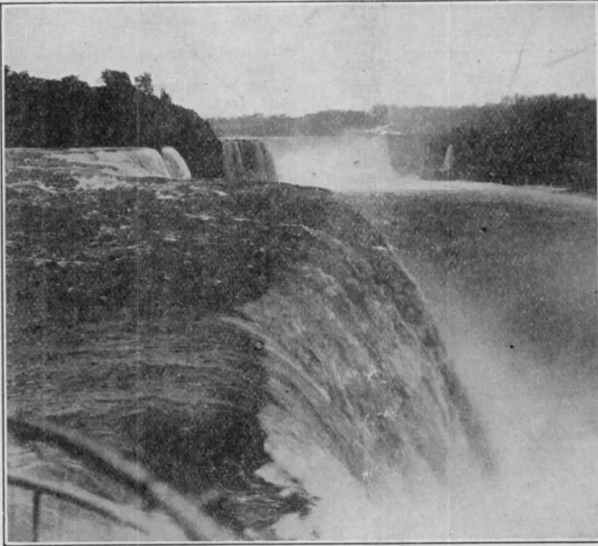




Faithful Words

"Holding Fast the Faithful Word"



NIAGARA FALLS

—Compliments N. Y. Central R. R.



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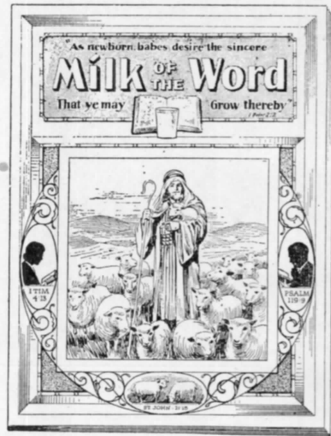
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Niagara

Millions of eyes have seen thy spray
Niagara, swift and strong;
As o'er the crags thy waters play
And, tumbling, rush along.

The young, the old, the rich, the brave
Alike have gazed on thee
And, wondering, watched thy roaring
wave
Make fast to lake and sea.

What ages in the silent past
Have like thee come and gone
What flows and ebbs of fortune cast
Since first thy beauty shone.

Thou rushing, restless, roaring stream
Life, like thy crested wave
Bears men mid pleasures luring gleam
Fast onward to the grave.

A lesson speaks thy waters strife
To all who look thee o'er
Of all the restless tide of life
That flows to come no more.

Flow on proud waters, lap and lave
Thy tale of mystery tell

Of man who marches to the grave
To heaven's goal or hell.

Loud, loud above thy roar and race
Is heard mid cataract's wave
The voice of God who would in Grace
His guilty creatures save.

The Hand that did Niagara toss
As o'er the brink it fell
Was nailed in suffering to the Cross
To save the lost from hell.

And sure as runs Thy crystal flood
His mercy flows to all
And free salvation through the Blood
Sounds in the gospel call.

Great stream when heaven's fiat stays
Thy tide to flow no more
The saved will spend eternal days
On Caanan's golden shore.

But deep in awful caverns dwell
The souls who watched thee fall
Who gazed upon thy rushing swell
But heard not mercy's call.

John Ferguson.

Are You Religious With Some Good Works to Boast of?

There is nothing more deadly than being religious without Christ. Religious self-deception is the worst, and the *Religious but Lost is the largest class.*

Its extremes are shown in Saul of Tarsus who had a commission to blot out the Church; and savages who throw their children into crocodiles mouths, each thinking that they did God service. There are many phases of religiousness, ranging between these extremes

and it well becomes you to know if you are religiously going on with forms and so called good works, without the knowledge of Christ or God. *Religious but Lost.* Paul knew the difference after he knew Christ and so may you. Have you never been disturbed or lost any meals or sleepless nights on account of your sins? How came you then to need the Saviour?

The Holy Spirit is come to "re-

ARE YOU RELIGIOUS WITH GOOD WORKS TO BOAST OF?

prove the world of sin, and of righteousness and of judgment."
John 16:8.

All are concluded under sin (Rom. 3:10 to 12) and God has to be met here about your sins. God's word declares:

"All have sinned and come short of the glory of God." "There is none righteous, no, not one."

When you believe these scrip-

tures and see your lost condition you can welcome the good news
1 Tim. 1:15

"That Christ Jesus came into the world to save sinners."

"When we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

Can you not rejoice in the fact that *"The Son of Man is come to seek and to save that which was lost?"* Luke 19:10.

