

## THE SHEATHED SWORD: A LAW OF THE SPIRIT

S. L. Brengle

"Ye shall receive power after that the Holy Ghost is come upon you."

Just as the moss and the oak are higher in the order of creation than the cold of clay and the rock, the bird and the beast than the moss and the oak, the man than the bird and the beast, so the spiritual man is a higher being than the natural man. The sons of God are a new order of being. The Christian is a "new creation." Just as there are laws governing the life of the plant, and other and higher laws that of the bird and beast, so there are higher laws for man, and still higher for the Christian. It was with regard to one of these higher laws that govern the heavenly life of the Christian that Jesus said to Peter, "Put up thy sword."

Jesus said to Pilate, "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight." The natural man is a fighter. It is the law of his carnal nature. He fights with fist and sword, tongue and wit. His kingdom is of this world, and he fights for it with such weapons as this world furnishes. The Christian is a citizen of heaven, and is subject to its law, which is universal, whole-hearted love. In his kingdom he conquers not by fighting, but by submitting. When an enemy takes his coat, he overcomes him, not by going to law, but by generously giving him his cloak also. When his enemy compels him to go a mile with him, he vanquishes the enemy by cheerfully going two miles with him. When he is smitten on one cheek, he wins his foe by meekly turning the other cheek. This is the law of the new life from heaven, and only by recognizing and obeying it can that new life be sustained and passed on to others. This is the narrow way which leads to life eternal, "and few there are that find it," or, finding it, are willing to walk in it.

A Russian peasant, Sutajeff, could get no help from the religious teachers of his village, so he learned to read, and while studying the Bible he found this narrow way, and walked gladly in it. One night neighbors of his stole some of his grain, but in their haste or carelessness they left a bag. He found it, and ran after them to restore it. "For," said he, "fellows who have to steal must be hard up." And by this Christlike spirit he saved both himself and them, for he kept the spirit of love in his own heart, and they were converted and became his most ardent disciples.

A beggar woman, to whom he gave lodging, stole the bedding and ran away with it. She was pursued by the neighbors, and was just about to be put into prison when Sutajeff appeared, became her advocate, secured her acquittal and gave her food and money for her journey.

He recognized the law of his new life and gladly obeyed it, and so was not overcome of evil, but persistently and triumphantly overcame evil with good (Romans 12:21).

This is the spirit and method of Jesus; and by men filled with this spirit and following this method He will yet win the world.

He came not to be ministered unto, but to minister, and to give His life a ransom for many. His spirit is not one of self-seeking, but of self-sacrifice. Some mysterious majesty of His presence or voice so awed and overcame His foes that they went back and fell to the ground before Him in the Garden of His agony, but He meekly submitted Himself to them; and when Peter laid to with his sword, and cut off the ear of the high priest's servant, Jesus said to him, "Put up thy sword into the sheath; the cup which My

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The King's Highway

## GUEST EDITORIAL

### KEEP TENDER

Rev. O. G. Wilson, D. D., Editor "Wesleyan Methodist"

The very life blood of Christian holiness is tenderness—lowly, gentle, compassionate tenderness.

In the world, we meet with bluster and strut and harshness and resentment. All of these must have no place in the heart of God's holy people. To give way to a spirit of severity ever so slightly puts an edge on our words and toughness on the inner life.

It is unwise to reflect on the selfishness and meanness of others, yet we allow bitterness to take root within our spirit. Should this occur, we will begin to have the same evil temper that we condemn in others.

In order to maintain that sanctified experience, we must constantly live in an attitude of self-surrender of "resisting not evil," of speaking evil of no man, even those who despise and mistreat us.

Keep tender. It will bring riches of grace, riches of goodness, riches of love.

Speak the truth by all means. Speak so that no man can mistake the utterances. Be bold and fearless in your rebuke of error and sin, but be loving and gentle and brotherly the while you do it. When you must deliver the Redeemer's rebuke, deliver it with the Redeemer's tears.

This is Christianity as Christ intended it to be lived.

The art of saying appropriate words in a kindly way is an accomplishment to be coveted by each follower of Christ. F. W. Faber said, "Kindness has converted more sinners than either zeal, eloquence or learning."

Everyone knows how painful it is to be rudely ignored or to have his remarks treated with contempt. Everyone knows also the pleasure of receiving a kind word, a warm greeting, a slap on the shoulder. Let each ponder well his own cause of action and direct his life according to a Christlike pattern of gentle tenderness.

Brilliance of mind and capacity for deep thinking have rendered great service to humanity. But they also have strewn the world with war, oppression and slavery. Tenderness has dried tears, restored courage and repaired broken spirits all around the world.

### MISSIONS IN A CHANGING SOUTH AFRICA

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pit. We have taught the people to read. Are we going to follow the challenge to its logical end?

The printed page can become one of the Church's greatest forces for the doctrinization of its converts. We cannot, dare not afford to blind ourselves to the power of the printed page for either good or evil. We must take advantage of this tremendous potential force, and that quickly.

To sum up: We have explored three phases of Mission work, medical, educational and evangelistic, with particular reference to the Union of South Africa. What conclusion do we draw? In what order do they fit together? Where should we place most of our emphasis in man power and finance? Could we suggest an order of importance as follows? 1. Evangelistic combined with religious education as a means of indoctrinization. 2. Medical. 3. Secular education.

Let us not slight any phase, seeing it is totally valueless, but rather let us support all and each in the order of their importance. Let us support them heartily, prayerfully and sacrificially. By all and every means let us get souls prepared to meet God.