pilate) saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. The chief priests answered, We have no king but Caesar.”

The leaders of the mob knew, as history attests, that the Lord Jesus Christ at no time regarded Himself an enemy of Caesar. They had heard him say: “My kingdom is not of this world: if my kingdom were of this world, then would

my servants fight, that I should not be delivered to the Jews." They were likewise familiar with His famous words: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Zechariah 13:7 anticipated the humiliation of Jesus, as well as the reaction upon His frightened followers: "Smite the shepherd, and the sheep shall be scattered." The "little flock" of disciples was scattered, but assembled again, soon after the resurrection.

Peter and John

Endued with supernatural power at Pentecost, they ceased to be cringing cowards. They became strong men and women, ready to drink the cup of suffering to the last bitter dregs. Not only to those who walked with Jesus along the highways of Judea and Galilee, but to their children and children's children down the ages, was this courage given. The blood of martyrs has always been the seed of the church.

The church made rapid strides after Pentecost. Signs and wonders accompanied the preaching of the

Apostles. Throngs of people rallied to their support. Opposition leaders, animated by the same hatred they had manifested toward the Nazarene, hesitated to make an immediate demonstration. But the boldness of Peter and John soon brought the wrath of the Sanhedrin upon the followers of Christ.

When a miracle was performed in answer to the prayers of these two street preachers, they were arrested, brought before the Sanhedrin, and threatened. "And they called them, and commanded them not to speak at all nor teach in the name of Jesus."

Persecution was intensified. Peter and John continued special targets of the opposition. They remained faithful and steadfast in preaching the Gospel. "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation." The holy men were again arrested and consigned to the "common prison." They were released by an angelic visitor.

(Continued)

Am I my brothers keeper?—Gen. 4:9.

NEWS ITEMS

ENGLEWOOD

We met in regular quarterly council June 24th at 7:30 p. m. The meeting opened by singing 201. Bro. L. W. Beery read Psalms 144 and made a few remarks, and led in prayer.

Bro. Robbins took charge of the meeting. One letter was read and two were received by the right hand of fellowship and the salutation. We give these a hearty welcome into our midst. We are looking forward to having a series of meetings, the time will be announced later. There was some other business came before the meeting which was disposed of in a Christian manner.

The meeting came to a close by singing No. 81 and prayer by Bro. Herbert Parker.

Ivene Diehl, Cor.
R. 2, New Lebanon, Ohio.

ELDORADO, OHIO

We, the Eldorado Dunkard Brethren church, met in quarterly council at 2 p. m. June 17, 1944.

Services were opened by singing hymn No. 297. Bro. Moss then read from I Thess. 5 and led in prayer. Due to the absence of our Elder L. W. Beery, Bro. Moss took charge of the meeting.

All business was disposed of in a Christian manner. Seven new members were received into the church by letter.

Bro. Ramon led in prayer and the meeting was closed by singing hymn No. 81.

May we all strive to be true and faithful to our great Creator that we may inherit those eternal mansions over there.

Sister Elma Moss, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council June 17th at 1 p. M. After singing our elder, Peter Lorenz, took charge of the meeting. He read Rom. 12 and led in prayer.

A letter was granted to Bro. J. A. Leckron. Some unfinished business was taken care of. Closing prayer by Bro. Leckron.

Sister Borton has been sick for some time but is improving, and Bro. Peter Lorenz feels that he has been healed from his affliction through prayer, of which we are so thankful.

Bro. Henry Besse has consented to hold a two weeks' revival meeting, ending with our love feast which is the first Saturday in October. All who can, are invited to be with us in these meetings.

Lela Lorenz, Cor.

GOSHEN, IND.

We held our love feast June 10th, with Bro. Harry Gunderman officiating. The attendance was not as high as usual but that does not hinder the Holy Spirit from being in our midst.

Our quarterly council was held June 17th in the evening. There was not so much business on hand at this time.

Our Harvest meeting will be held the second Sunday in September, (the 10th), an all day meeting.

Sarah E. Yontz,
R. 2, Shpshewana, Ind.

NOTICE

We expect to hold a Harvest meeting at the Eldorado, Ohio, church on August 10th.

A general invitation is extended. Come and enjoy this service with us.

Elma Moss, Cor.

McCLAVE, COLO.

We, the Clover Leaf Dunkard Brethren church, met in council with Bro. O. T. Jamison, our elder, in charge. We held our meeting on Friday evening, May 5th and had our love feast May 6th and 7th, with a fair attendance.

Meeting was opened by singing and prayer and reading of a part of the 3rd chapter of Colossians.

As Bro. Jamison couldn't get here in March for council we decided to let this council do for our March and June council combined.

The church decided to work with Quinter church in securing a minister to hold our fall meetings. All other business was disposed of in a brotherly manner.

Bro. Will Root of Great Bend, Kans., has consented to come and preach for us every second Sunday of each month.

Sister Erma Moss, Cor.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

—J. G. Whittier.

OBITUARIES

FRANKLIN BERKEY

Son of Joseph and Mary Berkey, was the eighth of a family of nine children, born January 19, 1857, in Somerset county, Pennsylvania, where he grew to manhood.

He was united in marriage to Elizabeth Seese September 27, 1874. The family moved to Iowa in 1885, locating in Johnson county. They moved to Polk county about 45 years ago, locating on the farm where he passed away. They were the parents of eight children. His wife and three children preceded him in death, as did all his brothers and sisters. He passed to his reward rather suddenly Sunday, June 4th, 1944 at the age of 87 years, four months and 16 days.

He leaves to mourn his passing his five children: Hiram of Ankeny; Fannie Brower of Maxwell, Ida Jasper of Harper, Harry of Mitchellville, and Eva Miller of Des Moines; also 13 grandchildren, 18 great grandchildren and many other relatives and friends. He united with the Church of The Brethren 48 years ago and lived a consistent Christian life. His memory will continue to live in the lives of those who knew him.

Funeral services were held at Des Moines Valley Church of The Brethren in charge of Bro. John Hawbaker and Bro. Orville Royer.

Ethel Beck, Cor.

SALOMA BARE HAYES

Daughter of Jacob and Harriet

Base, was born near Shelby, Ohio, September 7th, 1865 and passed from this life at her home in Montpelier, Ohio, on June 6, 1944, aged 78 years, eight months and 28 days.

On December 23, 1892, she was united in marriage to David Freeman Hayes. To this union was born two children, one daughter, Blanche Hoops of Montpelier, Ohio, and one son, Vernon Hays of Lansing Mich.

At the age of 29 she united with the Dunkard Brethren church near Shelby, and remained a faithful member until death.

Her husband, David, preceded her in death on November 10, 1917.

She leaves to mourn one son, one daughter, two grandsons, one granddaughter, one brother, Albertus Bare of Mansfield, Ohio, and other relatives and friends.

Funeral services were conducted in the Pleasant Ridge church June 9th by the writer. The text used was Heb. 4:9.

Vern Hostetler,
R. 1, Pioneer, Ohio.

INVENTONS

Marion A. Roesch

Psalms 99:8

Is it not true that the people of our day think of inventions as a wonderful benefit to mankind? But let us refer to our text, "Thou answerest them, O Lord, our God: thou wast a God that forgavest them,

though thou tookest vengeance of their inventions." These are the words of David as he exhorted the people by the example of their forefathers ungodly deeds. He is referring to Moses and Aaron.

Moses had been in the mount being given the ten commandments, and while he tarried longer than his people thought was necessary, they, the people, were glad to have Aaron make them a golden calf to worship. "They provoked him to anger with their inventions, and the plague broke out upon them." (Psalms 106:29.) This robbed God (their Redeemer) of the worship, praise and obedience that was due him; Satan had the same "coat" on them as he has now, and ever will have, of beguiling, deceiving and counterfeiting, as we read in Exodus 34:12, "Taking heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee." Again we read in the 15th verse of this same chapter, a solemn warning "not to covenant with the people of the lands they were journeying

through." The Bible contains many warnings for the Christian, "Come out from among them and be ye separate."

Again, we are made acquainted with God's will in Psalms 106:39, "Thus were they defiled with their works, and went a whoring with their own inventions." Thus we see, it is through our own desires that we bring God's anger upon ourselves.

We are reminded of what is said by a wise man in Eccl. 7:29, "Lo, this only have I found, that God made man upright; but they have sought out many inventions." What about the instruments of destruction that are being used in this modern war? And how many Christians are participating in this conflict? even when Christ says "Thou shalt not kill."

The picture show is a modern invention as a sentence sermon in a recent Bible Monitor, "The theater is the devil's substitute for prayer. The Christian leaves his Bible at home."

The prophet Amos in his message, highly condemns instrumental worship in God's house, Amos 6:5. The

prophet starts out with "Woe to them," and I believe it altogether proper to continue using it for this fifth verse, which reads: "That chant to the sound of the viol, and invent to themselves instruments of music like David."

I admit there are inventions that make for our comfort and enjoyment. But, aren't we who have accepted Christ, children of light? Can we not choose the good from the bad? We choose the good apples from the bad ones, when it comes to eating. Why not be as wise in regard to feeding our never dying souls? It has much more value for it lasts throughout eternity.

LaJunta, Colo.

LAYING ASIDE, THEN GROWING

D. K. Marks

"Wherefore laying aside all malice and all guile and hypocrisies and envies, and all evil speakings, as newborn babes desire the sincere milk of the word that ye may grow thereby." (I Pet. 2:1-2.) These are the words of the Apostle Peter

after he was converted that he gave to the brethren and sisters scattered abroad throughout the different countries. We take notice that Peter says we shall lay aside the things in the first verse so we will go on to verse 2. As newborn babes desire the sincere milk of the word that ye a spiritual house may grow thereby.

When a natural babe is born in the world it soon needs milk for nourishment to make it grow. The babe drinks milk several times in a day, later the babe eats bread and meat to grow faster and stronger, so the spiritual babe must have the sincere milk of the word of God to grow. Peter says add to your faith, virtue. We all know what faith is, believing God's word, obeying and following all the commandments of Jesus. Virtue, strength and power added to faith makes a stronger faith, to virtue knowledge, reading and meditating in the Bible will give us more knowledge and to knowledge temperance, to temperance patience. For an example of patience read the book of Job and compare to self. To patience godli-

ness, to godliness brotherly kindness, to brotherly kindness charity or the pure unchangeable lasting love that Jesus had for his disciples till he ascended to heaven. If these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Looking at the natural rocks and stones in this world they are strong and enduring; the rain, snow, heat and cold beat upon them and they remain, especially those in the mountains where man does not molest them, from generation to generation. So Peter points to Jesus as a rock, the chief cornerstone, chosen of God and precious to those who have faith in him obey all his commands and love him, their spiritual life and growth will be strong and everlasting as stones in a house. A natural stone house stands for generations if the stones are held together by mortar or cement; so love binds the child of God to Jesus, the rock, and his faithful followers bound together in the natural life lasts, then after death to ascend up

into heaven, inherit, live and reign with God and Jesus forever. What a grand and glorious time it will be. Jesus was not accepted by many as the chief cornerstone. They were offended at him, they would not accept his teaching, they stumbled and fell.

We shall again refer to the natural babe, when it drinks or eats that which is not good for it, it becomes sick and does not grow. Peter throws out the warning of spiritual poison in the first verse. Jesus says, Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. Reviewing the life of the scribes and Pharisees, they hated and envied Jesus when he taught them the way to heaven. Day by day envy, jealousy and evil speaking grew in their hearts and increased to murder, they finally condemned Jesus to be nailed to the cross. May we ever pray and search the scriptures that we may grow spiritually as Jesus and the inspired writers taught and wrote.

York, Pa.

UNDERLYING PRINCIPLES

Involved in Scriptural Apparel

In all that the Bible teaches there are certain basic principles involved. Thus in the ordinance of the communion we have the broken body and shed blood of Jesus typified; and also the "comm(union)" of believers. In water baptism, besides other things, we have "the answer of a good conscience toward God." So with other things taught in scripture. Let us see what we can find as we meditate upon what the Bible has to say with reference to Scriptural apparel. Among other things, we notice the following principles involved:

1. **Serviceableness.**—One of the first things that man did after the fall was to sew fig leaves together as a covering for the body. In this we observe a bit of human nature. The covering was fragile, practically useless, for appearance rather than for service. God saw to it that a more serviceable covering was

provided, a substantial covering; namely, the skins of animals.

2. **Sex Distinction.**—“The woman shall not wear that which pertaineth unto a man; neither shall a man put on woman’s garment: for all that do so are abomination unto the Lord thy God.” (Deut. 22:5.) In our dispensation we recognize this as an expression of divine judgment on this point, rather than as a law (which is a part of the code that was nailed to the cross). There is protection and modesty in this provision. Present-day fashions have largely ignored this principle of sex distinction and taken up its very opposite; namely, sex appeal.

3. **M o d e s t y.** — Paul teaches women to adorn themselves in “modest apparel.” Peter teaches the same thing when he emphasizes the beauty of “the ornament of a meek and quiet spirit.” Display of the body is the very opposite of what Paul (I Tim. 2: 9-10) and Peter (I Pet. 3: 3-4) teach concerning proper and improper ornamentation. Paul’s “not with” and Peter’s “let it not

be” emphasize both the positive and the negative side of proper ornamentation. It is the soul, not the animal, that should be beautiful. Modesty is an ornament of the soul that should be manifest in the apparel as well as in everything else pertaining to life and Godliness.

4. **Nonconformity.** — On this point we notice two extremes. One would put this whole Gospel principle on dress, while the other holds that it does not pertain to dress at all. Both views are unscriptural. Paul and James give us a clear idea as to the all-inclusiveness of this Christian principle: the former when he says, “Be not conformed to this world;” the latter when he uses the term, “unspotted from the world.” In other words, the church and the world being two separate and distinct bodies—the former under the leadership and headship of Christ and the latter under the leadership of “the god of this world,”—is entirely out of the question for the followers of Jesus to adopt the standards of the Satan-led world. This includes dress as well as everything else

where the standards of this world are different from or contrary to the standards of the Gospel. It is as inconsistent for the people of God to adopt or to pattern after the fashions of the world as it is for the soldiers of any country to adopt the uniform of some enemy country. There is not a single teaching of God's Word on the subject of dress that is not violated by the fashions of this world.

5. **Simplicity.** — For a pen-picture of the opposite of simplicity in dress, read Isa. 3:16-24. And let it be remembered that the wrath of God was pronounced against the practice. New Testament writers speak against "costly array," against "superfluities," against "long robes," and pompous display of any kind. Such things do not belong to the true followers of the meek and lowly Jesus. We spoke of "long robes." While they are not altogether extinct, the prevailing styles have gone to the opposite extreme of indecent exposure of the body, in whole or in part.

One of the things to be noted in "modest apparel" and Gospel simplicity is that

it is neat as well as serviceable and scriptural. Sometimes we hear people defending Gospel teaching on modest apparel in this apologetic way: "I believe in plainness, but I don't believe in slovenliness." Why put it in this fashion? Do they not know that "modest apparel" and Gospel simplicity in dress are the embodiment of neatness? The Christian woman with hair parted in the middle and combed in plain, simple style, with breast and arms and lower limbs decently covered, without ruffles or puffs or flounces of any kind is not only dressed in harmony with scripture but is also a model of neatness as compared with the fashionably dressed female. If neatness or tidiness were the only thing under consideration, it would still be the proper thing for women to "adorn themselves in modest apparel."

Speaking of Christian apparel, let us not get the idea that the Bible teaching is intended only for women. With the exception of a few scriptures where women are especially mentioned, the Bible teaching on simplicity, modesty, and nonconformity

is as applicable to men as to women. Recognizing gay and extravagant clothing as a woman's weakness, why should men insist on being effeminate enough to pattern after them? If men, as they claim, are the "stronger sex," why not manifest this superior strength by setting an example of complete separation from the world, as the Bible teaches—in dress as well as in all other things where the standards of this world are different form and opposition to the standards of the Gospel?

When a person is "clothed with humility" in heart it is usually apparent in the outward appearance.

—Selected.

HEARING AND DOING

Anna Flora

He that hath an ear to hear, let him hear. Surely we all have ears to hear, but how do we use them? "Therefore speak I to them in parables, because they seeing see not; and hearing they hear not, neither do they understand." (Matt. 13:13.) Here are some who hear but do not understand.

Their minds are so taken up with other things, they do not have time for the word of God. And so harden their hearts. As long as we have no desire for God, or push Him aside with the cares of this world we can not understand the will of God. Neither do we have a desire to hear it. How hard it is to get a lost soul to listen to the things of God.

Then we find, "Take heed how you hear or what you hear." There is a lot of hearing done these last few years, with the radio, where you can turn to some kind of program day or night.

How about taking heed to what or how we hear? We are responsible for the kind of things we allow ourselves to listen to. This warning would not have been given unless there was a danger in listening. As we travel here and there we hear many and varied things. Little of which is profitable to the Christian.

"And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, this is my beloved Son, hear him. And suddenly, when they looked round about, they saw no man any more, save Jesus

only with themselves.” (Mark 9:8-9.) Hear ye him (Christ). All through the Gospel we find that great multitudes followed him, hearing his teachings, many of whom believed. To-day how many hear Christ preached, but like Peter they follow afar off?

“He that is of God hear-eth God’s words, ye therefore hear them not because ye are not of God.” (John 8:4.)

Here we find two classes of people: His followers who hear, and the unbelieving who do not hear. “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” (Matt. 7:24-25.)

If we hear, then do. It takes some work to dig deep to the rock upon which to build. When we have works with faith, we can accomplish much. For faith without works is dead, being alone. So we are to be doers of the word and not hearers only. Then we have

a work.

There is work for each and every one of us. God would not call us then expect us to sit idle. Christ said my Father worketh hitherto and I work. In the great commission we are told to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. After hearing, faith and works comes the promise, “And lo, I am with you always, even unto the end of the world.” What a precious promise; to have the communion of both the Father and the Son.

As a closing thought, let us take heed to the things we have heard, lest at any time we let them slip.

Dallas Center, Ia.

GOD’S BLESSINGS

A little lad sat by the sea one day
And tried to dip the water away;
For hours he brought the salty
ocean up,
It never lessened even a cup.

“And so,” I thought, “God’s blessings are for me
Just as exhaustless as any sea;
Though daily dip I in the boundless
store,
I ever still keep dipping up more.

More than I need for all of my good,
 More for my comfort, raiment, and food;
 More faith, more grace, more corners I can fill,
 More strength to do God's blessed-est will."
 Selected, Urania Williams.

Time worketh: let me work, too;
 Time undoeth: let me do.
 As busy as time my work I ply
 Till I rest in the rest of eternity.
 —Bonar.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-38, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18:28-40.
- Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
- July 9—Coveting Another's Possessions. I Kings 21:1-16.
- July 16—A Prophet Meets a King. I Kings 21:17-29.
- July 23—The Chariot of Fire. II Kings 2:1-11.
- July 30—God's Power in a New

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman,
Vienna, Va.
- David H. Voglesong,
Vice Chairman,
334 West Main Street,
Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer,
R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary,
R. 4, Bx. 308,
Waynesboro, Pa.
- Theo. Myers,
North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman,
Union, Ohio.
- A. G. Fahnestock, Secretary,
R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
- Harry Andrews, Secretary,
Empire, Cal.
- Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

- Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
- Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Revealed. II Kings 6:1-23.
- Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II Kings 23:1-23.
- Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
- Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

August 1, 1944

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OFFICIAL RESPONSIBILITY

In thinking of the work of our church conferences and the peace and prosperity of the church in general many matters that are vital to the welfare of the church come to mind. One of these is the responsibility of the officials pertaining to the doctrines, practices, methods and regulations of the church. If the membership is to be sound in the faith and free from the contaminating vanities, follies and vulgarities of the world we must needs have officials that are true to their calling and faithful in their responsibilities to God and their fellow servants in the household of God.

In our time people are not heeding the warnings in the lessons given us in sacred history as they

should. In the time of Jeremiah the watchmen did not throw out the warning when it was their duty to do so, the prophets perverted the words of the living God, and the shepherds scattered the flock by their transgressions. Because of this these men of old suffered the vengeance of God, which should be a warning to our generation.

The present apostate condition of professing christendom is, to a large extent, the result of false teachers and unfaithful officials in the churches. It is as in the time of Isaiah "For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isa. 9:16.)

Some years ago when the Dunkard Brethren church took a definite stand against the worldward trend of the churches and renounced the

innovations and departures from the scriptures that were being introduced, our cry was, and rightly so, that "loose" elders and other officials were responsible for the evils that were being introduced and tolerated in the church. This fact was proven to be true over and over again and now, after a period of years, these same unfaithful officials have thrown off the cloak of deceit and are now shamelessly living in open rebellion against the doctrines and practices of the scriptures as handed down to us by our forefathers in the faith.

In order to avoid a repetition of these errors of the past those who prepared the Dunkard Brethren church Polity inserted various safeguards. One of which was this: all officials, elders, ministers and deacons, are received into office on their promise to "teach, respect, and enforce the doctrine and practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the gospel." In the light of this fact, if the doctrine and practice of the church is not

being taught, respected and enforced in the Dunkard Brethren church it is the contention of the writer that it is because we have careless, unfaithful or "loose" officials in the church. No doubt if we give this matter serious thought all of us who are officials can find room for improvement in the service in the church to which we have been called.

After that first conference at Jerusalem the apostle Paul and his co-workers made a journey through the various cities where the gospel had been preached and where churches were established, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." (Acts 16:4-5.) A certain issue had arisen in the early church that was disturbing and harmful. This matter was brought before the church at Jerusalem for consideration and action that the trouble might be eliminated. After a decision

was reached by the apostles and elders, the church in general was informed "and so were the churches established in the faith." By this procedure the trouble was settled and the church grew and prospered. In our efforts to uphold the true faith of the gospel we would do well to emulate this example of the early church.

Right in line with this thought, it will be a matter of interest to notice what effect the work of our late conference will have on the brotherhood. One matter acted upon is of particular significance. For several years the wearing of short skirts by a few of our sisters has been disturbing the peace of the church. When repeated protests failed to stop this practice the matter was brought to our conference. When this subject was discussed, it is a credit to our people, not one person in the assembly championed the short skirt. In order to eliminate this vulgar practice from among us the conference decided without a dissenting voice that our sisters shall not wear skirts shorter than ten inches from the floor. Now we shall see if our officials

will be true to their vows and "teach, respect, and enforce" this decision. If consistent church government and discipline is exercised we shall not be troubled henceforth with this disgraceful practice among us.

The future of the Dunkard Brethren church may well be decided on issues of this kind and it is largely up to the elders, ministers and deacons what that future shall be.

MY MOTHER

In the church-yard sweetly sleeping,

Lies my mother, oh, so dear;
Years have passed; she still is sleeping

Under flowers blooming there.

As I kneel beside her grave-mound,
I am thinking of her love,
How she called me gently to her—
Told me of that home above.

Told me how the Savior loved me;
Read to me from his dear Word,
Words that brought my heart much
comfort,
Sweetest words I ever heard.

Then I gave my heart to Jesus,
Mother led me to His feet;
And I mean to serve Him ever,
For I find his love so sweet.

Mother ever patient, tender,
Mother mine, so kind so true;
May I follow your example,
Doing what He'd have me do.

Mattie Cookman Forbush.

B I B L E M O N I T O R

West Milton, Ohio, August 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

**PRESERVING THE
LITTLE FLOCK**

Murdering a Preacher

Part II

Out of this melee of discordant events, a strong church was established in Jerusalem. A good man named Stephen became the recognized leader of the new sect. His fame spread throughout the civilized world. It is said concerning him that, "He was full of

faith, and power, and did great wonders and miracles among the people." His tormentors "were not able to resist the wisdom and the spirit by which he spake." Ordered before the Sanhedrin, he was permitted to speak. The message that fell from his lips comprises perhaps the greatest oration in the history of the church.

"Men, brethren and fathers, hearken," he began. He spoke at length, concluding with these words: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One; of whom ye have been now the betrayers and murderers."

Stephen's remarks were cut short. His address, recorded in the seventh chapter of Acts, came to an abrupt close. The hearers had no answer. Consequently they resorted to force. If they could have answered him, how different would have been their temper of mind! "But he,

being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

Alford is quoted in the Jameson, Faussett and Brown Commentary as saying: "Ye who can transfer to canvas such scenes as these, in which the rage of hell grins horribly from men, as they sit condemned by a frail prisoner of their own, and see heaven beaming from his countenance, opening full upon his view—I envy you, for I find no words to paint what, in the majesty of the Divine text, is here so simply told."

The persecutors "cried out and ran upon him with one accord." The helpless victim was stoned to death, in violation of Roman law, which provided that there could be no execution except by approval of the Governor. After passing through unspeakable agonies and painful contortions, "he fell asleep."

Stephen became the first martyr of the church. His removal from the scene of Christian action made things look dark, very dark, for the followers of Christ. But the "little flock" sur-

vived and grew stronger through persecution.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Persecuted By Romans

How sublime and touching the contrast between this tender and pitying appellation "little flock," and the "good pleasure" of the Father to eventually give the persecuted ones the Kingdom! On one hand, this passage recalls the material helplessness of the handful of disciples . . . on the other, it holds before them the eternal love that encircles and undergirds all faithful servants of the Master.

Instead of extinguishing the Gospel flame during the early stages of Christianity, the persecutors scattered it. Following the death of Stephen, Christians "went everywhere, preaching the word." The message crossed the Aegean Sea, and pagan leaders began to feel its power. Like a forest fire, it leaped from one community to another. Believers driven into exile became missionaries of the Cross.

In fighting the advance of

Christianity opposition agencies did not reckon it to be a force against which even "the gates of hell" could not prevail. For each Christian that fell before the wrath of the enemy, many others stepped forward to fill broken ranks. The church marched on!

Titus Flavius Domitian occupied the throne of Rome during the latter part of the first century. It has been said, that he is the most wicked human monster the world has ever known. His hatred for Christianity knew no bounds. At his orders, John the aged Revelator was confined to the Isle of Patmos.

While on Patmos, the Island became luminous by the presence of the Christ. Our Lord dictated seven messages to John which anticipated the sweep of the Gospel program down the corridors of the centuries. These letters divided church history into seven ages. One only needs to place a book on church history at his right . . . and these letters at his left, in order to observe the similarity.

Each of the letters refers to the fact of suffering and persecution, indicating that

Christ knew His church was destined to function in an antagonistic atmosphere. To the congregation at Smyrna, He wrote: "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

This, and kindred passages leave no doubt that the pure and undefiled lives of Christian saints, together with the probing effect of the Gospel message upon the consciences of people, serve to stir up the wrath of Satan. Evil men become instruments of hate, motivated by unseen Satanic "principalities and powers." Hatred, based upon one pretext or another, results in physical persecution. Multitudes have found solace in the tender words of Paul: "God will not suffer you to be tempted above that ye are able." And again: "If we suffer, we shall also reign with him."

(Continued.)

Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.

DECEIVING AND BEING DECEIVED

—
Anna Flora
—

How many, many times we have the warning given that we be not deceived. There are so many false teachers and we find they began with the early churches. Paul gave warning to the churches as they were established to be on their guard. (II Cor. 11: 13-15), "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (Matt. 24:24), "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Satan, to turn us from the truth makes himself to appear as a minister of Christ. We have example of this on every hand. They try to

tell us this or that is not necessary. They want to leave out certain things from God's word. Just as though God did not lay down a perfect plan of salvation.

(Rom. 16:18.) "For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." By fair speeches, or might we say, speeches with such big words you hardly know the meaning of them, till it would seem they wish to show off their education instead of preaching Christ. To what profit are the big words if the preaching is to be to the edifying of the hearers. (I Cor. 2:4) "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

(I Cor. 1:17-18) "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of preaching of the cross is to none effect. For the preaching of the cross is to them that perish foolish-

ness; but unto us which are saved it is the power of God."

(Gal. 6:7-8.) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall reap life everlasting." What are we sowing, and where shall we reap? Are we showing forth Christ in our life? This sowing is done day by day and hour by hour. It is easy to live for Christ on Sunday, but what about the other six days? We are either standing for Christ or rejecting him. What a contrast in the two harvests pictured here. For which are we looking forward to? For God is not mocked. He looketh on the heart and the intents of the heart. If we expect to gain by living a Christian life it is a full time job, not a forty-hour week as some work in this life, if so what is the harvest of the idle hours. For we only get out of the Christian life what we put into it. In the fifth chapter of Acts we see how Ananias and Sapphira sold a possession and brought

part, not all, the price and laid at the disciples feet. We may not think this was a sin, but follow the story on down. We find that for so doing they both perished. In the last part of the fourth verse Peter says, Thou hast not lied unto men, but unto God. What a price to pay for a few dollars. Or it may be compared to pleasures of the world, when we should be in the service of God. What shall it profit if we gain the whole world and lose our own soul.

In II Tim. 3, we have a picture of these last days, when men shall be lovers of pleasure more than lovers of God. Just look around a little at the suppers, card parties, dances, picture shows and such. They are found right in the church. Oh yes, they have to have something to hold the interest of the young people. Sometimes we wonder what they do with Christ on such occasions. Are they ready and watching for his return? For surely they can't have their minds centered on Christ and God with such pleasures as these. Verse 13 says, "But evil men and seducers shall wax worse and worse, de-

ceiving and being deceived." Another place we find, if blind lead the blind both shall fall into the ditch.

As a closing thought here are a few verses from Rom. 13. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye prove what is that good, and acceptable, and perfect will of God. Be not overcome with evil, but overcome evil with good."

Dallas Center, Iowa.

THE LAW

Mollie Harlacher

Before Jesus came to earth and brought to us the saving gospel, the people had the old law with all its precepts, ordinances and sacrifices which had to be offered up for the sins of the people, and if they offended in one point they were guilty of all, but when Jesus brought this new law it was different. True, God

gave the old law, but he saw it wasn't perfect, so he sent his son with the "perfect law of liberty." God had a hand in the new law also, for Jesus said his words were of the Father. (John 12:49:50.) Again Jesus said that he came not to destroy the law but to fulfill it. When something is fulfilled there is no more use for it, therefore the old law is of no effect only as a schoolmaster to bring us to the Christ. All that was necessary in the old law was brought over into the new. That being the case, have we any right to bring anything from the old law that is not recorded in the new? At the baptism of Jesus, God said this is my beloved Son in whome I am well pleased. Hear ye Him. Why? Because he speaks the words of the Father, so let us take the law Jesus gave us and be obedient to Him which will please our Heavenly Father.

Newberg, Ore.

'Tis not enough to weep my sins,
'Tis but one step to Heaven—
When I am kind to others—then
I know myself forgiven.

What! never speak one evil word,
Or rash, or idle, or unkind;
Oh, how shall I, most gracious Lord,
This mark of true perfection find?

THREE QUESTIONS

Almeda Lorenz

How may I know there is a God? How can I know that the Bible is true? and how can I understand the Bible?

These are three great and important questions. They are many times doubted by many people. There is much unbelief in this world today. We are told unbelief is one of the greatest sins.

First—How may I know there is a God? John 1:18 says, "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him." We should believe there is a God if Christ has declared it. I wonder if any of us doubt His word. If we do we had better change our mind.

Read Psalms 19:1: "The heavens declare the glory of God; and the firmament sheweth his handiwork." We can easily see God's glory when we look up into the sky and we know and realize that not just an ordinary man created it as God did in the beginning.

(John 8:47) "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." If we are of God we are sure to hear his words and if we do not, we should search our lives and see what is wrong.

Second: How may I know that the Bible is true? (John 5:39), "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

How can anyone believe in the Bible if they don't read it and try to understand? Some think if they don't read it they aren't accountable. In reading the scriptures we find such people aren't excuseable. (John 7:17), "If any man will do His will, he shall know of the doctrine, whether I speak of myself." If we do His will we will not be ignorant of his doctrine.

Third: How can I understand the Bible? (I Cor. 2:9-14.) In these verses it tells us God will reveal things to us if we have the Spirit, for the Spirit searcheth all things, even the deep things of God. We will not understand if we have the spirit of the world.

In Luke 11:13, it tells us the heavenly Father will give us the Holy Spirit if we only ask for it. When once we have the Holy Spirit we can and will understand the Bible.

Hoping and trusting this will help each and everyone.
Amboy, Ind.

LONG DRESSES

Joann Beery

“Why do we have to wear such long dresses? (I Tim. 9:10) “In like manner also, that women adorn themselves in modest apparel with shame facedness and sobriety: not with broided hair (plaited), or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

Why are so many ashamed to wear long dresses? They are afraid the world will laugh or talk about them. If the fashions were to change tomorrow to long dresses it wouldn't take them long to lengthen their own.

(I John 2:15-17.) “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, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.”

Are we ashamed of the stand we take in this old world?

(Rom. 1:16) “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.” Are we ashamed of Jesus?

(Mark 8:38) “Whosoever therefore shall be ashamed of me and my words in this adulterous and 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.”

How can you wear a long dress when it isn't in your heart?”

How can you be a Christian when it isn't in your heart to deess or act like one?

Does not the church have authority to deal with sin?

(Matt. 16:19) “And I will give unto thee the keys

of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

When we were baptized we promised to do what the church wanted us to do. Although almost all do, some do it because they have to instead of doing it willingly as they should.

I am glad to see that the sisters are lengthening their dresses and how much better they look. May we all strive to live closer to Jesus Christ our Savior.

Union, Ohio.

**BEAR YE ONE ANOTHER'S
BURDEN'S**

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our
hope,
And perfect us in love.

Up into Thee, the living Head,
Let us in all things grow;
Till Thou hast made us free indeed,
And spotless here below.

Then when the mighty work is
wrought,
Receive Thy ready bride;
Give us in heaven a happy lot
With all the sanctified.

PREPAREDNESS

Ben F. Fridley

I have been thinking much upon this subject lately because of the fact that we see everywhere we go the intense effort made to prepare our country for the great war it is engaged in and also in view of the subject as outlined in God's word to qualify as the servant of God for the conflicts of their Christian warfare and of their worthy acceptance finally into heaven itself.

Thus we read (Amos 4: 12) "Prepare to meet thy God, oh Israel." Now he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, hence the above verse applies to the professed Christian today.

The Lord knoweth them that are His and let every one that nameth the name of Christ depart from iniquity. (Timothy 2:19.) There is nothing of more importance to us in this life than the salvation of our soul and finally when done with life's labors we may enter into eternal rest and joy in heaven as a certain

writer has truly said. "To lie down and die and to be no more—time never was when man wished for such an end." But now Jesus makes eternal life a certainty.

Oh hear ye His loving words: "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live and the that believeth in me shall never die." All the Christians believe this and it is a comfort when we lay Christian parents away, knowing they will live on through eternity, if we live faithful we also can live with them and be with our blessed Jesus.

Every one that hath this hope purifieth himself even as he is pure. We know we are all sinful by nature, all have sinned, come short of the glory of God, but God in His goodness has provided a way whereby we all can go home to heaven.

Dear reader, the most wonderful and soul-inspiring verse in the Book of Life is found in John 3:16: "For God so loved the world that He gave His only begotten son that whosoever believeth on Him shall not perish, but have everlasting

life." Again Jesus says they that hear shall live. Consequently all we need to do to be assured of eternal life is to follow Jesus and obey him.

Our first experience in our Christian life may be sweet and we feel the presence of our Savior, yet we will find as we go forth in His service the cross may become heavy to us, in other words, hard on the flesh. Flesh at best is only earthly and must go back to dust. Then why should we rebel against God and refuse to obey Him when the penalty against it is death, the second death, eternal separation from God.

In Isaiah we hear the despair of the lost. "Oh, that I had hearkened unto the commandments, then had my peace been as a river and my righteousness as the waves of the sea." Yet we cannot expect to go to heaven on a flowery bed of roses or an easy road. We must through much tribulation enter the kingdom. John saw the saved ones in heaven, a great multitude. He asks the question, what are these? The answer comes, "These are they that came out of great tribula-

tion and have washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.)

We positively know the word of God is true. Look how it is going into fulfillment rapidly. We know we are in the last days. Darkness is covering the earth and gross darkness the hearts of the people.

Then my dear Christian friend let us arise and shine for the Light has come to thee. Go forth to the harvest field seeking to save and bring back the lost and straying sheep to the fold of Christ. "Back to the narrow way patiently win them, tell them of Jesus, the mighty to save."

Deception is in the world and according to God's word evil men and seducers shall wax worse and worse deceiving and being deceived. (II Tim. 3:12.)

If we are deceived and lost, we have no one to blame but ourselves. Jesus sensed the danger of deception and warned us first, saying, take heed that no man deceive you. He says many shall come in my name and deceive many. Dear reader do you hear, if you are sleepy, wake up, Jesus

is coming and so is the great anti-christ that all the world will bow down to, except those whose names are written in heaven. (See Rev. 13.)

The great deception will come in such a way, in a perverted form of Christianity it will deceive all but the elect. Therefore watch and pray, strive to follow Jesus in obeying His every command in the depth of humility and love for the truth. Remember Lucifer, once a shining arch angel fell from heaven because of sin and pride. His doom is hell and the lake of fire and all who follow him and his pernicious way are headed for the same destination. There is an hour of temptation coming on the world when people will be tried and tested to see if they will be loyal to God. If we are true and faithful to God each day and worship Him in spirit and truth, He will come to our aid and help us just as He did to His saints in ages before.

Here is God's promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world to

try them that are in it." Dear reader, have you tasted the Lord, he is gracious and full of compassion. Oh cast your burden on the Lord and He will sustain you. God is our refuge and strength, a very present help in trouble. Please read Psalm 45, it is an inspiration and a soul lifter.

Don't neglect to read the Bible in reverence and awe, then you will find as you apply yourself to the sacred pages joy and hope filling you with peace, enlarging your vision and giving you knowledge of the great events coming on the earth and prepare one through obedience to meet Christ when He comes to be glorified in all His glory and to be received by all those who believe.

I will close this article with a poem I have composed by the help of God:

They talk of preparedness,
Of powder and guns;
Swift flying war planes
And tank that runs.
Machine guns and bullets,
High explosives and shells,
But all these inventions
Can't save man from hell.

The Lord He has said,
If we are faithful and true,
We'll always have peace
And daily bread too.

Do justly, love mercy,
Walk humbly with God;
Then prepare, oh America,
Prepare to meet God.
Bradford, Ohio.

PRAYER

Mabel Ness

As I meditate upon this subject I feel we might ask ourselves this question: What is prayer? To the true believer it is the sincere desire of the heart. We depend upon our great God in faith believing and pour our soul's desire before One that can do all things if it is according to His will. Prayer is talking with God. If we are well acquainted with God it is not hard to talk and commune with him. Isn't this true if we have an intimate friend we place confidence in him and can talk freely? Is not this true in the spirit, if our acquaintance with God is real? We put our trust and our dependence upon him that what we cannot do he will do for us, if we are true sons and daughters of his.

Christ is our great mediator and will help us if we will but let him. I might ask this question, how is our

connection with Christ and God? Do we really strive to have our lives framed that we can reach the Great Powerhouse that when we pray that our prayers shall come up as a memorial before God, and do we lift Christ up at every opportunity we have? Are we true witnesses for him? or do we quench the spirit and follow afar off and put him to an open shame. Some people say they can't pray, others don't care to pray, and others pray to be heard of men, and so on.

But this prayer that we are talking about is of the true believer, one that fears God and keeps his commandments. We should pray for kings and rulers that we might have a quiet and peaceable life, for the sick and afflicted, poor and needy, our enemies, for all conditions of man kind and all that are afar off.

My dear reader, pray for our children. Do we as fathers and mothers lift this Great Christ and God up in our home? Do we tell our children that he is near us and in our presence and that he knows what we think and say and has the very hairs of our head all

numbered? I believe, in this wicked world that we are living, we must talk to our children that he is a God that has eyes which are as flames of fire and can see and behold all things and if we neglect to do this we are poor and needy of his divine word.

Again, do we ask the Lord to assist and teach us how to pray and incline our nature to obey? Pray in the morning for guidance through the day and for safe keeping through the night. And oh, then we think of the sinner who is walking away from God.

We should pray for them that God's convicting and convincing spirit might rest upon them and that they might come to the knowledge of the truth. Then we think of the ministry, God's servants who are standing between God and man. I feel that we should pray for them day by day that they might be filled and thrilled with the Holy Spirit.

James 5:16 tells us that the effectual fervent prayer of a righteous man availeth much, so we can see that prayer changes things. If we are true to God and faithful it will open heaven

for us. I Peter 3:12 says, for the eyes of the Lord are over the righteous and his ears are open unto their prayers, but the face of the Lord is against them that do evil. A great promise for a true believer. Let us so live that our prayers will not be hindered, but that God will have mercy upon us in this terrible wicked world.

Loganville, Pa.

RELIGIOUS QUITTERS

There are two kinds of religious quitters—those who have had their feelings hurt and stay away from church to nurse their wounds, and those who have simply lost interest and have ceased to care.

Paul's experience on Melita, when he was shipwrecked with 275 companions and overcome almost insurmountable obstacles is an example of both of these groups. He did not quit, and knew that no thoughtful person is ever governed by what others say.

Christian conduct is not determined by what the world gives us in return. Our conduct is to be determined, not by how much our services are appreciated, but

by what those around us are in need of.

—Selected.

SO AS BY FIRE

There is such a thing as dying to self. There is such a place in the love of God that the world cannot hurt us anymore. Blessed is the experience of that man or woman in whose life the Holy Fire of God has burned out all of self and selfishness until they can truthfully say, "I live, and yet not I, but it is Christ who liveth in me."

One thing I of the Lord desire,

For all my path hath miry been.
Be it by water or by fire,

O make me clean, O make me
clean.

So wash me, Thou, without, within,
Or purge with fire, if that must
be,

No matter how, if only sin

Die out in me, die out in me.

Selected—Gospel Herald.

By Ada Whitman.

JESUS IS COMING SOON

Dear one, do you realize the times we are living in? Prophecy is fast being fulfilled and I Thessalonians 4:16-17 is at the door: "For the Lord himself shall de-

scend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I plead with you to be ready, lest it come upon you unawares. (You cannot say, "I was not warned.") "Eternity! where will you spend it?" "God is long-suffering and not willing that any should perish." He is saying to you in this little article: "Prepare to meet thy God."

Christ gave His life to save you. John 3:16 says, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Will you accept what He has made possible for you? He did all that He could. He will not force you. He has given you a free will to accept or reject.

The writer believes that according to the Bible chronology and prophecy, Christ may come at any

moment.

The time will soon be here! Will you be ready—or will you be ashamed at His coming? Be wise, for the coming of the Lord draweth nigh.

Our Coming King

The time is drawing nigh
For the coming of the King;
Let our lamps be trimmed and
burning

And the joyful tidings ring.

Soon the sounding of the trumpet
Will be heard in every land;
And the saints in garments white,
Will be gleaned from every strand.

Are you ready, brother, sister?
Have you died to all but Him?
Are you looking up to see
The coming of the King?

He is coming in His glory,
With the heavenly angel band,
May celestial strains of music
Waft us to the better land!

Let us be as children watching,
Waiting for the heavenly heir,
For with Him we will share the
kingdom
If we meet Him in the air.

NEWS ITEMS

CERES

Pleasant Home congregation met in council June 29, 1944. Bro. Andrews read I Tim. 1, prayer by Harvey Ruff. Bro. Peters moderat-

ed the meeting and Bro. Andrews gave a report of Annual Meeting which was enjoyed by all.

Since our last report three letters have been received and one granted. We decided to send some money to the Mission Board and the Publication Board, the collection taken was \$8.38.

We desire the prayers of the faithful for our little band of workers here.

Emma Ruff, Cor.

NEWBERG, OREGON

The Newberg Dunkard Brethren met in regular council June 30th, with our Elder, E. L. Withers, presiding. Hymn No. 237 was sung, then Romans 11 was read by Galen Harlacher who also lead in prayer.

We decided to take up the Sunday evening services again for a while at least.

We had a special prayer service for Bro. Andrew Dury, who is in the hospital at Salem, Org., then on Sunday evening, July 2nd. A few of the members went down and anointed him. He has had two strokes, also has a mass growth inwardly.

May we all be faithful and strong in the Lord these trying and perilous times. We won't regret anything we have done for the Lord when we come to the end of the race, so whatever we can do, no matter how little,, we won't loose our reward.

Mollie Harlacher, Cor.

MIDWAY, IND., CONGREGATION

The Midway church has decided to hold a love feast on Saturday,

September 16th, with services beginning at 3 o'clock p. m., CWT. Come if you can.

Bro. and Sister Paul Morpew and family enjoyed a vacation visiting relatives and friends in Kansas and Iowa, returning home the forepart of May. Not many days later Sister Morpew had to undergo an operation for appendicitis; but all went reasonably well, and we are glad to have her back in services with us each Sunday.

Bro. Ralph Frantz has built a new barn to replace the one recently destroyed by fire. Insurance, of course, did not nearly cover the loss; and the church has lifted an offering to assist him in his present need.

Bro. and Sister Richard Wolf and daughter have returned to our community after having lived in northern Michigan for some time.

We have the promise of Bro. J. D. Brown of Montana to try to be with us in a revival beginning September 3rd, extending for two weeks.

Paul B. Myers, Cor.

CHRIST IN THE CLOUDS

"The Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, wherefore comfort one another with these words." (I Thess. 4:16-18.)

Dear brethren and sisters, two years ago, my wife and I were able to meet many of you at the con-

ference, but I am sorry I cannot be there this year. My dear wife left me just a few days over one year ago. No doubt many of you remember D. M. Click, I was hard of hearing, so I sat on a chair near the preachers stand so I could hear. I am about the same in my hearing. The good Lord has blessed me with health. Thank the Lord.

Farewell,

D. M. Click.

NATURE AND FAITH

II Cor. 4:17-18

We wept—'twas nature wept, but
faith
Can pierce beyond the gloom of
death,
And in yon world so fair and bright
Behold thee in refulgent light.
We miss thee here, yet faith would
rather
Know thou art with thy Heavenly
Father.