"Doctor, It Is All Right"

The doctor whose testimony is here given is a famous surgeon with an international reputation.

There came to me a rich sick man from California. After a thorough examination, I decided that an operation was the only chance to save his life and that the barest chance. An hour before the operation the attendants, nurses and assistant physicians were in an adjoining room to the operating room.

I asked all except the sick man and his wife to retire. I told the sick man that I had no disposition to frighten him, but that I knew that he was a very sick man and his chances were slight for recovery. I said: "I want to know whether or not you are prepared to live or die. I am a Christian and I wish to talk to you about this most vital matter."

The man replied that he was not a Christian, that his riches and entangling alliances with worldly ways

had carried him out on the tides away from God and hope.

I told him the story of how Christ died for him and that He was able to save him if he would only trust Him. I bowed, putting my hands on the sick man's knees, asking God to save him and soon I felt falling upon my hands the tears of penitence and in a little while the sick man said, "Doctor, it is all right. I have found peace in believing in the Lord Jesus Christ."

At the end of two hours, with the best skill I have, I tried to save the man's physical life, but he went out from my operating table to meet God; and I thank God that I believe he went to heaven.

Death forgets no one.—Selected.

The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man.—Selected.

The Abandoned Obelisk

Our photograph is of the unfinished obelisk at Aswan (South Egypt), lying in its bed in the quarry, where it has been in its present state for several thousand years. It is believed to be the work of Pharaoh Thothmes III, and was to have been the tallest obelisk ever made.

Five leading cities of the world have transported obelisks from

Egypt and placed them in their midst. The one in London is known as "Cleopatra's Needle." Rome has the greatest one, towering 105 feet high; one solid piece of granite. But the Aswan obelisk would have towered above them all, being 137 feet in length as it lies in its bed in the quarry. It measures 14 feet by 14 feet at the base, and the estimated weight is

1170 tons. How is it that it never graced an Egyptian temple, or adorned a modern city? Because, after working upon it for some time and shaping three of its four sides, a **fault was found in it.** Therefore it was abandoned as unfit for the position it should have occupied. It is

a beautiful piece of granite, but faulty.

How like man! a wonderful creation, fearfully and wonderfully made, and destined for an important and a glorious position in God's eternal purposes and Kingdom—but rejected because fault was found in him. "**For there is no man that sinneth not.**" "They are **all** under sin . . . they are **all** gone out of the way

. . . **all** the world (is) guilty before God . . . for **all** have sinned, and are "subject to the judgment of God." (Romans 3:9-23).

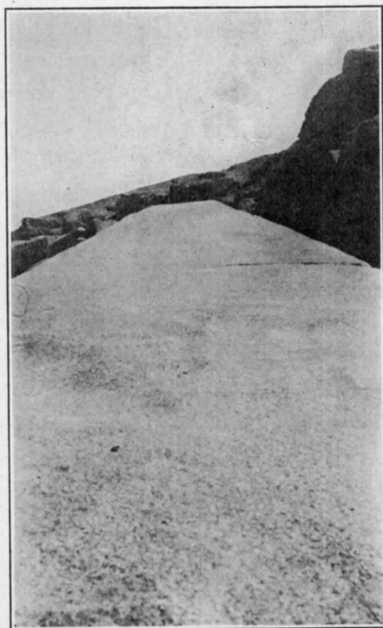
So then, there is **no one without fault.** All are rejected as unfit for the presence of a holy God.

The Egyptians refused to place a faulty obelisk before one of their temples. Likewise, the living God has decreed that nothing that defileth

—nothing faulty, sinful—shall enter Heaven. That decree cannot be altered or violated.

So that **ALL** are excluded.

Well may the disciples ask, "Who then can be saved?" To which question Jesus answered, "With men this is impossible; but with God all things



ABANDONED OBELISK, ASWAN
14ft. x 14ft. base, 137ft. long, weight, 1170 tons

THE ABANDONED OBELISK

are possible." (Matt. 19:25, 26). Salvation is of God alone. It is "not of works lest any man should boast." (Eph. 2:9). "I cannot work my soul to save"—for it is impossible with man. "It is **not in man** to direct his steps." If not **in** man, then it cannot be worked **out**. "I know that **in me**, (that is, in my flesh) dwelleth no good thing." So said a great man of God, the apostle Paul. (Romans 7:18).

Though traces of man's former greatness are still to be seen, (he was made in the image of God), yet there are strong and convincing evidences, yea, irrefutable evidences, that there has been a great catastrophe. This is described as "the fall"—the fall from innocence, and sinlessness; thus bringing about a division between the Creator and the creature. This is evident even in the best of men, "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccles. 7:20).

"He that is without sin among you," said the Saviour, "let him cast the first stone . . . And they which heard it, being convicted by their own conscience, went out one by one . . . and Jesus was left alone . . ." (John 8:7-9). In His holy presence we are all convicted of sin. He stands pre-eminent as the sinless man. "IN HIM IS NO SIN" (1 John 3:5). Even His enemies were convinced of this fact. Three times did Pilate say to the angry populace, "I find no fault in Him." And God said, "In Him I am well

pleased." His perfect life condemns us all.

But the Lord Jesus Christ said that **salvation is possible with God**. So that there is hope for man. But how? Can God justly forgive sins? Can He cleanse from sin and remove all defilement? Can He make man fit for His Holy presence? Yes, God can; "through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation **through faith in His blood**, to declare His righteousness for **the remission of sins that are past** . . . that He might be just and the justifier of him that believeth in Jesus." (Rom. 3:25, 26).

So then, by the shedding of the blood of Jesus as an atonement for sin, justice is satisfied. Sins can be freely and justly forgiven in response to repentance and faith. Also, "As many as received Him, to them gave He power to become the sons of God . . . **which were born**, not of blood, nor of the will of the flesh, nor of the will of man, **but of God**." (John 1:12-13).

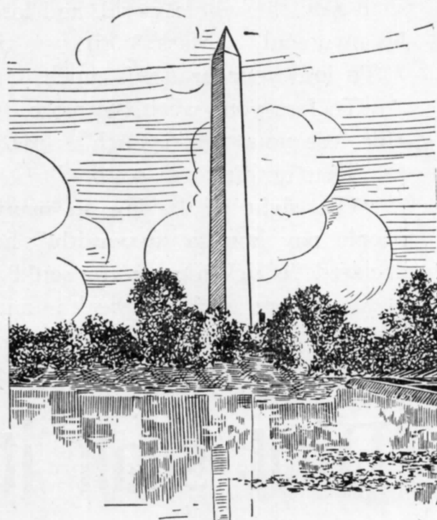
"The moment my all I venture, upon
the atoning blood,
The Holy Spirit enters, and I am
born of God."

It is said of Michael Angelo, the great sculptor, that he was passing along the streets of Florence one day, when he saw a piece of the finest Carrara marble which had been spoilt by an unskilful workman, and then cast away as worthless. He was struck by its fine quality, and ordered it to be sent to his own work-

THE ABANDONED OBELISK

shop. Then he wrought upon it with skilful hands until there appeared a statue of young David, so wondrous and lifelike; one of his finest works. A masterpiece made from a block of spoiled and rejected stone!

So God is taking those marred by Satan and sin—marred beyond repair by human skill—and He redeems them from all iniquity; He



An Obelisk

recreates them, and makes them meet for His own glorious presence. "In that Day" they will stand before Him in white (symbol of purity) and "without fault before the throne of God." (Rev. 14:5); monuments of grace, masterpieces of God's handiwork, the admiration of angels forever. The fault done away, the lost image restored, and every one "conformed to the image of His Son." (Romans 8:29).

"Travellers sometimes find in

lonely quarries, long abandoned or once worked by a vanished race, great blocks, squared and dressed, that seem to have been meant for a palace or a shrine. But there they lie neglected and forgotten, and the building for which they were hewn has been reared without them. **Beware lest God's grand temple should be built without you, and you be left to desolation and decay.**" (Alex. Maclaren).

Or, to change the metaphor:

"The house is fast filling,
There's yet room to spare;
Not a seat will be vacant—
But, will YOU be there?"

"Only acknowledge thine iniquity," (Jer. 3 :13), and accept the Lord Jesus Christ as your own personal Saviour: confess Him before men as your Lord, and "**Thou shalt be SAVED.**" (Rom. 10:9)

John Newton,
(Pilgrim Preachers).

Mankind must see the justice of the law, before they can discover the grace of the Gospel.

God keeps books; and He keeps them accurately; and He keeps them for a purpose. John "saw a great white throne . . . and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:11, 12).