Nature sees the body dead—
Faith beholds the spirit fled;
Nature stops at Jordan's tide—
Faith beholds the other side;
That but hears farewell and sighs,
This thy welcome in the skies;
Nature mourns a cruel blow—
Faith assures it is not so;
Nature never sees thee more—
Faith but sees thee gone before;
Nature tells a dismal story—
Faith has visions full of glory;
Nature views the change with sad-
ness—
Faith contemplates it with glad-
ness;
Nature murmurs—Faith gives meek-
ness,

"Strength is perfected in weak-
ness;"

Nature writhes and hates the rod—
Faith looks up and blesses God;
Sense looks downward—Faith
above;

That sees harshness—this sees love;
Oh! let Faith victorious be—
Let it reign triumphantly!

But thou art gone! not lost, but
flown,

Shall I then ask thee back, my own?
Back—and leave thy spirits bright-
ness?

Back—and leave thy robes of white-
ness?

Back—and leave thine angel mould?

Back—and leave those streets of
gold?

Back—and leave the Lamb who
feeds thee?

Back—from founts to which He
leads thee?

Back—and leave thy Heavenly
Father?

Back—to earth and sin?—Nay
rather

Would I live in solitude!

I would not ask thee if I could;

But patient wait the high decree,
That calls my spirit home to thee!

WHY?

Why is life in this old world
So hard to understand?

Why does man—the image of God
Not love his fellowman?

When but a child we all are told
Some things we should not do—

When mother said, "That stove is
hot,"

We all believed her true.

In later years the scene is changed;
That same child goes to church,
And just like in his younger years
He for the truth does search.

He reads the book in seriousness,
 He prays to God above,
 He's told each week in Sunday
 school

The law of God is love.

He's taught to love his enemies—
 For evil good repay;
 He's told to go the second mile
 In that straight and narrow way.

But then the scene is changed once
 more,

We find a world at war,
 This young man says, "I know its
 wrong.

But I'll serve God no more."

"I'll serve my state," he says with
 pride,

"We must! says Uncle Sam.
 I'll fight till every axis troop
 Is banished from his land."

So on to battle goes our friend,
 Without a thought of fear;
 With just the roar of planes and
 guns

To clamor in his ear.

He's brave indeed to spill his blood
 Where warriors bold have trod,
 But why, has he, so soon dismissed
 His covenant with God?

Yes why, do we regard ourselves
 Superior in our race?
 Do not kind deeds of love exceed
 The color of our face?

Why don't we then agree within
 To a noble love comply?

Until we do, we will not know
 We'll only wonder—why?

Written by a C. O. Boy.

AROUND THE CORNER

Around the corner I have a friend,
 In this great city that has no end;

Yet days go by, and weeks rush on,
 And before I know it a year is gone,
 And I never see my old friend's face,
 For life is a swift and terrible race.
 He knows I like him just as well
 As in the days when I rang his bell,
 And he rang mine, we were younger
 then,

And now we are busy, tired men:
 Tired with playing a foolish game,
 Tired with trying to make a name.
 "Tomorrow," I say, "I will call on
 Jim,

Just to show that I'm thinking of
 him,"

But tomorrow comes, and tomorrow
 goes,

And the distance between us grows
 and grows.

Around the corner—yet miles away,
 "Here's a telegram, sir, Jim died
 today."

And that's what we get, and deserve
 in the end:

Around the corner, a vanished
 friend.

Charles Hanson Towne.

DAILY PRAYER

John Caldwell Craig

Once you knew the Saviour dear,
 To all His pleadings lent an ear,
 But now you've strayed away.
 Once you dwelt within His love,
 Held hopes of seeing Heav'n above,
 But now you've strayed away.

Why did you wander from His way,
 And fall beneath the devil's sway
 Where all is strife and care?
 Why have you met with sin's de-
 feat?

Is it because you've failed to meet
 The Lord in daily prayer?

If you would have the Saviour's best
And safely face each fiery test,

Then meet with Him each day.

If you would trust the Saviour more,
And feast upon His blessings store,

Then never fail to pray.

Selected by Ethel Back.

LIVING AND PRAYER

I knelt in prayer when day was
done,

And prayed, O Lord, bless every
one:

Lift from each saddened heart the
pain

And let the sick be well again.

And then I woke another day,

And carelessly went on my way.

The whole day long I did not try
To wipe a tear from any eye.

I did not try to share the load

Of any brother on my road;

I did not even go to see

The sick man just next door to me.

Yet once again when day was done,

I prayed, O Lord! bless every one;

But as I prayed into my ear

There came a voice that whispered
clear:

Pause hypocrite before you pray,

Whom have you tried to bless today?

God's sweetest blessing always go

By hands that serve him here be-
low.

And then I hid my face and cried,

Forgive me Lord for I have lied;

Let me but see another day,

And I will live the way I pray.

Blessed are ye, when men shall re-
vile you, and persecute you, and
shall say all manner of evil against
you falsely, for my sake.

COMBATANT OR NONCOMBATANT

Have you ever noticed a
combatant spirit in persons
who may be tolerating or
condoning some little sin?
How quick they are to see in
others the guilt of some
questionable act. By this
process they want to justify
themselves, and so in time
since they are on the de-
fensive, they detect every-
thing wrong in others,
especially in those who are
considered persons of char-
acter. Thus they become
possessed with a combative
spirit.

SOMETHING WORTH SHARING

A prominent man in the
business world expressed to
a friend his keen desire for
something real in life.

"How about God?" asked
his friend. "He is very real
to some of us."

"Well," was the reply, "If
He is, why don't all of you
begin to make Him real to
the rest of us? He can't be
very real to most Christians,
or they wouldn't succeed so
well in keeping Him out of
all their conversation."

If our religion is worth anything at all, it is worth sharing with others, and we can convince them best by living a genuinely Christian life.—Sunday Companion.
Sel. by Ethel Beck.

SENTENCE SERMONS

He who soars not, suffers not by a fall—Mencius.

No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—Owen Meredith.

Man is not born to solve the problem of the universe, but to find out what he has to do—and to restrain himself within the limits of his comprehension.—Goethe.

Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jere. 31:3.

No blinder bigot, I maintain it still, than he who must have pleasure, come what will.—Cowper.

The true preacher can be known by this, that he deals

out to the people his life—life passed through the fire of thought.—John Bonnell.

I want to help you grow as beautiful as God meant you to be when He thought of you first.—George MacDonald.

It is not what we take up, but what we give up, that makes us rich.—Henry Ward Beecher.

The worst sorrows in life are not its losses and misfortunes but its fears.—A. C. Benson.

He who would be wise, must daily learn his wisdom.—Jordan.

Where valor true is found, true modesty will there abound.—Gilbert.

One should try not to be distressed about anything, and to take all that happens for the best.—Pascal.

Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven.—Shakespear.

Sunday clears away the

rust of the whole week.—
Addison.

Faults in the life cause
errors in the brain.—
Cowper.

Study a people apart from
its cities; it is only thus that
you can know it.—Rousseau

Search thine own heart;
What paineth thee in others
In thyself may be;
All dust is frail, all flesh is weak,
Be thou the true man thou dost
seek! —Whittier.

**ADULT SUNDAY SCHOOL
LESSONS**

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-38, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18:28-40.
- Sept. 24—Jno. 19:1-22.

**PRIMARY SUNDAY SCHOOL
LESSONS**

- July 2—The True God Proven. I
Kings 18:17-40.
- July 9—Coveting Another's Posses-
sions. I Kings 21:1-16.
- July 16—A Prophet Meets a King.
I Kings 21:17-29.
- July 23—The Chariot of Fire. II
Kings 2:1-11.
- July 30—God's Power in a New

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman,
Vienna, Va.
- David H. Voglesong,
Vice Chairman,
334 West Main Street,
Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer,
R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary,
R. 4, Bx. 308,
Waynesboro, Pa.
- Theo. Myers,
North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman,
Union, Ohio.
- A. G. Fahnestock, Secretary,
R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
- Harry Andrews, Secretary,
Empire, Cal.
- Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

- Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II
Kings 4:18-37.
- Aug. 13—How a Leper Was Healed.
II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Re-
vealed. II Kings 6:1-23.
- Aug. 27—Stubborn Disobedience
Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Bless-
ed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II
Kings 23:1-23.
- Sept. 17—A Heathen King's Decree.
Ezra 1:1-11.
- Sept. 24—Concern For God's House
and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

August 15, 1944

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part 1

With the trend of affairs in the world some of the prophecies of the scriptures pertaining to the last days are of particular significance to the faithful servants of the Lord Jesus Christ who are anticipating His appearance in the clouds with power and great glory. Sufficient instruction is given us by the inspired writers that we need not be in ignorance as to the developments about us nor taken unawares by these great events that are destined to take place. In the light of scriptural teaching we would do well to watch closely the trend of events and be prepared for issues which we shall meet. "Watch therefore, for ye

know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 13.)

One of the remarkable occurrences of the last days will be the rise and reign of the antichrist, that man of sin who shall subjugate and enslave the whole earth under him. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exhalteth himself above all that is called God, or that is wor-

shipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:1-4.) There may be some things in the prophecies pertaining to this event that we cannot yet understand but as time goes on further developments will reveal them. One thing which Paul does point out definitely in this reference is, that Christ shall not come and we shall not be gathered together to him until the antichrist has been revealed. This being true, Christian people need to be on the watch for this great deceiver to appear on the horizon.

Another matter of importance that Paul points out in this passage is, that this event shall not take place "except there come a falling away first." In the light of this it would seem that there might be some connection between this "falling away" and the antichrist. Here the question arises what does Paul mean by this falling away? Paul was writing to the Thessalonian brethren, members of the church of Jesus Christ, and in the light of other like passages it seems logical that he had in mind

falling away from the faith and a forsaking of the church, a going back again into sin and folly. On this subject he writes to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1.) Then again in II Tim. 4:3-4 he says, "For the time will come when thy will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." With these inspired words in our minds it might be well for us to look about us and consider the trend of professing Christendom of late years and the conditions of apostasy existing. Any one of sound mind and honest at heart who has a knowledge of the history of the churches would admit that there has been a great falling away from the faith of the gospel in our time, the like of which no generation has ever seen. Seducing spirits and doctrines of

devils are abounding on every hand under the cloke of Christianity and people are taking delight in these abominations of sin under the cloke of righteousness.

The prophecy in II Peter 2:1-2, has been definitely fulfilled in our time. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

How many of the churches today will endure sound doctrine? How many churches in our time can a minister go into and cry out against the abominations, sins and follies of our generation without a cold reception? How many churches are teaching and practicing the commandments, statutes and ordinances of the house of God as authorized, instituted and established in the early church by Christ himself? Upon considering these questions is it not true that

the time has come as Paul warned Timothy that church people will not endure sound doctrine but through the hireling ministry have heaped to themselves teachers having itching ears who have turned their ears away from the truth and have substituted fables that appeal to the carnal appetites of an apostate membership who revel in sin under the cloke of religion. If a minister of the gospel of our day would go into the popular churches and preach against pride, selfishness, fashion, banqueting, entertainments and revelry in the church house, dancing, card playing, movie and theater going and such like sinfulness would they endure it? Indeed not! There is something sinister about this modern transition in the churches that has robbed professing Christendom of its power and prestige in the world. As time goes on those who cling to the word of God may get a clear picture of the great satanic drama that is taking place in our time. Jesus said "He that is not with me is against me." (Matt. 12:30.)

(Continued.)

B I B L E M O N I T O R

West Milton, Ohio, August 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

**PRESERVING THE
LITTL FLOCK**

—
Part 3
—

Christian Gladiators

In the second century, the Church became sufficiently strong to be recognized as a power in the Roman Empire. Notwithstanding the thunderbolts with which paganism assailed Christianity, it steadily multiplied in converts, and increased as a spiritual in-

fluence upon the souls of men. The final contest between Christ and the gods of pagan Rome began during the reign of Diocletian.

This persecution started in the year 303, and was perhaps the most violent of all the conflicts down to that day. Under the reign of Aurelian, the Church enjoyed a short period of peace and security. Buildings for worship were erected, and the institution became influential throughout the Empire. Christians were even allowed to hold offices of public trust. They won places of distinction in the provinces. It was thought at one time, that even the wife and daughter of Diocletian were Christians.

But soon after ascending to the throne, it became evident that he was determined to restore the old pagan religion. He immediately ordered the destruction of every Church edifice. Sacred Christian writings were publicly burned. Worship services were prohibited. Christians were removed from positions of responsibility and authority unless they made sacrifices to pagan deities.

Common people were denied citizenship and slaves could not be set free. All Christians were outside the pale of the law. They were denied redress for wrongs. At the same time they were amenable to all penalties and burdens imposed by the State.

Preachers of the Gospel were declared enemies of the Empire. All manner of false charges were made against them. Dungeons were crowded. Thousands were consigned to torture and death. Persecution was heaviest upon men and women most eminent in preaching the Gospel. The prosecutors sought to knock down the leaders. As they went to death, the crowds, although not daring to applaud their fortitude, pressed near to kiss the garments which they wore. Believers stole the ashes and bones of martyred saints, to become incentives to faith and piety.

Prior to the time of Christ a curious custom was introduced into Rome from Etruria. A combat to the death between slaves was ordered at the funeral of a prominent man, that the spirit of the departed might be propitiated by the shed-

ding of blood. From this beginning, came the fierce gladiatorial combats which were later to become spectacles of entertainment for the Roman people. During these struggles, Christians met death in horrible form. Imagine two men, each possessing commanding physiques, loyal to Christ, loving each other in bonds of holy affection, compelled to enter the arena—and fight to the death.

At first these combats were only between swordsmen, but as time went on, others were added. There were those who used the net, trident and rapier. Still others fought wild beasts—lions, tigers, panthers, boars and bulls imported from all over the Empire. Christians were thrown without weapons to the animals. The fearful ones were forced with whips and hot irons into places of slaughter, to be devoured by ferocious beasts, made doubly savage through hunger and cruelty.

Christians Not Inferior

History records that Diocletian became insane and died of poison. Galerius, ruler of the Eastern Empire, co-persecutor with

Diocletian, sought mercy at a Christian altar while disease gnawed at his vitals and remorse seared his mind.

The nation was smitten with calamities. No rain fell. Poverty, famine and pestilence came in swift succession. Galerius apologized by an edict ordering the persecution to cease. Through all this terrible trouble, Christians ministered kindly to those who persecuted them, sharing their food, treating the ill and dying with tender ministrations. Thus they returned good for evil, "heaping coals of fire" upon the heads of former enemies.

Bishop Clement of Rome, wrote about that time, to the Church at Corinth: "If our minds are established in faith; if we see in all things to please God; if we bring ourselves in entire accord with His holy will; if we follow the paths of truth, renouncing all injustice, avarices, contention, anger, deceptions, complainings, impiety, pride, vanity, ambitions—then my dear brother, we shall be in the path that conducts us to Jesus Christ, our Saviour."

No matter the ingenious

methods of torture and persecution invented by the enemies of Christ, the "little flock" has survived—and will survive, even though the very gates of hell try to overthrow it. During these days of pressure, believers may look back upon the illustrious past of a persecuted church and know that the Christ will never fail: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Christians of the twentieth century! . . . Be reminded, please, that we come from a royal line of sufferers—men and women who have loved the Christ and His truth more dearly than life itself. The ability of ancestral spiritual nobility to endure persecution, gives life and vitality to our holy cause, and proves that truth crushed to earth will rise again. Christ's followers are not weak and inferior people. They have established the validity of their position . . . and their claim to survival, by the fact that they are stronger.

torture has always made the church stand. The church has often stood at the grave of its tormentors. This is noted

in the fact of judgment falling upon the Romans, taking a toll of hundreds of thousands of lives through famine and pestilence, quick on the heels of Diocletian's pogroms. Those who persecute Christian believers may well reconcile themselves to ultimate, ignominious defeat and divine judgment for heinous sins committed. "The gates of hell shall not prevail against my church."—Defender.

RESULTS OF CONFERENCE

L. I. Moss

Several persons have expressed themselves as to what a good conference we had this year. I too, was well pleased with the Spiritual feeling that seemed to prevail.

The good, earnest sermons preached ought to cause all present to desire to live closer to God, and do all we can to keep the church clean and pure.

I think the impressions at conference were good, but what results will be obtained in the local church at home, from the work of this

wonderful conference?

I came home from conference and the next Sunday asked our members if they would not help so it could be said we were the first church to meet the requirements of this conference, and I am glad to tell you I have their support. Elders, have you tried it? Have you asked the sisters to lengthen their dresses, or have you made light of the decision, as one brother said "they are just sloppy"?

Brethren have you asked your members to cease doing war work? Or have you said, "we will slip by a few months and the war will be over, so we will lay low and keep it quiet?"

The good impressions at conference will soon be forgotten unless the results are reached in our home churches.

If all the elders, ministers and deacons who were at conference would go home and first say to their own families, "come on now, let us line up and do as the good conference has asked us to do," and then go to the church and say, "see, here is the way conference wants us to be," and appeal to them to follow, oh, what

wonders would be noticed soon.

There were several churches not represented at this conference. I hope they have read these articles in The Monitor about this good conference. A little extra effort should be made to be sure they learn about these good things.

I have written letters to some of these places and told them to be sure and read the Annual Meeting minutes carefully. Brethren and sisters, young and old, let us all see just how much we can do to see the effects of this conference bring the needed reform in our churches at home.

While we are a small church in number, we were well represented at conference. I rejoice to tell you we are trying to show these principles and doctrines can be lived in our local churches.

Brethren, ministers, let us pull together to see how soon we can get our local churches as spiritual, as Godly, as free from the entanglements of this world as God wants us to be.

May God help us ministers to be more Godly, and strive to lead our people

closer to God.

Eldorado, Ohio.

EVIDENCE OF CONVERSION

“When an individual is converted to God the first evidence is that of the removal of sin. The soul is at peace with God. He knows the burden of sin is removed and joy and rest has taken its place. He is now a new creature in Christ for the old things have passed away and all things have become new. He then finds himself to have a new feeling of love to Christ and God’s people. This love for the brethren is a strong evidence that one has passed from death unto life. Soon the new-born babe in Christ finds he has a new relish for the word of God, he hides it away in his heart that he might not sin again; he rejoices in God’s testimonies; meditates in His precepts; and delights in his statutes. He also finds great pleasure in secret prayer. He loves to enter his closet, close the door and pray to his Father in secret.

As he goes in and out among the ungodly he finds

that sin causes him pain. It grieves his heart to see others sinning against the God he loves. He desires to be kept from sin round about him and pleads to be continually kept under the blood.

Another outstanding evidence of a converted soul is that he desires, yea, greatly desires the salvation of others and seeks to become a fisher of men.

In his daily life he seeks to obey God in all things for by keeping His commandments proves that he really loves his Lord.

Two more evidences of a redeemed soul are those of desiring to be deeply humble and holy. James says, "Humble yourselves in the sight of the Lord and he will lift you up." And Peter says, "Be ye holy for I am holy." All truly born again individuals will have the evidences of a converted life.—Gospel Herald.

Sel., Ada Whitman.

SEARCH THE SCRIPTURES

Warren Smith

Do we search the scrip-

tures as much as we ought? Do we search them carefully? So as to find what our Redeemer wants us to do? Do we search them humbly, so as to find the meekness, humbleness and lowliness that Christ had?

I'm afraid that we are lacking in those respects, instead of God's word we take to the many fashionable magazines of the world today.

Christ says in John 5:39, "Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me."

Christ says again in Luke 24:25-26, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?"

Christ suffered on the cross for you and me, can't we search the scriptures seriously and earnestly, so as to be more like him. "Be ye doers of the word, and not hearers only." (James 1:22.)

In Jeremiah 17:10 the Lord says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit

of his doings.”

We have our reward awaiting us, is it a good one?

Let us search the scriptures and live thereby. Searching them carefully, humbly, seriously, prayerfully, and by all means regularly or daily.

McClave, Colo.

LORD TO WHOM SHALL WE GO?

Thou Hast the Words of
Eternal Life—John 6:68

W. C. Pease

I was indeed made glad to read the account of our last General Conference, given by our editor.

We all certainly have reasons to praise our God that our people do have a definite desire to hold to the faith of the gospel of our Lord.

We need to preach the gospel in its fullness, and with power. Yes, discipline is at least one of the greatest needs.

Let us pray that those in charge will see that the gospel is obeyed or put to practice.

If not, worldliness and sin will creep in.

You will note that the words of the above text were spoken by Peter. Then he said, “And we believe and are sure that thou art that Christ, the Son of the living God.

What a Marvelous change Jesus and His gospel made in Peter.

No wonder Paul said, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” (Rom. 1:16.)

May God help us to be steadfast and true.

Quinter, Kans.

THE MARCH OF MILITARISM

John H. Mosemann

There's a footfall to be heard by ears in most regions of the inhabited earth. Its sound is a dread in every country and heart. Militarism is on a world-tour. Country after country is being ground under its heel. The screams and agonies of crushed, mangled and maimed mankind cannot help but reach every wakeful ear. This beast of

war has tramped its unholy way hither and yon until we seem to be able to hear its idiotic laugh as a hyaenas posed before some new-found prey.

But militarism has its comrades. In its vanguard are to be found fear, hysteria, armament, and conscription. It is pressure from these forerunners of war that we now feel and with which we reckon. Everywhere the militant spirit of this age is attempting to mould Christian attitudes.

One of the first points of breakdown in the Christian conscience against war is to be found in our attitudes. A Christian, especially one who contends his Scriptural exemption from carnal conflict, dare not look at events and circumstances as would a non-Christian. It is when a Christian looks at things on the world-level that fear, like a creeping paralysis numbs the conscience and disturbs the soul. As we maintain the Christian outlook we shall safeguard ourselves from fear.

Never share the view that our security lies in armaments. In an America caught in the coils of war-

fear and war-hysteria do not think our safety is in armies. Our defence is to be found only in God. No nation whose spiritual anchors are deep in God need feel insecure. But if America has permitted her spiritual riches to decay into license and infidelity it is futile to erect barriers of munitions and soldiers. These cannot prevent vultures from feeding on the carrion which results from religious apostasy and decline.

In the midst of growing political sentiment for national defence and preparedness, let Christians plead with God for the conviction of sin that must precede any reapproachment of our countrymen with God. What profit shall there be, if when we have bent every energy to garrison our country, homes and people, we shall then be disillusioned to discover our souls unkept and withering under the frown of divine displeasure? Where is our salvation, nationally, when all is uselessly spent in delaying physical and cultural tyranny, we then have little desire or opportunity to seek the spiritual values and re-

lationship without which none shall see God?

Mars has again set up his image on the plains of humanity. Hats are doffed, knees are bowed at his shrine, and hearts foolishly bow to this monster of carnage. Nations, avaricious and greedy and devouring, do obeisance to this their god. Other nations, cowering and cringing in defence, sacrifice all at its altar. But, can this god of carnal struggle save both? Can war and its weapons give both victory to the argessor and the endangered? Never! Such is the mockery of war.

A pitiful counterpart of all this is the fact that many Christians are attempting to justify Christian participation with it under the guise of "subjection to the 'higher powers'." Can it be that we who are joined to the Lord are obligated to fellowship with this intensifying sign of the end-times? Can that which characterizes the advent of anti-Christian forces be the unpleasant duty of God's people? Is this unholy destruction the service to which Calvary separates us?

"My kingdom is not of this world," is a word

spoken by God the Son in an hour when His cause was apparently in the greatest jeopardy. "If my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence." This unalterable statement demarcates both the Christian's position and practice. The Christian as a subject of Christ's Kingdom has no warrant for engaging in or in any wise participating in any phase of warfare, and will therefore sidestep this spirit of hate "that now worketh in the children of disobedience."

—Selected.

There are a lot of people like Jonah. They disobey God by taking their own way. Then when they get into trouble they cry to God to help them out.

BRUTE BEASTS

All about us are evidences that the human race is reaching new low levels of degradation. War is essentially a beastly business, and it is to be expected that under the abnormality of war, free rein should be given to all that is essentially animal

in man. And so on dozens of battle fronts we have soldiers locked in all the beastliness of a savage struggle. And on the home front we see boys and girls, men and women, surrendering themselves to a moral degradation which threatens all that is fine and pure and godly among us.

For many decades a godless science and philosophy has been trying to get rid of the Christian conceptions of the divine origin and the moral responsibility of man. We have been assured that this little speck of earth cannot, in view of the immensity of the known universe, have any possible place in the thought of whatever God there may be. We have been told that man is only an animal, the natural product of a natural world. And last of all a false psychology has made of the human brain only a menagerie of wild and ferocious beasts." With these false scientists God is banished and supernaturalism is dead. The universe is a meaningless mechanism, and man is an animal with no spiritual life nor moral dignity.

It is only to be expected

that having sown the wind of such an unchristian philosophy, we should now be reaping the whirlwind of a human degradation which threatens our very civilization. Much of our recent literature is an expression of the complete animality of modern man. Characters in modern novels lust and drink and fight in a round of orgies that are worse than beastly. Hysteria, perversity, and a horrible meaninglessness overwhelm the morality of an earlier generation which was at least conscious of God, if it was often defiant. Human personality in modern fiction and drama has little that resembles the man whom God created and purposed for His glory. The degradation of man seems almost complete. It is significant that certain delinquent gangs of young people who have completely surrendered themselves to every vice, have taken such names as "The Wolf Pack." There was never any wolf pack, however, which gave itself to such utter license. For God set within the animals instinctive inhibitions which control their impulses. Man is supposed to have rational

and spiritual inhibitions, but when these have fallen away, then men have become sub-beastly.

There is no hope for our generation outside a return to the spiritual concepts and the moral principles which God has revealed, and which are taught in a true Christianity.

NEWS ITEMS

BROADWATER CHAPEL, MD.

The Broadwater Chapel congregation met in council May 12, 1944, with Elder W. A. Taylor in charge of the meeting. Business was disposed of in a Christian manner.

We decided to have a series of meetings beginning September 1st, lasting until the 10th. Communion service on the 9th. Bro. Otto Harris of Antioch, W. Va., will be the evangelist.

All are invited to come for worship. Let us pray that Bro. Harris' work will not be in vain.

Carl Broadwater,
R. 1, Westernport, Md.

LITITZ, PA.

We, the Northern Lancaster County Dunkard Brethren, expect to hold a Harvest Meeting on August 20th in the afternoon. There will be regular services in the morning with Sunday school at 9:30 and

preaching at 10:30. A hearty invitation is extended to all who can to come. The noon meal will be served in the basement.

Susanna B. Johns,
35 E. Lincoln Ave.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Dunkard Brethren congregation held their council meeting May 13, 1944. Bro. Hostetler opened the meeting and gave some good admonitions. Not much business was transacted. Our love feast was the third Saturday and Sunday of June. We did not have as large attendance as before on account of the gas and tire situation.

This was a very sad meeting for a few of us, to see seats made vacant by death, but may we all prove faithful, so that some sweet day we can meet again where there will not be any more tears shed for the loss of dear ones.

Bro. Henry Bessie of North Canton is to hold our revival meetings beginning the latter part of August.

Our Harvest meeting is to be the second Sunday of October. A hearty invitation is extended to all to attend these services.

H. A. Throne, Cor.
Pioneer, Ohio.

ASTORIA, ILL.

The Astoria congregation expects to hold Communion services September 2nd and 3rd, if the Lord so wills.

We invite all who can, to come and worship with us.

Elta K. Harman, Cor.,
Industry, Ill.

SHREWSBURY CONGREGATION

We met in regular quarterly council July 17, in the evening with our Elder, J. L. Myers in charge.

Elder J. H. Myers read I Thess. 5, and commented thereon, then led in prayer, after which our Elder took charge.

The business of the church was taken care of in a Christian spirit. We decided to send a committee to investigate the advisability of buying an oil burner for our furnace.

Elder J. L. Myers led in prayer and we were dismissed.

C. M. Stump, Cor.

NOTICE

The Englewood congregation is looking forward to a two weeks' series of meetings, beginning September 10th. The Lord willing. Bro. James Kegerreles of Pennsylvania has consented to assist us in these meetings. All who can are invited to come and worship with us.

Ivене Diehl, Cor.

MECHANICSBURG, PA.

We met in council with Elder B. F. Lebo in charge. Bro. Harry L. Junkins opened the services by reading I Thess. 5:1-15, and led in prayer.

There was not much business at this time. We expect to hold our series of meetings beginning September 3rd. Bro. Ebling of Bethel congregation has promised to be with us. We ask the prayer of all who know the value of prayer to

pray that this meeting may be a meeting long to be remembered, and invite all who can to come and worship with us. Bro. Lebo led in closing prayer.

H. L. Junkins, Cor.
York Springs, Pa.

THE HOME

In launching forth the subject of The Home I feel as tho my meditations can best be set down by a few quotations from an article published in the summer of 1921. Dr. John Roach Straton in "The Menace of Immorality" sends out a challenge to the people of 1929 with just as much force as in 1921, when he says:

"The fundamental need of human society today is the reestablishment of a right home life. Out of the home, at last, flows all of the forces that make our educational system, our religion, and our society what they ought to be. The proper care of childhood and meeting that, the reverence and love of parents by children, is set forth in the fifth commandment, and in the sixth verse of the twenty-second chapter of Proverbs. The commandment reads, 'Honor thy father and thy mother, that thy days may

be long in the land that the Lord Thy God giveth thee.' (Ex. 20:12.) The verse in Proverbs says, "Train up a child in the way he should go, and when he is old he will not depart from it. God promises all who heed these precepts the blessing of long life."

How many of us have memories of home as pleasant as Dr. Straton's?

"Personally, I can never get away from the debt which I owe to my own parents. My memories of my home life are altogether lovely. To me, childhood was a paradise, and the joys of youth were mixed with but little of shadow, because of a godly father and a tender and loving mother. These home memories and influences have been the strength and inspiration of my life."

Have we done anything to obliterate the danger point outlined in the chapter being quoted from? Isn't the matter even more serious today than it was in 1921?

The Danger Point Today

"Is it not true that the greatest danger point in our society today is the decay of home life of the people? We are surrendering more and

more to the materialistic conditions of our modern life, and the home circle is being broken up. The family altar has decayed almost universally, and more and more we are going outside of our homes for recreation and pleasure. With multitudes of people today it seems that home is the last place they want to be. When everything else has played out, they go home. For any family to really develop along wholesome and normal lines, the members of the family need to be much together. But with the father gone all day in business, and the mother also often gone all day in society and at club and theater, the unity of the home life is sadly broken up. Instead of gathering around the fireside or at the piano, as in the olden days, for loving fellowship and joyful songs, as soon as supper is over, the members of the average home today scatter, far and near. The young people go to the theater, the movie, or the dance hall, or some worse place of resort, and even the mother and the father are often found leaving their homes seeking their social

satisfactions elsewhere, and these conditions are fundamentally harmful.

"After many years of observation as a pastor in the homes of the people, I record it here as a profound conviction of my mind and heart that the modern theater and movie show have done more than any other single force to mar and destroy the holier things of human life. Especially have they harmed the home life and the children of today. I rejoice to see that my old friend, Dr. M. P. Boynton, of Chicago, has recently denounced these evils in most scathing terms. His denunciation is none too strong. He truly says that the average show, both in theater and movie house, appeals to the grosser lusts of the flesh and strikes at those very ideals which in the past have made the home strong and young people clean and respectful to parents.

"The modern show maker thinks the public wants the wickedest side of life exposed, and so he makes assault upon the fundamentals of civilization. The crook is made a joke. Stealing is

funny. Swearing is entertaining. The double meaning is the end of wit. Infidelity and illicit love are the real spice of life. The silly, smoking, swearing, shocking woman is the regular fellow. The home is tame. The shop and store are drudgery. Prohibition is a calamity and drunkenness a lost virtue. The clergyman is a fool and the church a misty memory of those funny Sunday school days. Even mother is no longer revered and father is a sly old rascal. God is a convenient swear word and Heaven is the biggest joke of all."

Nor need we power or splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.

In response to the question, "Can a girl look her best without the use of cosmetics?" I have received many expressions of opinion.

Those who believe "make-up" artistically applied always improves have probably never thought about beauty coming from within. The most expert, and least expensive cosmetician or beauty specialist is Mother Nature—a fact which is not

generally appreciated by women. Nature has been in the business for a long time and knows every trick of beauty production. When she puts a permanent health wave in the hair it stays. Her shop is all over the world and she makes the best beauty adjuncts required by woman that can be had anywhere or be artificially produced. Her price is ridiculously low. All she asks is that her cosmetics be used; they are practically free.

Sunshine, the Facial Cream

Mother Nature says that sunshine is the best facial cream known. It helps assimilate the food taken into the body and aids the absorption of necessary minerals. It seems to enrich the blood and thus bring to the surface of the skin that color and clearness that adds so much to the beauty of the face. Mother Nature's sunshine puts on a coat of tan that advertises itself as the best facial cream in existence. When she runs low in direct sunshine, Mother Nature puts it up in cod liver oil or "bottled sunshine." She guarantees results with cod liver oil and wants it known that, taken

right "bottled sunshine" will put the skin in order.

Milk, the Rouge

Milk is Mother Nature's cheek and lip reddener. It is the best lipstick and powder puff known. Taken internally, and in sufficient quantity, milk puts a natural paint on the spots where women most desire it. Milk has every health ingredient for painting the face. It is a perfect food, easily digested and absorbed. It enriches the blood, builds tissue, gives strength, and repairs waste.

Bathing, the Beauty Clay

Bathing is one of Mother Nature's suggestions for beauty. The quality of the skin, more than anything else, determines beauty or ugliness. Bathing keeps the skin clear, by removing dirt and waste matter. Bathing as often as necessary makes the skin clean, moist, smooth, clear and rosy. Whether a hot bath or cold shower is used is a matter of taste, but bathing must be done regularly and well to make it an effective cosmetic. Mother Nature says that to neglect the body by lack of proper bathing is a sin against beauty.

Exercise and Fresh Air for

Sparkling Eyes

Every woman wishes, above all else, beautiful eyes. Fine eyes do not depend upon size or color for the sparkle or health twinkle in them. Laughing eyes that sparkle are the most attractive feature of the face. Mother Nature, Cosmetician, says that fresh air should enter every crevice of the lungs, bringing oxygen, the life giving principle, to be absorbed and carried through the blood stream to the tissues of the body. If the body is healthy, the eyes too, are healthy, and healthy eyes are indicated by the sparkle in them. Exercise sends the blood circulating through the body, bringing more nourishment to the cells and getting rid of wastes more quickly. It quickens the breathing, giving a greater intake of oxygen, assisting the digestive organs, hardening the muscles and affording a sense of well being. Mother Nature suggests walking or any game or work that is preferred. The results are reflected by the sparkle in the eyes.

Vegetables and Fruits, the

Mother Nature's beauty shop has an abundance of

fruits and vegetables to serve as a tonic to the body. Fruits and vegetables are palatable, are easily taken and have precious elements to put "pep" in the slowest. First, they have the vitamins, and life giving substances that are so necessary to nourishment, and so effective in preventing disease. Secondly, they furnish fuel for the body. Thirdly, they furnish "roughage," thus increasing bulk in the bowels and stimulating this organ to normal action. Constipation is the deadly enemy of beauty of the body and skin.

Sleep, the Skin Lotion

Women have spent fortunes on skin lotions with little or no results, when right at hand was one of the best cosmetics. Just apply enough sleep and rest and behold the transformation. Sleep restores the wearied cells of the day's activities. It regenerates the tired nerves and drives away the frets and worries of the waking hours. To fight sleep or not to have enough sleep creates sleep starvation and shows in the skin. It creates "crows feet" and lines in the face. It makes any face, at

any age, old. Age that shows in the face is what every woman wishes to avoid. Get sleep, says Mother Nature, for the one and only skin lotion.

Finally, Mother Nature, in her cosmetic shop, is always on the job, ever ready to render service for the good of health and beauty. In her daily "ad" she says, "use my beauty aids daily and freely, for a glowing skin suggests health, sweetness, soundness, and is the greatest asset in a woman's struggle to acquire happiness. But beauty must be applied from within more than from without."

When we use cosmetics we are acknowledging to all the world that there is a defect which we are trying to cover up with artificial "make-up." Everyone knows that the drug store beauty is not the real thing. A counterfeit with no value. There are still a few men who long to see women come back to their best, to look their best and not the best that the drug store can turn out. Beauty is an expression and not an impression.

Oh, what a tangled web we weave
When first we practice to deceive.

Men have been heard to give expression on the subject as follows: "Oh, for the day when women will come back to themselves and leave the vaudeville make-up for those that act." They want to see women as they are and the light of God's love will shine out from the face of a Christian if it is not obliterated with powder and rouge. They hate to see true, pure women living close to God but taking on the appearance of vamps or harlots. By using cosmetics we are censured as showing on our face the light of the underworld, which is only darkness.

A most interesting letter has been received from a lady past sixty-two who never painted or powdered and yet, prides a fine complexion which calls forth comment. Here is her recommendation, in cooperation with Mother Nature's prescription:

"Wash with plain warm or cold water without soap. To clean pores of black substance, use moistened flour, rub off with dry flour, then wash as usual."

Here is my challenge to all women! Give Mother Nature a trial!—Selected.

PRIDE

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive.

Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not.

A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, When you see the fox's tail peeping out of the hole you may be sure the fox is within. Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusvie evidence of a proud heart. But

is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like,

yes, indeed, we can have fine churches, cushioned seats, costly carpets, a fashionable preacher. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it.

And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly. They just let it go; and go it does, with a vengeance.

And in proportion as pride gains in a church, spiritual power dies out. They will not, cannot, dwell together, for they are eternal opposites.

It is a sin and shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight of the twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and

fashion, are practically powerless on the subject.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, or never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birth-right for a dinner of greens. This was a costly morsel for him. But now, men sell out "cheap for cash or produce,"

churches that were once powerful for good are now well nigh lost in forms and fashions.

The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven." And it will shut many more out of heaven, who are now prominent in church. Neither death nor the grave will change the mortal character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life, they care but little about Christ and Spiritual things, and they would care no more for them in heaven than they

do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven should I wear my antique dress?" "No, my love, we can scarcely suppose that we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In views of that little girl we have illustrated the spirit of many a would be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Selected.

Not only around our infancy
Doth heaven with all its splendors
lie;
Daily with souls that cringe and
plot,
We Sinais climb and know it not.
—Lowell.

SENTENCE SERMONS

No one is useless in the world who lightens the burden of it for anyone else.—Dickens.

In a united family, happiness springs up of itself.—Chinese Proverb.

For I, the Lord thy God will hold my right hand, saying unto thee, fear not, I will help thee.—Psalm 41: 13.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-38, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18:28-40.
- Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
- July 9—Coveting Another's Possessions. I Kings 21:1-16.
- July 16—A Prophet Meets a King. I Kings 21:17-29.
- July 23—The Chariot of Fire. II Kings 2:1-11.
- July 30—God's Power in a New

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
- David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
- Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
- A. G. Fahnstock, Secretary, R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
- Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Revealed. II Kings 6:1-23.
- Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II Kings 23:1-23.
- Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
- Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

September 1, 1944

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part II

We are given some interesting light on this subject by the inspired writer John. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (I John 2:18-19.) The language in this text like the one from II Thes. 2:1-4, suggests that the "falling away" from the faith of the gospel has something to do with the rise and reign of the antichrist.

John says that in his time already there were "many antichrists" and he points out from whence they originated. He says that they "went out from us" indicating that they had at one time been nominal members of the church in his time. They evidently were men who had confessed Christ and had been received into the church in the regular way as members of the church of Jesus Christ, then later had deliberately set themselves against Christ and his gospel. This very condition was a direct fulfillment of what the Holy Spirit had revealed to the apostle Paul. In his charge to the elders of Ephesus he gives this warning: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of

God, which he hath purchased with his own blood. For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30.)

In the light of these various scriptures it seems that forces contributing directly to the rise and reign of the antichrist would come from within the nominal church. This is a matter that should be given serious consideration in our time. Here the question arises, what would cause men in the church to take an attitude against Christ? Another warning from John gives us some light on this question: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof

ye have heard that it should come; nad even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world: therefore speak they of the world, and the world heareth them." (I John 4: 1-5.)

Here the writer speaks of a "spirit of antichrist" and we believe in pointing this out he is getting at the root of this matter. Satan, our spiritual adversary is against Christ—antichrist, and is the satanic spirit that tempts and influences men to deny and oppose Christ. When men yield their lives to the influence and direction of the satanic spirit instead of yielding to the direction of the Holy Spirit in harmony with the word of God, they then become antichrist. This is the direct cause of the apostate condition existing among professing Christianity.

John testifies that this spirit of antichrist was already operating among men in his time, and indicates how we may recognize those who yield to it. "They are of the world: therefore speak they of the world,

and the world heareth them." He also points out how we may distinguish between the Spirit of God and the spirit of antichrist. The Spirit of God leads men to believe that Jesus Christ, the Son of God "came in the flesh;" this includes his miraculous conception, virgin birth, miraculous power, sinless life, meritorious atonement and his saving gospel. The spirit of antichrist leads men to deny that Jesus Christ the Son of God "came in the flesh". This rejects all that is miraculous and supernatural about Christ, ridicules the efficacy of his atoning blood and denies the inspired word of God and its power to save men from sin and sustain them in righteousness. These two spirits are directly opposite in origin and work: the one comes from God, the other from the devil. The spirit of God makes saints out of sinners, the spirit of antichrist make devils out of saints.

We have heard much of late years about the "transition in the church" by which this satanic scheme has been executed. Many have spoken of it as a compromise between church and

the world. It's is more than a compromise; in the end it is a deliberate rejection of Christ and his gospel and a total alignment with the satanic host which is aggressively operating against the kingdom of God.

There are three steps evident in the experience of those who yield to the spirit of antichrist. First: A repudiation of the solemn baptismal vows; Second: A rejection of Christ and his gospel; Third: An alliance with the world. There can be no compromise between Christ and the devil; neither can there be a compromise between the church of Christ and the world, the kingdom of darkness. We are either pro Christ or antichrist.

THE GREAT COMMISSION

Howard Surbey

(Matt. 28:19-20.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you

BIBLE MONITOR

West Milton, Ohio, Sept. 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

always, even unto the end of the world." Praise the Lord for a church which believes and aims to practice the great teachings in this text. Notice the latter part if he is with us always, even unto the end then he will be with us after the end also.

Dear reader, if he is not with you at the end you cannot expect him to be with you after the end. The fourteenth chapter of John is a good chapter to picture the unity in purpose and

deeds between the Father, Son, Holy Ghost and believers.

I wonder if we do not come short in at least two words of this great text, namely "Go, Teach"? Why are these so important? (Rom. 10:2-3) "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Are we following the text? Even in our own nation? Look around you and you may be surprised at the "Zeal of God that is present. But how sad, "Not according to knowledge." Now who is to blame, in a sense who is the hypocrite? The one who claims to be following God and does not know how or the one who claims to be following the whole Gospel and does not "Go, Teach" as this text commands?

(Rom. 10:14) "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? And how shall they hear without a

preacher?" The disciples were sent forth to serve with open word, open hearts and open hands.

(Luke 10:2) "Go your ways: behold, I send you forth as lambs among wolves." I believe the field looks very much like this today which may be the reason why laborers are so few. Regardless of the poor opportunities these seventy returned with joy because of the success they had.

The Lord has blessed us with religious liberty, freedom of speech and press, education facilities to understand and teach others the great plan of salvation and ways of transportation. (At least more convenient than these disciples had.) Luke 10:2) "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

THE SECURITY OF GOD'S PROTECTION

Mollie Garland

David when he fled from Absalom, his son said, Lord how are they increased that

trouble me. Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. David found refuge in a true God whom he trusted in for safety and for divine guidance. If only we could, as David, see good forthcoming through our afflictions have a confiding trust for victory in the end. David's own son, Absalom, once sought his life to take it. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Job one time complained of his friends cruelty: "My inward friends abhorred me: and they whom I love are turned against me." We are deceived and forsaken by earthly friends, yet we have one who sticketh closer than a brother who will never forsake his own. May we, along with the Psalmist David, when he said, I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord is thy keeper: the Lord is thy

keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy soul. Except the Lord build the house, they labor in vain that build it: except the Lord keepeth the city, the watchman walketh but in vain. The great safety of the godly who put their trust in God's protection. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. For he shall give his angels charge over thee, to keep thee in all thy ways. Then shalt thou walk in thy way safely, and thy foot shalt not stumble. I have waited for thy salvation O Lord. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a blast against the wall.

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; a thou-

sand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. The state of the godly, their safety.

They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them even by the springs of water shall he guide them.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

If we are obedient children to our Heavenly Father we have the blessings for obedience, if not we have the curses for disobedience. It shall come to pass if thou shalt harken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and over take

thee, if thou shalt harken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt be the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store-house, and in all thou settest thine hand unto.

In Deut. 15 we have some good instructions along ways to make poor people happy. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his

need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be a sin unto thee. If we want to serve the Lord we must serve others. When they are hungry feed them, when they are thirsty give them to drink, if they want lodging taken them in, naked, clothe them, if any be sick or in prison, visit them. Thou shalt surely give him and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee saying thou shalt open thine hand wide unto thy brother, to thy poor, and to the needy, in thy land.

Paul to the Corinthian Brethren stirreth them up to liberal contribution for the poor saints at Jerusalem by the example of the Macedonians and by the example

of Christ. The reason why he sent Titus and his brethren beforehand, he stirreth them up to a bountiful alms as being but a kind of sowing of seed. Therefore I thought it necessary to exort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, which hath been so much spoken of that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, he which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

The Epistle of Paul the apostle to the Galatian Brethren warns them to be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of he Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap,

if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Jesus one time when he was on earth said "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. May we devotedly love and admonish those of like precious faith, in the Lord. But he that shall endure unto the end, the same shall be saved. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. We have his protecting care always if obedient to our Lord.

Blessed be the Lord God of Israel from everlasting to

everlasting. Amen.
Needmore, Pa.

OUR SAINTED DEAD

Departed friends, where have they
gone?

We miss them every day;
The vacant chair, the couch, the
room,
All teach, they're gone to stay.

They're gone to live beyond this
vale

Of sorrow, pain and death;
A life that ne'er grows old nor frail,
Nor gasps for fleeting breath.

No darkness falls upon that land,
Nor light from Sun nor moon,
But clearer light from God, the
Lamb,
Shines one eternal noon.

No evil thing shall enter in,
To mar that sacred place;
But children of the heavenly King,
Sing God's redeeming grace.

—Selected.

WHAT CAN A WOMAN DO TO BE SAVED?

Every true Christian believes in the creational work of God according to Genesis 1, and John 1:2-3, that God created Adam and Eve our first parents by one immediate act, and that they disobeyed and sinned and that by so doing they and their posterity fell from God's favor, forfeiting all things and subjecting them-

selves to the condemnation and sentence of God. We are compelled to believe the Bible whether we wish to or not, because human experience forces us to see its harmony with daily life. Just a glance at nature should convince us that something terrible must have occurred at sometime, to have set the animal kingdom, the birds of the air, and even the fish of the sea at variance and disharmony.

No true Child of God, can dabble with evolution any more than a horse can drink gasoline. Whatever interpretation we may place upon the first transgression, we cannot doubt that Adam and Eve were called to account and sentenced, just as any two persons jointly convicted of a crime are called before the court and sentenced by a judge today. Adam is first called to account, but Eve is first to receive sentence.

It is universally agreed that the term of the sentence is indefinite, and effective to all posterity; in the case of both woman and man: that is, the sentence of each is of equal duration, it cannot be modified nor terminated by either, until the

close of the Christian dispensation at least; Acts 3:21 proves this. The sentence of God upon our first parents is like a double yoke, with one end placed upon the neck of Eve and the other end upon the neck of Adam.

Let us now examine the sentence of Eve; God said, "I will greatly multiply thy sorrow (menstruation); in sorrow thou shalt bring forth children and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) Not in all these 5,970 years (nearly) has there been sufficient inventive skill or medical science to change menstruation, to abolish the sorrow and suffering of childbearing, etc. Menstruation is a part of the sentence and so strangely different to anything in all creation, something that baffles and forecloses all medical skill forever.

One of the conditions of the sentence upon women is, "thy husband shall rule over thee." What is the duration of this part of the sentence? It is as definite as menstruation and the sorrows and suffering of child-birth. Women cannot

modify nor abbreviate the term set forth in the sentence, without defying God's decree and disrupting nature. Not only does it cause the disruption of nature and the forfeiture of prosperity, peace, and happiness; but it places woman beyond the circle of hope, and is according to the contextual teaching of the New Testament, Not Subject To Salvation.

Dr. Dixon of London, recently stated in a speech at Buffalo, N. Y., that there never was a happy home in time where the woman ruled. I will venture to go one step further; there never will be! For over 5,000 years men have been running industries and nations, of course with much imperfection and failure, war and bloodshed; but if failure results under the stronger hand what would it be under the weaker hand?

This great depression, distress, and panic upon the United States is the direct result of defiance to God; Carrie Nation, Carrie Catt and Rev. Anna Shaw suddenly discovered, that God had made an error in his sentence and appealed to

the Congress of the United States for an injunction against the Almighty, and a parole for women. Ever since the passage of the Nineteenth Amendment, this nation has been slowly dying. Millions of women have taken men's places in industry and politics, and instead of the nation getting rich on female taxation as they thought they would, there is a deficit of \$1,100,000,000 with no hope of ever pulling out of debt.

The nation is wrecked from center to circumference, but far exceeding all wealth and value of gold and real estate, etc., is the loss of the soul which faces every woman who willfully denies that her husband is her head, for she thereby rejects Christ as the Head of the church; Ephesians 5: 23 is positive on this point: "for the husband is the head of the wife, even as Christ is the Head of the church." If we consider this verse, and especially the grammatical force of the resolute adverb "as" which permits no modification or change; we readily see, that any woman who refuses to recognize her husband as head, can have no lot or part

with Christ, whom she also denies as Head of the church and Savior of the body.

There are eleven other passages in the New Testament contextual with this teaching; therefore it is clear that regardless of anyone's profession, even though it might be sanctification and holiness; it is only as sounding brass and a tinkling cymbal until Christ is honored as Head of the church "as" the husband is head of the wife.

Now let us look at the other end of the yoke which God in his sentence, placed upon Adam. "Cursed is the ground for thy sake, in sorrow shall thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field, in the sweat of thy face shalt thou eat bread" etc. There are three main points in God's sentence upon Adam: (1) the curse on the earth, (2) the change of sustenance, (3) arduous toil and labour. These we know, are still in force and cannot be changed. Suppose every man living would defy God and say "I will not work, I will not eat bread in the

sweat of my face." What would be the result? The entire human family would become extinct by starvation in a very short time. Men cannot, dare not even attempt, to throw off the yoke placed upon his neck in the sentence of God.

The curse upon the earth none can remove but God; the thorns and thistles, pests and blights are still with us; every farmer at least, is fully aware of this. Man must bear the yoke and fulfill his sentence; there is no alternative, until the Son of God shall come from heaven to free him and restore to the human family everything lost in the fall. (Acts 3:21.) The curse shall be removed from the earth; no more thorns and thistles, no more pests and blights, no more toil and sweat, no more poverty and oppression, no more hatred and war, no more temptation and crime. Until that day let us submit to God and his plan for our total redemption.

The writer has penned these lines after many requests to do so, in hope of extending light and truth; believing that many others who, like himself, have in

time past, been blinded by the Prince of this world. The female Suffrage Movement has been one of the most subtle instruments of infidelity ever advanced by Satan. It is positively infidel, nation wrecking and soul-damning. In its scope, it would destroy all authority, it would destroy the Bible and marriage and the home, and dethrone God. Its leaders have been women that advocated abolition of marriage, destroyers of home-life, and brazen daring bigots; only to be compared with Jezebell and Herodias of old.

Obedience to husband may appear a trivial matter; but when we consider that wherever this command is ignored, there is no obedience from children, no respect for parental authority; peace, order and love dies in the home.

Female-Suffrage has been the feeder of unhappy marriage directly and indirectly; strife, divorce and crime. The activity of the churches in this movement has brought on shocking apostasy such as seem to make them hypocrite factories for the propagating of a false religion. This subtle decep-

tion has driven real men from the church; it has automatically destroyed all domestic authority, beside that of church and state.

To teach or defend the violation of obedience to husband (in the Lord) opens the floodgates of evil, breaks down parental obedience, sets up defiance both to God and home; the churches could not do greater sin if they openly taught, "Parents obey your children and husbands obey your wives" and completely reversed the whole Bible.

What an awful charge against the church! Ministers may take high sounding texts as they sometimes do, from Ex. 20:12 but when they have dishonored God in discarding First Peter 3:1-5 preaching on the other text is unpardonable mockery.

I charge the church with open defiance against God, in giving birth to this Jezebell debauchery; bringing in semi-nudity and brazen defiance of Divine Authority. The church will now be destroyed as certainly as the Temple at Jerusalem, and this infidel act, has filled the cup of God's wrath.

For context study, please

read the following scriptures: I Cor. 11:3; Eph. 5:22-23-24; I Cor. 14:34.

I Cor. 11:13-24; I Peter 3:1-5; Gen. 3:16.

I Tim. 2:11; I Cor. 11:7-10; Rev. 2:20.

Titus 2:5; Col. 3:18.

A. J. Bendle,
Johnstown, Pa.

**ONLY YE SALL NOT GO
VERY FAR AWAY**

Ex. 8:28

This is a crafty word from the lip of the archtyrant Pharaoh. If the poor bonded Israelites must need go out of Egypt, then he bargains with them that it shall not be very far away; not too far for them to escape the terror of his arms, and the observation of his spies. After the same fashion, the world loves not the nonconformity of nonconformity, or the dissidence of dissent. it would have us be more charitable and not carry matters with too severe a hand.

Death to the world, and burial with Christ, are experiences which carnal minds treat with ridicule, and hence the ordinance which sets them forth is almost universally neglected,

and even condemned.

Worldly wisdom recommends the path of compromise, and talks of "moderation."

According to this carnal policy, purity is admitted to be very desirable, but we are warned against being too precise; truth is of course to be followed, but error is not to be severely denounced. "Yes," says the world, "be spiritually minded by all means, but do not deny yourself a little gay society, an occasional ball, and a Christmas visit to a theater. What's the good of crying down a thing when it is so fashionable, and everybody does it?" Multitudes of professors yield to this cunning advice, to their own eternal ruin.

If we would follow the Lord wholly, we must go right away into the wilderness of separation, and leave the Egypt of carnal world behind us.

We must leave its maxims, its pleasures, and its religions too, and go far away to the place where the Lord calls His sanctified ones.

When the town is on fire, our house cannot be too far from the flames.

When the plague is abroad, a man cannot be too far from its haunts.

The further from a viper the better, and the further from worldly conformity the better.

To all true believers let the trumpet call be sounded, "Com ye out from among them, be ye separate."

Selected, Bessie Shaffer.

SILVER AND GOLD HAVE I NONE

But Such As I Have I Give
To Thee

Dora Spurgeon

Today the people are doing anything and everything for silver and gold, and are not striving for the true riches of heaven which would be of far more value than silver and gold. When we think what the true Christian has which is worth far more than silver and gold; we do need some of it to get along in this world, but the world is dying for the true riches which the Lord is offering so freely.

Jesus said all power is given unto me in heaven and on earth. Yet he walk-

ed among men as the poorest of them and was giving to those in need the thing they were most in need of. He fed the people, healed the sick, raised the dead and taught the way of salvation and most of all was willing to die for all. I am so glad the grave could not hold him. The apostles, Peter and John, when they went to the temple and saw the lame man, he was expecting something from them and I wonder what he thought when they said silver and gold have I none, but such as I have give I thee, and took him by the hand and he was healed. We may not have that gift yet, if we use such as we have to his glory that is all he asks of us. He does not bless us all with these earthly things and he says we must be careful and not set our heart on those things but seek the heavenly things which can not be taken away from us.

We will be happier than those who have all the things in this life they want, or do they ever have all they want? The more they get the more they want. May it not be so with us.

R. 1, Box 452,
Ceres, Calif.

NO RESPECTER OF PERSONS

—
Anna Flora
—

We see on every hand how respect is shown to the rich, while the poor are almost despised for their poverty. But not so with God for He looketh on the heart. Men see only the outward appearance. Even to the children of Israel God gave a warning along this line. (Lev. 19:15.) "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbor." But how often are the poor oppressed. Men can see no personal gain in befriending the poor. But they want to be a friend of the rich because of his riches. (Prov. 28:21.) "To have respect of persons is not good: for a piece of bread that man will transgress, and again, the love of money is the root of all evil." (Mal. 3:15.) "And now we call the proud happy, yea they that work wickedness are set up, yea, they are even delivered."

(Psalms 138:6) "Though the Lord be high, yet hath he respect unto the lowly. But the proud he knoweth afar off." (Jas. 4:6.) "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." We find in one place where God hateth even a proud look. After all what have we to be proud of? For we have all sinned and come short of the love of God.

The proud and rich may be happy or appear to be. They look to their riches and the pleasures of the world for their happiness, which shall last for only a short season. And the more money a man has the more he wants. Our text says, for a morsel of bread that man will transgress. (I Tim. 6: 3-4.) If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. He as proud, knowing nothing, but doting about questions and strifes of words, where of cometh envy, strife, railings, evil surmisings. Preverse disputings of men of corrupt

minds, and destitute of the truth, suposing that gain is godliness: from such withdraw thyself." Here we have a few of the conditions where men are proud, lovers of their own selves. It speaks of strife and envy. These we have on every hand. Even supposing that gain is godliness, yea, even in the churches. They think tht gaining numbers is growing spiritually.

(Jas. 4:10.) "Humble yourselves in the sight of the Lord, and he shall lift thee up. If we humble ourselves before God, He will in no wise cast us out." (Luke 15:1-2.) "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Matt. 11:28-30) "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Rev. 22:17) "And the Spirit and the bride say, come. And let him that

heareth say, come, and let him that is athirst come, and whosoever will, let him take of the waters of life freely."

What a wonderful invitation to all, and here is one of the greatest proofs that God is no respecter of persons. For it says, "And whosoever will, let him come." No matter how poor we be, or sick or afflicted, there is room for all at the throne of grace. For all who are athirst let him come and take of the water of life freely.

Dallas Center, Iowa.

NEWS ITEMS

A LETTER OF GRATITUDE

CPS Camp No. 64,
Terry, Montana,
August 19, 1944.

Dear Brothers and Sisters:

A word of gratitude is due to you for the fine manner in which you have been supporting us and the whole CPS program since its beginning. All we can do is say, "Thank you. We sincerely appreciate everything."

Civilian Public Service has proved itself to be a worthwhile project and a living testimony against war. It is the continuation of the spirit of early Christianity. In the early

days of the Christian church Christians weren't expected to bear arms for even the State believed it to be against the teachings of our Saviour. As time went on this attitude of the State changed and brought a wide division between the church and the State, but with the coming of Constantine the Great, who was supposed to have been the first Christian ruler, came a narrowing of the division and many of the so called Christians began to look at war from a new angle for Constantine and a few succeeding leaders proclaimed a doctrine of religious warfare. Even Martin Luther, the reformer, conceded that possibility. Many members of Christianity were converted to this doctrine and marched into battle with the regular army. This left a small minority who stood firmly against war. They remained loyal to the teachings of Jesus in the matter of armed conflicts. The lot of this minority forms some of the most gruesome pages of history; yet their testimony has shined like a beacon down through the ages to the present time. If all the members of Christianity had remained faithful and presented a united stand against war in these early days we would without a doubt, have a much different world today.

There is a tendency of men in CPS to feel that the work they are doing is of little significance and in some cases such may be true, but I am firmly convinced that, no matter how unimportant our work may be, we must all remain united in our stand against war. Non-combatant service in the medical corps of the army is a mighty temptation and many have chosen

that field of service in lieu of CPS, but in so doing they are unknowingly tearing one of the main cornerstones from under the structure of the church. One man going into any branch of the armed service causes the church to lose more influence than many men going to CPS can build up. The C. O. boy, who wrote the poem "Why," which appeared in the August 1st issue of the Monitor, expressed very vividly the feelings of most of us in CPS. It is an excellent poem.

Our most important thought of war is not just that of the merciless slaughter and suffering brought upon innocent people but to be a united witness against the sins which cause wars. We must not look so much at the results of war lest we forget to press onward against the very roots of the conflicts for truly war is a root evil or shall I say that evil is the root of war.

I do believe, however, that we, as Christians living in a land of plenty, have a responsibility to extend a helping hand to those who have been driven from their homes with no possessions at all except the clothes they have on and in too many instances that is barely enough to hide their nakedness, much less provide protection for them. Thousands have died who today might be alive if they could only have received the scraps which go to waste from the tables of American homes.

Post-war relief and reconstruction has always interested me since coming to CPS and I've often wondered how much the Dunkard Brethren church could do. Any of us who might be called to that work would feel much better if we

knew the whole church was actively supporting us.

With this thought in mind I wrote to Elders L. B. Flohr, Howard Surbey, O. T. Jamison, and Galen Harlacher last spring and asked them for the number of congregations, their location, their membership, and their presiding Elders in their respective districts. (Elder Flohr furnished the information of his district after my first writing to him and it was his suggestion that a letter be sent to the other three.) The replies received indicated that according to latest information there are thirty congregations in fourteen states with an approximate membership of 1,218. We could do a wonderful work in many fields of service. Yes, even within our very church doors.

I once heard Col. McLean, who is head of camp operations division (CPS) for Selective Service, say that he thought one of the greatest contributions we could make to our cause would be for the men of CPS to go en masse into the field of Foreign Relief and Reconstruction after this war is over. His statement is worth consideration.

And now, dear brethren and sisters, be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. (I Peter 5:8.)

A Brother in Christ,
Kyle T. Reed.

NOTICE

We do not as yet have the new mailing list set up. All renewals received since January will be shown on the mailing slips on your Monitor when the new list comes out.

You can secure extra copies of 1944 G. C. Minutes free by writing Howard Surbey, R. R. 6, North Canton, Ohio.

We thank you for the manuscript for printing that has been coming in. May the Spirit of the Lord inspire us and empower our messages with a convincing and convicting power to the edification of the church and the saving of souls. To this end may we unite our prayers and efforts.

—Editor.

A LIVING SERMON

I'd rather see a sermon
Than hear one any day,
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

And the best of all the preachers
Are the men who live their creeds,
For to see the sermon in action
Is what everybody needs.

I can soon learn how to do it
If you'll let me see it done;
I can watch your hands in action,
But your tongue too fast may run.

And the sermon you deliver
May be wise and true;
But I'd rather get my lesson
By observing what you do.

For I may misunderstand you,
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

—Author Unknown.
Selected. Ida Roberts.

NOTICE

A change has been made in the date of our series of meetings at the Englewood congregation. It will now be held September 17th to October 1st, inclusive. Bro. James Kegerreis of Bethel, Pa., expects to be with us for this meeting and go from here to Eldorado where he expects to hold a meeting for them closing with a love feast on October 14th. Your prayers for the success of these meetings are solicited.

Ivone Diehl, Cor.

GENERAL CONFERENCE MISUTES

NOTICE

The Dallas Center church is looking forward to our revival meeting beginning September 3rd. Bro. Herbert Parker will be the evangelist. Meetings will continue for two weeks, the Lord willing, and close with a love feast September 16th and 17th. All who know the value of prayer, please pray that we will have a real spiritual revival.

Ethel Beck, Cor.

OBITUARIES

ANDREW H. DURY

Oldest son of Casper and Tacy Dury, was born December 27, 1862, near New Sharon, Mahaska county, Iowa, where he lived for 57 years. Coming to Oregon with his cousin, the late G. M. Campbell in 1919.

He is survived by two nieces, Mrs.

Fannie Wymore of R. R. 2, Salem, and Mrs. Edith McCain of New Sharon, Iowa, and other distant relatives.

He was baptized in the Dunkard Brethren faith as were his parents before him.

He passed away at a Salem, Ore. hospital July 25, 1944, after a long illness, being 81 years and 7 months of age.

Brother Dury was beloved by all who knew him. Funeral services were conducted in Salem at the funeral parlors by Elder E. L. Withers assisted by the writer.

Galen Harlacher,
R. R. 2, Newberg, Ore.

AWFULNESS OF HELL

And Where it Apparently
Exists

J. J. Koehn

Years ago a feeling came to me to write about this subect. I neglected to do so at that time. I have asked God to forgive me. The feeling has come back and I fear to disobey it. An unwillingness manifests itself; for it is a matter so awful that the body is affected by simply meditating on it. Nevertheless, God saw fit to reveal it by his word. Jesus speaks of it as an "Everlasting fire, prepared for the Devil and his angels.

(Matt. 25:41.) Also, "The fire that never never shall be quenched: where their worm dieth not, and the fire is not quenched." (Luke 9:45-46.) He also calls it, "Unquenchable fire." (Matt. 3:12.) In Rev. 8, we read of this place as "The lake that burneth with fire and brimstone: which is the second death." Again, "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15) ect.

As to where this awful place of doom exists. Scripture speaks of heaven as upward; but of hell as down or beneath. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." (Matt. 11:23.) "For if God spared not the angels that sinned, but cast them down to hell." (II Pet. 2:4.) Scripture also testifies of a bottomless pit, which we understand as being downward.

Some may contend: where the scripture speaks of hell, the grave is meant. Admitting this to be true, at least in some cases, but can we not say that the bottomless pit, or hell, is down beyond the grave? Let us consider

a few instances where the earth opened up and pent up hell seemingly burst forth. We know these things as far as writers of history tell the truth. They call it volcanic action.

The last manifestation of this underground power, by a new volcano, took place in Mexico, February 23, of last year. In a man's cornfield the earth's crust gave way and fire and melted rock has been belching forth until it has now reached a height of 1,200 feet. A village is said to be buried and several hundred square miles of farm land depopulated. Though they say it is a sample of earth's interior hell it is only a pimple on the earth's crust in comparison of many other. Also that it is only one of 600 currently active on the surface of the earth. Mention may be made that the old Vesuvius in Italy, which since 79 A. D. has been in action many times, covering up whole cities, and destroying many thousands of lives with its red-hot melted contents. It has of late again erupted, adding thousands of volcano refugees to the war refugees to burden the allies. Let us consider what was seen on

our U. S. property, on the island, Hawaii. The writer who describes it says: "We stood on the brink of Halemau-mau, which was about thirty-five feet below us. I think we all screamed. I know all wept; but we were speechless. It is, the most unutterable of wonderful things. The words of common speech are quite useless. It is unimaginable, indescribable; a sight to remember forever; a sight which at once took possession of every faculty of sense and soul, removing one altogether out of the range of ordinary life. Here was the real 'bottomless pit' 'the fire which is never quenched' 'the place of hell,' 'the lake which burneth with fire and brimston,' 'the everlasting burnings,' 'th firey sea whose waves are never weary'."

Mr. Ellis, a former missionary, describes it thus: "Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length . . . nearly a mile in width, and apparently 800 feet deep. The bottom was covered with lava, and the southwestern and northern parts of it were one vast flood

burning matter in a state of terrible ebullition, rolling to and fro its 'fiery surges' and flaming billows," etc. Much more is testified by different writers of the underground destructive force that has manifested itself there. Also how an immense stream of lava (melted rock) flowed down a mountain, felling mammoth trees, licking up streams and melting and carrying rocks of tons weight, making a noise that could be heard 25 miles away, and thus irresistably moved on to the ocean, heated its water with such rapidity that fish in great numbers, dead, came floating to the shore the second day, 15 miles away.

I am sorry I cannot give in a few words what I have in mind. I further feel to mention that in 1883 the greater aprt of the island, Krakatoa, was blown into the air, the dust of which reached an estimated height of nearly 25 miles, and traveled around the entire world, the effets of which was seen for years. The island itself was not inhabited, but the loss of life was estimated to be about 36,000 as the result of waves created by the upheavel,

flooding adjoining lands 100 miles away. Houses 50 feet above sea-level were swept away. It is worthy to notice that following this great eruption other volcanoes responded and went into action. (Perhaps this shows that the lake beneath the earth's crust is one unseparated lake of fire.) The noises from these explosions is said to have been heard nearly 3,000 miles away.

In the face of these things, has not Peter reason to say "The heavens (firmament shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10.) Peter also speaks of the heavens and the earth which are now kept in store; but when the appointed time will have come and it will no longer be kept in store, and the crust of the earth will give way, what a vast lake of fire apparently will be exposed? And if for thousands of years, of which history gives us information, this subterranean hell has manifested uneasiness, and in hundreds of places broke through with terrific force,

quaking earth and sea, belching forth fire, smoke, steam, ashes, and white-hot melted rock, etc.; and if during this time there has been no decrease, but rather an increase, of these manifestations, is it not easy to believe that this lake of fire will be eternal? as the word of God teachers. How terrible must it be for man to put on immortality according to scripture, and to go into everlasting fire? of which apparently this is a picture, if not the place referred to, when Jesus said: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) The wise man says: "The way of life is above to the wise, that he may depart from hell beneath." (Prov. 15:24.) Are not the terrible eruptions and earthquakes taking place in many parts of the earth. (Jesus says, in divers places) given to show to us, that this universe in which we have a transient abode is unstable, and, as Peter says, "shall pass away with a great noise?" And that we have here no continuing city and should seek one that is to come?

Reflecting over my own depravity and sinfulness, I have hesitated to give to the public this testimony of scripture and history; but have come to the conclusion (not feeling free otherwise) to do so, with the advice to myself and to all, in the words of Paul, to "work out our own salvation with fear and trembling." And to say to sinners in the words of Jesus: "Repent ye and believe the gospel." (Phil. 2:12, Mark 1:15.) Though we must deny ourselves and bear the cross. Though we must put off the old man with his deeds, and though we must crucify our flesh with the affections and lusts, etc. It is worthwhile. It will pay thousands of times over. It is to escape the awful doom in the lake of fire, called: "the second death," and to enter the place of glory that ye hath not seen, called: "Life eternal." This may be seen from the words of Jesus, "These shall go away into everlasting punishment: but the righteousness into life eternal." (Matt. 25:46.)

Galva, Kansas.

Blessed are the merciful:
for they shall obtain mercy.

SENTENCE SERMONS

Man cannot live without some great purpose outside himself.—Andre Maurois.

If you will read the lives of the saints, one of the things that will astonish you will be that the greater saints they were, the greater consciousness of sin they had.

You do not have to be a scholar to understand the Bible.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
- July 9—Jno. 12:1-22.
- July 16—Jno. 12:23-50.
- July 23—Jno. 13:1-30.
- July 30—Jno. 13:31-38, 14:1-14.
- Aug. 6—Jno. 14:15-31.
- Aug. 13—Jno. 15:1-27.
- Aug. 20—Jno. 16:1-33.
- Aug. 27—Jno. 17:1-26.
- Sept. 3—Jno. 18:1-18.
- Sept. 10—Jno. 18:19-27.
- Sept. 17—Jno. 18:28-40.
- Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
- July 9—Coveting Another's Possessions. I Kings 21:1-16.
- July 16—A Prophet Meets a King. I Kings 21:17-29.
- July 23—The Chariot of Fire. II Kings 2:1-11.
- July 30—God's Power in a New

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
- David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
- Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
- A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Prophet. II Kings 2:12-25.
- Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
- Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
- Aug. 20—Heavenly Defenders Revealed. II Kings 6:1-23.
- Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
- Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
- Sept. 10—Doing What We Know. II Kings 23:1-23.
- Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
- Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

September 15, 1944

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part 3

Perhaps we have a clearer view of this whole matter in the inspired words of the apostle Paul recorded in the book of Romans. In the first chapter, in his greeting to the brethren at Rome, he evidences his concern for the kingdom of God and "his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

From this declaration it is evident that in the mind of Paul there was no room for uncertainty or doubt as to the divinity of Christ. By that glorious triumph over death and the grave a miraculous demonstration

of supernatural force he was declared to be the Son of God with power. This demonstration was sufficient that there is no room for doubt much less for disbelief. In view of the evidence supporting this great truth men of intelligence who doubt or disbelieve are doomed for time and for eternity.

It was due to this consciousness of the divinity of Christ and the experience of the saving grace in his own life that Paul could herald to the world this great message of hope that has endured through the ages, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Speaking of this great gospel of Christ which is the hope of the world, Paul assures us "therein is the righteousness of God reveal-

ed from faith to faith." In the gospel we have the revelation of God to man through Jesus Christ. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1: 1-2.) The gospel testifies of the righteousness of God and it was faith in the righteousness of God that enabled men in all generations of the human family to live acceptable lives in the sight of God. This fact is evidenced in the history of Abel, Enoch, Noah, Abraham and all the men of God of every age.

Not only in Christ and his gospel is the righteousness of God revealed, Paul declares, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." In all of the created things about us, the great mountains, the seas, the vegetation and animal life, the heavenly

planets, even in the dust beneath our feet there is something mysterious, supernatural and infinite. These all bear a living and understandable testimony to the "Eternal Power and Godhead" of the great creator God. What is more the world tells us that this revelation is so clear that men are "without excuse." In the light of this the condemnation of God is resting heavily upon men of this twentieth century because of their infidelity, atheism, skepticism and paganism. The evidence of God's disapproval and judgment is all about us, being revealed by the degradation, violence and corruption of the human family.

This generation is condemned "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

In rejecting the inspired word, repudiating the Christ and denying the righteousness of God this enlightened generation has incurred the displeasure of God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." This is at the root of the deplorable worldwide condition existing. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, debate, deceit, malignity; whisperers, backbiters, haters of God despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, inimplacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

In this inspired message in the first chapter of Romans we have portrayed the so-called "Transition" that has taken place in professing Christendom in our time and those who are not blind to the truth can behold and take warning lest they fall under the same condemnation.

The directing and motivating power back of this whole matter is the spirit of antichrist. It is this spirit that causes men to oppose and exalt themselves against God.

MY LIFE STUDY OF THE SCRIPTURES

THE Church—Its Origin and Establishment

B. E. Kesler

In the investigation of this subject, the reader will keep in mind, the church, the vineyard, the kingdom, the household of faith, the family of God, and other terms used to designate the church, are synonymous, and may be used interchangeably.

The kingdom or church

B I B L E M O N I T O R

West Milton, Ohio, Sept. 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

originated in the mind of God. (Isa. 35:9-10, Dan. 2:44.) Its establishment was a gradual work, (Matt. 13:31-32.) It was first manifested in the world under the ministry of John the Baptist, (Lu. 1:77.) It was formally built and organized by Christ, (Lu. 6:12-13, Matt. 10:1-8, Mar. 3:13-15.) and under his personal ministry was gradually developed into a working body of believers.

I. Origin of the church or kingdom.

The church originated in the mind of God. "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:8-10.) "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-13.) "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 it shall stand forever." (Dan. 2:44.) "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this, (Isa. 9:6-7.) From these references, it is seen, the church originated in the mind of God long before Christ came into the world.

2. Jesus built and Organized the Church or Kingdom.

(a) By ordaining preachers, "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness,

and to cast out devils. (Mar. 3:13-15.) "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God, and when it was day, he called unto him his disciples, and of them he chose twelve, whom he named apostles." Luke 6:12-13.) "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye may ask the Father in my name he may give it you." (John 16:16.)

(b) By assigning them territory, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5-6.)

(c) By giving them a commission, "And as ye go, preach, saying the kingdom is at hand." (Matt. 10:7.)

(d) By giving them work. "Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." (Matt. 10:8.)

(e) By giving them power to do the work. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.) (Luke 10:19.)

Here Jesus spent a whole night in prayer in preparation for this important work. All the essentials necessary, are found here and now. Disciples assembled, preachers ordained, given a commission, assigned territory and work, and given power and authority to do the work. More of the essentials and leading facts of an organization than are to be found any place else in the Bible. This coupled with the fact that Jesus was to build the temple of the Lord, settles the matter as to the origin, building, and organizing of the kingdom or church of Christ. If Jesus in person could build one church, he could, working through his people build another one in Europe, another in America or elsewhere. He built the Jewish church through Moses, why not another through his brethren, a group of his people?

II. Jesus himself preach-

ed the gospel of the kingdom, and sent the apostles to preach it.

1. He preached this gospel in his natural life. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee." (Matt. 4:23; Lu. 4:43-44.)

2. He later sent the apostles to preach the gospel. (Matt. 10:7; Mark 3:14.) See quotation above. After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. And the seventy returned again with joy, saying Lord, even the devils are subject unto us through thy name," (Lu. 10:1-17.) Here He added ministers to the church, showing it a gradual work.

(3) They preached an existing kingdom. "The kingdom of heaven is at hand." (Mar. 4:17.) Neither

Christ nor the apostles told the people the kingdom was to come in the future. "At hand" means actually existing and near in place e. g., "your letter is at hand," "He that betrayeth me is at hand."

III. The Kingdom Existed in Christ's time.

(1) Jesus himself said so. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matt. 12:28.) And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." And on being rejected, they were to say: "Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you, but if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," (Matt. 12:28; Luke 10:9; 11:20.) Here Jesus said the kingdom is come, no doubt about it.

(2) Men were commanded "And said unto them, go ye also into the vineyard, and whatsoever is right I will give you." And when he asked some why they did

not go into the vineyard, they said, "because no man hath hired us. He saith unto them, go ye also into the vineyard, and whatsoever is right, that shall ye receive." (Matt. 20:4-7.)

(3) Persons actually entered the kingdom in Christ's time. "Verily I say unto you, that the publicans and harlots go into the kingdom before you." (Matt. 21:31.) "Woe unto you, ye lawyers; ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered. The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." (Luke 11:52:16.)

(4) It was taken from the Jews and given to the Gentiles, "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." And "when they therefore were come together, they asked of him, Lord, wilt thou at this time, restore again the kingdom to Israel?" Four facts are stated here (a) persons actually entered the kingdom

in Christ's time, (b) Jesus condemned the lawyers for not entering, (c) He said he would take the kingdom from the Jews and give it to the Gentiles, (d) he could not take and give a kingdom that had no existence. "The kingdom is come, no doubt of it," so said the master himself. Church and kingdom being synonymous, mean the same thing, so the church came in the Master's time, no doubt of it. The one he took is the one he gave. No one doubted it then, no one should doubt it now.

(Continued)

IS MODESTY ENOUGH?

The sincere Christian does not question the Biblical foundations for the principles of modesty and nonconformity. Scriptures which give definite teaching on modesty and simplicity of dress are I Timothy 2:8-10 and I Peter 3:3-4. I shall quote these scriptures.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner, also that women adorn

themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The teaching on nonconformity is just as plain: "And be not conformed to this world: but be ye transformed by the renewing of your mind." "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, and the lust of the eye, and the pride of life, is not of the Father, but is of the world."

This principle of separation is stated so clearly that Christians must either accept and practice it or admit that they are unwilling to accept for themselves

Bible standards of conduct. Unfortunately, many Christians who profess to believe in the Bible principle of nonconformity fail in the practice of this principle.

A common argument among Christians is this: "I believe in the Bible teaching on modesty and simplicity. And I am willing to practice what I believe to be simplicity and modesty of attire. But I think that modesty is enough. I cannot see the need for a distinctive garb. Why should the church prescribe a uniform for its members? Why not let the individual decide for himself what dress is becoming and modest?"

Why should the church require a distinctive dress of its members?

First: The judgment of the group as to what is modest, simple, and suitable for a Christian to wear is more reliable than the decisions of individuals. Imagine the confusion of practice that would follow if the church refused to take a definite stand on such questions as nonresistance, social standards, or attitudes toward civil government! Will any less confusion result if the church

refuses to take a definite stand in interpreting the principles of nonconformity? If every man and woman is to decide the question of dress according to what is right in his own eyes, we will have so many and varied interpretations that the doctrine of nonconformity in dress will be meaningless.

Second: When the church neglects to make and enforce regulations concerning the dress of its members, the practice of modesty and nonconformity is eventually discontinued. We can learn this lesson from a study of church history. When the church does not insist upon a distinctive garb, members who at first dress simply and modestly drift into worldliness. It is significant to notice the fact that the churches which abandon uniformity of dress soon go to such extremes as to disregard definite Bible teaching on the subject of dress, such as the references quoted: teaching on display, modesty, and the wearing of jewelry. When the practice of nonconformity in dress is discontinued, worldliness gains a sure foothold in the church. When once

this principle is surrendered, it cannot be regained. The experience of John Wesley illustrates this. In a later period of his life he wrote: "I am distressed. I know not what to do. I see what I might have done once. I might have said pre-emptorily and expressly, 'Here I am, I and my Bible. I will not, I dare not vary from this book, either in great or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all.' With regard to dress in particular, I might have been as firm (and I now see it would have been far better) as either the people called Quakers or the Moravian Brethren. I might have said, 'This is our manner of dress, which we know is both scriptural and rational. If you join us, you are to dress as we do. But you need not join us unless you please.' But, alas! The time is now past, and what I can do now, I cannot tell."

Third: The distinctive garb gives to the world a

consistent and unified testimony against worldliness. As Christians we want to demonstrate to the world that we have joy that they cannot know, that we are governed by standards higher than theirs, that our life is dedicated to the service of God. Our profession will lose its meaning for them, if with our lips we profess to serve God and in our dress we show a delight in the fashions of the world, and an obedience to the standards of fashion. It is folly for any group of Christians to profess a faith in the Bible doctrine of nonconformity when their appearance gives evidence that they are trying to conform to the world in the matter of dress. About our testimony to the world against worldliness, Charles G. Finney has said, "It is your duty to dress so plainly as to show to the world that you place no sort of reliance on the things of fashion and set no value at all upon them, but despise and neglect them altogether. There is no way by which you can bear a proper testimony by your lives against the fashions of the world but by dressing plainly."

Fourth: A church standard on uniformity of dress helps to foster a group consciousness. It is a constant reminder to the Christian that he is a member of the body of Christ and under obligation to his church. J. M. Leendertz, a Holland Mennonite minister who visited the Mennonites of America about twenty years ago, wrote about the dress restrictions of the American Mennonites: "But these Mennonites peculiarities are not without spiritual value. The young people who are brought up under these strict rules have a very real feeling that the Christian life imposes special obligations. I doubt that it was to the benefit of the spiritual life of the Mennonites of Holland that during the last century they were spared these difficulties and that the dividing line between them and the world has been well-nigh obliterated. I found among the American Mennonites a deep-rooted feeling of obligation toward God, a great moral and religious fervor, which is continually nourished and kept alive by their attitude of separation from the world."

Fifth: The uniform garb is an aid to the individual Christian and also to the group in maintaining separation in other avenues of life. The plain garb protects us from many temptations which those who dress like the world have to face. The world expects Christlike conduct from those who wear a distinctive dress. The group, too, profits in this respect. When the distinctive garb is abandoned, separation in other avenues is also abandoned. For example, certain denominations which have given up a uniform standard of dress have also lost their testimony on such matters as going to law, nonswearing of oaths, and nonresistance.

Sixth: It is the responsibility of the church to teach the Word of God, to uphold scriptural standards, and to discipline those members who refuse to obey the Word of God. Where general principles are given in the Bible, it is the responsibility of the church to translate these principles into specific standards. The Bible gives us the principles of modesty, simplicity, and nonconformity, with some

specific instructions on ornamentation, modesty, and costliness. It is not a classification of the modern styles of dress, nor does it pretend to make such classification. It is necessary, in order that these scriptural teachings may be maintained, for the church to define and interpret modesty of attire. I quote John Horsch on this point.

"It is clearly necessary, in order to maintain a scriptural position on the point of modest of attire, that the church draw the line against certain modes of dress and define the practical meaning of modesty of attire for our time. To assert that the church has no right to make such definition means nothing less than that the principle of nonconformity to the world would in practice be discarded. . . . The church in giving the needed definition regarding the practical meaning of Christian modesty of attire is acting on the authority of the Lord."

To the Christian who truly loves the Lord, separation in dress is no burden. The Christian has no desire for fellowship with the

world because he finds complete satisfaction in fellowship with God and with other Christians. It is not an obligation but a privilege for him to go the whole way with God. I quote J. L. Stauffer:

"If we truly love the Lord Jesus Christ, we will turn from the world that crucified Him. If we do not love the world, we will not want to conform to its dictates in apparel or in any other phase of world conformity."

We who emphasize the practice of nonconformity in dress need to observe certain cautions. There is a possibility that, in stressing this subject in our teaching and preaching, we may neglect other principles of Christian living. Modesty and nonconformity in dress must be accompanied by a corresponding modesty in nonconformity in speech, conduct, and thought life. As we stress nonconformity in dress, let us not neglect teaching on consistent Christian living.—Selected.

The blest and most beautiful things in the world cannot be seen nor touched but are just felt in the heart.—Helen Keller.

EXCUSES

Wm. H. Kinny

We have been studying and thinking and wondering why it is that so many of our members want to follow the fashions of the world and not the teachings of the church. The rules of the church are the teachings of the Bible. The Bible is the word of God. So when we will not hear the church we willingly turn away from God.

We have so many coming into the church that do not want to follow the plain teaching on dress. And each try to put the blame on the other. They blame the minister for not preaching more on the plain dress. Some say, that is all they hear, till they feel they are nagged at till they become discouraged. Some say we do not pray enough for our young people. But there first must be a desire in our own heart to do the right and follow in all things. Why blame some one else, when we ourselves are at fault. Had we had the faith we should when we first came into the church we

would have no desire to go back into the world. With all these excuses it makes us think of those invited to the wedding feast. (Matt. 22:11-14.)

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. When he came before the king without a wedding garment he was speechless. There was no excuse for him. Neither will there be any for us if we do not prepare ourselves here for the meeting with God. And we see that he was cast out into outer darkness.

We believe most of the trouble lies right in our own homes. The church begins in the home, and it will never rise above our homes, for our Christian life is for every day, not for just the times we go to the church house. (Prov. 22:6.) "Train

up a child in the way he should go, and when he is old, he will not depart from it." Train up a child in the way he should go. We do not find so many today who train their children. The children are in the care of nurses and maids, and especially do we find it so among the people of the world. But we are to train our children, teach them. There is no better place of learning than in the home. For what they see father and mother do, they try to do.

(Prov. 23:13-14) "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. Withhold not correction from the child and so deliver his soul."

What a great responsibility rests upon us that we be the examples we should.

In I Tim. 3, we find how the bishops and deacons are to conduct themselves. To live soberly and righteously before the world. The seventh verse says, "Moreover he must have a good report of them which are without; lest he fall into re-

proach and the snare of the devil." We believe this means the same for each of us. For we know not how God may direct and we may be called to one of these offices. And if judgment begin at the house of God, where should it begin but with the elders, ministers and deacons, that they live such lives as to be examples to others. Even to those who are without. Teaching their children to fear the Lord. To bring them up in the nurture and admonition of the Lord. But when we look around us we see that someone has failed somewhere along the line. With worldliness of all kinds coming into the church. They dress their children when they are little in the fashions of the world, and when they get a little older want them to come into the fold of God. How are we to teach the plain dress when as children we allowed them to follow the way of the world with short stockings, short dresses, with all kinds of trimming. Yes, we find it on every hand, even in the homes of the ministers and leaders. Some say, but they are too little for this to make an impression on

them. We just read, bring up a child in the way he should go. It seems we are working a hardship on our young people right here. Then we wonder at the worldly fashions in the church. Who is to blame? Why do we put on a child the worldly dress we would not wear ourselves. Is it the pride of our heart showing itself on the child? Then there are the amusements. Is our time spent in a way pleasing unto the Lord? There are many places of amusements, pleasures of all kinds. Some may say to us, come to this show, it is a clean show, so educational, or let us go to the swimming pool. That is a good way to cool off. Yes, perhaps, but what is our influence to others. We are told to abstain from all appearance of evil. (Gal. 6: 7-8.) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. So we must be careful not to get too close to the line. But to keep as far from the

things of the world as we can. For the devil is just across the line on the other side, to try to take us as far from God as possible; so let us pray, not only for ourselves, but for others. That we may all be true and faithful to God. It is so easy to leave the praying to some one else. Because they can offer a much better prayer. We are to bring our burdens to the Lord. Each one of us and not to leave it to some one else to do.

Dear brethren and sisters, let us examine ourselves along these lines. Then let us be careful. In Luke we find these words, "So likewise, whosoever he be of you that forsake not all that he hath, he cannot be my disciple." And again, "And whosoever doeth not bear his cross, and come after me, cannot be my disciple."

Dallas Center, Ia.

**RESPECTING
CONSTITUTED
AUTHORITY**

God has wondrously provided for the welfare of His people. He has decreed that in our childhood years, the most impressionable period

of our lives, we should be under the care and tutelage of our parents, who as a rule are our very best friends. During our school life we get our instruction from those who have been especially trained for this task. In civil government, God has ordained that "the law is for the lawless," and that rulers are "not a terror to good works, but to the evil." The Church of Christ was instituted that the people of God might be under the leadership and instruction of the Lord's anointed, who under the leadership of Christ the Head of the church should lead their people in the paths "of righteousness and true holiness." Recognizing the hand of God in all these things, we should not neglect the admonition that we "remember them which have the rule over you." In other words, we should at all times maintain a submissive attitude and respect for constituted authority wherever we find it—in the home, in school, in civil government, in the Church. It is the will of God that we should, both for our own good, and for the good of humanity (which invariably

suffers when this divine provision for the good of man goes unheeded) maintain a submissive attitude to those in authority.

But, says someone, shall we obey wicked rulers? Is it not the case that some times parents, teachers, rulers in national or state or provincial affairs and even in churches, are among the most wicked of men? and should we submit ourselves to them and allow ourselves to be led into wickedness and crime simply because they are set to rule over us? To this we reply, God is our supreme Ruler and Highest Authority. Regardless of who it is that commands us to do contrary to His will, we should never allow ourselves to knowingly disobey His holy will. But even though in this life we are but "strangers and pilgrims" journeying towards a better world and a more glorious kingdom, that does not stand in the way of our respect for constituted authority and to maintain a submissive attitude toward them under all circumstances. In this we are but following in the footsteps of Christ who, "when he was reviled, re-

viled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." There is a vast difference between meekly submitting to whatever is laid upon us and defiantly opposing constituted authority because we do not agree with our rulers.

A submissive spirit does not stand in the way of us giving first and supreme submission to God, the highest Authority in heaven and earth. Under no circumstances should we consent to disobey Him, even though it is the command of parents, teachers, government officials, or even leaders in churches that we should do differently from what God teaches and commands us to do. In all such cases we should say with the apostles, "We ought to obey God rather than men." But when we are compelled to say this, it should be said meekly, submissively, but firmly and never defiantly. It should be the supreme rule of our life to obey without reservation the Supreme Ruler of the Universe, regardless of who commands us differently or what may be the consequences to

follow.

Speaking of submission to constituted authority, there is something in Hebrews 13:7, 17 that is especially charming and impressive. This is the language: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow. . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. . . ." Notice the stress placed on the statement that "they must give account." When both ministry and laity are in the Spirit of God as set forth in Hebrews 13:7, 17, it puts the church in line and in touch with God, obedient to His holy will, right in giving recognition to constituted authority without being led into the sins enjoined upon us by authorities on earth who are themselves disobedient to the higher Authority in Heaven.

—Gospel Herald.

A deserved knock may help us more than an undeserved pat.

NEWS ITEMS

NOTICE

The date of the love feast at Astoria, Ill., has been changed. We expect to hold communion service October 7th, beginning in early evening. All day services the 8th.

We urge all who can to come and worship with us.

Etta K. Harman, Cor.

NOTICE

The Eldorado congregation is expecting, the Lord willing, to have a two-weeks' series of meetings beginning October 1 and closing with a love feast the 14th. Bro. James Kegerries of Bethel, Pa., has consented to hold same. Pray for these meetings that we all may be spiritually strengthened and souls may be led to the Savior.

Sister Elma Moss, Cor.

THE CONQUEROR

Conquer thyself and all the world
That lies before, is thine;
Conquer thyself and thou shalt walk

In daily touch with the Divine.

Greater thy wealth than rubies
rare;

Than gold or gain or pelf,
Or treasure from the Spanish Main,
When thou shalt conquer self.

Thy feet shall tread the highest
plane;

Touch Fortune's topmost round,

And in the halls of lords and kings
Their echoes shall resound.

Yea, thou shalt walk in Beulah
Land

And by the waters calm;
Shall quench thy thirst at Elim's
wells

And gather Gilead's balm.

Thy soul shall stand when others
fall;

Shall watch when others sleep,
And when the State in peril stands,
Shall men thy counsel keep.

Thou wert not born a slave, to
serve

The things that pass away,
A goodly heritage is thine;
Thou art no lump of clay.

Thou art a king! The royal blood
Of manhood fills thy veins;
Wouldst be the slave of lust and
vice,

And sell thy crown for chains?

Mightier, who rules himself, than
he who takes

The forts of Verdun or Sedan;
Conquer thyself and thou shalt be
The noblest work of God—a man!

—The Harvester.

THE SECOND COMING
OF CHRIST

Dr. H. Meredith Tipword

In the course of sacred
events, the return of Christ
is to be at the end of the
p r e s e n t dispensation
prior to the establishment
of the Millennial age.

The exact date is known only to the Father, though revealed "signs of the times" are scheduled to indicate the near approach of the event. The futurist, pre-millennial coming cannot be discussed in detail here, but will be inferred by Scriptural suggestions presented.

Two significant lines open before us: (1) The Second Coming is yet to become a literal, historic fact and (2) it is a practical doctrine now.

The illuminating words, employed in the Greek New Testament, as signs of the divine plan, which it will bring to view are "Parousia," "Apokalupsis" and "Epiphaneia."

"Parousia" is a derivative word, from the prefix para, beside; and the root einai, to be. Therefore, the root meaning is to be present, or beside. (I Cor. 15:23.)

"Apokalupsis" is a derivative word, originating with the prefix apo, from; and the root kapuptein, to cover or veil. Therefore, the root meaning is to remove the veil from, or uncover. (I Peter 1:7, 13; 4:3.)

"Epiphaneia" is derived from the prefix epi, forth;

and the root phainein, to show. Therefore the root is to show forth, appearing, brightness. It is often employed in reference both to the first and second comings. (II Tim. 1:10; 4:1,8.)

I. A Literal Fact

The words here described point to a literal fact. The term fact, is from the Latin factum, meaning a thing done, a deed or circumstance. A fact is literal when it becomes an object of sense-perception, rather than a mental, psychical or spiritual concept.

Why do some Christian workers ignore the prophetic fact, of the Second Coming of Christ, or say so little about it? I don't know. It certainly has a large place in the plan of human redemption.

Perhaps there are those who shy away from it because some overly zealous people have brought the doctrine into disrepute by attempting to fix dates, etc. There is no fact or process in God's plan of salvation, represented as of minor importance by the Word; but some are given large place than others. It is a mistake to minimize the fact of

our Lord's return. It has been estimated that fully half of the Bible is prophecy, including seventeen books of major and minor prophets and Revelation.

Besides, every division of the book: Law, History, Poetry, Gospel and Epistles give more or less space to the Second Coming of Christ.

Enoch, the seventh from Adam, foresaw this event, and said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment." (Jude 14:15.)

Moses pointed to the same event, saying: "He cometh with ten thousands of his saints: from his right hand went a fiery law for them." (Deut. 33:2.)

Typically, the book of Ruth is a foreview of the Church, the Gentile bride of Christ and the final rewards for service at the Second advent.

Second Samuel pictures the beginning and completion of the restoration of divine order under the government of God. David was enthroned king by divine appointment, and the Davidic covenant became the basis of kingdom truth, to be consummated at the revelation

of Christ.

Job expressed sublime faith in the Second Coming of Christ, "For I know that my redeemer liveth and that he shall stand at the latter day upon the earth." (Job 19:25.)

The second Psalm pictures Christ as Jehovah's Son, the rejected and crucified King, yet to reign over the earth. The twenty-fourth Psalm presents Christ, the King of Glory, as eventual Ruler.

The prophets give a clear vision both of the first coming of Christ and the consummation of all things at His return. Jesus on the way to Emmaus said to the two disciples: "O fools and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) At least twenty definite facts, foretold by the prophets in reference to His first coming had then become history; but the disciples were slow to accept and understand.

While in the flesh on earth, Christ Jesus taught definitely and unmistakably the fact of His Second Coming. He compared the event to the days of Noah, preceding the flood . . . and

of Lot, ending the destruction of wicked cities by fire—to illustrate the condition of the world at His return.

He also compared it to the sudden flashing of lightning; and made it the subject of some of His parables, especially those of the Virgins and Talents.

The same theme is noted in His discourse on the separation of the sheep and the goats; and He connected it with the Lord's Supper which He instituted, looking backward to the atonement and forward to His return, saying that He would share it no more with the disciples until the coming of the kingdom; and that they should observe it as a memorial till He comes.

Paul emphasized the fact in most of his epistles, as a warning and encouragement. In one he makes this striking statement: "If any man love not the Lord Jesus, let him be Anathema Maran-atha"—or "let him be accursed, our Lord cometh." This pictures His coming as the final test of faith. (I Cor. 16:22.)

Peter earnestly discussed the return of the Lord, both in his sermons after Pentecost and in his epistles. The

Second Coming is the theme of the closing chapter of his second epistle. In this passage he warns that during the last days scoffers would come asking, "Where is the promise of His coming?" He says, because of their willing ignorance, they will argue that since creation, all things have continued same, as evidence against the idea that such a miracle could occur.

Angels, who desire to look into things pertaining to man's salvation (I Peter 1:12:13), appeared in visible apparel on the Mount of Ascension to cheer those present, reminding them of the glorious future at His revelation.

The Church has given recognition of her faith in this prophetic fact, in most confessions of faith and stated creeds, from the Apostolic Creed to the latest denominational pronouncement.

The disciples inquired of Jesus, "What shall be the sign of thy coming, and of the end of the world (age)?" The answer comprised most of chapter twenty-four of the Gospel according to Saint Matthew.

He mentioned seven signs

in all—four general of His coming, and three referring specifically to the end of the age. The final sign, He said will be “the Son of man coming in the clouds of heaven with power and great glory.”

This answer of Jesus is an epitome of the closing book of the Bible. The seven signs correspond to the seven seals of the third division of the book of Revelation. The seventh seal, like the seventh sign, is the coming of Christ and the end of the age. Christ being Author of both, of course, the passages could not disagree.

The book of Revelation closes with the words of Jesus, “Yea: I come quickly, Amen.” And the church responds: “Even so, come Lord Jesus.”

Some say: “O yes, I believe in the Second Coming of the Lord, but think of it as meaning a spiritual presence”—His coming to the individual at death. Is there any Scripture to encourage that notion? There are many passages which make it untenable.

We know the first was literal . . . and the second is likewise pictured as a vis-

ible, personal, literal fact. But the return of Christ is shown to be yet future, which robs the false notion of the idea that it has been, and is being, fulfilled as people pass out of this life.

The angel said at His ascension: “This same Jesus who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven.” (Acts 1:11.) They were alive; they saw with eyes of sense-perception; and He went away in His visible body. What more could one ask?

II. A Practical Doctrine

A doctrine is a Gospel truth taught in the Scriptures. A doctrine becomes practical when it may be turned to use. The two ideas bear a relation to each other similar to theory and practice, in the science and art of teaching.

But there is an important distinction between Bible doctrine and theory, the same as between truth and speculation. Experiments may prove a theory to be in error, but not so with Bible doctrine.

Paul declared: “All

scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

He says all Scripture is doctrine, and that all doctrine is practical, profitable or useful. He elaborates, telling how it is practical or why it is useful.

Doctrine is practical or useful for discipline in right living . . . for correcting errors in making a life . . . and for instruction in righteousness. But, as if Paul foresaw the adverse criticism that practice is better than doctrine, he concluded by saying that doctrine is essential to all right practice: "That the man of God may be perfect, thoroughly furnished unto all good works."

This should suffice, but many Church workers still insist that it does not make so much difference what one believes, as what he does . . . and that these predicted events are not practical, and need not be emphasized—even if true.

What does the Lord Him-

self think about the practicality of declaring this coming event, as shown by the way He employed it in His teaching? Of the many instances, one will suffice. At a very critical time in the experience of His disciples, He employed it in the upper room, as a practical doctrine, to comfort their troubled hearts and assure them that He would finish the work begun. "Let not your heart be troubled . . . in my Father's house are many mansions . . . I go to prepare a place for you . . . I will come again and receive you unto myself." (John 14: 1-3.)

SENTENCE SERMONS

The victorious life means that you are released from an itching to be on the popular side, you become willing to stand alone if necessary."

We must cut out not only what isn't good, but also what isn't good enough.

The man who repeats gossip is little better than the man who originates it.

The past cannot be altered; the future can.

SERIES OF MEETINGS

The Englewood Dunkard Brethren church expects to hold a two weeks' series of meetings begining September 17th.

The services will be in charge of minister James Kegerries of Bethel, Pa. A young man of sincerity and zeal for the gospel of Christ.

Edifying song service and preaching each evening.

An invitation is extended to everybody to attend and enjoy these services.

ADULT SUNDAY SCHOOL LESSONS

- July 2—Prov. 23:1-35.
July 9—Jno. 12:1-22.
July 16—Jno. 12:23-50.
July 23—Jno. 13:1-30.
July 30—Jno. 13:31-38, 14:1-14.
Aug. 6—Jno. 14:15-31.
Aug. 13—Jno. 15:1-27.
Aug. 20—Jno. 16:1-33.
Aug. 27—Jno. 17:1-26.
Sept. 3—Jno. 18:1-18.
Sept. 10—Jno. 18:19-27.
Sept. 17—Jno. 18:28-40.
Sept. 24—Jno. 19:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The True God Proven. I Kings 18:17-40.
July 9—Coveting Another's Possessions. I Kings 21:1-16.
July 16—A Prophet Meets a King. I Kings 21:17-29.
July 23—The Chariot of Fire. II Kings 2:1-11.
July 30—God's Power in a New

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
Harry Andrews, Secretary, Empire, Cal.
Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Prophet. II Kings 2:12-25.
Aug. 6—A Boy Restored to Life. II Kings 4:18-37.
Aug. 13—How a Leper Was Healed. II Kings 5:1-14.
Aug. 20—Heavenly Defenders Revealed. II Kings 6;1-23.
Aug. 27—Stubborn Disobedience Punished. II Kings 17:1-23.
Sept. 3—A King's Obedience Blessed. II Kings 18:1-8.
Sept. 10—Doing What We Know. II Kings 23:1-23.
Sept. 17—A Heathen King's Decree. Ezra 1:1-11.
Sept. 24—Concern For God's House and People. Neh. 1:1-2-11.

BIBLE MONITOR

Vol. XXII

October 1, 1944

Number 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part 4

Of late years in the various church publications and in preaching, frequent use has been made of the term "Modernism." It has often been used in reference to the transition in thought, teaching and conduct that has taken place within the churches the past two score years. This subject merits consideration in connection with scriptural teaching pertaining to the antichrist.

Modernism, according to the dictionary, pertains to "a system of philosophy, or theology, which, in endeavoring to reconcile the teachings of the church with the discoveries and progress of modern science, ignores some of the fundamentals and interprets the scriptures to suit the views expressed."

In other words, modernism is a new conception of the scriptures and as to what constitutes sound doctrine and truth. A certain college professor gives us another enlightening definition: "Modernism may be defined as the use of the methods of modern science to find, state and use the permanent central value of inherited orthodoxy in meeting the needs of the modern world."

With these two definitions before us let us try to get at the root of this matter. Modernism endeavors to reconcile the teachings of the church with the discoveries of science. Here the question arises, what are some of the points on which modernism endeavors to reconcile the church and science? First: The church of Jesus Christ insists that the book of Genesis gives a truthful and

an accurate account of the creation of the universe. Science says "it is a lie" and produces innumerable theories as to how the universe and living things came into existence.

Second: The church insists that the Holy Scriptures were given by the inspiration of the Spirit of God, that they are true and that all that conflicts with it is false. Science contradicts this and discredits and rejects that which is written.

Third: The church insists that the virgin birth of Christ, his divinity, the atonement, the physical resurrection, and the physical Second Coming are vital and sound doctrines that must be accepted in faith, to be saved from sin. Science scoffs at these claims and discards them as non-essential to salvation.

These are some of the vital points on which the church and science differ. Now, modernism, we are told, endeavors to reconcile these two positions by ignoring some of the fundamentals and interprets the scriptures to suit their own views. In short then, a modernist is one in the

church (having fallen away from the faith) who accepts the findings of science in preference to the word of God, ignores some of the fundamental teachings of the word and interprets it to suit himself.

Again, we are told that modernism uses the methods of modern science. The methods of science are investigation, speculation and theory. They use these methods to "find, state and use the permanent central values of inherited orthodoxy in meeting the needs of a modern world." Here the question arises, what are the "permanent and central values of inherited orthodoxy?" These great permanent and central values are, an allwise, omnipotent and living God the Creator and Sustainer of the universe; Christ Jesus the Son of God and him crucified, the hope of a lost world; a living and effective gospel the power of God unto salvation to every one that believeth, these are the great truths that have supplied the needs of God fearing men of every generation, and they are the truths that men of our generation need to turn to for

their needs. After all, what new needs do men in our "modern world" have that other generations did not have?

But, we are told, modernists use the methods of science — investigation, speculation and theory to find state and use these great truths. Where in the scriptures or within the realm of sound logic do we find any basis for thinking that an approach to God can be had through the methods of science? The idea is fallacious as is evidenced in the lives of those who proceed on that course. Science is materialistic, theoretical and skeptical and as such it is impossible to understand or approach the spiritual. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

Modernism rejects the

gospel of Christ and accepts the word of man in its place therefore it is antichrist.

(Continued.)

MY LIFE STUDY OF THE SCRIPTURES

The Church—Its Origin and Establishment

B. E. Kesler

IV. Jesus Ruled in the Kingdom while on Earth.

(1) His Father appointed the kingdom to him, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." (Luke 22:29-30.) Thus they were to eat and drink at his table in his kingdom. They did this in the model communion, in the night of betrayal.

(2) He came to earth to receive the kingdom. He said therefore, "A certain nobleman (Christ) went into a far country (this world) to receive for himself a kingdom, (the church) and to return, (to heaven). And he called unto him his ten servants, (his people) and delivered them ten pounds, (talents) and said

BIBLE MONITOR

West Milton, Ohio, October 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

unto them, occupy till I come. But his citizens (the world) hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, (to heaven) having received the kingdom, then he commanded those servants to be called unto him, (at the judgment) to whom he had given the money, (talents) that he might know how much every man had gained by trading, (how each man had lived)."

Then each gave an account of how he had lived. The ten pound man had gained ten pounds; the second had gained five pounds; the third came; he had taken good care of the pound given him, but had not used it. He knew too much to do so little. So the pound was taken from him and given to him that had ten pounds. Then the lord said, "Bring hither, those mine enemies, which would not that I should reign over them, and slay them before me." (Lu. 19:12-27.) Thus it is seen Jesus came to earth to receive the kingdom, and then returned to heaven, to wait the judgment day when the parable will be consummated.

(3) Jesus had a kingdom. "Jesus answered, my kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." His kingdom is a spiritual kingdom, and his people are a spiritual people, and therefore do not fight, do not take part in carnal warfare. (Jno. 18:36.)

(4) This was David's

throne and kingdom re-established.

“The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. Therefore being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David.” (Ps. 132:11; Acts 2:30; Lu. 1:30.) “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this.” Thus with prophetic vision, Isaiah was able to look down the vista of time and see the

fulfillment of God’s promise to David, when he would raise up Christ to sit on his throne.

(5) Christ is not on a throne now.

(a) God’s throne the only one in heaven. “But I say unto you, swear not at all; neither by heaven, for it is God’s throne. Salvation to our God which sitteth upon the throne. Therefore are they before the throne of God, and worship him day and night in his temple. And the four and twenty elders, and the beasts fell down and worshipped God that sat on the throne. And I saw a great white throne, and him that sat on it.” (Matt. 5:34; Rev. 7:10-15; 20:11; 19:4.) There is only one throne in heaven, and God the Father sits on it. There are not two rival Sovereigns in heaven. God alone rules there.

(b) Christ will have a throne. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” This will be at the judgment. (Matt. 25:31.) “To him that over cometh will I grant to sit with me in my throne, even as I also over-

come, and am set down with my Father in his throne." (Not on his throne.)

(6) The vineyard, or church was established before his death. "Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty. Again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third, and they wounded him also, and cast him out. Then said the Lord of the vineyard, what shall I do? I will send my beloved son, it may be they will reverence him when they see him. But when the husbandmen saw him they reasoned among themselves, saying, this is the heir: come let us kill him and the inheritance will be ours. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto

them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said God forbid. And he beheld them, and said, what is this then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon this stone, shall be broken, but on whomsoever it shall fall, it will grind him to powder. And the chief priests and scribes the same hour sought to lay hands on him; and they feared the people; for they perceived that he had spoken this parable against them." (Luke 20:9-19). God gave him the throne of his father David upon which he ruled until the Jews who built before his death, cast him out—crucified him. He ruled on David's throne while on earth.

V. Christ our High Priest.

(1) He was a priest before he came to earth. "For he testifieth, Thou art a priest forever after the order of Melchisedec. For those priests were made without an oath, but this with an oath by him that said unto him, the Lord

sware and will not repent, Thou art a priest forever after the order of Melchisedec. For the law maketh men high priest which have infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." (Heb. 7:17, 21, 28.)

(2) He was anointed high priest at his baptism. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." (Luke 4:18-19.) The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all). "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how that God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with

him." (Acts 10:36-38.) "And Jesus, when he was baptized, went up straightway out of the water; lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and it abode upon him." Thus at his baptism, he was anointed high priest by the Spirit of God, and God recognized him as such. Note: A high priest is anointed to take charge of an existing priesthood; e. g. Aaron. Note 2: Men are made high priest before offering sacrifice. Note 3: Christ was made high priest before offering himself.

(3) As high priest upon his (David's) throne, he was faithful. "Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, who was faithful to him that appointed him, as also Moses was faithful in all his house." (Heb. 3:1-2.) "Rule thou in the midst of thine enemies." (Zech. 6:13.)

(4) He is still the one and only high priest over the house (church) of God. "So also, Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my

Son, this day have I begotten thee. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands. Now of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens." (Heb. 8:1.)

**GET RID OF THE CAUSE,
THE BEST CURE**

L. I. Moss

We have had much written in the Monitor, preaching in our churches, and matters brought to conferences about some of the modern styles, such as short dresses, thin stockings and thin dresses with members of the church.

What is the cause of these things existing? These are practices of the world, and I am sorry to admit, have gotten into the church.

When our children grow up and come into the church they still want to retain some things which have been planted into their lives by good meaning parents.

Mothers, are you aware

when you take your little innocent child only a few weeks or a few months old, carry them about half naked, some with clothing so scant the legs bare almost to the body, the arms and back all bare, you are planting in the little innocent child some thing which causes them when grown to still desire the scant clothing, the short dress, no stockings, bare back and bare arms? Remove this cause and properly dress the little ones and continue to as they grow up, and the church will not need to make rigid rulers to get these things out of the church. There is a standard set by God in the garden of Eden, if followed will fit the little child, the young and the old. It was set by God and is still required by God, clothing to cover their nakedness. And today any clothing which fails to cover the nakedness of the little child is just instilling in the child a rebellious nature to cause the church trouble when these children grow up and come into the church. Who will carry this blame?

Parents you are responsible.

Also sometimes these

things cause the child to fall to immorality; and whose fault will it be?

Does the text (train up a child in the way he should go, and when he is old he will not depart from it) have anything to do with the way you dress your little children?

Many mothers will reap sorrow because they trained their little girls to go half naked.

Get rid of the cause is the best cure for many things. Dress the child from little up in modest apparel and they will be modest.

Eldorado, O.

**THE DEVIL'S
MASTEPIECE**

William H. Kinney

Now by the grace of our God, I want to point out to the readers of the Monitor one of the worst evils there is in the homes today. That is the radio and I will give you some scripture references. We are told in II Tim. 2:15 to study to show ourselves approved unto God. We see by this that we are not to have someone else tell us what God means for us but we are to study.

Now we know if we study our Bibles it does us more good than to have some false teacher tell it to us over the radio. Again it tells us in II John 10:11: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." What are you doing when you listen to such doctrine over the radio. I know that some will leave other thing to go and listen to the radio, but they haven't time to study God's word, and when you drop in a member's house, instead of talking about God's word, they turn on the radio.

Again it says in James 3:11-12, "Does a fountain send forth at the same place sweet water and bitter?" Can the fig tree, my brethren, bear olive berries? Or a vine, figs? So can no fountain yield both salt water and fresh. So we know and understand, no radio can bring forth both good and evil.

Again he tells us in Ephesians 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs,

singing and making melody in your heart to the Lord." Now we notice that it didn't say to turn on the radio and let it sing to you. We know if we are poor singers that God's Holy Spirit will be with us more if we do our own singing the best we can, than if we leave it to the radio to do our singing for us. But there are some that will make excuses because they let the devil make them think that the radio is a comfort and a pleasure to listen to, but I know that He does not tell them that.

There are four members to the radio family. I will name them to you. First the deck of cards; second, the bottle of beer; third, the cigarette, and fourth the radio itself. When they all get together they put on a big laugh and they have a happy time with the devil. Of the four members, it is hard to tell which is the worse.

Then we talk of the worldly things coming into the church, but dear brethren and sisters, if we will keep the devil out of our homes, he will not so easily get into the churches.

Now let us all work hard to keep our homes pure so we will have a pure church, as the Lord would have it, for it is the little foxes that spoil the vine. (Song of Solomon 2:15.) Also we are told in I Thess. 5:22 to abstain from all appearance of evil, and if we don't give up all we are not fit for the kingdom of God. That means the radio as well as other things. Now, I think it is better to give up the radio for the kingdom of God than to give up the kingdom for the radio.

Dallas Center, Ia.

THE TRAGEDY OF A HOME WITHOUT CHRIST

Lola A. Roth

Usually when we think of homes without Christ, we think of homes out in the world, but it is sadly true that many professed Christian homes are also without Christ. Let us take a look into these homes and see some of the tragic conditions that exist.

Lack of Love

There is first of all, the lack of love. Love is the

foundation on which the home is built, and when the foundation of a building is gone we find everything else out of order. The divorce courts today are full of broken homes, where the foundation of love has been swept away. The truth of the matter is that the foundation was not love in the first place. In most cases the foundation was money, fine cars, passion—which is often mistaken for love—and a number of other things that will not

A large percentage of the homes that are not in the divorce courts would be there if it were not for the sake of the children, and we find still others who would rather sit at home and fight it out than to have their names appear in the papers. This lack of love is found among professed Christians.

Lack of Discipline

Another tragic condition that we find in homes without Christ is the lack of discipline. This is one of the most tragic, for the discipline a child receives in the home helps to determine not only his success in this life, but also his eternal destiny. The child that has

always had his own way is a nuisance in the home and in the community. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (Prov. 29: 15-17.) "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell." (Prov. 23: 13-14.) God has commanded that parents use the rod, but the world has found a better way, in its own way of thinking, and how sad that a lot of professed Christians are adopting the same methods. The world says: "If you whip a child you will give him an inferiority complex." Would to God that we had a little more of the inferiority complex in this day and age. The Bible says: "Let each esteem others better than themselves," which requires some inferiority in our feelings toward one another. It is far better that children have an inferiority complex, than for their parents to have the "perplex" which follows

when children are undisciplined.

Lack of Christian Training

Another tragic condition we find in the Christless home is the lack of Christian training. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." So many folks substitute the word "tell" for the word "train." Sometimes we hear folks say, "Well, my children knew better than to go the way they did, for I told them what was right." One father, whose son turned out to be a drunkard and about everything else imaginable, said; "I cannot understand why John turned out the way he did; I told him different and I used to take him to church." Poor father, he had forgotten that when John and the rest of his wayward children were small he himself smoked, and when he did take his family to church he sat out in the car until Sunday school was over, and he also thought it was alright to take a little drink every so often so long as you did not get drunk. It is hard for a lot of people to realize all that is involved in the word

"train." The example set before a child has more effect on his life than all the teaching you can possibly give. He is an imitator and he remembers much more of what he sees than of what he hears. One mother said: "You just can't tell how your children will turn out. I don't believe what they say about training children." This lady's children were out in the cold world, but she had forgotten that her husband was, and always had been, just a cold church member, never going to church unless he felt like it, and too, they never got along very good together, and she herself could not even get along with her own mother. Still she could not understand why the children were not all good Christians. Some people think that all there is to Christian living is just going to church when it is convenient, and asking a blessing at the table before meals. Then if God does not bless them as He does His faithful ones, they say there is a mistake in the translation, or else God didn't quite mean it as the Bible says. God has many promises for His faithful followers, and "He is faith-

ful that promised" and is also "a rewarder of them that diligently seek him," but He has no promises for the halfway followers.

During the course of a conversation one mother said, "My children always like me to read Bible stories to them, and I do once in a while, and I suppose it does them good, but I can never remember that my mother read to us." Poor woman, I suppose it had never occurred to her that the fact that her mother had spent so little time with them was the reason that about half of her brothers and sisters were out in the world, and that she and those that remained were not much more than just church members. It seems that so often those that have failed to keep God's commands, and have failed in the rearing of their families prove to be a stumbling block instead of a warning.

Another mother, most of whose children are out in the world, said: "Well, when my children were small I had so much work I didn't have time to read and teach them like I should; so I suppose that is where I made my mistake." Oh, how easy it

is to let the material things of life creep in and take all our time, so that we have none left for the spiritual. If Christian mothers would spend more time at the feet of Jesus with their children where Mary did, instead of out in the kitchen with Martha all the time, I believe they would receive the same commendation from Jesus—that they have chosen that better part which shall not be taken away from them. And He would also help them to find more time to spend at His feet.

If conditions were getting better under the new method of child training that the world has suggested, we might think that Christian parents have been too strict and that we might do well to follow after the world's plan. But the fact that conditions are getting worse and worse ought to be a warning to us to live closer than ever to God's plans, instead of giving over little by little.

One father was very strict with his two older children, and they grew up to be fine young people, bright examples to the community in which they lived. But he

decided that he had been too strict with them, and so the two younger ones were allowed to do about as they pleased, even to go to picture shows, etc., and they turned out to be almost a disgrace to the community.

We cannot blame the young people, for most any child will take all the liberty that is given him. One father said, "I just can't whip my children, I love them too much," and those children are so spoiled that folks dread to have them around. The children are to be pitied for it is not their fault. The Bible says: "He that spareth his rod hateth his son: but he that loveth him casteneth him betimes."

The fact that Christian parents are loosening the reins and giving their children more liberty all the time, is leading up to more Christless homes in the future. For the natural trend is downward instead of upward, and as a rule when young folks establish homes of their own they usually allow their children a few more liberties than their parents allowed them.

There are parents who allow their young folks to go to fairs, picture shows, ball

games, and all sorts of worldly gatherings that they would have never dreamed of going to when they were young. If these things were wrong when they were young, they surely are wrong today. It seems to me, with all the warning that the Bible gives us in regard to the falling away that there shall be in the last days, we as Christians should fight more than ever against those things that belong to the world, and not just gradually slip into them and drift along with the tide. If God ever needed parents who are willing to stand with the church and fight for the right, He surely needs them today.

William G. Shephard, journalist and author, who has secured international attention to this subject through his magazine articles, declares that the reason our present-day children are pitifully weak under the stress of temptation is that religion and morals have dropped out along the road in our educational process.

It is only as we see the terrible things that are existing in our fair land today

that we can realize in part, the tragedy of a home without Christ. This cigarette-smoking, drinking, gambling, murderous, adulterous age is all a result of Christless homes. The reformatories, jails and prisons are full of young men and young women who came from Christless homes, and God only knows the tragedy that will follow this Christless generation.

In the face of all this the world needs help, and who is going to give it to her? The only One who can help this tragic situation is "the Lamb of God which taketh away the sin of the world." And the only way that the lost world can hear about Him is through the church, His bride. There was never a time that the world needed Christ more than it needs Him today, and how sad that the church has been laying down her oars and drifting along with the tide. The church has come to the conclusion that she has been too strict and so she is loosening up a bit, thinking that she will get more members that way. What the church needs is not more church members but more born-a gain, consecrated

members, and she will get those only when she is living a life that is separate from the world, so that the world can see that she has something that they do not have. The world is sick and tired of this form of godliness that so many church members have. Some church members are sick of it too, and are longing for a deeper experience, which is gotten only through much prayer and Bible study.

We can best help this tragic situation if we make our homes so thoroughly Christian that those who come in contact with them will be touched by the Saviour. The lost can only feel the Saviour's touch as we have Him in our hearts and lives. After Pentecost the people marveled at Peter and John and took knowledge that they had been with Jesus, and souls were added to the Church by the thousands.

Homes without Christ are in darkness and they need the light. But it is only those who have been washed in the precious blood of Jesus and have received the Holy Spirit that have a light to give them.

We must use every oppor-

tunity to tell members of Christless homes about Christ. We should try to win the children of Christless homes to Jesus, for often parents who could not have been reached in any other way have been won to Christ by their children. We should also pray for them. "The effectual fervent prayer of a righteous man availeth much." Where would you and I as Christians be today if some one had not prayed for us?

If death were the end of the Christless soul, what a tragedy to miss all the glories of heaven that God has prepared for those that love him. But think of not only missing the glories of heaven, but of spending an endless eternity in hell where the worm dieth not and the fire is not quenched.

When the rich man died, "in hell he lifted up his eyes," and after he was denied a drop of cold water for his parched tongue, he asked that Lazarus be sent back to this earth to warn his brethren not to come to that awful place of torment.

How sad to think of the thousands of parents today who are over in hell pleading that someone be sent back

to this earth to warn their children not to come to that awful place—their children whom they brought up in Christless homes.

Then we think, too, of the parents today with silver locks and sad, aching hearts, because they have brought up their children in Christless homes. They themselves have seen their need of Christ and are saved, but after it was too late to teach their children the right way.

When we fail in raising a crop one year, we can sit down and look back over the mistakes we made and figure out how we can do better next time. For, after all, it will only be a matter of a few months until we can try raising that same crop again, and profit by the mistakes we made before. But when we fail to keep God's commandments and make mistakes in the rearing of our families, and our children are out in the cold world, then it is too late. We will never have another opportunity to bring them up again, and this mistake involves not a matter of a few months, but an endless eternity.

Christ will not stay in a heart where there is dunk-

eness, worldliness, and all manner of sin. Neither will He stay in a home that is full of everything but what a Christian home should possess. If Christ cannot have first place in our hearts and homes, He does not want any place there at all.

The sadly neglected family altar is leading to more and more Christless homes. Homes that have most or all their children out in the world are homes where there was no family altar. When a home loses its altar it also loses its power for God and is paving the way to ruin. Christless homes will also lead to Christless nations, and Christless nations will lead to their own downfall.

A father started off to work one morning after a light snow had fallen. Turning, he saw his small two-year-old son trying to place his tiny feet in his own great footprints. The little boy shouted "Go on, Papa, I'se comin, right in your tracks." He caught the boy up in his arms and carried him to his mother, and then started off to work again. It has been his habit to stop at a saloon every morning on the way to work, but this

morning as he stood at the door, he seemed to hear a sweet voice calling, "I'se comin', right in your tracks." He stood and thought the future squarely in the face and then walked away.

"I'm coming, I'm coming, right in your tracks," is the cry of the oncoming generation. Oh, whither are our tracks leading them? Are they leading on to a life of endless bliss and happiness, or are they leading to a Christless, endless hell?

—Selected.

It is much easier to be critical than correct.—Beaconsfield.

MORE, SAVIOR, LIKE THEE

From day to day, as we travel on in our Christian life, we now have one aim and prayer; namely, "More, Savior, like Thee." Let us ever remember that what people see in us ought to be only things that will glorify Christ, who is our perfect example. Christ is our life. Therefore we ought to be Christlike in every aspect of life. So often we talk about

being like Jesus when it comes to so-called big things in life—business transactions, etc. We want to forget about those “big” things and think of the little things.

We ought to be Christlike in thought. Perhaps that is easy enough when everything goes smoothly, or when our thoughts hover around those we love. But when the way is rocky and we meet up with enemies, then what are our thoughts like? When someone has wronged you, are your thoughts about them Christlike? When you see someone do something you can't quite understand, what do you think concerning the matter? Do you give him the benefit of a doubt in your mind, or do you think all the ill you can rake together in your own hidden thought chamber? How often during the day we ought to breathe, perhaps silently, this prayer: “More, Savior, like Thee in my thought life.” Then would the meditation of our heart be acceptable in the sight of the Lord, our Redeemer. I fear often we need to pray with David of old, “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.” (Psa. 139: 23-24. Then we would be ready and fit to lay open before God and man our entire thought life. “Thinking is the talking of the soul with itself,” and it is only as we are Christlike in this aspect of life that we can possibly be Christlike in audible speech. For, “A good man out of the good treasure of the heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.” (Luke 6:45.)

While our thoughts are heard by God alone, our words which develop from our thought life are heard by both God and man. This is all the more reason why we need to pray, “More, Savior, like Thee in our thought life.” Sinful thoughts can mar our fellowship with the Lord, but if our speech is not Christlike, it not only mars our fellowship with the Lord but, oh, the tragedy of it— it may be the means of hin-

dering some other soul from being saved.

Are our words of such tremendous weight? Yes, by our speech, what we say, may souls be won for Christ or sent to a Christless grave. What we keep to ourselves in thought, we may change and mend, but, remember friend, the words once spoken can never be recalled. The Psalmist must have had this in mind when he uttered the words found in Psa. 34:13, "Keep thy tongue from evil, and thy lips from speaking guile."

He must have know that the tongue is an unruly evil which no man can tame. James 3:8.) If our words were more Christlike, there would be less satanic gossip afloat. For surely we cannot even imagine our Savior engaging in thoughtless tattling which often murders peace and blights the good names of others. Indeed not! Gossip has put preachers out of their pulpits and sent Christians who were weak in the faith, back into a life of sin. How sad! And all because of words!

I fail to find any expression which describes our Savior's speech more beauti-

fully than the words found in Sol. 5:16, "His mouth is most sweet." Jesus began His public ministry shortly after His baptism and temptation, and we are told that the people wondered at "the gracious words which proceeded out of His mouth." (Luke 4:22.) And it is the same Bible which tells us that if we are wise, our words also will be like unto His, "gracious." (Eccl. 10:12.) What a lot of foolish people there must be in the Christian church, if their words are any indication of their wisdom! Friend, are your words and my words always "gracious"? Because of the great truth involved in the teaching of James concerning the tongue, we need daily to implore the Savior to help us be more like unto Himself in word so that we may not offend our brethren, or even the sinner. Then shall we be perfect even as Christ was, for we are told, "If any man offend not in word, the same is a perfect man." (James 2:2.)

Then the next time you are tempted to utter a harsh word or feel like speaking in a sarcastic tone of voice, flee to the Lord in

prayer. He can help you. How true it is that Christians sin more frequently in thought and word than in any other way. Why? Simply because we do not realize the seriousness of it. We forget that God's word states that in the judgment day man shall give account for every idle word he uttered. (Matt. 12:36. Words! This seems to be one phase of our life we taken into our hands, allowing self to give expression to its feelings and thus quenching the voice, yea, the tone of voice of the Savior who is seeking to live in and through us even in words.

The world has the good suggestion of "think twice before you speak," but for the Christian there is even a better guide than this. We can go directly to our God in prayer as did David and, with him, pray "O Lord, open thou my lips, and my mouth shall shew forth Thy praise." (Psa. 51:15.) If this be our prayer, then we shall be so fortunate as to grow more like the Savior in thought and word. What a day of rejoicing it will be when the Christian people as a whole endeavor to become more Christlike in this

phase of life!

Sel., Hazel Weaver.

NEWS ITEMS

RIDGE CONGREGATION

The Ridge congregation of the Dunkard Brethren church met in council August 23, 1944 Scripture reading Titus 2, and prayer by Bro. Minor Leatherman.

We had with us our elder, B. F. Lebo of Carlisle, Pa. Bro. Lebo gave some good admonition on the dress question.

Bro. Robert Oats was granted a letter of membership. We as a church can say we have lost a good member. We wish him well. He has now moved to Farndale, Ohio.

The annual visits were made, all reported in the faith and willing to work on with the church. Closing prayer by Elder Charles O'Brien.

Our series of meetings began on August 19th, love feast August 26th, and closed August 27th with all day meeting. Evangelist was Bro. Lebo. These series were all very well attended. Bro. Lebo did not fail to preach the word.

We had some visiting brethren and sisters for our love feast, Elder Z. L. Mellott of Oakland, Ind., Elder Howard Surbey of North Canton, Ohio, and also members of Broadwater Chapel for the week end services.

We were glad to have the brethren and sisters come to worship with us. May we all work with a greater determination to serve God while it is yet day, before the night

comes, when no man can work, is my prayer.

Mamie Leatherman, Cor.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, expect to have a love feast on Sunday, October 15th, starting Sunday school at 9:30 a. m., and preaching at 10:30.

A hearty invitation is extended to all who can to attend this meeting.

Susanna B. Johns,
35 E. Lincoln Ave.

A CORRECTION

Col. Kosch is the head of CPS camp operations under selective service and not Col. McLean as stated in my letter appearing in the September 1st issue of the Monitor. Col. McLean is his assistant and visits the camps periodically. I am sorry for my error.

Fraternally,
Kyle T. Reed.

WEST FULTON

We, the West Fulton Dunkard Brethren, expect to have a Harvest meeting September 24th, an all day meeting.

The Lord willing our series of meetings will begin October 29th and end November 12th. Bro. Henry Besse of North Canton, Ohio, has consented to hold them. Come and worship with us.

Orpha Beck, Cor.

SWALLOW FALLS, MD.

The Swallow Falls congregation

met in regular quarterly council June 24th at 3 p. m.

Meeting was opened by Bro. Mellott, reading Gal. 1, and leading in the opening prayer. Bro. Taylor then took charge of the meeting. The little business that came before the meeting was disposed of in a Christian manner. It was decided to paint the church on the outside as soon as we can get it done.

On July 27th Bro David Ebling of Bethel, Pa., came into our midst to begin a series of meetings. He preached ten inspiring and uplifting sermons while he was here. Although none were added to our number, we feel much encouraged and strengthened to fight the good fight of faith in these perilous times.

On Saturday, August 5th at 2:30 p. m. we met for our annual love feast. Meeting was opened by singing a hymn after which Bro. Otto Harris read John 14 and led in prayer. The examination services of the afternoon from I Cor. 11 were conducted by brethren James Keggereis, David Ebling, and Emmert Shelly.

In the evening 46 surrounded the Lord's tables with Bro. Ebling officiating.

We were glad to have the visiting brethren and sisters with us from various congregations. Ministering brethren present were Emmert Shelly, Waynesboro, Pa., Charles O'Brien, Otto Harris, Ridge, W. Va., James Keggereis, David Ebling, Bethel, Pa.; W. A. Taylor, and Z. L. Mellott. We wish to thank one and all for coming and invite you to come again.

On August 6th we had an all day meeting which was well attended.

The various visiting brethren brought the spirit filled messages of the day which we enjoyed very much

Pray for our little band at this place that we may grow in grace and number and thereby be more able to go forth in our blessed Master's service.

Ruth Snyder, Cor.

CERES, CALIF.

Pleasant Home Congregation met in quarterly council September 1, Bro. H. E. Andrews read fifth chapter Ephesians and led in prayer. As this is the time we elect our officers, they are as follows: Elder H. E. Andrews, church clerk, Harvey Ruff, church treasurer, Elmer Ruff, Sunday school superintendent, James Spurgeon. The writer correspondent and Monitor agent. Bro. Elmer Ruff was re-elected church trustee.

We decided to not take up Sunday school collections except the first Sunday of each month which is our regular C. O. fund collection. Council collection was \$16.50 which we decided to give to the Mission Board.

Emma Ruff, Cor.

OBITUARIES

GUY G. MOHLER

Bro. Guy Mohler, 47, died at 6:30 a. m. Tuesday, September 5th, after a lingering illness. He was a member of the Dunkard Brethren church at Lititz since 1930.

He is survived by his wife, Ella H. Lutz Mohler, a daughter, Arlene, wife of Stanley Anderson, and a son, Melvin, at home, one granddaughter, his father, Morris Mohler, and these brothers and sisters, Mae, wife of R. S. Ludwig; Eva, wife of John Weidman, Ephrata; Ray, of Reading; Lee, of Lancaster, Ada of Ephrata, Ida, wife of Frederick Frail, Pottsville; Ira, C. S. army, overseas; Eli, U. S army, in Texas; Ona, wife of Clayton Rothman; Rhe, of Shillington.

Funeral services were held from Mellinger's Funeral home with farther services at Mohler meeting house by Elder A. G. Fahnestock and Rev. Martin. Interment in the adjoining cemetery.

BEULAH E. FISCEL

Beulah Edith Haldeman, the daughter of John and Florence Haldeman was born June 21, 1910 at Quinter, Kansas, and departed this life August 24, 1944, at the home of her parents. Aged 34 years, 2 months and one day.

The greater part of her life was spent near Quinter. December 17, 1921 she united with the Dunkard Brethren church, living faithful to the end. She was united in marriage to Roscoe Fiscel October 4, 1933. To this union were born three children, all of whom preceded her to the Glory World.

Beulah was a very devoted wife and mother. Her home and family were always first in her life. She had been a sufferer from asthma for a number of years but bore her suffering with extreme patience and fortitude.

She leaves to mourn her loss her

husband and their foster child, Leland Joy, her parents, Mr. and Mrs. John Haldeman, two brothers, Millard of Quinter, and Floyd of Minburn, Iowa, one sister, Lois of Quinter, and her grandfather, D. H. Ikenberry, also of Quinter, besides many relatives and a host of friends.

The book is closed, a life is done,
The chapters seemed so few;
The one who might have stayed for years

Has gone to claim her home anew.

We grieve not at her going,
We know its for the best;
She suffered much, but ne'er complained,

She'll welcome such long rest.

Her life was ever good and true,
Her Bible was her guide;
From it she gained her daily strength,
And thus she faced death's surging tide.

Yes, she is gone, but her's the gain,
All suffering, sorrow gone,
Her Christ has offered her sweet rest,
In her eternal home.

So now, dear sister, daughter, wife,
Our grief we'll try to bear;
Your Christ will give us daily strength
To some day meet you over there.

Poem composed and dedicated by her uncle, Wilmer Ikenberry.

Funeral services were conducted at the home of Bro. Walter Pease, followed by services at the church at 3 o'clock Saturday afternoon by Elder O. T. Jamison, assisted by Rev. Floyd Crist. Text, II Tim. 4:1-8. Interment in the Quinter cemetery.

SENTENCE SERMONS

When we have a vital union with Christ and bear a life testimony to the same, some who once professed to love us will turn against us. But this is the test. Are we willing to stand for Christ at any cost? We cannot, but He can, through us.

All truly born again individuals will have the evidence of a converted life.

Jealousy is the little soul's grouch at seeing its own rejected ideals realized in another; envy is the unwilling respect that inferiority pays to superiority.

We rise or fall to the level of our thinking.

The secret to success is constancy to purpose.

If we practice what we know, what we do not know becomes clearer.

It takes courage to stand up for an absent person who is being abused.

Many possess the Bible; two few are possessed by it.

No storm ever came without warning.

Faith is inward truth daring the unknown.—Geo. A. Buttrick.

Most people are far more guilty of failing to do as well as they know, than of willfully plotting a wicked deed.

If any speak ill of you, live so that nobody will believe them.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
Oct. 8—Jno. 20:1-31.
Oct. 15—Jno. 21:1-14.
Oct. 22—Jno. 21:15-25.
Oct. 29—I Jno. 1:1-10.
Nov. 5—I Jno. 2:1-14.
Nov. 12—I Jno. 2:15-29.
Nov. 19—Thanksgiving. Neh. 12:7-47.
Nov. 26—I Jno. 3:1-24.
Dec 3—I Jno. 4:1-21.
Dec. 10—I Jno. 5:1-21.
Dec. 17—II Jno.
Dec. 24—Christmas. Matt. 2:1-23.
Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
Oct. 22—The Reward of Envy. Esther 7:1-10.
Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
Harry Andrews, Secretary, Empire, Cal.
Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
Nov. 12—Deliverance From Danger. Dan. 3:1-30.
Nov. 19—Thanksgiving For Blessings. Psalms 103.
Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
Dec. 3—Shirking a Duty. Jonah 1:1-17.
Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
Dec. 17—Review: Samuel to Jonah.
Dec. 24—A Message From the Angels. Luke 2:8-20.
Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.

BIBLE MONITOR

Vol. XXII

October 15, 1944

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part 5

It is of interest to notice in what direction "Modernism" is leading those churches that have accepted its doctrines and what the ultimate end shall be. In taking note of this it's plainly revealed what power is back of this subtle serpent that is enveloping so many in its coils.

In closing his sermon on the mount Jesus gave a warning which we would do well to heed in considering this subject. "Beware of false prophets, which come to you in sheeps clothing, but inwardly they are revening 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." (Matt. 7:15-18.)

In the light of these words of our Savior let us ask ourselves a few questions. Has "Modernism" brought more spirituality into the churches? Has it caused a greater separation between the church and the world? Has it helped people to grow in grace and knowledge of the truth? Has it led men to deny ungodliness and worldly lusts and live more soberly, righteously, and godly in this present world? Has it increased the faith, hope, charity, and other virtues of the church? Has it given the church more power and influence for good in the world? Anyone who is honest at heart who has a knowledge of this matter will have to say

“No” to each of these simple questions. Friends, instead of contributing to the spirituality, holiness and upbuilding of the church of Jesus Christ modernism is directly responsible for the carnality, immorality, vulgarity, hypocrisy, worldliness, confusion and apostasy that is existing under the cloke of religion in our day. This is the fruit of modernism. This is the creature that has steeped the churches in degradation and shame! This is the creature that has robbed the church of its power and prestige in the world in our generation. This is the creature that is leading the churches into federations, consolidations and amalgamations! This is the creature that is preparing the apostate churches for the reign of the “Man of sin,” for this is the “Spirit of Antichrist” at work! Modernism puts on a cloak and pretence of godliness but at heart it is earthly, sensual, devilish and the very instrument of the devil to bring the churches under his power and control.

How strange it is that people in the churches cannot see where this satanic

monster is leading them when men in the world distinctly recognize it. This only goes to show how blinded people have become through the cunning craftiness of these agents of the evil one. Let us notice what the American Association for the Advancement of Atheism has to say about modernism: “The forces of modernism have won a sweeping victory in the last few years. Modernists now control the entire machinery and corporate life of the Presbyterian church from the permanent judicial commission which ordains the ministers, to the editor of one of the official magazines of the church. The same may be said of a majority of the larger Protestant denominations. (The Federal Council of the Churches of Christ in America which came into being in the year 1908 claims to represent 24 of the larger protestant bodies.) Much as we dislike modernists because of their illogical compromising (now this is the AAAA speaking, if you please) we must recognize that for many modernism is but a stopover in the road to atheism. Perhaps we

should have a little more patience with these, our weaker brethren, who are unable to go straight from orthodoxy to atheism without resting at the camps of liberalism along the way."

This statement taken from the annual report of the organized atheists shows that they have recognized the transition that has taken place in the churches of late years. It is plainly evident to them and to others that modernism has won a "sweeping victory." So much so that they control the entire machinery and corporate life of a majority of the larger Protestant denominations. This being true the spirit of antichrist now has "control" of a majority of the larger Protestant denominations. The assertion "Modernism is but a stopover in the road to atheism" indicates what the ultimate end will be for those who follow this satanic agent. Friends, is it any wonder that professing Christendom has lost its power and influence over the world for good when the spirit of antichrist the satanic spirit is controlling the entire machinery of a majority of the churches?

NOTICE

Due to sickness and death in the office force where the Monitor is printed we were late getting our mid-year mailing list printed. We now have it completed and all renewals should show on the label on your Monitor. Should there be mistakes we will gladly correct them if notified. We thank you for your patience in this and other matters.

—Editor.

MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

VI. Christ was Born King.

(1) The wise men (Magi) say so. When they came in search of him, "Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.)

(2) God gave him a name above every other name. "Wherefore God hath highly exalted him, and given him a name which is above every name." (Phil. 2:9.)

B I B L E M O N I T O R

West Milton, Ohio, October 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

(3) God by the angel gave him the name Jesus. Of Mary he said: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." (Matt. 1:21.)

(4) Luke and Paul say that name means Lord. "For unto us is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11.)

"And that every tongue should confess that Jesus Christ is Lord, to the glory

of God the Father," (Phil. 2:11.) Hence he was King and Lord from birth.

(5) The prophet called him King. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, tell ye the daughter of Sion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Zech. 9:9; Matt. 21:4-5.)

(6) The disciples called him King. Luke says so: "And when he was come nigh, even now at the descent of the mount of Olives the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, "Saying, blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest."

(7) Jesus confessed his kingship, before Pilate, the governor. "And Jesus stood before the governor; and the governor asked him, saying, Art thou King of the Jews? And Jesus said unto him, thou sayest. (Matt. 27:11.)

Here we see Maji, the prophet, and the disciples

called him King, and then Jesus, himself, confessed his kingship. Now, were those people fooled in calling him King, and was Jesus mistaken about it when he confessed to his kingship? Did God fool those people in believing he was a king from birth and was Jesus fooled in believing it? And does God want us to be fooled likewise, in believing it? No inspired man ever denied it. Then should we?

(8) He was anointed at his baptism, by the Spirit coming upon him. "And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," (Matt. 3:16-17.) The Spirit of the Lord is upon me, for he has anointed me to preach the gospel to the poor." (Luke 4:18.) And "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how

God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts 10:37-38.)

Kings were anointed to take charge of an existing kingdom, e. g., Saul, David. Just so Jesus was anointed to take charge of an existing kingdom, to which he later applied the name church the names being synonymous. So those who claim there was no church until Pentecost, are in error.

VII. God Partially Officered the Church in Christ's Time.

Jesus spent a whole night in prayer in preparation for the important work of organizing the believers into a working body, an organism. "And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named apostles." (Luke 16:13.)

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain," (John 15:16.) The seventy, were later called and sent out to preach. (Lu. 10:1.) They too, preached the gospel of an existing kingdom.

(2) These offices filled with officers. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Cor. 12:28.)

"And he gave some, apostles, and some, prophets, and some, evangelists, and pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-12.)

(3) He recognized the work of the apostles in church capacity before Pentecost, in filling the bishoprick lost by Judas.

"Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barnabas who was surnamed Justus, and Matthias. And they prayed, and said, thou, Lord, which knowest the hearts of all men, shew

whether of these two thou hast chosen; that he may taken part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth heir lots; and the lot fell on Matthias; and he was numbered with the eleven apostles," (Acts 1:21-26.) Deacons were not put in until after Pentecost.

"Then the twelve called the multitude of the disciples unto them, and said it is not reason that we should leave the word of God to serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts 6:2-3. Paul not one of the twelve apostles. He says Christ "appeared to Cephas, then to the twelve." (I Cor. 15:5.)

(4) Jesus is the foundation of the church, and the apostles are not, including Matthias. "Upon this rock I will build my church," said Jesus; not on the apostles. "And are built on the foundation of the apostles and prophets, Jesus Christ himself, being the chief

cornerstone." (Eph. 2:20.)

Note 1. Gift of tongues not in the church until Pentecost. Since apostles were first, prophets second, teachers third, and tongues after these, it follows, the former were in the church before Pentecost. Not a word said about putting those officers in the church on Pentecost.

Note 2. Apostles set in the church, not in the foundation as some claim.

Note 3. He was the foundation of the prophets long before there were apostles or Pentecost.

Here after spending a whole night in prayer, Jesus called the multitude of disciples together, created the first office the church ever had, the apostolic, filled it with officers long before Pentecost. Not a word in the whole Bible about organizing a church, creating offices and filling them with officers, on Pentecost, as claimed by some.

VII. God made a will to provide for his family. Wills are made to provide for existing families.

(1) God delivered his will through Christ.

"For I have not spoken of myself; but the Father who

sent me, he gave me a commandment, what I should say, and what I should speak; and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me so I speak." (John 12:49-50.)

(2) We get spiritual food from this will.

"Jesus said unto them, my meat is to do the will of him that sent me and to finish his work." (John 4:34.) And, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you; whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." (John 6:53-55.)

(3) This will made for an existing family.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." (Lu. 12:32.)

"And he stretched forth his hand and said, Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my mother, and sister, and

brother." (Matt. 12:45-50.)
(Continued.)

DEFYING THE CHURCH

L. I. Moss

I was riding in a train a few weeks ago. A plain man and woman of another church were on the train and we had a nice visit about church matters. The man asked whether our members were working at war industries. I was ashamed to tell him the truth, but the truth we must tell. Then he said our members just defy the church, they work at war work, and even go into the army after the church has made an effort to provide a way to help them out.

This conversation has been heavy on my mind.

How can brethren, even preachers and elders, who were at our conference and know the desire of conference to help keep the members out of the great worldly evils, go right on and defy the church, and I feel it is even rebelling against God and his word. There has been plenty of work. Our members need not work

at such work. Is it not a fact the big wages is the thing that holds some at such places? Are you going right on regardless of what the church has said?

Read the first part of Romans 8. Are we carnally minded? or are we Spiritually minded? Do we love the dollar more than we love the church? Can we sing "I Love Thy Kingdom Lord" and thus rebell against her teachings? Can we preach for the church and defy her decisions?

Are we hoping the war will close before the church is compelled to enforce her decisions?

It is no little matter, it is harmful to the work of the church for our members to be found working at such places.

Eldorado, Ohio.

THE CHRISTIAN AND JEWELRY

John C. Wenger

As a visitor in European homes I was frequently conscious of the fact that people were a bit surprised to learn that I was married, inasmuch as I wore no wedding

ring. Far more than is the case in America, married people, both men and women, are readily identified by the wedding ring in Europe. After my return to America I happened to mention this experience in the presence of the late Daniel Kauffman. "D. K." immediately spoke up, "A good chance to give one's testimony!" As a matter of fact, others sometimes did the testifying for me. A certain minister's wife once pointed me out as a specimen of American Mennonite opposition to the wearing of jewelry.

This matter of wearing no ring is not a narrow denominational custom. It is loyalty to the plain Word of God. The New Testament testifies explicitly against the wearing of "gold, or pearls, or costly array." (I Tim. 2:9.) and turns the mind away from the "wearing of gold" to the "hidden man of the heart." (I Pet. 3:3-4.)

Perhaps someone will object at this point and say, "But what about the plaiting of hair, which is also condemned in I Timothy and I Peter?" The answer to this question is given by

J. H. A. Hart in the learned commentary, *The Expositor's Greek Testament* (New York, 1910, Volume V, page 63). Commentator Hart states that we have in I Pet. 3:3 a description of the ornamentation found in heathen society. He believes also that the description is based on Isa. 3:17-23. Therefore Peter does not condemn sending little Susie to school wearing "plaits," but refers to "the elaborate coiffures which Roman fashion prescribed . . .," and which are described by the ancient writer Juvenal. Hart quotes Clement of Alexandria, an ancient Christian writer, who refers to women's being so solicitous about their coiffures that they avoided touching their own heads, and dreaded to fall asleep lest they spoil the arrangement of the "plaiting." The "broided haid, or gold" of I Tim. 2:19, says Hart, "refers to the golden combs and nets" used in the heathen "plaitings." But the Greek words for "wearing of gold" in I Pet. 3:3 refer to "rings, bracelets, etc., enumerated in Isaiah . . ." It is therefore quite evident that the hairdressing condemned in

these passages does not refer to the simple intertwining of the hair in plaits, but to a heathenish hairdress-involving delicate constructions of hair, and studded with gold ornaments. That is, the golden ornamentation referred to by Paul in I-Tim. 2:9 seems to refer especially to gold worn in the hair, while that in I Pet. 3:3 suggests such items as rings and bracelets "put about" or put on (fingers or limbs) as the Greek has it. (Compare Luther's phrase, Goldumhangen.)

Away from this artificial "putting on" of gold and pearls, the Holy Spirit directs the reader to that inward beauty of spirit which the Christian should earnestly seek to attain. How therefore can any Christian man or woman belie his new heart by adorning his body in a way forbidden by the New Testament? There is only one way to do so; that is to grow careless about our conscience on this matter and tolerate various stages of jewelry until we as a church lose our witness on this subject. Here is the formula of failure: first allow engagement and wed-

ding rings, then school and class rings and pins, then other jewelry with sentimental "value," then jewelry in every form, all the way from that sold in the five-and-ten to that in the first class jewelry store.

Let us hold with sincere conviction our ancient position of wearing no rings or jewelry of any kind whatever. It is safe, reasonable, and becoming to Christians, and everyone will agree that it conforms both to the letter and the spirit of the New Testament. But open up the gate to one kind of ring, and it will be very difficult to stop at that point. If mother wears a wedding ring, how can she object to her daughter's wearing a class ring? Let married men be true to their wives in their hearts, and unmarried women will not need rings for "protection" against them. Indeed, the class of men from whom women need protection will not regard rings as a very great barrier. Let married women be true to their own husbands and they will need no rings to indicate that they are not interested in other men.

Rings are mentioned by

name only twice in the New Testament. The overjoyed father (Luke 15:22) gave his son a ring, perhaps an ordinary gold ring. In any case, this a description of what an Oriental father did, not a directive to Christians. The story no more approves of Christian's wearing rings than the prudence of the king in Luke 14:31 approves of Christians participating in warfare. The other New Testament references (Jas. 2:2 refers to a wealthy visitor to an assembly of Jewish Christians and is not given as a description of Christian sanctification.)

Let us pray that God may help us search our hearts on the matter of external adornment. Only He can give grace to conform to Christ as we ought. If we are willing to surrender as we ought there will be a discarding of rings, necklaces, lockets, bracelets, chains, brooches, pins—to the glory of God and the enhancement of our Christian testimony.

“Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart.” (I Pet. 3:3-4.)—Goshen, Ind.

FIRST LOVE FEAST IN AMERICA

Germantown Mother congregation in America, what a history is thine.

There's a stormy voyage in 1719, a landing at Philadelphia, a procession to Germantown, a dispersion of the twenty families of German Baptist Brethren, and in 1722 a revival spirit; public preaching collects the scattered souls; in 1723 a strange thrill enraptured the membership at news of the coming of Elder Libe; people from the Schuylkill county travel to the city of Philadelphia to hear this man whose eloquence had made him famous in two continents; a meeting is held at Peter Becker's house; a missionary visit is undertaken; and six souls ask for baptism—this is the beginning of the church in America.

D o u b l y m e m o r i a b l e
 Christmas Day 1723,
 Christ's anniversary and the
 date of the birth of his
 church in America! There
 is activity at Peter Becker's
 house in Germantown. The
 spindles are still; and the
 voices of praise are raised.

Six persons: Martin Urner, his wife, Catherine, Henry Landis, his wife, Fredrick Lang and John Mayle, all from what is now the Coventry district, were in the midst of seventeen members and they were preparing to hold the first immersion in the church of America. There was no ordained minister this side of the Atlantic.

The members hold a council and Peter Becker is chosen to act as elder. The preliminary examination is held, prayer is offered, and these twenty-three souls walk out into the winter afternoon, in single file, headed by Peter Becker. They journey to the Wissahickon Creek. The group kneels. Over head the solemn sentinels of forest fastness—the pines and hemlock—are stilled. The ice bound stream utters strangely solemn music, curious eyes from the Kelpianites rest reverently upon the group.

Peter Becker's voice breaks the stillness. The prayer is ended. The six candidates for membership in God's family are led one by one into the water and are baptized by trine immer-

sion. The procession returns to Germantown. They assemble in the house of John Gomorry.

It is evening now, the old time tallow-dips are lighted. They gather around a long table, a hymn is sung and in the silent evening hour with no witness but God and curious children, these people begin the observance of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other arise and wash one another's feet. Then they eat the Lord's Supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn and go out. It is night! But under God's guidance their acts have been repeated in a thousand twilights in all parts of this country in all the years that have come and gone, and please God we will repeat them again and again until He shall say, "It is enough. Come up higher."

Sel., Forrest Bowman.

Do't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat.—Lincoln.

NEWS ITEMS

MIDWAY, IND.

The Midway congregation met in regular council September 2nd, with Bro. Ralph Frantz in charge, due to the illness of our elder, Peter Lorenz. This was according to a previous decision in the event that our presiding elder could not meet with us.

Bro. Brown has been preaching for us for two weeks, September 3-17. During this time a young married couple accepted Christ and were baptized.

On September 16th we observed another Lord's Supper and Communion service, with near 50 participating.

Paul B. Myers, Cor.

ASTORIA, ILL.

Our council opened September 24 by singing the hymn, "My Faith Looks Up to Thee," and opening prayer by Bro. H. R. Dickey.

We made arrangements for our love feast and took care of other business matters.

The annual visit was extended at this time, and all seemed willing to continue in harmony and fellowship together. All expressed a desire to have service more often. We contemplate having service in the members homes before so long, as some are isolated by distance and others by lack of conveyance. we trust the way might soon open, that all might meet in service sweet

to those who follow the Christian way.

Elder H. R. Dickey was again re-elected to serve as our leader and counselor.

We decided also at this time to send a gift of money to the camp where Bro. Kyle T. Reed is stationed at Terry, Mont.

On August 20th, we held song service for Bro. David Lind, who will be 95 years old, March 6th. He has been in failing health for the past year but joined in the singing and enjoyed the service.

On September 6th he fell and has been confined to his bed since. He received no serious injury, but old age and the shock of falling caused an overpowering weakness. We trust his long and tiresome watch in this world, might soon be changed to one of unrivaled glory.

Elta K. Harmon, Cor.

ANNOUNCEMENT

The Shrewsbury, Pa. congregation will hold their love feast November 5th, an all day meeting with dinner in the basement at noon. There is a general invitation given to all to come and enjoy this feast with us. Sunday school at 9:30.

C. M. Stump, Cor.

PLEVNA, IND.

The Plevna congregation met in regular council September 9, 1944. Hymn No. 225 was sung after which Bro. Earl Kendall read Gal. 6, and led in prayer. Our elder, Peter Lorenz hasn't been so well again since our last report and wasn't able to be present, so Bro. Koonen

took charge of the meeting.

We were glad to receive Bro. and Sister Clarence Rush's and Bro. and Sister Harley Rush's letters.

Arrangements were made for our love feast.

The Midway and Plevna congregations held our joint Harvest meeting August 27th. We had a good attendance, and Bro. Vern Hostetler and Paul Morphew preached the word. The meeting was enjoyed by all. The offering was \$38.54 which we decided to give all but \$10.00 to our home ministers.

We have our new furnace almost installed. We were sorry that Bro. Besse, our evangelist was sick and unable to come and begin our revival meetings September 23rd, as we had planned, but if his health permit will begin October 8th, following our love feast, which is October 7th.

You are cordially invited to these meetings.

Sister Lela Lorenz, Cor.

DALLAS CENTER, IOWA

We have enjoyed two weeks of good meetings, and good attendance. Bro. Parker surely preached the word with power. He earnestly warned sinners of their fate and backsliders of their condition and end, if they did not repent. He exhorted the children of God to live a more holy and godly life. One precious soul yielded her heart to the Lord and was baptized Sunday afternoon. It was an impressive scene. We trust that the good seed which was sown will bring forth fruit in the life of everyone who attended any of the meetings.

Bro. Parker started the meetings

with a fitting message on the importance of prayer for a successful revival. I think it put some of us to shame to know the lack of prayer in our lives as Christians.

A message on "The Church" caused us to stop and think, "do we really love the church, is it precious to us?" Following are some of the thoughts expressed throughout the meetings. God told Saul to "slay all." But he compromised and kept the best of the things which God cursed. We should not try to hold on to the so-called respectable things of the world and bring them into the church. God says "slay all." Some up-to-date sins are mentioned in Prov. 6:16-19, and Gal. 5:19-20. Some of the blessings in Christ are a new heart and a new name. We are promised eternal life and a spiritual crown. Saul lost his crown, kingdom and his inheritance. Do we want to lose ours? Then we must "slay all."

Forgiveness is the life-saver of the church. Are we willing to confess our own sins or some one else's sins?

The things we do and words we speak tell which spirit is in us. When we are filled with the Holy Spirit there is no condemnation on our hearts. Do we feel His presence when we worship? Is it possible that we can say we are doing all we can, or giving our all, when we are not, and lie against the Holy Ghost as Ananias and Sapphira did? We should pray for the cold and indifferent lest they go farther in sin and commit the unpardonable sin.

"What shall I do with Jesus?" The Jews chose Barabas rather than Christ. How sad that people will also choose the robber of their

souls (the devil) rather than Christ. He is on our hands. We cannot wash our hands and plead innocency and remain in sin. If we find pleasure in the things of the world, where will we find food for the soul?

On Saturday afternoon Bro. Orville Royer gave us a heart-searching message on "Unity." Bro. Hawbaker followed with other good thoughts on following Jesus in obeying His commands. Bro. Parker spoke of Christ's close connection with God and the church and that He prayed that we too may be so connected with God.

Bro. Parker then gave us a fine message for the examination service. He caused us to think of the importance and sacredness of the covering. He exhorted the brethren to let their lives glorify God and not be a disgrace to the sisters' covering.

In the evening we gathered around the tables to enjoy the love feast. It was one more step toward heaven and pointed our thoughts to the marriage supper of the Lamb. We were glad to have visiting members here from Kansas City and Quinter.

Sunday morning we had another sermon from Bro. Parker on Rev. 2:1-7, warning us of the danger of losing our first love. If that is gone, anything that we might do will profit us nothing. We must come back to Jesus and repent. The evening message was from Heb. 12:25, "See that we refuse not Him that speaketh" from heaven. "Hear ye Him." Take heed which voice we hear. Listen to the "still small voice."

After hearing such good messages we are much more responsible

than ever. The inspiration of the meetings will continue to linger in our hearts. We feel built up spiritually and our faith has been strengthened. May we each one find Jesus more precious than ever in our lives.

Since our last report six letters have been taken in. We are glad for all who have moved in our midst and trust we will work together for the advancement of Christ's cause. All who know the value of prayer, remember the work at this place.

Ethel Beck, Cor.

WAYNESBORO, PA.

The Waynesboro congregation expects to begin our revival meeting Monday evening, November 6th. Bro. James Kegerreies will be the evangelist. Meetings will continue for two weeks, and close with a love feast November 19th. May we have the prayers of all that we may have a spirit filled meeting. All are invited to come and enjoy these meetings with us.

Mildred Demuth, Cor.

ELDORADO, OHIO

We, the Eldorado congregation met in regular quarterly council Saturday afternoon, September 23, 1944, with Elder L. W. Beery in charge of the meeting. Meeting was opened by singing hymn No. 210.

Bro. James Kegerreies, of Bethel, Pa., opened the meeting by reading Psa. 16, and led in prayer.

Bro. Beery gave some good admonition and thoughts concerning the duties of an elder.

All business was disposed of in a Christian manner.

Meeting was closed by singing "The Doxology." and Bro. Beery led in closing prayer.

BETHEL, PA.

The Bethel congregation expects to hold their love feast meeting on October 29th, the last Sunday of the month. We extend a hearty invitation to all who can come. Come and bring others with you.

And we wish to thank all who come in our midst during our revival meeting and helped the work along. May God bless you for it. Bro. L. I. Moss from Eldorado, Ohio, was the evangelist, and he certainly preached the word with power and sincerity. We feel he has done his duty and may God richly bless him for his efforts. He has sown the good seed and we trust the harvest will come also. We trust everyone in the church was strengthened by drinking in the pure water of life, which was given out so freely.

May we all stand together in our efforts, that we may some day be gathered together as one family with our Savior, is my prayer.

Sister Laura Ebling,
Bethel, Pa.

GOSHEN, IND.

We met in quarterly council Saturday, September 16th, at 2 o'clock. Hymn No. 254 was sung; Rom. 12 was read with admonition by Elder Harry Gunderman and prayer. Our Elder B. E. Kesler then took charge. Two letters were received. The treasurer's report was read and

accepted, at this point Bro. Frank Priser then offered his resignation as treasurer, because of old age. Bro. Priser has served very faithfully in this capacity almost the entire time since the church was organized, after his resignation, the church rather reluctantly granted his request with a unanimous vote of thanks for his loyal service and Bro J. W. Priser was elected in his place.

Our usual offering was taken amounting to \$7.97.

Another of our number, Bro. Clarence Swihart left for camp this week, the church decided to give him the Sunday school offering the following morning which amounted to \$29.67, may the Heavenly Father accompany him and help him to be a bright and shining light for Christ and the church.

The deacons having made their annual visit gave reports, 75 members were in the faith.

Some had asked about uniting with 4-H club work. We decided this was too much contest and mingling with the world as the work, stock or field crop must be exhibited at fairs, etc., which only headed them for disappointment, the good there is in it can be had at home without the worldly environment, hence we are not to take part or membership with them.

Parents and teachers are urged to cooperate with the younger classes in having them occupy the seats more to the front of the church after Sunday school during preaching.

We are in need of new song books, so a committee of choirsters were appointed to get the hymnal (old) for church services and hymns of praise for Sunday school.

Bro. Otto Harris of Virginia has been secured to hold our series of meetings from Friday, October 13th to Sunday evening, October 22nd, with a love feast on October 21st, an all day meeting.

At this time the church was presented with a gift of \$1,000.00 from Sisters Hattie Weaver and Minnie Miller of our congregation, for missionary purposes. May God richly reward for this liberal gift, and God loves a cheerful giver.

A few minor subjects were taken care of and the whole meeting was conducted in a Christian manner which was climaxed on Sunday morning when Bro. Harry Gunderman and Roy Swihart had charge of the services, Bro. Swihart talking to the children after Sunday school for a few minutes on the Bible as a mirror, to show us what we look like and what we really are, with Bro. Gunderman adding some remarks and giving us a good message from Ephesians 3:8, stressing very forcibly that it is obedience to the entire word of God that the text is applied, by grace or Christ we are saved, for real believing in Him is in doing His will.

May we all follow closely to our Master, not afar off as Peter did, lest other things comes between us and our Guide.

Sarah E. Yontz,
R. 2, Shipshewana, Ind.

OBITUARIES

ELDER THOMAS C. ECKER

Elder Thomas C. Ecker was born June 30, 1871 and died at his home

near Taneytown, Md., July 26, 1944, at the age of 73 years, one month and 26 days. He is survived by his wife, the former M. Ella Utz, one son, Earl C. Ecker, five grandchildren and one great grandchild.

Bro. Ecker united with the German Baptist church in his early twenties and united with the Dunkard Brethren church a few years after they organized, where he remained a faithful elder until his death, however failing in health the last several years.

Funeral services were held in the Walnut Grove Dunkard Brethren church July 29th by Elders J. L. Myers and A. G. Fahnestock. Interment was made in the Beaver Dam cemetery near Union Bridge, Md.

SIMON ANDREW MAVIS

Son of Abraham and Christina Mavis was born in Defiance county, Edgerton, Ohio, July 12, 1863, and departed this life September 11, 1944 at the home of his daughter, Mrs. Leroy Van Etten in Jackson, Mich.

He was married to Emily Romanus May 3, 1887 and resided with his mother on the homestead, later moving on a farm in the same vicinity. To this union were born ten children, eight daughters, Viole, Alnora, Lattie, Ruby, Klessa, Helen, Myra and Jessie. Two sons, Dale and Howard.

Bro. Marvis purchased the Frager farm residing here approximately fourteen years, then moving to Beaverton, Mich., on a farm where he lived until his loving wife passed away December 31, 1922 then moving to Adrin, Mich., where he

lived for the past 21 years. Here he resumed his work as mason tender and in recent years as farmer. Failing health forcing him to retire from his work.

Bro. Marvis was a devoted member of the Church of the Brethren, until about nine years ago he placed his membership with the Pleasant Ridge Dunkard Brethren church. He enjoyed attending the services as long as his health would permit.

There remains to mourn his death one brother, John Marvis, of Free Soil, Mich, his family, relatives and a host of friends.

Funeral services by the writer, in the Pleasant Ridge church from St. John 11:25, assisted by Vern Hostetler.

D. W. Hostetler.

WHY GOEST THOU?

By a Church Goer

I went to church one Sunday. The day was warm and the church house close. I hadn't slept so well the night before so was a little drowsy. I went to sleep and started dreaming.

The preacher was preaching the word of God. He was earnestly trying to draw souls closer to God and there I sat and slept and not only me but others too.

The preacher read some very good scripture and gave some very helpful remarks but I didn't hear

them.

The preacher was discouraged at the close of his sermon because so many he sincerely wanted to help had gone to sleep. Had he failed? Couldn't he keep their attention or was it that they weren't even listening? I was thinking of my next week's work when I fell asleep.

After church some remarked that the sermon was so helpful and inspiring. I didn't know it; I had been asleep.

A few days later a friend remarked that Sunday's sermon helped him over a tight spot on Monday. I wouldn't know why; I had been asleep.

Another said Sunday's sermon had given her so much encouragement; I wouldn't know. I was asleep.

Another said, Sunday's sermon gave him so much enlightenment on some scriptures. I wouldn't know as I was asleep.

I was asleep and I missed out on a good sermon. Oh, I caught snatches of it, but not enough to do me any good.

I was asleep and I missed some inspiration, some help

on the Christian pathway.

I was asleep and I discouraged the preacher by not listening to his sermon.

I was asleep and others saw me and slept too.

But most of all, I was asleep and I displeased God by not putting from my mind worldly things when I went to the house of the Lord and by not worshipping and learning of him.

If we can't go to the house of the Lord and put the cares of this life from us and stay awake and learn of the blessed truths of God's Word, can we say, "It has been good for us to have been here?"

KEPT LIPS

Open your mouth wide at the Throne of Grace; slowly in conversation; thoughtfully in affliction; and not at all in repeating faults of others except when the honor of God and the duty of man require it.

QUESTIONS TO PONDER OVER

Do you speak of the faults of others unnecessarily?

Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed when you have failed?

In every heart there is a supreme place—a throne, who sits on yours, an idol, self, or God?

Do you give hard judgment on sins to which you have been tempted, while you are full of excuses for your own?

Do you try to find out subjects of sympathy instead of dwelling on and exaggerating the points on which you differ from those around you?

Do you get real pleasure from your prayers, reading and meditating on Holy things; or do you get through them to satisfy the demands of conscience, and are secretly glad when they are over?

"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." (Psa. 139: 23-24.)

Honor all men; love the brotherhood; fear God; honor the king.

JESUS IS COMING

Earl Wiggers

Jesus is coming unaware to many. Perhaps much sooner than we expect. There are many striking signs in the world which point unerringly to His appearance. His coming is the fulfillment of divine prophecies in the Holy Scriptures.

Many thousands of true believers are looking forward to the Lord's return with anxious anticipation, because they long to meet their Savior whom they so much love. On the other hand there is a vast number who are fearing and dreading, even the very thought of that great judgment day. Being fearful, indicates that we are not ready. Why should we so much dread the coming of our best friend if we are ready? Sinners fear and tremble while saints rejoice over the expectancy of His appearing to receive His own.

Jesus is coming suddenly; for He himself said: "Behold I come quickly." (Rev. 22:7.) "For yet a little while and He that shall come, will come and will not

tarry." (Heb. 10:37.) His coming shall be as the twinkling of an eye; like a flash, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24-27.) Another quotation from the Bible, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (I Thess. 4:16-17.)

The signs of the times tell us that the coming of our Lord is swiftly approaching. False Christs, false prophets, there by deceiving many; earthquakes, famines, pestilences, waning love, abounding iniquity, wars and rumors of wars, blasphemers, boasters, covetous, unholy, unthankful, lovers of pleasures more than lovers of God; churches turning from the true doctrine of Christ to a man-made doctrine, even denying the Lord that brought them;

empty forms of worship, and preachers that "doctor peoples ills with sprinklings of rose water and sugar coated pills." These are all unmistakable signs of Christ's coming, as revealed in the Scriptures.

Dear reader, are you ready for this great day, that really and truly as there is a God in Heaven, is soon to be upon us? Jesus says: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:44.)

Prepare to meet your God, today! You have no promise of the morrow on this earth; for He may call you into eternity in the day you think not. Friends, Pilgrims on the earth, what place are you bound for? Heaven and eternal happiness, or hell, and eternal sadness and woe? Oh, put your trust in Jesus Christ as your Lord and Savior. Surrender your Heart and all just now.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into Him, and will sup with him, and he with me." (Rev. 3:20.) Oh, come now while the Spirit is gently calling.

**LET HIM THAT
THINKETH HE STAND-
ETH TAKE HEED LEST
HE FALL**

I Cor. 10:12

It is a curious fact, that there is such a fact as being proud of grace. A man says, "I have great faith, I shall not fall; poor little faith may, but I never shall." "I have fervent love," says another. "I can stand, there is no danger of my going astray."

He who boasts of grace has little grace to boast of. Some who do this imagine that their graces can keep them, knowing not that the stream must flow constantly from the fountain head, or else the brook will soon be dry.

If a continuous supply of oil comes not to the lamp, though it burn brightly today, it will smoke tomorrow, and noxious will be its scent.

Take heed that thou gloriest not in thy graces, but let all thy glorying and confidence be in Christ and His strength for only so canst thou be kept from falling. Be much more in prayer. Spend longer time in holy adoration. Read the scriptures more earnestly

and constantly. Watch your lives more carefully. Live nearer to God. Take the best examples for your pattern. Let your conversation be redolent of heaven. Let your heart be perfumed with affection for men's souls.

So live that men may take knowledge of you that you have been with Jesus, and have learned of Him; and when that happy day shall come, when He whom you love shall say, "Come up higher," may it be your happiness to hear Him say, "Thou hast fought a good fight, thou hast finished thy course, and hence forth there is laid up for thee a crown of righteousness which fadeth not away."

On, Christian, with care and caution! On, with holy fear and trembling! On with faith and confidence in Jesus alone, and let your constant petition be, "Uphold me according to Thy Word."

He is able, and He alone, to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

—C. H. Spurgeon.

Sel., Bessie Shaffer.
Stoystown, Pa.

I WILL TAKE HEED TO MY WAYS

Psalms 39:1

Fellow pilgrim, say not in your heart, "I will go hither and thither, and I shall not sin;" for you are never so out of danger of sinning as to boast of security. The road is very miry, it will be hard to pick your path, so as not to soil your garments.

This is a world of pitch; you will need to watch often, if, in handling it, you are to keep your hands clean.

There is a thief at every turn of the road to rob you of your jewels; there is a temptation in every mercy; there is a snare in every joy: and if you ever reach heaven, it will be a miracle of divine grace to be ascribed entirely to your Father's power. Be on your guard.

When a man carries a bomb-shell in his hand, he should mind that he does not go near a candle; and you too must take care that you enter not into temptation. Even your common actions are edged tools; you must mind how you handle them.

There is nothing in this world to foster a Christian's

piety, but everything to destroy it.

How anxious should you be to look up to God, that He may keep you!

Your prayer should be, "Hold thou me up, and I shall be safe."

Having prayed, you must also watch: guarding every thought, word, and action, with holy jealousy.

Do not expose yourselves unnecessarily, but if called to exposure, if you are bidden to go where the darts are flying, never venture forth without your shield; for if once the devil finds you without your buckler, he will rejoice that his hour of triumph has come, and will soon make you fall down wounded by his arrows.

"Be sober; be vigilant," danger may be in an hour when all seemeth secure to thee.

Therefore, take heed to thy ways, and watch unto prayer.

No man ever fell into error through being too watchful. May the Holy Spirit guide us in all our ways! So shall they always please the Lord.—C. H. Spurgeon.

Sel., Bessie Shaffer.

GOD WATCHES OVER YOU

Bewail no longer your shortcomings. Listen not to the suggestions of the enemy to give up. Let your failures be stepping-stones to success. Jesus is not quick to condemn you or to cut you off. When your tears flow like ceaseless fountains, remember that His tears are mingling with your own. His heart is touched at sight of your grief. He knows how you have blundered. He knows how weak is humanity. So long-suffering and patient is He with our faults. Perhaps He warned us and we did not give heed. Look up despairing one. Perhaps God sees that this lesson is one that will be worth much to you. When the furnace flame is removed and you come forth refined as gold you will thank God for the lesson learned and look back to this time as the time when you learned to bear tenderly and patiently with the faults of others as you wished others to bear gently with your own.

Be not deceived, God is not mocked.

There is no duty we so underrate as the duty of being happy.

SENTENCE SERMONS

If we commit all things into His hands, He will solve it for us in plenty of time to prevent any calamity and for our highest good and His greatest glory.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
- Oct. 8—Jno. 20:1-31.
- Oct. 15—Jno. 21:1-14.
- Oct. 22—Jno. 21:15-25.
- Oct. 29—I Jno. 1:1-10.
- Nov. 5—I Jno. 2:1-14.
- Nov. 12—I Jno. 2:15-29.
- Nov. 19—Thanksgiving. Neh. 12:7-47.
- Nov. 26—I Jno. 3:1-24.
- Dec 3—I Jno. 4:1-21.
- Dec. 10—I Jno. 5:1-21.
- Dec. 17—II Jno.
- Dec. 24—Christmas. Matt. 2:1-23.
- Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
- Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
- Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
- Oct. 22—The Reward of Envy. Esther 7:1-10.
- Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
- David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
- Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
- A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
- Nov. 12—Deliverance From Danger. Dan. 3:1-30.
- Nov. 19—Thanksgiving For Blessings. Psalms 103.
- Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
- Dec. 3—Shirking a Duty. Jonah 1:1-17.
- Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
- Dec. 17—Review: Samuel to Jonah.
- Dec. 24—A Message From the Angels. Luke 2:8-20.
- Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.

BIBLE MONITOR

Vol. XXII

November 1, 1944

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

In connection with the discussion of this subject let us notice some quotations from the writings of the leading modernists of our time on such vital subjects as the infallibility of the scriptures, virgin birth, deity of Christ, miracles of the Bible and atonement of Christ.

The Infallibility of the Scriptures

Daniel S. Robinson says "And why do fundamentalists oppose the application of scientific methods to religious matters, especially to sacred literature? Bluntly stated, it is because their minds are darkened and obscured by the obsolete 17th century verbal inspiration theory of the Scriptures. One of the most interesting

facts in the study of social psychology is the way outworn ideas and mossback theories continue to control the thinking of many people centuries after they have been proven inadequate and false."

Bishop Francis McConnel says: "The believers in an infallible book have not been successful in replying to the contentions of historical criticism that the Bible is so much the product of the times in which it was written that it cannot be looked upon as literally binding for later times—we conclude then, that in search for religious certainty we should cease to expect any abstractly infallible standard which will settle all questions. No such standard can be found and no such standard is needed."

Harry Emerson Fosdick says: "The position repre-

sented in this book will of course be distasteful to those who are bound by a theory of literal inerrancy in their approach to the Bible—we used to think that God created the world by merely speaking—our ideas of the method of inspiration have changed. Verbal dictation, inerrant manuscripts, uniformity of doctrine between 1000 B. C. and 70 A. D. all such ideas have become incredible in the face of facts.”

Dr. A. C. McGiffert says: “We have learned, not to think of the Bible as final infallible authority, and have come to see that there is no such authority, and that we need none.”

Prof. Edward Scribner Ames says: “The Bible was no more inspired than the writings of great poets or preachers of modern times.”

Dr. George A. Buttrick says: “The doctrine of literal infallibility is slain, and pursuit is needless—if the Bible is God’s explicit word, does He contradict Himself or offer to mankind mixed counsel? Literal infallibility of Scripture is a fortress impossible to defend—that avowal held to its last logic would risk a trip to the in-

sane asylum—the indubitable findings of science make Genesis seem absurd.”

Another modernist says: “The Bible is a huge mistake, just a pious fraud.”

Here we have the statements of learned men of our time who are looked upon as great leaders in their churches and they deliberately assert that the Bible is not the work of the Holy Spirit of God and that it is not the unerring revelation of God to men. In doing so they stoop to a level of mental degradation that is beneath the dignity of any normal, sound and enlightened mind. They even have the impudence to insinuate that all who believe in the inspiration of the scriptures are headed for the insane asylum. Their own utterances on this vital subject, in the light of the proven truth of the word of God, would be more in keeping with the mumblings and rantings of the inmates of such institutions.

These men admit that they at one time had accepted and believed in the infallible word of God, but that they have repudiated it and accepted the findings of science in preference. This

being true it is not to be wondered at that they are stooping to such levels and advocating such godlessness, for in the gospel we are told that those who receive not the love of the truth "God shall send them strong delusion, that they should believe a lie."

These are the men that are changing "the truth of God into a lie" in our day. (Rom. 1.) These are the men that are leading and marshalling the forces of the antichrist in utter defiance of the living God.

All of the utterances of the modernists of our day shall never shake the faith of the true people of God, for "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (II Tim. 2: 19.)

"All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect throughly furnished unto all good works. (II Tim. 3:16-17.) For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received

it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) Brethren let us continue to hearld this infallible, saving, regenerating and life giving word of God to a lost and hopeless world.

(Continued.)

MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

(4) The provisions of this will are conditional.

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.)

"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." (Matt. 7:21.)

"By the which will we are sanctified." (Heb. 10:10.)

(5) Executors have no authority to change, nullify, or set aside any part of the will.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Matt. 4:4.) "Teach them to observe all things whatsoever

BIBLE MONITOR

West Milton, Ohio, Nov. 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

I have commanded you; and lo, I am with you always." (Matt. 28:20.)

(6) The family at Christ's death, was composed of those who had accepted the principles and conditions of the will. "My mother and my brethren are those who hear the word of God and do it," (Luke 8:21.)

(7) Christ delivered the will, and they received it, and became members of the family.

"And he stretched forth his hand toward his dis-

ciples, and said, Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." (Matt. 12:49:50.)

(8) He sealed it with his blood, and probated it by his death. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12.) "And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance; for where a testament is, there must also be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:1-17.)

God made the will, Christ delivered it, sealed it with his blood, and probated it by his death.

Note 1. Executors have no authority to nullify or set aside any provisions of the will, as delivered by Christ.

Note 2. Christ was not a bachelor, leaving to the executors selecting or choosing a bride for him after his death. He was the bridegroom, his disciples the betrothed bride, or children of the bridegroom while on earth.

Note 3. While the testator lives, he can change (by codicil) the will, but, if drawn according to law, when he is dead, it cannot be altered or changed, or nullified. So with God's will delivered by Christ.

IX. Christ's Family Relationship.

(1) He was the head of the body or church.

"And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell." (Col. 1:18-19.)

(2) He had a body or members.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body, whether we be Jews or

Gentiles; whether we be bond or free, and have been all made to drink into one Spirit; for the body is not one member, but many; now ye are the body of Christ, and members in particular." (I Cor. 12:12-14, 27.)

(3) He gave the laws or rules to govern the family.

"A prophet shall the Lord raise up unto you like unto me; him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.) These laws were given before he died.

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments to the apostles whom he had chosen." (Acts 1:2.)

Note 1. Here we have the head, the body and members of the body, the family.

Note 2. Here we have also, the rules or laws to govern the family, the church.

4. We have also, the vine, vineyard, and branches.

"I am the true vine, and my Father is the husbandman. I am the vine, ye are

the branches. If a man abide not in me, he is cast forth as a branch, and is withered. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:1-7.)

(5) We have the shepherd, the fold, and the flock.

"Fear not little flock, for it is the Father's good pleasure to give you the kingdom." (Lu. 12:32) "I am the good shepherd and know my sheep, and am known of mine. And other sheep I have, which are not of this fold, them I must also bring, and they shall hear my voice and there shall be one fold and one shepherd." (John 10:14-16.) He had the flock (sheep) before he laid down his life for them.

(6) Bridegroom, bride and children. He had these while he lived here. "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled; And Jesus said unto them, can the children of the bridechamber mourn as long as the bridegroom is with them? But the **day**

will come when the bridegroom shall be taken from them, and then shall they fast." (John 3:29; Matt. 9:15; Mark 2:19.)

(7) Jesus had a Household and Family on Earth.

"If they have called the Master of the house Beelzebub, how much more they of his household?" (Matt. 10:25.)

"As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith," (Gal. 6:10.)

"Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.)

(8) The apostles were not of the world, but the chosen of Christ.

"If ye were of the world, the world would love his own, but because ye are chosen out of the world, therefore the world hateth you." (John 10:19.) "I have given them thy word; and the world hath hated them, because they are not of the world. They are not of the world, even as I am not of the world." (John 17:14-16.)

(9) Their names were written in Heaven while

Jesus was here on earth.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you but rather rejoice, because your names are written in heaven.” (John 10:19-20.)

Note 1. All these conditions and relationships existed in Christ’s natural life.

Note 2. Now, John can get all those into the body of Christ, into the vineyard, into the fold, into the household of faith, and into heaven, but those who tell you there was no church until Pentecost, can’t get them into the church, the body of Christ! According to this theory, some of God’s children will get into heaven who were never a member of his body, the church. And Christ, who is the head, never had connection with the body while here. And if the apostles or other Christians had died before Pentecost, they would have died out of the church, Christ’s body!

Note 3. If the body, the

vineyard, the fold, the family, the bride, and the household here do not mean the church, what do they mean?

But, we are told, Jesus said, “Upon this rock I will build my church.” True, but he did not say I will build it on Pentecost, besides, in the record of Pentecost in Acts 2, there is not one word said about building a church, not a single word, much less a statement about it.

Organizing does not originate the church. Persons received into the church by baptism at mission points, are members of the church, general; and when organized, they belong to the church local, and general. When Philip went down to Samaria and baptized converts there, they belonged to the church, general. Being about 150 miles from Jerusalem, they were not members of the church at Jerusalem, but when organized, they became members of the church, general.

Summary on The Origin and Organization of The Church

1. The church originated

in the mind of God, was organized by Christ in His natural life, by ordaining preachers, assigning them work, and giving them power. (Zech. 6:12-13; Dan. 2:44, Lu. 6:12-13, 17.) Note 1. The references were quoted in the discussion of each subject.

2. Christ, himself, and his apostles preached the Gospel of the kingdom, and neither of them told the people it was to come in the future. (Matt. 4:23; Luke 9:6.)

3. The kingdom existed, and persons actually entered it in Christ's time. (Matt. 20:4-7; 23:13; Luke 11:20, 52; 16:16.)

4. God the Father appointed the kingdom to Christ, he to the apostles in his natural life. (Luke 22:29-30.)

5. Christ our high priest was anointed at his baptism to take charge of an existing priesthood and so made high priest before he offered himself as a sacrifice for us. (Luke 4:18; Acts 10:38; Matt. 3:16-17.)

6. God created offices practically officered the church, and recognized the work of his people in church capacity before Pentecost.

(Luke 6:13; Acts 1:21-26.)

7. Christ was born King. The Magi, the prophet, and the disciples, called him King, and Jesus actually confessed his kingship before Pentecost. (Matt. 2:2; Zech. 9:9; Luke 19:27, 28:23:3.)

8. Christ delivered the Father's will to men, and many accepted and complied with the conditions and became the children of God and members of his family while Christ was here on earth. John 1:11, 12; 12:48; Matt. 12:49-50; Luke 8:21.)

9. The kingdom, the body, the fold, the vineyard, the bride, and the family, each of which represented the church, existed in Christ's time, which most certainly establishes the fact that Christ organized and built the church while here on earth.

1. If the church originated in the mind of God, before Christ come into the world, it existed in his time. The church did originate in the mind of God. Therefore it existed in Christ's time.

2. If Jesus organized the kingdom, or church, it was formerly built by him. But Jesus did organize the king-

dom; Hence it existed in his time.

3. If Jesus preached the Gospel of the kingdom, and persons actually entered in his natural life it existed then. But Christ did preach the Gospel of the kingdom, and persons entered it in his natural life; hence it did exist in his natural life.

4. If Christ appointed the kingdom to the apostles, it certainly existed in his day. But Christ did appoint the kingdom to the apostles, hence it existed in his natural life.

5. If Jesus was anointed high priest at his baptism, the priesthood existed then. But Christ was anointed high priest at his baptism. Therefore the priesthood existed in his natural life.

6. If Christ delivered God's will to an existing family of God, the church which is his body existed then. But Christ did so deliver God's will. Therefore God's family, the church existed then.

7. If the body, the fold, the vineyard, the bride and family existed in Christ's time, the church of which they are synonymous, must have existed in his natural life. But these did exist in

his natural life; hence the church most certainly existed then.

8. If Jesus purchased the church with his own blood. he did not buy a nonentity. But Jesus did purchase the church with his own blood. Therefore, when the price was laid down, the goods (church) were delivered.

(Continued)

THE CHRISTIAN HOME

Ethel Beck

"For I know him, that he will command his children and his household after him." (Gen. 18:19.)

I shall ask you to go with me to the dearest and most sacred spot on earth to you and to me—a spot around which cluster the sweetest associations and the most pleasant memories. I shall speak to you of home.

Home is among the holiest of all words. A true home is one of the most sacred of all places. It is a sanctuary into which one flees from the world's perils and alarms. It is a resting place, whither at the close of the day the weary retire to gather new strength for the battles and toils of tomorrow. It is a place where

love learns its lesson; where life is schooled into discipline and strength; where character is molded.

The longer I live, the more I visit from home to home, the more I see of the sorrows and cares, successes and failures of this life, the more I am impressed that the home problem is the greatest problem of our civilization. The homes of our country are so many streams pouring themselves into the great current of moral, social, and political life. If the home life is pure, then all is pure. The home is the center of everything.

The most prominent evangelist of his country, riding through the country not long ago with one of the Methodist bishops, asked him: "What is the special truth today needing emphasis in our teaching?" He responded quickly: "A better home life."

When Mr. Gladstone and Mr. Talmage were talking over the great international questions, Mr. Gladstone flashed his intelligent eye upon the great preacher and said: "There is but one question; settle that right and you settle all others.

That question is Christianity." If you settle Christianity right in the home it settles all questions everywhere. National life never rises above the home life and never sinks below it. The prettiest picture earth furnishes is a whole family on the way to Heaven; and the most horrible picture is a whole family on the way to Hell. I believe the truth of the proverb of this Book: "Train up a child in the way he should go: and when he is old, he will not depart from it." A child rightly trained up to a proper point will not go astray. What he is upon the home step he will be in the field of life.

This being true, there is no one of greater importance in the consideration of this subject than the head of the household, the father and the husband. He is truly a great man and a good man of whom God could say as in this text: "For I know him, that he will command his children and his household after him."

I know how much of holy sentiment there is about the name of mother. I know the power of her undying love, and I would not detract in

the least from it.

Napoleon, being asked, "What is the greatest want of the French people?" said "Mothers." The words of a mother make deeper impressions than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and paintings. The mother of Byron was proud and ill-tempered and violent. The mother of Napoleon Bonaparte was full of ambition and energy. The mother of Lord Bacon was a woman of superior mind and piety. The mother of Nero was a murderess. The mother of Washington was a pure and good woman. The mother of Patrick Henry was eloquent in speech. The mother of John and Charles Wesley was intelligent and pious and full of executive ability. The mother of Doddridge taught him Scripture history from the Dutch tiles on the fireplace, on which there were pictures of subjects taken from the Bible, and these traits of character were prominent in their children.

A poor man stood before the judge to be sentenced to death. When the judge

asked him if he had anything to say why the sentence of death should not be passed upon him, he bowed his head and said: "Oh, if I'd had a Christian mother I had never come to this sad end." Some boys can say like the tramp, who, when asked how long he had been an orphan, said: "I was born an orphan." I am profoundly thankful that I had a good mother, a mother who knew God and how to train her family for Him. I owe all that I am, morally and religiously to the authority and love of a devoted Christian mother.

One of the most interesting reminiscences of my mother is my remembrance of her as a self-sacrificing Christian for her home and family. She worked very hard and when we would come in from summer play or work, and sit down at the table at noon, I remember how she used to come in with beads of perspiration along the line of her gray hair, and how sometimes she would sit down at the table and put her head against her wrinkled hands and say, "Well, the fact is, I'm too tired to eat." Long after she might have delegated this

duty to others in that home, she would not be satisfied unless she attended to the matter itself. In fact, we all preferred to have her do so, for somehow things tasted better when she prepared them.

I would not take one jewel from hers or any mother's crown, but have you ever noticed how the Bible exalts the love of a father? When the tenderness of God is to be pictured it is in these words: "Like as a father pitieth his children," and again in the account of Jacob, when he said: "Me ye have breaved of my children," and again in the sob of David, when he cried out: "O my son, Absalom, would God I had died for thee!" Or, in the picture in the New Testament of the father who waited for his prodigal's return.

The records of the church have been made glorious by the histories of faithful fathers as well as the devotion of mothers.

The question of authority is impressed on us in our text. The child who does not obey his father and mother will obey neither social, civil nor Divine laws. When God said, "Children,

obey your parents," He told the world where obedience to law originates.

Riding on the street car the other day, I observed a strong, robust man with a healthy-looking wife, get on board our car. They had a little boy, apparently about three years old with them. For some reason that little fellow objected riding on that car. The mother tried and then the father tried and then they both tried to bring the little chap to their terms, but all in vain and after riding two or three blocks, those parents had to leave the car much to their humiliation and the amusement of many of the passengers, simply because a little boy three years old said they should do so. Having been a school teacher, I wanted to borrow that child for about fifteen minutes and take him into the woodshed, but upon mature reflection, I decided that his father was the fellow that needed lending. It was the father that needed to be taken into the woodshed and taught a lesson. No man can bring a greater curse upon civilization than to turn such creatures out into the world.

Uncontrolld at three, an outlaw at twenty.

One of our preachers stated that he was in a home one day where the father asked his little six-year-old girl to shut the door. She refused to do it. He said, "Poor Pappa will have to shut it himself." She answered: "I don't care, I won't," and poor Papa got up and shut the door. A lady hearing that preacher tell the incident one day in his sermon, on the the way home askd her little boy what he thought that little girl needed. He replied at once, "Why she needed a daddy." The little fellow was right. This is the need. We want fathers who will command their children and their household after them. I love my little boy with as deep a devotion as any father can and would be willing to pour out my heart's blood for his sake, but so long as he shall live beneath my roof, he will obey my every command and respect my every wish. Whenever he thinks that this is no longer necessary, and that he can be a law unto himself, I promise you that for him there will be a hot time in the old home

that night.

Authority and piety go hand in hand. As one God maketh a harmonious universe, so one rule maketh a happy home. Happy are the children who early in life have learned to say to their parents what Jesus said to His: "Father, . . . not My will, but Thine, be done." This the first great lesson—the battle of the nursery—prepares us for the battles of life.

(Continud.)

HOW TO READ YOUR BIBLE

John Sutherland Bonnell

In all the literature of the world there is no book that has contributed so richly to the upbuilding of character and to the serenity and peace of the human spirit as the Bible. It leads us to God, and teaches us His will. Yet, few people know how to read this Book. This is true even of many professing Christians and church members. It has little real value for them. Usually they will not admit this. They feel that to do so would be a kind of sacrifice.

If they were altogether frank, they would have to concede that they get very little help from the Bible, and that they do not read it regularly.

One young woman, who is a church member, said to me recently, "I never read the Bible except when I am looking up a passage about which I have had an argument with some one." A young man confessed that his mother, who is now dead, had urged him to read the Bible. "I honestly tried to read it," he said, "but I could not make anything of it. I keep it now," he continued, "in the bottom of a bureau drawer. Maybe it helps some people, but it just doesn't do a thing for me."

Others make a practice of reading exactly one chapter a day; but, if you press them to tell you what help they get from this reading, they are vague and uncertain. In the course of a conversation, a woman said to me, "The Bible is a wonderful book. I just would not dream of commencing the day without reading my chapter." It was twelve o'clock noon when she said this. "Tell me," I answered,

what did you get out of that chapter this morning? What lesson did you learn? What message did you get from God?" She replied, "One can't read the Bible without getting a blessing from it. It is always instructing us." "Yes, that is very true," I said, "but would you mind telling me what particular instruction you got today?" She wasn't able to recall anything from her reading, and confessed that that was true, not only on the day of our interview, but every day. She felt that she was accumulating merit by reading a chapter a day. It was the right thing to do, she thought, altogether apart from whether or not she was helped by her reading.

There are many reasons why one might read the Bible.

I am concerned here, however, only with the Bible as a practical guide to life. Here is a method for the daily reading of the Bible which has proven itself of definite value to many people.

First: Commence with a book of the Bible, and continue to read in small installments in that book un-

til you have completed it. Then select another book, and read it through to the finish. In this way you will not miss any of the searching messages of God's Word. For this purpose the Psalms and the New Testament will be found to be most helpful.

Second: Keep on reading until you come to a verse that you can feel is God's "marching orders" for you for the day. Don't be afraid to mark your Bible. Underline that verse, and let it search every area of your life. God's Spirit will bring its truth upon your heart and mind. Carry that verse with you through the day. It will be as a staff on your journey. In many a trying hour it will steady and inspire you.

Third: Mark the place where you have finished reading, and commence with the next verse the following day. It may be advisable for you to tarry on the one verse for several days or even a week until the full implication of its teaching has been brought to bear upon your life. You will find that, in many cases, you may have read ten verses or fifteen before coming to the one that you

feel is God's message for the day. On the other hand, you may only have four or five verses, or, in more exceptional cases, only one.

Fourth: Always preface your reading by a brief prayer that God's Holy Spirit will bring the truth of His Word to bear upon your heart. As you open the Bible to read from the place where you have left off the previous day, ask yourself this question: "What is God's message for me today?" Exclude from your mind every thought of the application of this message to other persons whom you know in your own home or among your business associates and friends. This is God's message to your own life, and yours alone, will come slowly. It will increase with your growth in spiritual discipline.

If you persevere in your daily reading you'll be given messages that will meet the deepest needs of your life; that will send you forth to face the experiences of the day with head erect and a brave heart. I predict, too, that sometime you will be startled by what God will say to you in the morning. Out of the written Word

He will speak directly to you, and will bring to your mind hidden faults and failings to which you have long been blind.

Fifth: When you have allowed God's message of the morning to search your heart, a prayer of thanksgiving for an occasion of spiritual strength or a prayer of confession and penitence for your mistakes and failures will well up within you. Make every day a day of new beginnings and of fresh consecration to the service of God. Having sought and found God's forgiveness for the wrongs of the past, turn your back resolutely on these failures, and face the new life which, by the grace of God, is opening up before you.

Sixth: Be sure to keep inviolate this period for the daily reading of the Bible. Before long it will begin to bear fruit. Many of the texts with which you begin the day will remain fixed in your memory, and they will be a source of strength and guidance to you just when you need them most.

A business man said to me recently, "Sometimes after waking in the morning I am almost appalled by

the thought of all the duties and appointments that await me in the next eight or ten hours. Then I repeat to myself these texts of the Bible: 'In quietness and confidence shall be your strength.' 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' It is astonishing," he said "how quickly the load is lifted when once I become aware of God's presence and God's help. The strain and the tension go out of the day, and there wells up within me a feeling of serenity and peace."

New York, City.

THE BIBLE THE ONLY BOOK

There is but one Book, and I have found that the man who is best versed in the Bible and makes it his guide is best qualified for serving his fellowmen. If in America we could have a campaign, "Back to the Bible," and men and women as well as children could memorize a verse every day from the Word, the guide and inspiration of these nuggets of divine inspiration would shine out in all lives

and make this old world akin to heaven.—Former Secretary of the Navy, Josephus Daniels.—Otterbein Press.

C. O. REUNION

H. C. Spangler

The annual reunion of the C. O.'s of the World War I was held at the C. P. S. Camp Bedford near Bedford City, Va., at the foot of the beautiful Peaks of Otter, on Sunday, August 20, 1944. It was a beautiful day and in spite of an epidemic of infantile paralysis there was a good crowd. Twelve of the original C. O.'s of the other war were there with over two hundred of their friends and relatives.

Bro. Garver, the director of the camp said he had one hundred of his men in camp, who are C. O.'s of this war, so there were over three hundred C. O.'s together in this meeting. Bro. L. A. Bowman, pastor of the Schoolfield church preached an able sermon at the regular preaching hour. Dinner was served in the spacious dining hall by the camp personnel. The guests brought their dinner as usual, but it

was pooled with the camp dinner and served cafeteria style.

In the afternoon an hour was spent in the usual manner in the singing of the old Gospel hymns of the church. This meeting was an inspiration to us to be with these young brethren of many denominations who are today defending the principles of the church that we were trying to defend more than twenty-five years ago. It was a great joy to us to see how well the church has provided for these young men, and as they showed us through the well kept camp, work shop, library, infirmary, store room, and other phases of the camp, and not one sign of the military machine in evidence, it made our hearts leap for joy as we contrasted this with what our brethren had to endure a generation ago.

Many of the young men in this camp expressed themselves to us in personal conversation that this meeting was a great inspiration to them, too, as this large group of people came together and by so doing it seemed to them that the church was really backing them up. It gives us concern

to see so many of our brethren who are not appreciative of the plan the church has provided, and have gone into military service. And as the church has denounced all forms of military service and has provided a constructive service, and financed it, it makes me wonder why.

In the other war the greatest criticism one heard was that the church had not made provision for its young men. I wonder what we will have to say this time.

It seems to me that the church has done her part this time. Not only our church but all churches have gone a long way away from the curse of war that it did in the last war. It is the prayer of many that this war will find the churches onto the task, in a constructive program when the war is over, and that it will be stronger in its convictions against war and for a constructive peace. There is every evidence that this will be the case and the hope of the future of the church might lay in the loyalty of those more than nine hundred young men, faithful C. O.'s scattered over the country who are willing to make the sacrifice in order

that the principles of the New Testament might be preserved. We sincerely hope that they will be as true to the church in the future as they have been during this crisis, and that the future church will give them a whole hearted support when they return to their home churches, and that all the boys and girls who have not been loyal to the church in this time of trial, but have turned to military work, that they will return to the church and again become loyal to the church in its great need, that will inevitably follow any world war.

It is also my sincere prayer that all of us older leaders of the church will repent and ask the forgiveness of our Savior, for our failure to teach and advise all these boys and girls who have thus been deceived into turning away from the truth.

Roanoke, Va.

TITHING

B. E. Kesler

In my study of the scriptures relative to any duty or obligation, I have made it a rule to look, first for a

command enjoining the duty. If I find it commanded, that settles the matter for me. If no command is found, I then look for example or apostolic precedent. If either of these are found it carries much weight in deciding my attitude toward the matter. If neither of these is found, that likewise settles the matter for me.

Then too, a matter may be enjoined in one dispensation that has no mention in another dispensation, e. g., the passover under the Mosiac dispensation, and baptism under the Christian dispensation.

So, finding neither command, example, nor precedent for tithing under the Christian dispensation, settles the matter of tithing for me. I am ready to "contend earnestly" for any duty that is supported by the Bible. But to "put a yoke on our necks that neither our fathers nor we were able to bear" that is not enjoined by the word of God is not found in my system of theology. This is the truth on the subject of tithing.

No New Testament

church ever practiced tithing. This may be affirmed without fear of successful contradiction. Then why should any Christian advocate its practice in the churches now? If it were meant to be kept up in the church would they not have known it? and would they not have practiced it? The law of Moses contains the tithing law, but the New Testament church is not under the Mosiac law. "Ye are not under the law, but under grace." (Rom. 6:14; Gal. 6:18.)

To claim justification by the law, is to fall from grace. Whosoever of you are justified by the law, ye are fallen from grace." (Gal. 5:4.) Tithing is a privilege that any one may adopt, but is not enjoined on us. And if we practice it, believing it to be a duty, we are bound to keep the whole law. Just as Paul taught, "Every man that is circumcised, is debtor to do the whole law." (Gal. 5:3.)

But Paul settles this matter for us. He says, "The law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death." Moses law was a law of "sin and death."

Stoning was the method of execution under Moses law. But Christ redeemed us from that law. For this reason tithing is not a law to the Christian of today.

The scriptures enjoin giving. But not by tithing. To the writer, it may be the tenth or more; in many cases, perhaps, more. "The Lord loves a cheerful giver," and "every one as he purposeth in his heart, so let him give;" and "as the Lord has prospered him," is the scripture teaching by which we are to be guided in our giving. (II Cor. 9:7.) I Cor. 16:2.)

NEWS ITEMS

MECHANICSBURG, PA.

We held our series of meetings with Bro. David Ebling as evangelist. He preached the Word with power and we feel we were all built up spiritually and are stronger in our work for the Kingdom.

We pray for our dear Bro. Ebling that the Lord will give him health and wisdom to hold many more meetings in the future.

We met in council September 28th at 7:45 o'clock. Services were opened by Bro. Harry L. Junkins by reading I Thess. 5:1-15, and led in prayer as our elder, J. Harry Smith

was sick. Eld. B. F. Lebo took charge of the meeting. The report of the visiting brethren was heard; some requests were reported to the council. Next was to get ready for our love feast, and every thing set in order. Eld. Lebo led in closing prayer.

We held our love feast October 7th. Bro. Harry L. Junkins read Col. 3:1-17, and led in prayer, then our elder, J. Harry Smith, took for his subject Daniel 2 and gave us a good sermon on the life of Daniel. Closing prayer by Bro. Paul Smith.

At 2 o'clock we met again. Scripture reading by Bro. Paul Smith. Elder B. F. Lebo led in prayer. We had with us Elder Ord L. Strayer of Vienna congregation. He spoke from St. John 3, then Elder A. G. Fahnestock from I Cor. 11, with Elder Ben Rinehold of Reems, speaking on the Examination service.

At 6:30 o'clock we surrounded the Lords tables with 90 members present.

Sunday morning we met at 10 o'clock for Sunday school.

Once more thus ended another meeting together from far and near. We all enjoy such gatherings with God's people. We thank all who came to help us in these services. Come again. May God add his blessing to us all is our prayer.

Harry L. Junkins, Cor.,
R. 1, Jork Springs, Pa.

ENGLEWOOD, OHIO

We recently held a series of meetings with Bro. James Kegerreis of Bethel, Pa., in charge. The meetings were well attended and good interest taken. The messages were

all interesting and helpful to all, which will give us more courage to press onward toward the goal.

May the Lord richly bless our brother that he may be of much use in the work for Christ.

As an immediate result one soul was added to the church by baptism. It makes our heart rejoice to see those who are willing to renounce Satan and turn to Christ.

Ivene Diehl, Cor.
New Lebanon, O.

OBITUARIES

SISTER ESTHER CRIFE

Daughter of John J. and Mary Wagoner Crife, one of a family of 12 children, born April 1, 1877, in Carroll county, Ind., and departed this life at her home, 208 N. Water St., Peru, Ind., September 27, 1944, after an illness of about three years. Sister Crife united with the Dunkard church early in life. To this faith she worked and remained faithful until her death.

Sister Crife leaves to mourn her departure Sister Martha Barnhart with whom she lived the past 32 years; one brother, Perry Crife of Indianapolis; two sisters, Mrs. Ida Pressel of Burbank, Calif., and Mrs. Cora Harris of Bloomfield, New Jersey; several nieces and nephews and a host of other relative, neighbors and friends.

Funeral services were conducted at the Drake Funeral home in Peru September 29th, with Brethren Ralph Frantz and Emanuel Koonen in charge. Burial was in the Greenlawn cemetery near Mexico.

BE CAREFUL HOW YOU SPEAK

Sister Ida Weaver

Why should we be so careful how we speak? Let us remember that once we have spoken a word it cannot be unspoken, and God knows every word we speak, whether good or evil. God said, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.) Every idle word includes slang, swearing, cursing, betting, foolish talking or jesting, and filthy talking.

God says, "Swear not at all, neither by heaven; for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil." (Matt. 5:34-37.)

Again in Jas. 5:12 he says, "But above all things my brethren, swear not." It is hard to control this unruly tongue, but this command is just as forceful as any other and we dare not disobey it.

It is so easy and I fear many of us, including myself, quite often use these tongues that were given us to praise God and to speak kindly to others with, for foolish talking or singing, and jesting or joking, but the Bible teaches us to be sober and quiet.

Nearly all slang refers to God or His Son, and we must not take the name of the Lord in vain. When worldly associates use slang so much, we must watch ourselves or we will be using it, too.

Lying, evil communication, gossip, betting, speaking evil of others and many other evils are poison to our souls.

We should use our tongues to praise God, and tell others of His goodness; to speak truth, to comfort the sad and in any good way that would be a help to our present and future lives.

"Let your speech be always with grace, seasoned

with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you the reason of the hope that is in you with meekness and fear." (I Peter 3:15.) Can we give a reason for our hope if our tongues are corrupted with evil talk?

Always think before you speak, whether you are about to say something evil, an untruth, something you shouldn't tell, or something that would hurt someone's feelings.

May we, like David, ask God to "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." (Ps. 19:14.)

Our tongues can be such a help to others and ourselves if we use them aright. "A soft answer turneth away wrath: but grievous words stir up anger."

"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness." (Prov. 15:1-2.)

Our speech should be so sound that it cannot be condemned.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similtude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be." (Jas. 3:8-10.)

Will your tongue and mine be used for cursing or for blessing?

458 Harison Ave.
Greenville, Ohio.

OPINIONS OF PROMINENT MEN

When Ulysses S. Grant was President of the United States, he was asked for a message to the youth of the country. In reply he wrote: "Hold fast to the Bible as a sheet anchor of your liberties; write its precepts in your hearts, and prectice them in your lives. To the influence of this Book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the

future."

Daniel Webster declared that the Bible was the secret of the blessing that had rested upon our country, and that if we neglect it our doom may be sudden and complete. He further said: "If we abide by the principles taught in the Bible our country will go on prospering; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity." From *The Gospel Minister*.

SENTENCE SERMONS

It takes two to make a quarrel but one can break a home.

We never improve our minds by filling them with gossip."

Nothing great was ever done by men who were afraid of difficulties.

The peace of a great committal comes through definite decision.

What you do when you have nothing to do reveals

what you are.

Poverty is no disgrace unless it is the dregs of a wasted life.

If we remain ignorant, we are unwilling to learn.

Often it takes some suffering to bring out the best that is in us.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
Oct. 8—Jno. 20:1-31.
Oct. 15—Jno. 21:1-14.
Oct. 22—Jno. 21:15-25.
Oct. 29—I Jno. 1:1-10.
Nov. 5—I Jno. 2:1-14.
Nov. 12—I Jno. 2:15-29.
Nov. 19—Thanksgiving. Neh. 12:7-47.
Nov. 26—I Jno. 3:1-24.
Dec 3—I Jno. 4:1-21.
Dec. 10—I Jno. 5:1-21.
Dec. 17—II Jno.
Dec. 24—Christmas. Matt. 2:1-23.
Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
Oct. 22—The Reward of Envy. Esther 7:1-10.
Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
A. G. Fahnestock, Secretary, R. 3, Lititz, Pa.
D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
Harry Andrews, Secretary, Empire, Cal.
Ray S. Shank, Treasurer, Mechanicsburg, Pa.

* * * * *

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
Nov. 12—Deliverance From Danger. Dan. 3:1-30.
Nov. 19—Thanksgiving For Blessings. Psalms 103.
Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
Dec. 3—Shirking a Duty. Jonah 1:1-17.
Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
Dec. 17—Review: Samuel to Jonah.
Dec. 24—A Message From the Angels. Luke 2:8-20.
Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.

BIBLE MONITOR

Vol. XXII

November 15, 1944

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WITH THANKFUL HEARTS

With thankful hearts, O Lord, we
come,
To praise Thy name in grateful
song;
Accept the offering Lord, we bring,
And help us loud Thy praises sing.
We thank Thee, Lord, for daily food,
For plenteous store of earthly
good;
For life, and health, we still possess,
With house and home so richly
blest.
We thank Thee for this goodly land,
Where freedom reigns on every
hand;
Do thou, O Lord, our country bless,
With heavenly peace and right-
eousness.
We thank Thee for Thy blessed
Word,
That to our souls doth life afford;
Help us its message to receive,
And from the heart its truth be-
lieve.
May all the nations learn to know
The God of heaven and earth be-
low;
And walk in light, and truth, and
love,
And praise the Lord who reigns
above.

As we come to you with
this Thanksgiving number
of the Monitor it is our hope
and prayer that the words
of this beautiful hymn may
express the sentiment of
the heart of each one who
reads these lines. Due to
the rich heritage that is
ours from Godfearing an-
cestors, we in this nation, at
this season of the year, turn
our thoughts
of thanks for what we are
enjoying from the bountiful
hand of our God.

In this hymn the poet
calls our attention to the
fact that our existence, our
daily food, our possessions—
all that we are, all that we
have are but a bestowal
from that great God that
reigns in the heavens. In
these dark days of war, de-
struction, turmoil and dis-
tress of nations, how few
there are of our fellowbe-
ings who recognize and pon-

der these facts.

Again, the poet points out to us the fact that life is not only a physical and temporal matter but that we are in possession of a soul which is begotten of God and which thrives upon the living Word of God. This is in harmony with the words of our Master, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the light of this assertion as we ponder upon the thoughts and activities of this generation in which we live we are made to marvel at how few of our fellow-beings there are who are conscious of this fact.

We rejoice, as the poet declares, for this "Goodly land" and all of its privileges and blessings. How much we have to be thankful for in this nation that many others have not. Friends, is it not true that we are enjoying these blessings because of Godfearing ancestors who were willing to make great sacrifices in order to live true to the word of God and maintain their integrity in a world of sin? With the trend that our nation has taken we are wondering how long we will

be permitted to enjoy the freedom and privileges that have been our heritage. If our nation continues to go down in degradation and sin will it not be because there are not enough people who are willing to make sufficient sacrifice to hold fast to the word of God?

In view of the lamentable and serious condition existing may we not unite our prayers with that of the poet in behalf of our country that somehow the Lord may see fit to grant us a continuation of the good things that we have enjoyed so long and that instead of following the other nations into dictatorship, degradation and despair that our nation may by a mighty effort free itself of the clutches of satanic subtlety, bondage and oppression and by so doing bring a ray of hope to the other nations of the earth that they with us may more fully "learn to know the God of heaven and earth below; and walk in light, and truth, and love, and praise the Lord who reigns above."

May the Lord grant all his people grace to bear whatever may be our lot in these last days and strength to

endure unto the end, and that when He shall come He shall find us in peace, in readiness to meet him, and with thankful hearts.

MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

Position Two

The Church—Its Divine Characteristics.

I. It is a Spiritual House.

1. God through the agency of the Holy Spirit uses the word as the instrument in its development.

(a) Conception is by the word.

“Now the parable is this: The seed is the word of God; 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. Of his own will begat he us with the word of truth.” (Luke 8:11; I Cor. 4:15; Jas. 1:18.)

(b) Quickened by the word.

“My soul cleaveth unto the dust; quicken me according to thy word.” “This is my comfort in my affliction, for thy word hath quickened me.” “I will

never forget thy precepts, for with them thou hast quickened me.” (Ps. 119:25, 50, 93.)

(c) Converted by the word.

“The law of the Lord is perfect, converting the soul.” (Ps. 19:7.) Conversion is a passive work. “Repent ye, therefore, and be converted.”

(d) Born of the word.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” I Pet. 1:24.)

(e) Saved by the word.

“For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise.”

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved.”

“Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive

BIBLE MONITOR

West Milton, Ohio, Nov. 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

with meekness the engrafted word which is able to save your souls." (Rom. 1:16; Eph. 1:13; I Cor. 15:1-4; Jas. 1:21.)

2. We become partakers of the divine nature, and experience the higher Christian graces, conditioned on God's promises, through obedience to God's word.

(a) Sanctified by the word.

"Sanctify them through thy truth; thy word is truth. For their sakes I sanctify myself, that they

also might be sanctified through the truth; For this is the will of God, even your sanctification." (John 17:17, 19; I Pet. 1:1; I Thess. 4:3.)

(b) Holiness by the word.

"Follow peace with all men and holiness, without which no man shall see the Lord. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you; Being then made free from sin, ye became the servants of righteousness. Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." Heb. 12:14; Rom. 6:17, 18, 22.)

(c) Righteousness by the Word.

"So now, yield your members servants unto righteousness unto holiness; for when ye were servants of sin, ye were free from righteousness." "Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous." "My tongue shall speak of thy word; for all thy commandments are righteousness." (Rom. 6:

19, 20; I John 3:7; Ps. 119:17.)

(d) Christian perfection by the word.

"Be ye perfect, even as your Father in heaven is perfect." "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection."

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect." (Matt. 5:18; II Cor. 13:9; Heb. 6:1; Eph. 4:11-12; II Tim. 3:16-17.)

We are directed in Christian duties by the Word.

(a) Temperance.

"(Add) to knowledge temperance; and to temperance patience; and to patience, godliness."

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (I Pet. 1:6; Gal. 5:22-23.)

(b) Peace.

"Peace I leave with you, my peace I give unto you."

"Follow after the things which make for peace."

"Follow peace with all men."

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (John 14:27; II Tim. 2:22; Heb. 12:14.)

(c) Love to God and man.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it: thou shalt love thy neighbor as thyself." (Matt. 22:37-40.)

(d) The Golden Rule.

"All things whatsoever ye would that men should do unto you, do ye even so to them." (Matt. 7:12.)

(e) Lord's prayer.

"When ye pray, say our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day, our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for

thine is the kingdom, and the power, and the glory forever. Amen." (Matt. 6: 9-13.)

(f) The law of trespass.

"If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift, and go first and be reconciled to thy brother, and then come and offer thy gift." "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. If he neglect to hear thee, tell it to the church." (Matt. 5:23; 18: 15-21.)

(g) The world-wide and age-lasting commission.

"Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "Go ye into the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." (Matt. 28:19-20; Mark 16:15.)

4. God, through the Spirit and his Son built the church.

(a) Jesus organized it.

"And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named apostles.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

"These twelve Jesus sent forth, and commanded them, saying, as ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received freely give." (Luke 6:13; Mark 3:15; Matt. 10: 5-8.)

(b) It is an organism of apostles, elders, bishops, ministers and deacons. "And he gave some apostles; and some prophets, and some evangelists, and some pastors and teachers." (Eph. 4:11-13.)

"The elders which are among you I exhort, who am also an elder." (I Pet.)

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. (I Cor. 12:28.)

"Likewise must the deacons be grave, not double tongued, not given to much

wine, not greedy of filthy lucre." (I Tim. 3:6.)

(c) It is a theocratic-Democracy. A government by God and man. God the law maker, man the executor of the laws. (Acts 15.)

(d) It is a spiritual house. "Ye as lively stones are built up a spiritual house." (I Pet. 2:5.)

(e) It is composed of baptized penitent believers. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him, all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordon confessing their sins." (Mark 1:4-5.) "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

(f) Its officers were selected by lot, in the apostolic church. "And they gave forth their lots, and the lot fell on Matthias." (Acts 1:26.) "Wherefore, brethren, look ye out among you seven men full of the Holy Ghost and of wisdom, whom we may appoint over this business, and they chose seven whom they set before the apostles who ordained

them." (Acts 6:1-6.)

(g) Its foundation is Christ.

"I say unto you, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. For other foundation can no man lay than that is laid, which is Jesus Christ."

"This is the stone which was set at nought of you builders, which is become the head of the corner."

"And did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."

"And are built on the foundation of the apostle and prophets, Jesus Christ himself, being the chief corner stone." (Matt. 16:18; I Cor. 5:11; Acts 4:11; I Cor. 4:10-11; Eph. 2:20.)

Note 1. Christ was the foundation of the prophets long before Pentecost. He was the "foundation of the apostles also, long before Pentecost.

(h) Christ is the author and finisher of its faith.

"And being made perfect, he became the Author of salvation to all them that obey him who also "look to him as the author and fin-

isher of their faith." Heb. 5:9; 12:2.)

(i) Its final salvation is conditioned on obedience to God's word.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. He that believeth and is baptized, shall be saved."

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of you brethren, like unto me, Him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people."

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." (Matt. 4:4; Mark 16:16; Acts 2:38; 3:22-23; Rev. 22:14.)

(j) It is the household of faith, has Christ for its head.

"As we have opportunity,

let us do good to all men, especially unto them who are of the household of faith.

"But speaking the truth in love, may grow up in all things into him, who is the head, even Christ.

"And he is the head of the body, the church, who is the beginning." (Gal. 6:10; Eph. 4:15; Col. 1:18.)

(K) Brethren is the Bible name of the body collectively.

"And the Gentiles shall see thy righteousness, and all kings thy glory and thou shalt be called by a new name which the mouth of the Lord shall name." (Isa. 62:2.)

"Be not ye called Rabbi, for one is your Master, and all ye are Brethren." (Matt. 23:8.) "All" includes the whole body, the church.

"For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them Brethren." (Heb. 2:11.) "Then went the saying abroad among the Brethren, that that disciple should not die." (John 21:23.)

"Men and Brethren, let me freely speak unto you of the patriarch David, "Then

the disciples, every man according to his ability, determined to send relief unto the Brethren which dwelt in Judea." (Acts 2:29.)

"And certain men which came down from Judea taught the Brethren, and said, except ye be circumcized after the manner of Moses, ye cannot be saved."

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely Judas surnamed Barsabas, chief men among the Brethren. And they wrote letters by them after this manner: The apostles and elders and Brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia."

"And Judas and Silas, being prophets themselves, exhorted the Brethren with many words and confirmed them. (Acts 15:1; 22, 23, 32.)

Note 1. From these references we learn, Jesus gave the name Brethren; the apostles recognized and used it; a group of disciples used it; the apostles, elders, with the church used it and placed it on the first legal

church document the church ever produced.

Note 2. Brethren was the name in common use in apostolic times.

Note 3. Those apostles, elders with the whole church, certainly knew their own names, and placed it on the minutes of the conference in Jerusalem.

Note 4. This name, Brethren, was in general use from the time Jesus gave it (Matt. 23:8) until the Jerusalem conference, and was used at that time in Antioch where the disciples were first called Christians, some twenty years after Pentecost. The term Christian, was never used by any inspired man to designate the church. It may represent an individual, but not the church. It is never used as a collective noun representing a group, but often used as an adjective to describe the characteristics of an individual or a group; as Christian man, Christian doctrine, Christian principles, Christian Scientists, he is a Christian, they (individuals) are Christians, saints and disciples are used in the same way.

The Lord is my Shepherd.

**PEACE TIME
CONSCRIPTION**

Dayton, Ohio,
October 1, 1944.

Dear Bro. Beery:

I am becoming very much concerned at the lack of interest shown in our church on issues which we cannot hope to escape. We are faced with peace time conscription which is but a step further in depriving the church of her prestige and power. If this bill is passed, we will find our young folks taken from us at an age when they will be easily and wrongly influenced. I have felt this so strongly that I felt compelled to attempt an article for the Monitor, although feeling incompetent to do so. Since writing the article, I have heard over the radio that they wish WAVES and WACS to be an integral part of the army during peace time conscription. This would make matters even worse.

Due to the seriousness of the situation which we face and to the very short time we have to work in, I trust you will give every consideration to get this in the earliest possible issue. News reports say it will probably

be up before the Committee of the House and Senate the week of November 14th.

We C. P. S. men here at the Unit, feel so keenly that we should fight this evil, we are taking it upon ourselves to contact every C. P. S. man and many others also, in the hope we may be instrumental in defeating this bill.

Trusting we may be led of His will in service for Him, I remain,

Sincerely,

Walter W. Bird,
C. P. S. No. 70, State
Hospital, Dayton 1, O.

CONSCRIPTION

Walter Bird

In these dark days of turmoil and upheaval and as the war seemingly approaches an end, I am becoming very much concerned at the prospect ahead for all Christian and peace-loving people. As an assignee in the C. P. S. program and situated in a city, I am in contact with many people many of whom are hostile to our point of view. Most people are intolerant of us because they habitually think the only alternative to going to war is doing nothing. The Christian

Pacifist's negative attitude toward war springs from the positive duty of Christian conduct which demands that every means be used to set wrongs right and to build new human relations. Christ lived the principle of non-resistance but there wasn't anything negative about His life. He never condoned or belittled evil; He never met it with its own weapons. "Be not overcome of evil, but overcome evil with good." (Rom. 12:21.) When we fight evil with evil, we become a part of that evil which we are fighting.

Now we are about to be faced with a problem which heretofore has never faced the people of this nation—a democracy conceived in liberty and justice for all; a democracy that would guarantee to all, freedom from want, of religion, speech and press. We are faced with a proposal for peace time conscription.

Indications are that action on the May Conscription Bill will follow election. It is hoped by some that it will be approved by the House and Senate between November 15th and December 15th. This proposal has

the approval of many people such as President and Mrs. Roosevelt, General Hershey of Selective Service and Secretary of War Stimson and others of high office.

This proposal constitutes an admission that while this war is yet being fought, the peace is already lost. We would have nothing to face in the future except the wars which it would create. Britain has already planned for compulsory military training for all boys from 14 years of age. The plans permit no exemptions except on medical grounds. Do we realize what this means? Peace time conscription would take our young boys from home while in their formative years and indoctrinate them with militarism before they are old enough to consider the principles at stake. Shall we take the negative approach of doing nothing or shall we take positive action?

Officials of Selective Service seem to be in favor of control of conscription by a joint army-navy board. They claim this would keep the program out of politics, but it would also keep it out of the public eye and would

grant a small group of militarists almost dictatorial power.

It is probable that a program of this type would include about 2,400,000 men and would cost about \$6,000,000,000 a year to maintain.

President Roosevelt has suggested that this program incorporate some of the features of the Civilian Conservation Corps and in addition training in skilled crafts. However, militarists are opposed to that and want a purely military machine for the sole purpose of butchery.

There are those who endorse the proposal as benefiting health. The army doesn't operate a physical training program for building up men in ill health. Present dismissals on medical grounds attest to that fact. Physical exertion does not build up health for youths of 16 and 17, but rather impairs it.

Then there are those who claim that universal conscription is "democracy in action." How absurd for the intelligent, thinking individual. For many years the militarists have practiced "hypnotism" on the

unsuspecting public through the medium of propaganda. The common class of people hate war and it would be impossible to raise an army otherwise. How can it be democracy in action when the aim of military training is to instill into the hearts of men, blind obedience? Militarists wish to destroy the ability to think for oneself, individuality, even the desire for liberty. Proof of this lies in the statement of a high military official who has said, "The first thing that must be done is to destroy all initiative and that with the training fits men to be soldiers. The recruit does not know how to carry out orders. His mental state differs from that of the trained soldier, who obeys mechanically. We must get our men so that they are machines. We have to have our men trained so that the influence of fear is overpowered by the peril of our uncompromising military system, often backed up by a pistol in the hands of an officer. The recruits have got to put their heads into the military noose."

The church cannot hope to sit idly by while this is going on and still retain the

power which it has. This affects every one of us, dear readers. Christians are the salt of the earth, but if it has lost its savour, wherewith shall it be salted?

I have given these examples in order to show what a ruthless group we have to deal with. I have given them in the hope that they will create an urge within us to do what we can lest we awaken to the fact too late that we are powerless to intervene as our young people are snatched off into the jaws of a gigantic military machine or else go to jail.

We can do our part in combating this in various ways; by cooperating with other peace churches such as Mennonites, Amish, Old Order, etc., in the setting up of committees to study the situation and writing editors of local newspapers and church papers. We can help by writing our Congressmen, by distributing anti-conscription leaflets, by mentioning it in letters to friends, and in conversations and of course from the pulpit.

Furthermore, let us decline to participate in discussions with government

officials as to any special provision for C. Os. in any contemplated conscription set-up, which in effect would constitute a compromise. This would encourage the idea that we were willing to acquiesce in such measures, and the church would be losing power as well as integrity toward God.

C. P. S. No. 70, State
Hospital, Dayton 1, Ohio.

Editor's Note:—We are glad for this letter and contribution for the Monitor from our young brother and it should serve to awaken our people on a matter which is vital to the future of the church. In suggesting how we can do our part to meet this issue our brother has overlooked the most important matter. The people of God can accomplish more in matters of this kind through the avenue of prayer. "The effectual fervent prayer of a righteous man availeth much." In these dark hours may we wait much upon the Lord who rules and overrules in these matters that He may intervene in behalf of his people.

THE CHRISTIAN HOME

(Continued)

A great southern evangelist, tells us in one of his sermons of a lady who had reared seven noble Christian sons, with not a black sheep in the flock, and was asked how she did it. She replied: "I did it with much prayer and a good hickory." Two better instruments were never coupled together.

He told this on one occasion down in Virginia, and a gentleman came to him at the close and gripped his hand and said, with tears in his eyes: "Don't fail wherever you go, to impress upon the people the old woman's prayer and hickory method." He said: "I was the indulgent father of an only son. I was sitting by my fire one night after my boy had been sent home for insubordination to college authority for the second time. Wife said: 'Why don't you come to bed?' I replied: 'I cannot sleep.' 'Why?' she asked. I said: 'I am thinking about our boy.' She replied: 'It is your fault; you never controlled him and how could you expect others to do so?' The words were like a dagger to my heart,

but I knew that they were true. I sunk down on my knees by my chair and said: 'O God, if You will forgive me the past I will control that boy in the future.' I slept but little that night. The next morning after breakfast I said to the boy: 'Come, and go with me.' He was fifteen years old. We walked out in the woodland together near the house. I cut a good switch and rehearsed to the boy his course of disobedience. I told him to take off his coat. He replied: 'I won't do it.' I looked him in the face and said: 'My boy, I am your father; you are my son. I promised God almighty on my knees last night that I would control you, and I will whip you here this morning or you and I will die in this woodland. Take off your coat, sir.' He saw in my eye for the first time in his life the spirit of authority. He drew his coat in a moment, and I gave him a sound thrashing, at the conclusion of which I said: 'Now kneel down with me.' We knelt together and I told God of my own neglect and of my boy's sinful conduct, and promised God in the hearing of my boy to be faithful to

my duty the remainder of my life, and prayed God's blessing on my wayward child. When we arose from our knees, he put his arms around my neck and his head on my bosom. We wept together for a long time. Then he looked up and said: 'Father, I will never give you any more trouble.' And from that day to this I have never had a care about him. He has been the most obedient son a father ever had. He is married now, an official in the church, and no truer nobler Christian man walks the earth than my precious son."

Oh, many of our wayward boys and girls might have been saved from lives of sin and shame by Christian example combined with parental authority. But our children are allowed to go where they like and do as they please, and God only knows what will become of them or what their end will be.

I never see a hen gather her little ones under her wing as a hawk flies over the yard but I wish, while our moral atmosphere is literally full of the hawks of Hell, that our fathers and

mothers would keep their children close under the wing of parental love and authority.

We need not only parental authority in the home but also example. It is the nature of the child to follow. Some time ago in a revival service of mine, sat a father and mother and their only little boy, about four years old. I knew them well. They loved that little fellow dearly and were careful in their home training. On asking for all who were Christians or desired to be such, to stand to their feet, the mother arose and the little fellow stood on the seat beside her. Turning to his father the little fellow said in a loud tone so that we all could hear: "Papa, you stand." The father shook his head. Whereupon that baby boy dropped down on the seat beside his father and said: "Papa, no love Jesus; me won't love Him." That strong man bowed his head and wept, and we all wept with him. To us all it was a most touching example of the power of parental influence. "Papa no love Jesus; me won't love Him."

History is full of the illus-

trations of the power of parental influence. It either brightens or darkens the child's life to its close. It is either a benediction which makes every day brighter and happier or it is a curse which leaves blight and sorrow on every hour.

Thousands have been saved from drifting away by the holy memories of happy, Godly homes, or when they have drifted away have been drawn back by the same charm of power. There are no chains as strong as the cords that a true home throws around the heart.

John Randolph said: "I used to be called a Frenchman, because I took the French side in politics. But though this is false, I should have been a French atheist had it not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and, causing me to bow at her knee, taught me to pray, 'Our Father, which art in Heaven'."

Is it not worth while for parents to seek to have such abiding, strong, and blessed influence over their children's lives? Just as far reaching and as powerful is

the evil influence if parents are unholy. A father heard his little boy and little girl quarreling as if they were going to fight. He said: "Why, children, why are you quarreling so with each other?" The little boy smilingly replied: "Why, Papa, we are not quarreling in earnest; we are playing papa and mamma." These little folks had heard something. If we watch our children we will see them playing papa and mamma in more ways than one.

When the morning sun rises, the shadow of Mt. Etna is cast far across the lovely island of Sicily, resting on gardens and fields, and the people's houses, a shadow always of gloom, a shadow as of ever-imminent terror. So over the life of a child to its very close hangs the shadow of an ungodly parental influence. What parent wants to project a fatal gloom over the future years of the child he loves so well?

"I charge you," said a dying mother to her husband, "bring all the children Home with you," and that is God's charge to every father in the world. God always trusts men when they

obey Him, and no one can ever command until he first learns to obey. No home can be happy unless the children obey their parents, and no home can be a true home unless the parents obey God. Have you disobeyed God in your home? In His sight you are a priest; have you maintained your position? In the life of John G. Paton we are told that the custom of morning and evening prayer was maintained in his father's household; until the day of his death, at seventy-seven years he failed not, and when the last day of his life came he was heard repeating a Psalm and breaking forth in prayer, and his distinguished son says: "I can never remember that any day ever passed when this was omitted. No hurry for the market, no rush for business, no arrival of friends, no trouble or joy ever prevented our kneeling about the altar, while our high priest led us to God and offered himself and his children there. The worst woman in the town where we lived crept up to that window and heard my father pleading for sinners in his prayer and was saved.

"Our home," he says,

"consisted of two rooms, one front and one back. There was a kind of closet between, and thither, three times a day, my father retired and shut the door. We children got to understand and know by a kind of instinct that the prayer was being poured out there after the manner of the high priests in the Holy of Holies. We occasionally heard his pathetic tones pleading for us, and we got so we walked past the door on tiptoe for fear we might disturb him." No wonder a home like that has blessed the world!

I bring this subject to you with the earnest prayer that our homes may become sanctuaries of God upon the holy family altars, of which the sacred fires may ever burn.

It may be that you have not yielded up everything to God, and for that reason your home life is not all that it should be.

Never until spirit, soul, and body are absolutely controlled by God may we expect Him to dwell in us in fulness and use us for His glory.

Fathers and mothers, I ask you to hear me for a moment longer. Fathers,

you are the high priests of your household, and God demands that you rule that home with authority as well as love.

Mothers, you are the guardian angels of your little ones. Children are looking up into your face and asking which way to go. They are following your footsteps. Do not lead them in the wrong way.

Fathers and mothers are you awake to your responsibilities? Gabriel might come down here and preach, and you might have an angel choir to sing, with heavenly musicians to play the accompaniments, but you will never reach your boys and girls, nor will you save the young men and women, if you have to drag them in over some old failure of a father or some society dame of a mother. Many of you fathers give more attention to the raising of your hogs and cattle than you do to the eternal salvation of your children.

It is told of Spurgeon that when he was a boy he was wayward and wild. At the age of thirteen his mother took him into her room one day and putting her arms around his neck, she said:

“Charles, I have prayed for you every day since you were born. I have lived right before you. If you continue in your sins, father and I will testify against you at the bar of God.” Oh, for mothers like that!

What a crown awaits the mother of John and Charles Wesley! I had rather be the mother of the Wesley's than to have been Queen Victoria and sat upon a throne and swayed a scepter over a mighty nation.

When the father of Bishop Simpson was told that he was dying, he said: “Pillow me up and let me consecrate my baby boy to God and His church.” They put his infant son in his arms, and with his dying breath he cried: “Oh God, I have lived for Thee, and now with my dying breath I dedicate my boy to Thee.” No wonder to me that Bishop Simpson became the greatest preacher that ever lived since the days of Paul.

My closing exhortation to you is to get right with God, and get right in your homes.—Gospel Banner.

Sel., Ethel Beck.

Blessed are the pure in heart, for they shall see God.

GOD'S CALL TO USEFULNESS

—
Wm. Root
—

“And he said unto them, go ye into all the world, and preach the gospel to every creature.” (Mark 16:15.)

The poet has said, “If you cannot cross the ocean: and the heathen lands explore; you can find the heathen nearer, you can help them at your door.”

While it is true we can not all go into foreign lands to preach the gospel, yet are we to misconstrue the meaning of the poet, are we to wait for the heathen, those who know not Christ to come to us for help, in order that we can help them at our door?

And if they do not come to us will we not help them to Christ? How much time, talent and money are we giving, as a church, that sinners may be converted unto God, that the church may be enlarged, that the cause of righteousness may prosper and that glory may come to Christ through the efforts of his children, through the activities of His church in these days?

Jesus said, “But ye shall

receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts. 1:8.)

Our lack of evangelism, in church activities, is it because of the withdrawal of the Holy Ghost? Are we burying our talents, (our money) or hoarding it up for “moth and rust to corrupt,” why are we not using more of our Lord's money to build up our minor congregations and for isolated points where the gospel needs to be preached?

What is our field of labor? It is our immediate surroundings. “Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.” (Jno. 4:35.)

We dare say that our District, No. 3, has enough fields to harvest to consume all the funds of our General Mission Board, if we were not afraid to spend the money, “ye shall be witnesses unto me.”

“And a vision appeared to

Paul in the night; there stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us." (Acts 16:9.)

Our field then is all the world, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16.)

In our field of work we find one point where a house of worship is much needed, we feel this little congregation is worthy of the support of our brotherhood, through the Mission Board for the help which they need in the way of funds to secure such a place of worship.

Some may say show us their fruits, shew us the harvest. Your unworthy servant has been working at this place for going on the third year, while only one has been baptized, yet we feel it has been worth our best effort, since there can be no value placed upon a soul.

"And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep,

and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4:26-29.)

Our work is the harvest field, eternity alone will reveal the harvest, will there be any stars in my crown? What sacrifice have I made, what have you made? What will be the result of my influence over those with whom we have laboured, will it be for God, or will it be un-rewarded?

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me." (Mark 9:35-37.)

But after all, why should we spend our money, to try to promulgate the work of the Dunkard Brethren church, is not the cost too great, for the field in which we are compelled to operate?

Is not the field made up of stony ground, where seed cannot grow and bring forth harvest? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Some one may say this is speaking of personal responsibility, perhaps so, but may be applied to the responsibility of the church as well. What are we sowing as a church, are we sowing in all the fields available to us? If not why not?

Great Bend, Kans.

NEWS ITEMS

NOTICE

District meeting of District No. 4

will be held at Newberg, Oregon, November 8th.

A general invitation is extended.

WENATCHEE WASH.

The Wenatchee Dunkard Brethren church met for regular quarterly council at the home of our Elder D. B. Steele on September 17th at 2:00 p. m. Elder E. W. Pratt read Ephesians 4 and commented on same. We were then led in prayer by Bro. Charles E. Inks. Our elder then took charge of the meeting. After some encouraging remarks to the church for a greater degree of love and unity for one another and a closer cooperation, in the work of the church, and for the principles of the Gospel of Christ for which she stands, and teaches, the regular business of the meeting was taken up.

The matter of holding a lovefeast this fall was taken up and it was decided to hold a lovefeast this fall, the date to be set later.

As the fourth district has not held a District conference for three years we felt that we should hold one this fall. A collection was then taken up amounting to \$3.00. The minutes of the meeting were read and approved. Closing prayer by Bro. S. D. Freed.

We were sorry that some of our members were not able to attend the meeting, but hope and pray that their health will soon be improved so they can attend our services.

We ask an interest in the prayers of all of God's praying children.

D. B. Steele, Cor.
1 S. Garfield St.,
Wenatchee, Wash.

ELDORADO, OHIO

The Eldorado congregation has enjoyed a two weeks' revival. Bro. Keggries of Bethel, Pa., preached the old time gospel with power and sincerity. We feel that though none were added to the fold, some seed has been sown, and we have all been strengthened and built up spiritually.

The underlying thought through all these meetings was "That we have no abiding city here so must prepare for an eternal home."

We had an all day meeting Saturday with our love feast in the evening. There were nearly 100 surrounded the Lord's table. There were eight ministers and elders present.

We had an all day meeting on Sunday and Bro. Keggries closed his meetings on Sunday night.

We were glad to have those from a distance with us through these meetings and over the week end. May the Lord bless our being together in these meetings. May we all strive to reach that eternal home of bliss.

Sister Elma Moss, Cor.

QUINTER, KANSAS

We have enjoyed a spiritual feast continuing for two weeks, had a good attendance. Bro. Hostetler gave us some gripping messages.

His first messages were "True Worship," "Inspiration of The Bible," "Our Great God and Father," "The Divinity of Christ," and "The Unity of the Spirit." He followed on with such messages that tend to build one up in that most holy faith,

and the finer things of life. We enjoyed much the wonderful things he brought to our remembrance.

After hearing these good messages our responsibility is greater than ever before. He gave us seventeen messages in all.

On Saturday, October 21st an all day meeting with our communion in the evening. We were glad to have with us several members from McClave, Colo., two from Great Bend, Kans., and one from Dallas Center, Iowa.

On the Lord's Day, October 22nd, another all day meeting. In the forenoon Bro. Dale Jamison gave a splendid message followed by Bro. Hostetler; in the afternoon Bro. Millard Haldeman gave also a splendid message, followed by Bro. Hostetler. In the evening Bro. Hostetler gave his last message, "The New and Living Way." After the services he took the 9:30 train for his home, after laboring for us in Colorado and Kansas for four weeks. We are sure his labors have been appreciated.

On Saturday afternoon a young boy, just entering into manhood, was received in the church by Christian baptism.

On Sunday afternoon a man that has passed his three score and ten, was received into the church on his former baptism. May the Lord keep them faithful.

May we all so live that men may take knowledge of us that we have been with Jesus.

All who know the value of prayer, remember the little band at Quinter, Kans. "We give thanks to God always for you all, making mention of you in our prayers." (I Thess. 1:2.)

Sister O. T. Jamison, Cor.

NOTICE

We, the Orion congregation, expect to hold our fall communion December 2nd, at the close of a two weeks' evangelistic meeting.

We welcome all who can come, to be with us at this time. Bro. Ebling will hold our meetings.

Lowell Kreiner.

LITITZ, PA.

The Northern Lancaster county Dunkard Brethren are looking forward to a two weeks' series of meetings starting November 12th, if the Lord will. Bro. Clarence Stump has consented to be with us in these meetings.

All who can are invited to come and worship with us.

Susanna B. Johns,
35 E. Lincoln, Ave.

OBITUARIES

DAVID LIND

Son of Michael and Mary Hoff Lind, was born in York county, Pa., March 6, 1850.

He departed this life October 5, 1944, at 11 a. m.

He came to Illinois when quite small and grew to manhood near Astoria, Ill.

In 1869 he married Mary Fritz. To this union 14 children were born. Four remain of this union to mourn his loss. They are: John, of Lenora, Idaho; Solomn of Corn Rapids, Iowa; Sadie Rudisill of Ver-

mont, Ill, and Mrs. Martha Harlacher of Grant Pass, Ore.

His first wife dying several years ago, and in 1896 he was again married, to Rosa May Brooks. To this union three children were born, Mrs. O. P. Harmon, Industry, Ill.; Mrs. Clara Gible, Astoria, Ill., and Ernest Joy Lind, Ernest preceding his father in death.

There are 12 grandchildren, seven great grandchildren also survive.

Bro. Lind was the last of a family of 13 children.

Bro. Lind was a member of the Astoria Dunkard Brethren church. When the Astoria Dunkard Brethren organized in 1931, Bro. Lind and Sister May became charter members.

Sister Lind preceded Bro. Lind in death about four years ago. Bro. Lind was a devoted member and an attentive listener to the word of God.

He will be missed by all of the members of Astoria.

Funeral services were held Sunday, October 8th, at 2:30 p. m., from the Church of The Brethren in Astoria, Ill., by the writer, assisted by Bro. W. S. Reed of the Dallas Center congregation. Burial in Woodland cemetery. Text Isa. 38:1.

H. R. Dickey.

He's true to God who's true to man;
wherever wrong is done
To the humblest and the weakest,
'neath the all-beholding sun,
That wrong is also done to us; and
they are slaves most base,
Whose love or right is for them-
selves, and not for all the race.

—James Russell Lowell.

Malice drinks its own poison.

If thou hast yesterday thy duty done,
 And thereby cleared firm footing for today,
 Whatever clouds make dark to-morrow's sun.
 Thou shalt not miss thy solitary way. —Goethe.

Ill that He blesses is our good,
 And unblest good is ill;
 And all is right that seems most wrong,
 If it be His sweet Will.
 F. W. Faber.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
- Oct. 8—Jno. 20:1-31.
- Oct. 15—Jno. 21:1-14.
- Oct. 22—Jno. 21:15-25.
- Oct. 29—I Jno. 1:1-10.
- Nov. 5—I Jno. 2:1-14.
- Nov. 12—I Jno. 2:15-29.
- Nov. 19—Thanksgiving. Neh. 12:7-47.
- Nov. 26—I Jno. 3:1-24.
- Dec 3—I Jno. 4:1-21.
- Dec. 10—I Jno. 5:1-21.
- Dec. 17—II Jno.
- Dec. 24—Christmas. Matt. 2:1-23.
- Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
- Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
- Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
- Oct. 22—The Reward of Envy. Esther 7:1-10.
- Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman,
 Vienna, Va.
- David H. Voglesong,
 Vice Chairman,
 334 West Main Street,
 Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer,
 R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary,
 R. 4, Bx. 308,
 Waynesboro, Pa.
- Theo. Myers,
 North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman,
 Union, Ohio.
- A. G. Fahnestock, Secretary,
 R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
- Harry Andrews, Secretary,
 Empire, Cal.
- Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
- Nov. 12—Deliverance From Danger. Dan. 3:1-30.
- Nov. 19—Thanksgiving For Blessings. Psalms 103.
- Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
- Dec. 3—Shirking a Duty. Jonah 1:1-17.
- Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
- Dec. 17—Review: Samuel to Jonah.
- Dec. 24—A Message From the Angels. Luke 2:8-20.
- Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.

BIBLE MONITOR

Vol. XXII

December 1, 1944

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ANTICHRIST SHALL COME

Part 7

Let us notice some further quotations from leading modernists on other vital subjects:

The Virgin Birth

Harry Emerson Fosdic, who is recognized as the leading modernist of our country, says this: "Do not, I beg of you, tie this great affirmation up with miraculous accompaniments, such as the Virgin Birth. I am not deeply concerned whether you believe the virgin birth as historical fact or not, although as you know, I cannot believe it." It is significant to note in connection with this that Mr. Fosdic is the radio mouthpiece for the Federal Council of Churches.

Sherwood Eddy and others also deny the virgin birth.

The Deity of Christ

Bishop Francis McConnel says: "Some ardent teachers would almost make Him (Christ) the first person, as did a celebrated Methodist Theologian who once spoke of Jesus as God Almighty—Some students can hardly explain their resentment of the tendency to deify Jesus—Is not this tendency more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and the ideal that he is?"

Miracles of the Bible

The following statements indicate how the modernists discredit the miracles of the Bible and look upon them with scorn. "To suppose that

a man in order to be a loyal and devout disciple of our Lord in the 20th century A. D. must think that God in the 9th century B. C. miraculously sent bears to eat up unruly children or made an axehead swim, seems to me dangerously ridiculous. Folks who insist on that kind of literal inerrancy in ancient documents are not fundamentalists at all, but incidentalists. Joshua making the sun stand still, may be poetry and the story of Jonah and the great fish may be a parable; the miraculous aspects of the plagues in Egypt and the magic fall of Jerico's walls may be legendary heightenings of historical events; the amazing tales of Elijah and Elisha may be largely folk-lore; and in the New Testament finding a coin in a fish's mouth to pay the temple tax, or walking on water, or blasting a tree with a curse, may be just such stories as always have been associated with an era of outstanding personalities and creative spiritual power. Certainly, I find some of the miracle-narratives of Scripture historically incredible!" These again are the words of Harry Emerson Fosdic.

Atonement of Christ

Bishop McConnel says: "Back in the early days of the church there were some—probably only a few—thinkers who taught that Satan had a claim on the souls of men which only the death of the Son of God could satisfy, and that God met the obligation by sending the Son to the cross. As an intellectual construction this theory arouses only amused pity today."

Sherwood Eddy says: "The modern conscience utterly repudiates the idea of the death of Christ as the propitiation of an angry God through the punishment of an innocent victim."

Statements such as these from learned men, on these vital subjects and teachings of the word of God are nothing short of blasphemy. Just imagine reader, these men who once professed faith in Christ and his teachings and the authenticity of the word of God now deliberately turning traitor and resorting to these blasphemous and insulting dissertations in an effort to discredit and destroy the truth of God's words. In doing so they are knowingly setting forth the

Bible as a lie. "God forbid: yea, let God be true, but every man a liar."

It is evident from these statements that the modernists completely ignore the fact that the Bible is the work of the Holy Spirit. In weighing these defamatory utterances of these deluded men let us keep in mind that God and his Holy Spirit do not make mistakes. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19-21.)

In taking this determined stand against Christ and his gospel such men are placing themselves in a hopeless condition, "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." What an awful doom awaits men who thus reject the mercy of God. "He that

despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28-29.)

It is men of this type that have the controlling influence over the large majority of the so-called Christian churches in our time and in following such a leadership such churches are taking a determined stand against Christ. If this is not the "spirit of antichrist" at work, pray what is it?

(Continued.)

MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

Position Three

The Church—Its Doctrinal Tenets.

I. Its faith is evangelical.

(a) Faith changes the mind.

But without faith it is im-

BIBLE MONITOR

West Milton, Ohio, Dec. 1, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

possible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love." (Gal. 5:6.)

"So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) "Now faith is the substance of things hoped for; the evidence of things not

seen." (Heb. 11:6.)

(b) Faith the ground of justification.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

"For not the hearers of the law are just before God; but the doers of the law shall be justified." (Rom. 2:13.)

(c) Faith a condition of pardon.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.)

(d) Faith demonstrated.

"Yea, a man may say, thou hast faith, and I have works; show me thy faith without thy works, and I will show you my faith by my works." (Jas. 2:18.)

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25.)

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you; being then made free from

sin ye became the servants of righteousness." (Rom. 6:17-18.)

"But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22.)

"He that believeth and is baptized shall be saved." (Mark 16:16.)

Faith without works is dead; and a dead faith never saved any one.

II. Repentance Changes the Life.

(a) Repentance embraces turning from sin.

"Wash you make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." (Isa. 16:17.)

(b) Repentance embraces turning to God.

"Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:6-7.)

(c) It leads to conversion, and salvation.

"Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.)

"Repent ye therefore, and be baptized every one of you, in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

(d) It works entire reformation of life.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner; for godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrow after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. In all things ye have approved yourselves to be clear in this matter." (II Cor. 2:9-11.)

III Baptism Changes the Relation. We bury the old man of sin in baptism.

(a) Know ye not, that so many of us as were baptized

into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by glory of the Father, even so we should walk in newness of life; know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-6.)

(b) We rise to walk in new life in baptism.

"That like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. 6:4.)

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.)

(c) We put on Christ in baptism.

"In one spirit are we all baptized into one body. (I Cor. 12:13.)

"For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:27.) There is no other way to put on Christ, except by baptism. "Baptizing them into the name of the Father, and of the Son,

and of the Holy Ghost." (Matt. 28:19.) No other way to get into Christ.

IV We receive Remission, and are Adopted into God's Family, in Baptism.

(a) The original church of Christ, was composed of baptized penitent believers.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus." (Acts 19:4.)

"Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And the Lord added unto the church daily such as should be saved." (Acts 2:41-47.)

(b) Baptism puts us into Christ the head, and into the church his body.

"In one spirit are we all baptized into one body." (I Cor. 12:13.)

"For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:27.)

V Baptism is for remission of sin.

"John did baptize in the wilderness, and preached

the baptism of repentance for the remission of sins. (Mark 1:4.)

“And he (John) came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins.” (Lu. 3:3.)

“Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38.)

Note 11. Baptism is for remission of all only, of whom it is required. It is not required of unaccountable persons.

(a) The longsuffering of God waited in the days of Noah, while the ark was preparing, wherein, that is, eight souls were saved by water; the like figure whereunto even baptism doth also save us.

Note 2. Here eight souls were saved by water, and Peter says it is the figure of baptism which doth also now save us. (I Peter 3: 20-21.)

VI Apostolic precedent required baptism as a condition of pardon and church membership.

(a) The Pentecostians.

“Repent and be baptized,

every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Thus they obtained pardon and became church members. (Acts 2:38.)

(b) The Samaritans.

“When they believed Philip preaching the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” (Acts 8:12.) And in this way were pardoned and became members of the church.

(c) The Ethiopian Eunuch.

“And as they went on their way, they came to a certain water, and the Eunuch said, See, here is water. What doth hinder me to be baptized? Philip said, If thou believest with all thine heart, thou mayest, and he answered: I believe that Jesus Christ is the son of God. And they went down both into the water, both Philip and the Eunuch, and he baptized him.” (Acts 8:36-38.) The first sermon this man ever heard, took him down into the water to be baptized and become a member of the church.

(Continued.)

HEAVEN OR HELL

Sister Mabel Wells

In our daily life we often meet with such lovely people. People who seem so morally good, some may make a profession, other do not, but the majority say they are church members.

Sometime ago when we went to our bed to rest it seemed thoughts came crowding into our mind, just thoughts, one after the other. Thoughts that left such an impression that prompted us to write this article.

Could it be possible that out of the multitude of these lovely human beings only a few will be saved. The scripture says, many are called but few chosen.

We meet folks who seem to live a morally good life. They hate and despise immoral living and would not think of drinking or committing gross sins. People like the rich young ruler who lived a life of perfection according to the moral law, yet he lacked one thing. Though Jesus loved him, yet we have no record of this young man accepting Him.

Then the worst thought

of all came Wouldn't it just be awful to live a life apart from these evils here and yet have to spend eternity with the wicked. Just picture yourself being cast into everlasting torment with such that murdered, lived a life of dunkeness here upon earth, committed the most awful crimes and never repented, where the cursings and profanity of the vilest men rise day and night, forever. Just think for a moment, seriously and soberly, do not brush this thought aside, but face it squarely and honestly. Some people try to make bargains with God. They say, "I have certain things I wish to accomplish first, then I will accept your plan of salvation." That day never comes to many and Satan smiles for he knows procrastination is the thief of time.

Dear reader, you have to seek God in His word. You must want Him with your whole heart and soul, above everything else. Genuine sincerity will bring results. God knows whether we are sincere.

It is possible to be a church member and yet never know or possess Christ

the Son of God because we do not keep his commandments and the ordinances of God's house. We are not willing to humble ourselves and learn what the will of the Lord is, above all to obey it when it is revealed. This alone may bar many from entering that home over there. The door of Heaven will be closed to certain sins. Nothing that defileth shall enter there. People do not like us to talk about these unpleasant things as they would rather we would soothe their conscience with heavenly things. But we know when God closed the door of the ark that Noah built only the truly righteous went in, and were saved and when God closed the door it was impossible for Noah to open it. God is merciful and extends his mercy as long as possible, but when he says it is enough, it will be too late. Heaven is a prepared place for a prepared people. Jesus said, "I go to prepare a place for you," just before his death on the cross. He also said, "Follow me, I am the Way, the Truth and the Life." He has shown us how to prepare ourselves for this heavenly home. Read

Rev. 21:8-27. To those who claim to be his children, if you are as such mentioned in these verses; if you are fearful and unbelieving, if your lips do not speak the truth, if you know you are living a lie, a life that is not genuine, if you hate your brother (which makes us murderers) according to God's word. If there be such things in the heart, let us rend the heart and not the garment, repent and forsake our sins before it is forever and eternally too late. For surely we are living in the last time and we plead with each one to unitedly take a stand for Christ and purge ourselves with God's help from every evil that displeases Him, and pray without ceasing for His church that she may be found without spot before His appearing.

Dear reader, if you are a church member, can you honestly feel satisfied to live in a church that does not keep the Lord's commandments and ordinances. Jesus took unto himself the form of a servant to show us exactly how we were to do.

There are two great kingdoms, and all people are

subjects of one or the other. At the head of one kingdom is God; at the head of the other is Satan. As free agents, we are to say in whose kingdom we serve. God has set His price upon a human soul; so has Satan. To contrast these prices, let us imagine ourselves upon a boundless plain, upon which is assembled an innumerable company, composed of the whole human family. We hear a voice ring out loud and clear:

“Almighty God, Creator of the universe, Ruler of heaven and earth, what is Thy price for a human soul?”

Back from the throne of heaven comes the answer: “My price is already paid. I sent My beloved Son into the world, and freely offered Him as a ransom for the sins of man. His blood has canceled the debt, and salvation is now free to all who will accept. They who accept his blood as the price for their redemption shall enter My service, be freed from the pangs of a guilty conscience, have the burden of sin removed and the conflicts of life lightened by the privilege of leaning upon the strong arm of their

Savior, enjoy the exercise of the noblest faculties of the mind, have their hearts thrilled with hopes of immortal glory, and finally reap the rewards of the faithful in an eternal haven of rest.”

“Satan, thou vile deceiver, thou pretended angel of light, thou roaring lion, what is thy price for a human soul?”

Like the voice of a thousand demons comes the satanic response: “I lure my subjects on with visions which are never real, and with promises which I never hope to fulfill. I draw the picture of Christianity as dark as I can make it. I have a lot of my followers in the church so that the world may know that there is no advantage in belonging to church. This way I can sow discord, create envy and jealousy, discouragement of every kind, and so rob the Christian of their spiritual life and joy. I allow my subjects to consume themselves by revelling in their sinful lusts. I rob my victims of rest, of health, of morals, of honor, of self-respect, and finally when there is nothing about them worth robbing, I pick up

their miserable forms, and cast them into a burning lake of fire and fury, where in shame and remorse and disgrace they suffer the intense agonies and the pangs and torments of an endless hell."

Let us spend much time searching things out whether we are in God's kingdom or Satan's. Let us go to God's word, let it be our standard and decide forever to get on the Lord's side and fight for truth and right with all our God given powers.

CHAPTERS OF PURE GOLD

It's a grand thing to really love to read and search the dear old Bible. I want to help you to this experience. It is such a big book, we can only take it in bits, and that's the way to feed any-way. Now, if you are hungry at heart, just read the Bread Chapter; or, if your feet are slipping, read the Rock Chapter; or do you find yourself getting a little cross read the Charity Chapter. Have you had lots of defeats with Satan, read the Victory Chapter. Have you no faith, then read Hebrews

11.

To tell a young convert or some inquiring soul "to read the Bible" is like sending a patient into a drug store with the injunction to help himself. That won't do. Well put prescriptions are needed. You will find some here, and others may be had by just a little study. They may do you good.

After reading one of these chapters in your own Bible, write the name at the head of the chapter.

Abraham's Chapter	Gen. 15
Addition Chapter	II Peter 1
Ark Chapter	I Chron. 15
Asa' Chapter	II Chron. 15
Ascension Chapter	Acts 1
Agrippa's Chapter.....	Acts 26
Abiding Chapter	John 15
Atonement Chapter	Heb. 9
Admonition Chapter	Heb. 13
Anointing Chapter	Exodus 30
Beginning Chapters.....	Gen. 1, John 1
Blessing Chapter.....	Deut. 28
Beautiful Chapter.....	Matt. 5
Bishop's and Deacon's Chapter	
.....	I Peter 3
Bottomless Chapter	Eph. 3
Business Men's Chapter.....	Prov. 8
Bread Chapter	John 6
Baptism Chapter.....	Matt. 3
Backslider's Chapter	Jer. 3
Courage Chapter	Josh. 1
Corinthian Chapter	Acts 13
Circumcision Chapter	Acts 15
Cornelius Chapter	Acts 10
Character Chapter	Job 29
Chastening Chapter.....	Heb. 12
Charity Chapter	I Cor. 13
Christian's Chapter	I Peter 2
Christian's Psalm	Psa. 15

Creation Chapter	Gen. 1	Macedonian Chapter	Acts 16
Commandment Chapter.....	Exodus 20	Mother's Chapter	Judges 13
Convert's Chapter	Isa. 12	Mercy Psalm	Psa. 136
Consecration Chapter	Rom. 12	Messianic Psalm.....	Psa. 110
Come Chapter	Isa. 55	Minister's Chapter	Ezek. 34
Chapter of Contrasts	Luke 17	Marriage Chapter	Eph. 5
Conqueror's Chapter	Luke 4	Moralist's Psalm	Psa. 14
Crucifixion Chapter.....	Mk. 15, Jno. 19	Moses Chapter	Exodus 15
Deacon's Chapter	Acts 6	Marvelous Chapter	Luke 9
Deliverance Psalm	Psa. 18	Millennium Chapter.....	Rev. 20
Duty Chapter	Ezek. 33	Nativity Chapter	Luke 2
Ephesian Chapter	Acts 19	New Birth Chapter.....	John 3
Felix's Chapter	Acts 24	Overcome and New Name Chap- ters	Rev. 2 and 3
Festus Chapter	Acts 25	Offering Chapter	Num. 15
Faith Chapter	Heb. 11	Purification Chapter	Num. 19
Feast Chapter	Deut. 16	Pasover Chapter	Exodus 12
Fast Chapter	Isa. 58	Paul's Chapter	Acts 21
Fisherman's Chapter	Luke 5	Prison Chapter.....	Acts 23
Fool's Chapter	Prov. 26	Peace and Promise Chapters	Jno. 14
Fear Not Chapter.....	Isa. 41	Prodigal Psalm	Psa. 51
Fiery Furnace Chapter	Dan. 3	Pentecost Chapter	Acts 2
Great Psalm	Psa. 119	Preacher's Chapter	Isa. 61
Gift Chapter	I Cor. 12	Prayer Chapter	John 17
Golden Psalm	Psa. 16	Poor Man's Chapter.....	Luke 14
Heaven Chapter.....	Rev. 21	Professor's Chapter.....	Luke 12
Helper's Chapter.....	Rom. 15	Philip's Chapter.....	Acts 8
Holy Spirit Chapter.....	John 16	Question Chapter	Luke 20
Humility Chapter	Luke 18	Revival Chapter	Joel 2
Hypocrite Chapter	Matt. 23	Restoration Chapter	Micah. 4
Harlot's Chapter.....	Prov. 7	Resurrection Chapter	I Cor. 15
Household Chapter.....	Col. 3	Refuge Psalm	Psa. 46
Herod's Chapter	Acts 12	Release Chapter	Deut. 15
Intemperance Chapter	Prov. 23	Rest Chapter	Heb. 4
I Will Chapter	Hcsea 2	Rock Chapter	Deut. 32
Judgment Chapter	Rom. 14	Redemption Chapter	Luke 23
John the Baptist Chapter	Luke 3	Rich Man's Chapter	Luke 16
John and Peter's Chapter.....	Acts 4	Repentance Chapter.....	Luke 13
Joyful Psalm	Psa. 98	Safety Psalm	Psa. 91
Knowledge Chapter.....	Luke 11	Saloonkeeper's Psalm	Psa. 10
Law Chapter	Rom. 7	Saviour's Chapter	Matt. 15
Living Water Chapter	John 4	Song Chapter	Luke 1
Love Chapter	I John 3	Sufferer's Chapter	Isa. 53
Lost and Found Chapter.....	Luke 15	Shepherd's Chapter	John 10
Lame Man's Chapter	Acts 3	Sower's Chapter	Luke 8
Life Chapter	Luke 7	Service Chapter	Luke 10
Lion's Den Chapter.....	Dan. 6	Sad Chapter	Luke 22
Lazarus Chapter	John 11	Saul of Tarsus Chapter.....	Acts 9
Lord's Supper Chapter	I Cor. 11		

Soul Saving Psalm	Psa. 126	Judges 13-16
Stephen's Chapter	Acts 7	14. Ruth the Moabitess.....	Ruth
Soldier's Chapter	Eph. 6	15. The Boy Samuel.....	I Sam. 1-3
Sinner's Chapter	Luke 10	16. Jonathan and the Armor	
Strengthening Psalm	Psa. 20	Bearer.....	I Sam. 14
Scorner's Chapter	Prov. 1	17. David and the Giant.....	I Sam. 17
Separation Chapter.....	II Cor. 6	18. The Disobedient Prophet's	
Seeking Chapter	Amos 5	Death	I Kings 13
Shipwreck Chapter.....	Acts 27	19. Elijah the Prophet.....	
Today Chapter	Heb. 3	I Kings 17: 19-21, II Kings 1-2	
Tithing Chapter	Mal. 3	20. Elisha the Prophet.....	
Traveler's Psalm	Psa. 121	I Kings 19:21; II Kings 2:8
Teacher's Chapter.....	Luke 6	21. The Jewish Maid.....	II Kings 5
Tonic Psalm	Psa. 27	22. The Wicked Mother.....	I Kings 2
Victorious Chapter	Phil. 4	23. Queen Esther	Esther
Vow Chapter	Num 30	24. A Temperance Band.....	Jere. 35
Victory Chapter	Romans 8	25. President Daniel.....	Daniel 1-7
Wisdom Chapter	Prov. 3	26. The Lion's Den.....	Daniel 7
Wiseman's Chapter.....	Prov. 15	27. The Birth of Jesus.....	
Watcher's Chapter	Luke 21	Matt. 2; Luke 2
Work Chapter	James 2	28. Jesus Tempted.....	Matt. 4
Wife's Chapter.....	Prov. 31	29. Through the Roof.....	Mark 2
Whosoever Chapter	Rev. 22	30. A Girl Raised From the	
		Dead	Mark 5
		31. Jesus Walking on the Sea....	
		Matt. 14
		32. John the Baptist Beheaded	
		Mark 6
		33. The Good Samaritan.....	Luke 10
		34. The Prodigal Son.....	Luke 15
		35. The Rich Man and Lazarus	
		Luke 16
		36. Jesus at a Wedding.....	John 2
		37. A Woman at the Well.....	John 4
		38. A Blind Man Given Sight	
		John 9
		39. A Dead Man Brought to	
		Life.....	John 2
		40. The Last Days of Christ	
		Matthew 26-27
		41. The Resurrection of Jesus	
		John 20
		42. Death From a Lie	Acts 5
		43. The Conversion of Saul.....	Acts 9
		44. The Conversion of Cor-	
		nelius	Acts 10
		45. Delivered From Prison.....	Acts 12
		46. A Jailer Converted.....	Acts 16

These names are not arbitrary. If you find another better call it that, and so with your general Bible reading. Learn to put the text of the whole chapter in a word sentence.

BIBLE STORIES

1. The Garden of Eden.....	Gen. 2, 3
2. Cain and Able.....	Gen. 4
3. Noah's Ark.....	Gen. 6-8
4. The Destruction of Sodom	
.....	Gen. 18
5. Isaac on the Altar.....	Gen. 22
6. The Story of Joseph.....	
.....	Gen. 37, 39, 47
7. The Babe in a Basket.....	Ex. 2
8. Crossing the Red Sea.....	Ex. 14
9. The Two Spies.....	Joshua 2
10. The Fall of Jericho.....	Joshua 6
11. The Taking of Ai.....	Joshua 7-8
12. Gideon, the Judge.....	Judges 6-7
13. The Story of Samson.....	

47. Paul's Shipwreck.....Acts 27-28
 48. HeavenRev. 21-22
 (Reprinted from "Lessons for
 Christian Worker" by Rev. C. H.
 Yatman.)

READ YOUR BIBLE

"For it contains the mind of God, the state of man, the way of salvation and the destiny of the righteous and the wicked. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be right, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christians character. Here paradise is restored, heaven opened and the gates of hell are disclosed. Christ is its grand subject, our good its design, and glory of God its end. It should fill the memory the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will open at the judgment and be remembered forever.

It invokes the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents."

FAITH

Sometimes when I lose faith
 And my spirit shrinks so low
 I think Jesus has forsaken me,
 And I don't know which way to go.

My burden is so hard to carry,
 My grief so hard to bear;
 There seems to be no one to go to,
 No one who would really care.

I slowly picked up my Bible,
 It was lying close by,
 As I turned its sacred pages
 My heart gave a gladsome cry.

I saw my Savior's smiling face.
 I saw His outstretched hands,
 I saw Him beside Lazurus' tomb,
 Then I knew He understands.

If you have faith of a mustard seed
 You can remove mountains He
 said,

My heart was lifted, my hope re-
 built;
 I'll walk the paths that Jesus
 treads.

Down on my knees in silent prayer,
 The tears rolled down my face;
 Oh! God why did I give you up,
 Why did I lose my faith.

The days have swiftly passed since
 then,
 My burdens come and go;
 But my faith it never falters,
 My faith is all aglow.

Jesus's love is everlasting
 He will stand by our side

If we will never lose our faith,
And always let Him be our guide.
Frankie Bryant, Roanoke, Va.

This poem was written out of the depths of a broken and discouraged heart of a young mother whose only daughter is going astray. Her prayer is that her daughter might yet be saved.

Sent in by H. C. Spangler,
Roanoke, Va.

"HERE IS WISDOM"

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and tempermental and all that kind of stuff that she had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but Father "took note of it"; and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any

difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," Father told her, "but I run this house. I paid for your food. I bought the clothes you have on. I paid for your education. Sit thou ther quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it a while on the back porch. Father came out, reached out his hand, took the cigar, and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," my brother complained.

"You know my idea," Father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man, he can tell you whether to smoke in his office or in his warehouse.

I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry; I love you," Father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and then came back and said, "Dad, you are all right. I submit and will play according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-by to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile driver, and smiled when he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through.—

Paul Rader, in Gospel Herald, (Cleveland).

NEWS ITEMS

ENGLEWOOD, OHIO

We met in regular council October 21st, at 8:45 p. m. The meeting was opened by singing No. 236, after which Bro. Lawrence Kreider read Psalms 121, and led in prayer.

Bro. J. P. Robbins then took charge. The visiting brethren made their report, and all the business that came before the meeting was taken care of in a Christian manner. The meeting came to a close with prayer by Bro. F. B. Surbey.

On Saturday, October 28th, we held our love feast service. We had an all day meeting which was well attended. In the forenoon Bro. Kreider and Bro. Moss each gave us a very good message. One outstanding thought was, "Do we love Jesus more than these earthly things?" This is a question for each one, our lives and conduct will give the answer.

In the afternoon Bro. L. W. Beery and Bro. Moss each gave a message. The main subject was "The Great Sacrifice." Jesus gave his life a ransom for us, and his great agony and suffering on the cross all for the sins of the world.

With these services we were prepared more fully for the service of the evening. There was a good number surrounded the Lord's tables when we again went through

with the ordinances, and partook of the sacred emblems of the broken body, and shed blood of our Lord.

We met again on Sunday morning and had an all day service. The brethren again gave some very good messages. The main thought was "Sweet Fellowship With God." I am sure we could all say these two days were well spent, and have all been brought closer to our Lord. These meetings are only a foretaste of when we shall meet in the world beyond.

We were certainly glad to have those from neighboring congregations and so many of our neighbors and friends come and worship with us, and give all a hearty welcome to come back at any time.

Ivone Diehl, Cor.
New Lebanon, Ohio.

SHREWSBURY. PA.

The Shrewsbury congregation met in regular quarterly council October 16th, at 7:30 p. m. Song No. 391 was sung after which the writer read Phil. 3 and led in prayer. Eld. J. L. Myers then took charge of the the meeting. One letter was granted. We decided to accept the contract the committee made with the A. B. C. Furnace Co., in which they agreed to buy an oil burner for our furnace. We had choice for an evangelist, which fell on David Ebling of Bethel, Pa. Arrangements were made for our love feast.

Our love feast was held November 5th, beginning at 9:30 for Sunday school followed by preaching. Dinner in basement, preaching in the afternoon. About 100 surrounded the tables in the evening to enjoy

the communion service.

Ministers present during the day were: Elders A. G. Fahnestock, L. B. Flohr, Ord Strayer, H. Demuth, Ray Shank, and Joshua Rice; and ministers, Emmert Shelly, Donald Ecker, James Kegerries, David Ebling and Lester Ecker.

We surely were grateful for those who came from adjoining congregations, and pray God's richest blessings upon them.

C. M. Stump, Cor.

CRUMBS AND FAITH

"And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." (Matt. 15: 27.)

This woman gained comfort in her misery by thinking great thoughts of Christ. The Master had talked about the children's bread: "Now," argued she, "since Thou art the Master of the table of grace, there is sure to be abundance of bread on Thy table; there will be such an abundance for the children that there will be crumbs to throw on the floor for the dogs, and the children will fare none the worse because the dogs are fed."

She thought Him one who kept so good a table that all that she needed would only be a crumb in comparison;

yet remember, what she wanted was to have the devil cast out of her daughter.

It was a very great thing to her, but she had such a high esteem of Christ, that she said, "It is nothing to Him, it is but a crumb for Christ to give."

This is the royal road to comfort. Great thoughts of your sin alone will drive you to despair: but great thoughts of Christ will pilot you into the haven of peace.

"My sins are many, but oh, it is nothing to Jesus to take them all away. The weight of my guilt presses me down as a giant's foot would crush a worm, but is no more than a grain of dust to Him, because He has already borne it's curse in His own body on the tree. It will be but a small thing for Him to give me full remission, although it will be an infinite blessing for me to receive it."

This woman opens her soul's mouth very wide, expecting great things of Jesus, and He fills it with His love.

Dear reader, do the same. She confessed what Christ laid at her door, but she laid fast hold upon Him, and

drew arguments even out of His hard words; she believed great things of Him, and she thus overcame Him.

She won the victory by believing in Him. Her case is an instance of prevailing faith; if we would conquer like her, we must imitate her tactics.—C. S. Spurgeon.

Sel., Bessie Shaffer.

FORTIFYING YOUTH FOR TOMORROW'S CONQUEST

LeRoy Dick

I am speaking to the young people for tomorrow's conquest needs today's youth.

Many are thinking of a new home after this turmoil is over, or a large bank account or, many are thinking what will I do after this war is over, will there be a job for me? Our government in spending thousands of dollars on post-war jobs. However fellow Christians today is our day. Have we laid our all on the altar? Have we said here Lord, send me, use me as thou seest fit.

Many have no doubt said, what can I do, I can't preach, I can't sing.

But I feel sure you can, with the help of the Almighty, live a Christian life which will surpass any sermon preached. You have seen it and I have also, when a Christian walks down the street what others say. I have heard them say, "He wouldn't do this, I am sure he wouldn't approve." Why do they say that about a Christian? Because a Christian is a person fearing God. The majority may threaten him, they may tell him what to do, but he fears none of this, but God.

That my fellow young people is what we must be, God fearing men. Men who are rooted and grounded in the word of God and will be able to stand the winds and trials of the day.

Our conquest is saving souls with pure religion as James teaches us. Pure religion and undefiled before god, not vain religion. (James I:26.)

Thus far our conquest is saving souls, and as we said before we must live a Christian life to do so.

Do we as Christian young people realize our responsibilities as young people. We hear our ministers state that tomorrow's church lies upon

our shoulders. Is that all?

Do we not have to overcome the power of darkness before the powers of darkness overcome us? Again this leads us to a life of Christian service, and so doing may lead many souls to Christ.

There is a story from an old townclock in a European town. This clock had no particular beauty, but right below the face of the clock there was a bronze statue of Satan's head, and every hour the clock would strike there would be a hammer come out and hit Satan on the head. This illustration shows us that our work is never done. As long as the hands of the clock go around we must hit and hit hard.

I am sure by this time young people, you have decided that our conquest is not an easy one, but a conquest which means our eternal life.

However why is it that the Christian church as a whole is not producing such men as Alexander Mack, Peter Becker, and many others who would have given their lives for the preaching of the word?

I think however in this

question we will find a bottle neck. Now you all know what a bottleneck is. In our factories when production is being held up there is generally a bottleneck which is holding up production. There it is in our Christian warfare.

But where is this bottleneck? Is it in the doctrine of Christ? No.

I believe it is in the receiving of the Holy Ghost as on the day of Pentecost.

We may be able to sing "There is a fountain drawn from Emanuels veins." We may be able to testify for Christ, but without the Holy Ghost we cannot produce the New Testament Christian which our conquest needs in this conflict.

However, we can not say that we do not have brethren that are not filled with the Holy Ghost. When we go to our love feast and partake the Holy Manna we feel that the Holy Ghost is present in the speakers and also in our own hearts, but we must be willing to be led by the Holy Ghost that our lives may be a living testimony for Christ, and in so doing may prepare ourselves for tomorrow's conquest.

Now may we pray for

each other that we may be lifted up and receive the Holy Ghost. Amen.

Waynesboro, Pa.

WHEN SATAN SLIPS UP ON US

We read that we should not be ignorant of Satan's devices lest he "get advantage of us," but, wicked as he is, are we not responsible when we make it possible for him to do so? It is utterly impossible for him to afflict us until he finds us off guard. Like a boxer, he watches for the unguarded moment and down we go. Here are a few openings he is quick to enter.

1. When we do not pray every day. Dear reader, you may have a fine theory and give good talks or prayer, but do you take time to get close to God every day? It is when you do not carry the spirit of prayer, that Satan enables you to say or write sarcastic words. A distant feeling cannot enter while one is in the atmosphere of prayer.

2. When we waste time. The old adage is still true, "An idle brain is the devil's workshop." As sure as one is idle, the devil will harness

up his hands and feet to carry out the propensities of the flesh. It is impossible to grow spiritually and mentally while one is idle.

3. When we nurse an injury. Some people are too polite to be blunt, but they can hold a sore feeling. If they only realized it, it hurts them more than the other party. How sad to see one who in many respects is exemplary yet is capable of reaching back into the past and digging up an old carcass, to dissect it, when it ought to have remained buried and been forgotten forever. Satan grins!

When we do not practice strict self-denial. More than one good man has gone down in defeat because he did not say "no" to himself. David was such a man, while Joseph was a fine example of self-mastery. He would not even look in the wrong direction, but "got him out." Long before a man has become loose, he has allowed his thoughts and eyes to dwell upon fleshly enjoyments. "Self-indulgence is the law of death, while self-denial is the law of life."

5. When we overdo in sight-seeing, what? Is it wrong to see the beauties of

nature. No! No! Nothing is sinful that is uplifting. Yet, the tendency, especially when traveling with a party, is to lose that holy seriousness and become more or less careless and prayerless.

God gave us a peculiar blessing when in London, Paris and Jerusalem, because we declined to go sight-seeing on Sunday and preferred to spend the day when not in church, with the Lord and the precious Bible. Dinah of old was a pretty girl, but when she "went out to see the daughters of the land" she lost her purity and brought disgrace upon herself and the entire family.

6. When we fail to witness. Friends did you ever retire at night under a cloud, because during the day you put your light under a bushel and failed to witness for Christ? Satan is very polite at times and suggests, "Don't be offensive, just live it, you need not always be telling it." This sounds all right but is from beneath. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of

you be hardened through the deceitfulness of sin." (Heb. 3:12-13.)

7. When we become good mixers. How easy it is to swing from one extreme to the other. Here is a serious but happy convert. Some of his friends tell him they are glad for the great change, but his influence would be more far-reaching if he were a bit more "sociable," and took part in "innocent games." How subtle! I well remember how God enabled me to rise above my worldly-minded relatives. Stranger then, that later on, when I attended a religious college, I should cool off and backslide in heart, though not outwardly. I become a "good mixer" and a "jolly good fellow." The other young preachers noticed it, but were in the same condition. Not until I fully recovered my lost ground did they renew their secret opposition. However, they confessed that now they were brought under conviction again as at the beginning. Yes, the greatest need of this age is for men and women who have the courage to state, then follow, in the right spirit their God-given con-

victions.

Gentle reader, will you be such an one?

—Selected.

THE TONGUE

The tongue of the wise useth knowledge aright but the mouth of fools poureth out foolishness. (Prov. 15:2.)

How foolishly we use our tongues sometimes. So many idle words pass through our lips that we cannot keep trace of them. Too many times we are inclined to be jealous or critical of others, and too free to mention their failings. Have we learned the lesson of tongue control? If we have not secured our experience in grace to keep us from using the wrong words, God will somehow permit us to suffer. It is a wise plan to say just those things that are pleasant to another's ears. Do not say anything about a person you would not say to his face. It is a wise man that knows how to keep silent and when to speak.

If we would see good days in this earth, we will learn to guard our tongues from speaking evil and our con-

versation will be pleasing in God's sight. Remember, every idle word that men shall speak they shall give account of in the day of judgment. Read Matt. 12: 36. These are the words of Christ as He spoke reproving the Pharisees.

In I Peter 3:10 we read: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Unless we have a true, a real change of heart, out of the same mouth will proceed blessing and cursing. There will be times when the tongue will get us into lots of trouble. A single word is often like a switch on a railroad. A point almost too fine to be seen, yet is sufficient, when turned, to change the crossing of the train from one track to another. So it is with words; single words have switched men off from a good course to a bad one.

James says that if a man bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. A few words spoken out of turn may cause a weaker brother or sister to lose faith and get discouraged. Just like little flakes of snow, so

small in themselves, but if they pile up, they can cause great danger. If we make a habit of using our tongue too much, it will cause great damage. No man can tame the human tongue. It is evil and full of poison, unless we have such a close walk with God and are full of grace to know when to use our tongue. We cannot be too careful.—Dorothy Ward.

SENTENCE SERMONS

If in our work for God we pattern after the Man of Galilee who prayed earnestly concerning His work, then worked earnestly concerning his prayer, and was content to leave results with the heavenly Father, then after we have done our best, we shall be able to rest undisturbed by the winds of anxiety and the waves of discouragement.

We are writing a gospel, a chapter each day, by the deeds that we do, by words that we say; people read what we write, whether faithless or true—say, what is the gospel according to you?

The light that shines the farthest out over the sin darkened world is the one which is brightest at home.

Suffering is a wonderful fertilizer to the roots of character.

Blessed are the pure in heart: for they shall see God.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
- Oct. 8—Jno. 20:1-31.
- Oct. 15—Jno. 21:1-14.
- Oct. 22—Jno. 21:15-25.
- Oct. 29—I Jno. 1:1-10.
- Nov. 5—I Jno. 2:1-14.
- Nov. 12—I Jno. 2:15-29.
- Nov. 19—Thanksgiving. Neh. 12:7-47.
- Nov. 26—I Jno. 3:1-24.
- Dec 3—I Jno. 4:1-21.
- Dec. 10—I Jno. 5:1-21.
- Dec. 17—II Jno.
- Dec. 24—Christmas. Matt. 2:1-23.
- Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
- Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
- Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
- Oct. 22—The Reward of Envy. Esther 7:1-10.
- Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

L. B. Flohr, Chairman,
Vienna, Va.

David H. Voglesong,
Vice Chairman,
334 West Main Street,
Mechanicsburg, Pa.

Roscoe Q. E. Reed, Treasurer,
R. 4, Bx. 268A, Roanoke, Va.

W. H. Demuth, Secretary,
R. 4, Bx. 308,
Waynesboro, Pa.

Theo. Myers,
North Canton, Ohio.

Board of Trustees

L. W. Beery, Chairman,
Union, Ohio.

A. G. Fahnestock, Secretary,
R. 3, Lititz, Pa.

D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.

Harry Andrews, Secretary,
Empire, Cal.

Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

* * * * *

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
- Nov. 12—Deliverance From Danger. Dan. 3:1-30.
- Nov. 19—Thanksgiving For Blessings. Psalms 103.
- Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
- Dec. 3—Shirking a Duty. Jonah 1:1-17.
- Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
- Dec. 17—Review: Samuel to Jonah.
- Dec. 24—A Message From the Angels. Luke 2:8-20.
- Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.





BIBLE MONITOR

Vol. XXII

December 15, 1944

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTMAS THOUGHTS

As the day approaches when we commemorate the birth of our Lord and Savior Jesus Christ, many and varied thoughts come flooding into our mind. Some of these thoughts have a particular and satisfying appeal and linger with us while we go about our daily toil. So we invite you, dear reader, to join with us in our meditations.

Is it not marvelous that we have the capacity to cast aside for a time, the pressing and perplexing problems of life, the heavy burdens that weigh us down, and the unpleasant and repulsive environment of a corrupt and sinful world that so depresses us, and call to mind the precious, enlightening and soul satisfying truths of the word of God that bring joy unspeak-

able into our frail and faltering being?

As we think of Christmas we have a mental picture of the various events and miraculous occurrences which took place that night so long ago when Jesus was born, in a manger, in the city of Bethlehem, in the land of Judea. Those of us who have been reared in Christian homes are always thrilled and cheered by this beautiful picture of the birth of our Lord.

The inspired writer Luke portrays the various events pertaining to the birth of the Christ child in a very interesting way. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room in the inn. And there were in the same country shepherds abiding in the field, keeping watch

over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 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. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on earth peace, good will to men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." (Luke 2:7-16.)

This miraculous and remarkable birth of the Christ has had a profound effect

upon the human family which cannot be erased by any condition that may develop upon the earth. The terrible war that is raging with all the accompanying confusion and tragic events cannot remove from the minds of men the knowledge of the fact that Christ—a Savior, was sent into the world; and this year again, in spite of existing conditions, men will pause and commemorate that great gift to the world.

As to the purpose of this Christ the angel said to the shepherds that it meant "Good tidings of great joy." A Savior, to make reconciliation between men in darkness and despair and their maker and God. Indeed, this was good tidings that brought great joy to men.

Not only was this a message of cheer and gladness to the shepherd's it was a message "Which shall be to all people." It is a message for men in sin and despair now. Amidst the darkness, corruption and violence of men and nations in our time this fact alone stands out as a light in the darkness—a ray of hope to men and nations steeped in degradation and sin.

Would to God that these terrible conditions that are existing in the earth might cause men to see the vanity and folly of their ways, and that they might turn to this Savior and enjoy peace on earth and good will to men.

May we who are witnesses for the Christ not fail to demonstrate to the world by our daily living that through Him, the Prince of Peace, it is possible to live in a world of sin and be at peace with men—even our enemies, and show good will to them. In so doing it will be a convincing testimony to men for Christ our Savior.

MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

(d) Saul of Tarsus.

“And Annanias entered into the house; and putting his hands upon him said: Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of

the Lord.” (Acts 9:17; 22:16.) In this Bible way, Saul had his sins washed away and became a member of the church. This great persecutor of the church accepted the Bible way of salvation and church membership and became a member of the church.

“Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved.” Peter came and while he preached, “the Holy Ghost fell on all them which heard the word.” Then Peter said, “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” (Acts 10:44; 11:12-15.) Cornelius was a high type of a moral man but he had to obey the word as well as others. When he did this he was saved and a member of the church.

(f) Lydia, of Thyatira.

“And a certain woman, named Lydia, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized,

BIBLE MONITOR

 West Milton, Ohio, Dec. 15, 1944

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Bethel, Pa., Associate Editor.

and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house and abide there." Acts 16:14-16.) This story is short, but it tells us how a good woman got saved and became a member of the church.

(h) Phillippian Jailer.

"And brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." (Acts 16: 30-34.)

(i) Paul mentions Crispus, Gaius, and Stephanas whom he baptized and received into membership. Acts 18:7-8; I Cor. 1:14; 16:15.)

Now in all probability, the first gospel sermon, these nine groups of people ever heard, took them down into the water to be baptized, in order to get remission, salvation and membership in the church.

Analyzing the conditions, we find they were told to Believe, Repent and be Baptized. Then they would be pardoned, get remission, be saved, and taken into membership in the church. This apostolic precedent, custom, and practice, is safe for us today.

No one claimed to be a Christian in apostolic times who was not baptized; and all baptized persons were members of the church, and none others.

Faith is mentioned twice, repentance once, baptism in each nine cases. Such then, are the fundamental condi-

tions of pardon, remission, and church membership in apostolic times, and they will never be changed. God has not changed them, and man dare not, and cannot change them.

VII Baptism is a part of the New Birth.

(a) We are begotten by the word.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus have I begotten you through the gospel "of his own will begat he us with the word of truth, that we should be a kind of first fruit of his creatures." (I Cor. 4:15; Jas. 1:18.) Now the parable is this: the seed is the word of God." (Lu. 8:11.)

(b) Quickened by the word.

"This is my comfort in my affliction, for thy word hath quickened me. I will never forget thy precepts; for with them thou hast quickened me." (Ps. 119:50:93.)

(c) Born of the word, including Baptism.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:23.)

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Baptism is the only birth of water.

(d) Converted by the Word.

"The law of the Lord is perfect, converting the soul." (Psa. 19:7.)

"Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:22.) Birth entitles to heirship, if legitimate, and places one into the family. But in the spiritual, as in the natural, there may be bastards, and still births. And as in the natural, so in the spiritual, there must be life before birth, or there will be none after birth.

VIII Baptism is connected with conversion, and regeneration.

(a) Baptism is a washing of water by the word.

"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3:5.)

"Arise and be baptized, and wash away thy sins." (Acts 22:16.)

"Let us draw near in full

assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22.)

"Husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:25-26.)

There is no washing of water by the word, except through baptism.

(b) Obedience, including baptism, frees from sin.

"Know ye not that so many of us as were baptized into Jesus Christ, were Baptized into his death? Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. God be thanked, that ye were the servants of sin, but ye have obeyed from the heart, that form of doctrine delivered you; being then made free from sin, ye became the servant of righteousness. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end everlasting life." (Rom. 6:3, 4, 6, 17-22.)

Note I. Baptism is the

only birth of water, washing of water by the word.

Note 2. We are regenerated in baptism, washed from sin in baptism, born into new life in baptism, and adopted into the family of God in baptism.

Note 3. This resurrection to new life takes place after burial in baptism, not before as some tell us. We do not bury those who are alive.

IX The primitive church baptized for remission.

(See Stein and Ray Debate, pp. 33, 34; 364, 365. Cathcart, pp. 32, 35, 57, 81, 94; Burrage, pp. 40, 41, 64.) These references are too long to insert here. But they clearly show the primitives churches baptized for remission of sin, just as John the Baptist, Christ and the apostles did.

Concluding Facts

I Members of the original Church of Christ were pardoned, and admitted to fellowship on their Faith, Repentance, Confession, and Baptism, as conditions.

II Being thus admitted, they were the spiritual children of God.

III The Pentecostians, Samaritans, and the arch persecutor, Saul, were so

admitted.

IV The primitive churches held baptism for remission and membership.

V Baptism was a factor in order to remission and membership by apostles.

VI No accountable person will be saved without becoming part of the body of Christ.

VII Baptism is the only way to get into the head, and the church, his body.

VIII Baptism is a condition of pardon to those only of whom it is required.

IX God's children are begotten, quickened, and born of the word, which includes baptism. Unaccountables are not to be baptized.

The conditions of pardon, and the agencies and instrumentalities of salvation, and church membership named in the Bible are:

1. God's word is the seed of the new birth. (Lu. 8:11; I Pet. 1:23.)

2. Faith, vitalized by works. (Rom. 10:17; Heb. 11:6; Mark 16:16; Acts 16:23; Jas. 2:22-24.)

3. Repentance, forsaking sin, and turning to God. (Isa. 1:16-17; 55:6-7; Ezek. 33:11; II Cor. 7:9-11.)

4. Confession of sins. (Matt. 10:32; Lu. 12:8; I

Jno. 1:9.)

5. Baptism. (Mark 1:4; 16:16; Lu. 3:3; Jno. 3:5; Acts 2:38; I Pet. 3:20-21; Heb. 10:20-21.)

6. Preaching the word. (I Cor. 1:18, 21.)

7. Gospel of salvation. (Rom. 1:16; I Cor. 15:1-4; Eph. 1:13.)

8. Grace of God. (Eph. 2:5-8.)

9. Hope of eternal salvation. (Rom. 8:24.)

Some Nuts to Crack

1. If we are baptized into the church, the body, and into Christ, the head, by the Spirit, as some tell us, into what do we baptize in water baptism?

2. If the Spirit baptizes into the body, why baptize in water?

3. Can the immortal Spirit baptize a mortal being in water?

4. Were any in apostolic churches who were not baptized in water?

5. Were any in the church who had not first been baptized in water?

6. Were any baptized who did not receive remission? Simon, the sorcerer, apostatized after baptism.

Any one may do that.

7. What conditions did

John the Baptist require for remission of sins?

8. Did he not actually baptize for remission of sins?

9. Can any one believe or repent into Christ, the head or into the church?

10. Can one get into Christ without baptism? If so, how?

11. Can one be a Christian out of Christ?

12. If faith alone secures pardon and salvation, what is repentance and baptism for?

13. Can one be "born of water" without baptism? How?

14. Can one be pardoned without the new birth?

15. If faith without works (baptism included) is dead, can a dead faith save?

16. Is there any way to get into Christ, the head, another way to get into the church, his body? (Eph. 1:22-23; Col. 1:24; Gal. 3:27; Rom. 6:3-4.)

17. Is there one way to be made temples of the Holy Spirit (I Cor. 6:19) and another, to be made part of the church, God's habitation through the Spirit? (I Cor. 3:16-17; Eph. 2:22.)

18. Can one get into Christ, the head, and not be

in the church, his body?

19. Can one be finally saved without becoming part of the body?

20. Can we get into the body, the church, without baptism? If so how?

21. Can one who refuses to put on Christ in baptism be pardoned?

22. If baptism is not for remission, what is it for? (Mark 1:4; Acts 2:38. Compare Matt. 26:28. Did Christ pardon the sins of the people and then shed his blood for remission? Compare also Rom. 3:25.)

23. Why may not a literal act (baptism) be made the means of pardon as well as a literal substance (blood)? (I Jno. 1:7.)

24. Why can not Christ send out saving virtue through an act of obedience (baptism) as well as through a material substance (garment)? (Matt. 9:20-22.)

25. The Bible says baptism is for the remission of sins. What do you say?

Malice drinks its own poison.

Prejudice which sees what it pleases cannot see what is plain.

THE STAR

Ursula Miller

Undimmed by years of shining,
The Christmas Star sufficed
To shatter gloom and shadows
And reveal the Blessed Christ.

The luster of that Star shines on
Though years have come and
gone;

Through dim-lit corridors of time
The Star shines on—and on.

The heaven of heavens could not
contain

The sparkling of that Star;
The glimmerings entered every
land—

Judea, and afar.

The gleamings of that lustrous Star
From far-off Galilee,
Soothes the sighings of our soul
With a peace deep as the sea.
Selected, Ruth Beery.

CHRISTMAS IN THE CHRISTIAN HOME

“Thou shalt have no other
gods before me.—Ex. 20:3.

Each year, as the winter
season approaches, there are
at least two distinctive holi-
days to which we look for-
ward with great anticipa-
tion; namely, Thanksgiving
and Christmas. Thanks-
giving is a day when we
offer our praise and thanks
to God for His greatness and
His goodness shown toward
us. However, since Thanks-

giving day is past, we will
turn our minds forward to
the coming of Christmas.

Christmas should be as
much a day of thanksgiving
as our regular day set aside
for that particular purpose.
In fact, it should be even
more so, because of the
blessedness and privileges
which we have in Christ
Jesus, whose birthday we
celebrate on Christmas day.

Many of the Israelite
people and leaders looked
forward to the coming of
the Lord as a great event,
which it truly was. They
had to look forward “in
faith, believing.” They did
not have the privilege of
observing Christmas day
like we have—and per-
chance if they would have
had the opportunity they
possibly would have wor-
shipped our Lord in a more
respectful way than what is
done in many of our Chris-
tian homes today on that
particular day.

Wrong Use of the Day

Christmas day, like
Thanksgiving day, is so
often misused by indulging
in unscriptural and sinful
practices. These things are
becoming even more and
more prevalent in many
homes. So often, when we

get into homes, we invariably see the motto: "Christ is the Head of this home." Why, then, if Christ is the head, is He so neglected in our thoughts and conversation upon the day which we owe Him special praises and adoration? It is easy to understand why in ungodly homes our blessed Redeemer is left off the picture on this memorable day. People oftentimes, the world over, spend the time in social parties, feasting, gambling, "revelings, and such like." Paul says to the Galatian church that "thy which do such things shall not inherit the kingdom of God." However, in the Christian home we should find an altogether different spirit.

The Fruit of the Spirit

In the Christian home there is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are the things that go to make up the spirit that should be in the heart of every Christian and should be especially emphasized on Christmas day. Therefore let us notice in particular how that each item mentioned in "the fruit of the Spirit" should and will loom up before us, possibly

to its very highest in each member of a truly ideal Christian home on Christmas day.

Christ should be the central theme of our daily meditations, and is the One upon whom our hope is founded. So on Christmas day we find love in the Christian home, because love is the basic thing in our salvation and God's love flows to us. Consequently our love goes forth to each other and to Him. Joy is found there because of the fact that Christ was born two thousand years ago and lives forever more. Through Him we have life eternal. On that memorable night, we have the message of the angels: "Behold, I bring you good tidings of great joy." Peace is also one of the elements in the Christian home and most certainly is found there during the Christmas season. True, lasting peace is received only through our Lord Jesus Christ. There is no place where we can find peace and quietness like we can in a real Christian home. Especially on this day should we see it all the more, because of its definite relationship with the

Master. Again, we have the message from the angels: "Glory to God in the highest, and on earth peace, good will toward men." Even the element of long-suffering or forbearance, together with patience is so prevalent upon Christmas day in the Christian home. When families get together on this day, the thought of the Christ, or the true spirit of Christmas, should be uppermost in our hearts so that all former troubles and difficulties should be forgotten and real happiness should be the result by helping to bear one another's burdens, even as Jesus did for us.

On Christmas day is an excellent time to show the real spirit of goodness. There is so much good that can be done upon this day. The message of the love of our Savior can be spoken, food can be given, words of comfort and cheer and many other things can be done which have the spirit of love and goodness back of them. Faith is one of the strongest elements in the Christian life. Do we believe that our Lord was born, arose from the dead, ascended, and is at the right hand of

God, a living Redeemer? Meekness, too should be remembered. Our righteousness is "as filthy rags," and it is alone through the Lord Jesus whom we hold in esteem, especially on Christmas day, that we receive the unmerited love and mercy from Him. How can we conclude the list without mentioning **temperance**? Our bodies are "the temple of the Holy Ghost," and too often this day is made a day of feasting and drinking. Consequently the individual becomes intemperate, and misuses his body, which was intended to be used to the glory of God.

Are we, as representatives of Christian homes, going to (on this Christmas day) show forth the love of Jesus and His greatness to others and the outside world? or are we going to be partakers with them in revelings, in worshipping the Christmas tree and its fancies more than Christ, thus missing the blessings of a real enjoyable Christmas day by having the wrong thing uppermost in our hearts?

There is nothing more enjoyable than for friends and relatives to get together on this day to enjoy each

other's fellowship and to talk of the love of Christ our Saviour; furthermore, to have a good sociable time at the table, distribution of gifts, and doing deeds of kindness for others—providing everything is done to the honor and glory of God.

A Safe Rule

If we want to follow a safe rule for the coming Christmas day, let us take Paul's advice to the Colossians, where he says that "whatsoever we do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." So, Christian friends, upon this coming Christmas day, let us in our homes show forth the true spirit of Christmas, by possessing "the fruit of the Spirit," showing forth His love in our hearts and by honoring and placing Him first in our thanks and adoration, instead of the tree and the gifts, and certainly ours will be the blessing.—Selected.

AN APPEAL

D. A. Skiles

There now appears within this nation a definite urge

in the minds of many that when this war is ended the nation should resort to compulsory military training for all young men which would virtually be taking the course and patterning after the system that Germany has practiced for many years. Military training and militarism has been one of the chief pursuits of the German nation until thereby she became so adept and proficient in that art until she apparently became so foolhardy that she thought she could conquer the world.

Well, today is she being delivered by the power of the sword alone, is she not a living witness to the truth of the Bible? (Psalms 33: 16.) That there is no king saved by the multitude of an host. A mighty man is not delivered by much strength. King Nebuchadnezzar had great power, whom he would he put down, but his power was so impotent, so futile that he was forced to see and know that the Most High did rule in the kingdom of men and appointed over it whomsoever He will. What gave birth to the long hailed and glorified clause of the Constitution of the United States providing for

religious liberty? Was it not the desire to become liberated from the sore oppression of European countries? What was it that brought this nation through the nearly 170 years of her existence? Was it because of expert military efficiency, or that the Divine Hand has favored her because of her good neighborliness and religious tolerance? We know she did not have the former. Shall she now enact a law that will drive from her shores that class of people whose religious convictions forbid participation in military activities and so denude herself of what may be one of her greatest preserving powers?

Rossville, Ind.

DEAD AND LIVING

Mrs. Harriet Martin

(John 4:15.) "The woman saith unto him, Sir give me this water that I thirst not, neither come hither to draw." This was a mystery to her. She was becoming intensely interested, and so Jesus proceeds to convince her that he was that Living Water. She be-

lieved that he was the Christ, and leaving her water pot at the well, ran to tell her people of the newly found Messiah.

(John 5:24) "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Then in verse 25, Christ says, those who hear his voice shall live. This is speaking of the dead in sin.

Prov. 2:16 speaks of the man who wanders out of the way of understanding, he shall remain in the congregation of the dead (dead in sin).

(Matt. 8:22 "But Jesus said unto him, follow me; and let the dead (in sin) bury their dead." Christ wanted his followers to be interested in this living water, he wanted them to know that the spiritually dead could yet revive, resurrected from its deadness, passing from death unto life. Yes, Christ says he that heareth my word and believeth on him that sent men "hath" (present possession) everlasting life—right now. What joy this

brings to the believer, to know that Christ dwells in us.

(I Peter 1:4) Hear Peter say that we have exceeding great and precious promises, and by these we might be partakers of the divine nature.

(Eph. 2:1.) Here Paul states that the dead in sin are quickened—removed from the spirit of an evil walk, and hath quickened us together with Christ. (By grace are ye saved) V. 5:5. James 4:5 tells of the true spirit which indwells the quickened one.

(John 2:27), "But the anointing which ye have received of him, abideth in you."

(I John 4:4) "Ye are of God little children and have overcome, because greater is he that is in you, than he that is in the world."

Then in I John 3:5, it says that no murderer hath (present possession) eternal life abiding in him. If the murderer does not, than who is it that has?

I John 4:13 answers this question, "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."

V. 15. "Whosoever shall

confess that Jesus is the Son of God, God dwelleth in him, and he in God." Then in Col. 1:26-27, Paul writes of the mystery which has been hid from ages and from generations, but now is made manifest to his saints, and to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is "Christ in you," the home of glory. Truly that will be glorious then when our redemption is completed at the resurrection, when the Christ in us, shall be clothed upon with glorious bodies.

(Rom. 8:23) Here Paul is looking forward to that time when he says, "And not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption," towit, the redemption of our body.

(John 5:28) "Marvel not at this, for the hour is coming in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Fowler, Colo.

ONE CHURCH

J. F. Marks

Some time ago I was told people will be saved in all churches. This statement proves unbelief. The word of God says "Upon this rock I will build my church (not churches) and the gates of hell shall not prevail against it. One Lord, one faith, one baptism. Lo, you may hear here is Christ, and there is Christ, but believe it not. Believe not every spirit, but try the spirits whether they are of God, because many false prophets are in the world, every spirit that confesseth Christ has come in the flesh is of God, every spirit that confesseth not, is not of God."

Ever since the creation, God has had his people in the world, and when turning and wandering away from God it became necessary again to come at his command to be recognized as his people. What a sad picture, the falling from the church of Christ and becoming entangled with the yoke of bondage.

To see Satan working in the hearts of people who profess to be followers of

Christ and trying to destroy the church Christ established, to me this is indeed a sad picture. This should not discourage us whatever for the scripture tells us in the latter days there shall be a falling away, a departing from the faith.

The crown is not at the beginning nor at the middle, but if we endure to the end.

We have reason to believe that we will meet troubles or trials as we go through life, when the scripture says these things will come.

We have no reason to become discouraged if people speak ugly and falsely about us. "Blessed are ye if they revile you and say all manner of evil against you falsely for my sake, rejoice and be exceedingly glad for great is your reward in heaven."

Do we stand and live for the church that Christ organized?

R. 1, Felton, Pa.

AT CHRISTMAS TIME

At Christmas time we make our gifts,

We spend much time and loving thought;

We seek for dainty trifles rare,

With pen, or brush, or needle

wrought;
 We spend long hours of secret work,
 On means and skill and resource
 call,
 Yet He for whom the day was
 named
 Receives from us no gift at all.
 At Christmas time we set aside
 One day, from brooding worries
 free,
 Forgetting sorrows for awhile,
 To join the children in their glee;
 We lay our vexing problems by.
 We still our sighs and banish
 care,
 But the one Child whose birth it
 tells
 In our rejoicing has no share.
 At Christmas time we make our
 feasts,
 Nor grudge to spend a treasured
 hoard,
 But for the One whose day it is,
 There is no plate upon the board;
 We call our neighbors and our
 friends,
 We bid our distant kith and kin;
 But He to whom the day belongs
 We do not think to welcome in.
 Selected, Naomi Beery.

CHRISTMAS DAY

Christmas time is fast approaching,
 Forty-four will soon be past;
 May the New Year bring rich bless-
 ings,
 Blessings which we all may ask.
 Health and courage for each duty,
 Work to do from day to day;
 Work demanding just our best,
 Bringing gladness for our pay.
 Yes, the Christmas day is dawning,
 How it stirs our hearts within,
 When we read anew the story

"There's no room for Him in the
 Inn."
 So the manger held the Christ child,
 In the ages long ago;
 Still we hear the angels singing,
 And we see His star aglow.
 Far away in Bethlehem's manger,
 There a mother and her Child,
 Spent the night with sheep and
 oxen,
 Both to duty reconciled.
 Peace, good will, the angels chant-
 ed,
 As they hovered o'er the Son;
 Soon we'll celebrate His coming,
 As through ages men have done.
 "And His name shall be called
 Jesus,"
 He shall save from sin and death;
 May we join in prayer and singing,
 Shout His praise with every
 breath,
 Hush, the angels still are singing,
 "Peace on earth, good will to
 men;"
 Let us bring our gifts with gladness,
 Serving Christ as they did then.
 —Selected.

NEWS ITEMS

McCLAVE, COLO.

The Clover Leaf congregation met in quarterly council on Sunday afternoon, September 10th, with Bro. Will Root of Great Bend, Kans., presiding.

This council was a little earlier than usual because of electing delegates for District Meeting, for the Third District, which was held at McClave church this year.

On Sunday, September 24, Eld. D. W. Hostetler of Montpelier, Ohio, began a series of meetings which lasted two weeks. Bro. Hostetler preached 17 wonderful sermons. Three young boys were made to feel the need of coming out on the Lord's side, and were baptized on Saturday after noon, October 7th.

On Saturday morning, October 7th we met at the church for our love feast at 10:30, with an all day meeting. In the evening 37 surrounded the tables, with Bro. Hostetler officiating.

On Sunday, October 8th, we had meeting all through the day. In the afternoon the deacon brethren at this place felt the need of help, and an elction was held, and Bro. Emery Wertz was called to the deacon's office. He with his wife, were installed at once, with Elder Hostetler officiating and Elder O. T. Jamison assisting.

On Monday morning we again met for worship at 9:00 a. m. and District meeting.

We were glad for the visiting brethren and sisters that could come from the Dallas Center and Quinter congregations.

Pray for our little band at this place that we may grow in grace and number and thereby be more able to go forth in the service of our blessed Master.

Sister Erma Moss, Cor.

NEWBERG, OREGON

November 8th was the time set for our District Meeting which was to be held at Newberg, but on account of the Pleasnt Home, Calif., congregation not being represented it was thought best not to have it.

We were glad for the presence of Elder E. W. Pratt and D. B. Steele of Wenatchee, who took turns in bringing us some soul inspiring and uplifting messages each day, Thursday through Sunday, also Bro. and Sister Studebaker of New West Minister, B. C., came and enjoyed the meetings with us.

On Saturday evening, November 11th, we held our love feast with Elder Pratt officiating. Although few in number we feel encouraged to press on toward the goal. If we faint by the wayside we will be sure to loose the prize, then let us all be faithful to the end and we shall gain the reward.

Mollie Harlacher,
315 W. Sherman St.,
Newberg, Ore.

TANNEYTOWN, MD.

On the evening of September 26th the Walnut Grove congregation met in regular council meeting. The meeting was opened by Elder J. L. Myers reading II Cor. 6. Elder A. G. Fahnestock then moderated the meeting, a few items came up, which was disposed of in a Christian manner. An election was held for presiding elder. Elder Fahnestock was unanimously elected.

Preparations were then made for our love feast, which was held October 1st, all day services, visiting ministers present were: Elders J. L. Myers, Jos. Myers of Shrewsberry, congregation, Pa., Ray Shank, Mechanisburg, Pa., L. B. Flohr, O. L. Strayer, Viennna, Va., Joshua Rice, Mt. Dale, Md., Henry Demuth, Waynesboro, Pa., A. G. Fahnestock, Lititz, Pa.; ministers: Wm. Ebersole, and Emmert Shelly, of the

Waynesboro, Pa. congregation.

These brethren sure gave us good gospel sermons which were much appreciated. Sixty surrounded the Lord's table. We were also glad for the visiting members, and extend to them a hearty welcome at any time.

M. E. Ecker.

GOSHEN, IND.

The members of the Goshen church and others who attended enjoyed 10 days of spiritual food given by Bro. Otto Harris of Antioch, W. Va., who conducted this series of meetings, closing with a love feast, when 75 participated in commemorating this sacred occasion together, Bro. Abram Miller of Pioneer, Ohio, officiating.

Bro. Marion Roesch of Ohio, preached on Sunday afternoon, also taught the adults in Sunday school in the morning. Bro. Harris preached in the morning, this was his last sermon and to a full house. He sure gave us inspiring messages and did as Peter was advised to do, "Feed my sheep and lambs." No immediate results of new accession were realized but trust the seed was sown resulting in future years in sheaves for the Master.

On Friday before the meetings began one young mother was baptized. May God bless her in leading her children and companion to Christ; and may He also bless Bro. Harris in carrying the gospel elsewhere. This closes another spiritual time together.

Sarah E. Yontz,
Shipshewanan, Ind.

MT. DALE, MD.

Bro. J. L. Myers of Logansville,

Pa., began a series of meetings at this place October 5th and continued for ten days. The attendance was good, the adjoining congregations supported these meetings in a wonderful way, almost every night.

Bro. Myers preacher 12 strong gospel sermons in all, and labored hard in the interest of souls. During these meetings one young girl stood for Christ, and was received into the church by baptism the closing day of the meeting.

We feel encouraged to work on in the Master's vineyard.

We ask an interest in the prayers of all the faithful ones for the future success of the work at this place, and that His Spirit may prevail.

Joshua A. L. Rice.
R. 3, Frederick, Md.

PIONEER, OHIO

The Pleasant Ridge congregation of the Dunkard Brethren church met in regular quarterly council November 18, 1944. Bro. Vern Hostettler opened the meeting by reading the third chapter of Corinthians and commented on same.

Our Elder Bro. D. P. Koch, is in poor health and Elder D. W. Hostettler took change of the business. Sunday school officers were elected. Bro. D. P. Koch was elected to be elder of the congregation for another year with Elder D. W. Hostettler as assistant, and other church officers were chosen.

Bro. Henry Besse was the evangelist that held our revival services this fall and he certainly preached sound doctrine and the true gospel in every sermon and we certainly

cannot go wrong if we follow and practice the admonition he gave in the sermons, and we hope and pray that he may be blessed with health and strength that he can live for many years to preach the gospel with power.

These meetings closed with a harvest meeting which was largely attended and on October 7th and 8th our love feast was held with good attendance, about 100 communed, but because of sickness, tire and gas rationing the attendance was not as large as on some other occasions.

H. A. Throne, Cor.

SWALLOW FALLS, MD.

The Swallow Falls congregation met in regular quarterly council September 23rd, at 2:30 p. m. Bro. Dewey Shaffer opened the meeting by reading from II Cor. and led in prayer.

Elder W. A. Taylor presided. The minutes of the previous council were read and accepted. Church and Sunday school officers for the coming year were elected as follows: Bro. Foster Shaffer, Sunday school superintendent; Bro. Homer Mellott, assistant; Bro. Z. L. Mellott, teacher adult class; Sister Ruth Snyder, teacher young people's class; Sister Hattie Taylor, teacher primary class; Bro. Homer Mellott, Sunday school secretary; Bro. W. A. Taylor was re-elected presiding elder; Bro. Foster Shaffer, church treasurer; Bro. Z. L. Mellott, writing clerk and the writer, Monitor correspondent.

Meeting was closed by singing a hymn and prayer.

We ask an interest in the prayers of all God's believing children in be-

half of our little congregation here at Swallow Falls.

Ruth M. Snyder.

WHAT MAKES CHRISTMAS

It was not the angel's singing
 Gave the Christmas thought,
 Not the precious gold and incense
 By the Wise Men brought.
 Not the shining star that led them
 On their unknown way;
 'Twas the Christ within the manger
 Made the Christmas Day.

So 'tis not the tree and presents
 Make our Christmas Day,
 'Tis not what we get that counts,
 But—what we give away.

'Tis the joy of loving service
 Makes the glad hours bright,
 Thinking first of others' pleasures,
 Self put out of sight.

We need never mourn that Christ-
 mas
 Comes but once a year
 Since the blessedness of giving
 Brings the Christmas cheer.

If we keep the Christmas spirit
 In our hearts always,
 Through the whole year we can
 make it
 Christmas every day.

—Annie Johnson Flint.

AM I MY BROTHER'S
 KEEPER?

Dora Spurgeon

Long ago this statement was made by the first son who was born into the world. Because his deeds

were evil and his brother's were righteous, and because Cain became angry and killed his brother, God said to Cain, where is thy brother. Cain said, I know not, am I my brother's keeper? He not only killed his brother, but he told the untruth. Today we have the same things going on. People take advantage of others and if asked anything about it they do like Cain did.

But we who have put on Christ can not say that. For if we are true to our Lord, we are our brother's keeper, and will help whenever we have an opportunity. Oh, how much better this world would be if all who claim to be followers of Jesus would do unto others as they want others to do to them. They would not say am I my brother's keeper, they would gladly do what they could for their brother. Jesus said in as much as ye have did it unto one of the least of these my brethren ye have done it unto me.

But today people are so selfish they can only see the things they want and what their brother should do for them, and do not look into the Word to see which is the way for them to do. If all

nations would stop to think they should be their brother's keeper, this war with all its sorrow and woe would not be raging as it is. "Whatsoever ye do in word or in deed, do all to the glory of God." But instead they are killing and destroying property and there is so much waste everywhere. How sad it must make our Lord to see men and women doing the way they are.

May we pray the Lord of the harvest that he will send laborers into his harvest. For surely the harvest is plenteous but the laborers are few. May we be able to see we are our brother's keeper and do the work Jesus wants us to do while it is day, the night cometh when no man can work. We do not want him to say ye did it not to me.

P. O. Box 332,
Ceres, Calif.

**BROID, BRAID AND
PLAIT**

Sister Alma C. Meade

We must be very careful how we define these three words. I seen an article in the Monitor of October 15, 1944, on this question and I

heartily disagree with its contents. The writer says that the plaiting of hair does not mean what it says in the New Testament, he says the answer to this question is given by J. H. H. Hart in the learned commentary. Oh, how I wish Christian people would stop studying other books to see what the Bible means and get on their knees and ask wisdom from God. The true child of God has no use for commentaries because the New Testament is so plain that a fool cannot err therein. I heartily agree that it doesn't mean to condemn little Susie wearing plaits to school because in I Peter 3 it is talking to Christian wives and plaiting of hair means folding, doubling or braiding, not a word mentioned about elaborate coiffures, it means plain plaits as the reference refers to the platted crown of thorns on Jesus head and I am sure that was nothing elaborate. Now in I Tim. 2:9, he also speaks of women and mentions broided hair which means braided or plaited, all one and the same thing (to weave or infold three or more strands to form one). Why should

sisters plait or braid their hair, is it because some don't wear their coverings all the time so it doesn't look quite so plain?

Which is the plainest, to braid the hair or just twist them and put them up? I leave that with you, choose for yourself.

When I read my New Testament I believe word for word just as it reads, because it is meant to be plain so all can understand. If he would have meant that plait or broided means the golden combs and nets, etc., I am sure he would have said so because when he told the priests in the Old Bible how to dress he mentioned how to make the breast plate, the ephod a robe and a broidered coat, a mitre and a girdle. Please read it for yourself, Exodus 28.

Now someone will say there is a broidered coat but just take notice that broidered means something altogether different that broidered. Broidered means to embroider and broided mean three strands woven to make one so there is quite a difference. In this chapter he mentions the gold and even the color of the garment and made every thing

so plain and I am sure if he had meant gold, etc., in connection with plaiting and broided he would have said so.

The writer says Commentator Hart believes these scriptures are based on Isa. 3:17-23—he only believes.

Brethren and sisters, let us be sure, let us just read I Peter 3:3: "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Do you read that as the writer states wearing the gold in the hair? I do not.

In I Timothy 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array." Would you say it is meant that gold or pearls or costly array should be worn in the hair? I don't read it that way, it means broid the hair, or gold adorn the body or themselves, or pearls on themselves or costly array on themselves.

Dear sister, who ever you are and you broid your hair, get on your knees and ask God about it, he will never

fail you and I am sure if all the sisters ask God's advice the Dunkard church will be free from broided hair or plaited hair. May God bless all the efforts put forth by the sisters as the brethren are not mentioned. May we all strive to get closer to God as it may be soon that He shall make His return to take his church home.

SENTENCE SERMONS

The message entrusted to the Son of God when he came to be the Savior of mankind was not only something which he knew and taught, it was something which He was.

Put around my heart the cord of thy captivating love, Oh my God and draw me whither in my own light I would not go, bind me to thyself as thou bindest the planets to the sun that it may become the very law of my nature to be led by Thee.

It is amazing how serious a small sickness can become on Sunday morning.

We never improve our minds by filling them with gossip.

OBITUARIES

GLENN ORVILLE REPLOGLE

Son of Harrison and Mildred (Corpe) Replogle, who was born west of Elkhart in Cleveland township, March 18, 1914, passed away in a hospital in Jordon, Mont., November 17, 1944, of a heart attack. He went to Montana in 1940 and had been working on a ranch as a shepherd. He was only ill two days. He is survived by two sisters, Mrs. John (Hazel) Bardo, and Mrs. Clell (Olene) Routson, both of Elkhart, Ind.

His body was brought back to Elkhart for burial, which took place in the Prairie Street Cemetery on November 22, 1944. B. E. Kesler of the Dunkard Brethren Church of Goshen, Ind., conducted the service in the home of Mrs. Routson on the Osolo road, north of Elkhart, where the body had been taken upon arrival in Elkhart.

The songs, "Shall We Meet," "We Are Going Down The Valley" and "Jesus, Lover of My Soul," were sung.

A place is vacant in our home;
A voice we loved is stilled,
A place is vacant in our hearts,
Which never can be filled.

EZRA M. LOUCKS

Son of John and Barbara (Myers) Loucks, was born in Elkhart county, Ind., March 3, 1864. He departed this life at 4:30 p. m. Tuesday, November 21, 1944, at the home of a

daughter, Mrs. John Wallace, five miles west of Goshen, Ind., aged 80 years, 8 months and 18 days.

He was united in marriage to Sarah A. Dollman of St. Joseph county, Ind., October 11, 1886. She departed this life March 15, 1904.

To this union were born seven children, three sons and four daughters: Calvin R., John M. of Toledo, Ohio; Alvin M., Long Beach, Calif.; Mrs. Wesley Priser and Mrs. John Wallace of Goshen, Ind.; Mrs. Della Weaver of Wakarusa, Ind., three of whom, Nellie Joy, Calvin R. and Mary (Loucks) Priser, preceded him in death.

He also leaves to mourn his departure 13 grandchildren, 11 great grandchildren, six brothers, Peter, Toledo, Ohio, Melvin, Wakarusa, Ind., Isaac and Lee of Goshen, Ind., Aaron of Elkhart, Ind., Walter of North Manchester, Ind., six sisters, Mrs. Emmitt Hahn of Elkhart, Ind., Mrs. Wm. Brubaker, New Paris, Ind., Mrs. George Moyer of Wakarusa, Ind., Mrs. Sol Moyer, west of Goshen, Mrs. Clayton Shriner, of Wakarusa, Mrs. Geo. McClintic, Elkhart, Ind., and a host of friends and relatives.

He was united in marriage to Sarah E. Clark October, 1915. She passed away December 23, 1931.

He became a member of the Dunkard Brethren church at the age of 20, and lived a consistent Christian life until the end came. He called for the anointing in his last illness, which was administered by Elder B. E. Kesler and Bro. Geo. Replogle.

Life's race well run;
Life's work well done,
Life's crown well won,
Now comes rest.

Funeral services in the Olive Mennonite church, conducted by Elder D. W. Hostetler, of Montpelier, Ohio, assisted by Elder B. E. Kesier of Goshen, Ind. Text Ps. 116:15. Interment in the Olive cemetery November 25, 1944.

The beginning of greatness is to be little, the increase of greatness is to be less—and the perfectness of greatness is to be nothing—
D. L. Moody.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—Jno. 19:23-42.
- Oct. 8—Jno. 20:1-31.
- Oct. 15—Jno. 21:1-14.
- Oct. 22—Jno. 21:15-25.
- Oct. 29—I Jno. 1:1-10.
- Nov. 5—I Jno. 2:1-14.
- Nov. 12—I Jno. 2:15-29.
- Nov. 19—Thanksgiving. Neh. 12:7-47.
- Nov. 26—I Jno. 3:1-24.
- Dec 3—I Jno. 4:1-21.
- Dec. 10—I Jno. 5:1-21.
- Dec. 17—II Jno.
- Dec. 24—Christmas. Matt. 2:1-23.
- Dec. 31—III John.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Reading and Obeying God's Law. Neh. 8:1-9: 38.
- Oct. 8—Keeping the Lord's Day Holy. Neh. 13:15-22.
- Oct. 15—Sacrificing Self to Save a Nation. Esther 4:1-17.
- Oct. 22—The Reward of Envy. Esther 7:1-10.
- Oct. 29—The Persecuted Preacher. Jer. 38:1-13.

* * * * *

OFFICIAL DIRECTORY

Board of Publication

- L. B. Flohr, Chairman, Vienna, Va.
- David H. Voglesong, Vice Chairman, 334 West Main Street, Mechanicsburg, Pa.
- Roscoe Q. E. Reed, Treasurer, R. 4, Bx. 268A, Roanoke, Va.
- W. H. Demuth, Secretary, R. 4, Bx. 308, Waynesboro, Pa.
- Theo. Myers, North Canton, Ohio.

Board of Trustees

- L. W. Beery, Chairman, Union, Ohio.
- A. G. Fahnstock, Secretary, R. 3, Lititz, Pa.
- D. W. Hostetler, Treasurer, Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman, North Canton, Ohio.
- Harry Andrews, Secretary, Empire, Cal.
- Ray S. Shank, Treasurer, Mechanicsburg, Pa.

- Nov. 5—Courage to Do Right. Dan. 1:1-21.
- Nov. 12—Deliverance From Danger. Dan. 3:1-30.
- Nov. 19—Thanksgiving For Blessings. Psalms 103.
- Nov. 26—Loyalty and Innocence rewarded. Dan. 6:1-28.
- Dec. 3—Shirking a Duty. Jonah 1:1-17.
- Dec. 10—A Prayer and a Sermon. Jonah 2:1-3:10.
- Dec. 17—Review: Samuel to Jonah.
- Dec. 24—A Message From the Angels. Luke 2:8-20.
- Dec. 31—Our Attitude to the Bible. Psa. 119:9-6; 33-40.