A Suicide's Sermon

James W——, British financier and reputed millionaire; who had owned a yacht and racing stud; entertained royalty, and had made as much as three million dollars in one day, **DIED BY HIS OWN HAND**, practically a ruined man.

Before he brought his life to a close he wrote a letter which was published in the British press, and laid bare the truth without any false coloring, of what this world really is.

He had tasted all that this life could give and now records his verdict in the truest sermon ever preached by mortal man. Hear what he says:

"On the last day of my life, before my eyes, my brain unwinds the film of the past. In quick succession episode after episode unwinds, **AND I CAN NOW JUDGE THAT LIFE TODAY IS NOTHING BUT A HUMAN CAULDRON OF GREED, LUST, AND POWER.** Gone are the nice feelings and contentment, and in their place is a roaring, hectic existence."

He draws aside the curtain and shows us the world in its true character. "I have known," he says, "to have all you desire, and to have thousands waiting to eat out of your hand." "From this it must be agreed," he adds, "that I am entitled to an opinion on life."

And what is that opinion? The opinion of the man who owned towns and had everything that the

world could give! **WEALTH CAN NOT SATISFY.**

"Gone are the nice feelings and contentment." He knew that "money is the universal provider of everything but happiness; and a passport to everywhere but heaven." Bishop Ryle said, "Riches are uncertain comforts, but certain cares."

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

"To lose your health is much,

To lose your wealth is more,

To lose your soul is such a loss,

That nothing can restore."

"The sight of having so many people pay homage to wealth," he declares, "is sickening to the soul."

Many are seeking wealth and

What shall it

if he shall gain



A SUICIDE'S SERMON

pleasure, and each is a doubtful quest, for only a few get rich, and fewer still get real pleasure. Even if attained, wealth is poverty and pleasure is pain without Christ and His Salvation. They have had the treasures of earth, but have lost the treasures of heaven. They have had the pleasures of the world, but have lost the joys of eternity. "Poverty has slain its thousands, but wealth has slain its tens of thousands." Some spend the first half of their life to get money from others, and the last half trying to keep others from getting their money and they find no pleasure in either half. **THEY MUST LEAVE IT ALL BEHIND.**

This man sums it all up thus: "It

is one drab day after another, one half of the world seeking new pleasures and vices, and the other half groaning at their lot." And his verdict is, "I have been guilty of folly." Alas! what a fatal mistake some are making. Captivated by riches; worshipping the idol of pleasure, they look on all the tinsel and gilding as real, and sterling, and genuine. They see not its hollowness and unreality.

When things are seen, as they really are, earthly toys are worse than empty bubbles. What is the final profit? They have lost "the unsearchable riches of Christ"—"the exceeding weight of glory"—"the pleasures at God's right hand for evermore" — "the righteous crown, which fadeth not away."

Reader, take warning. Do not close your eyes to these solemn truths. It is like a voice from the unseen world. These are his own words. "Whilst on the threshold of eternity I write my last article reviewing life from the standpoint of one who is leaving it forever."

Think of this last hour. The airy phantom vanishes. The Bubble bursts. The world has nothing to give to him in his extreme distress, and agony of soul, and solitary misery. Before his eyes God frowns in terrible justice. He moves forward and stands on the brink of eternity. At the close he turns to the photos of his wife and children. He confesses that they alone make life worth living.

"My heart throbs," he says, "And

Profit a Man



*and lose
his own
soul*

A SUICIDE'S SERMON

I bend my knees and look to God."

Such was the end. His sermon is preached. The message is clear. The warning has been given to all who are hasting to get rich, and to all who are bartering their souls for shadows and strifes.

What really transpired between James W—— and his God, time will never reveal, but let none presume that a few words spoken in prayer will wipe out the past and right the future. His body went to a suicide's grave, and if Christ was not his own personal Saviour, his soul went to a lost Eternity.

But the word of the Lord is still, "Him that cometh to Me I will in no wise cast out." (John 6:37). "There is no God else beside Me, a just God and a Saviour; there is none beside Me. Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else." (Isaiah 45:21, 22). "Behold the Lamb of God, which taketh away the sin of the World." (John 1:29).

"Jesus did it, did it all,
Long, long ago."

Christ has finished the work, for on the Cross the holy and just one "was wounded for our transgressions" and "bruised for our iniquities." There "the Lord laid upon Him the iniquity of us all." There He made "His soul an offering for sin." There Christ "poured out His soul unto death, He was numbered with the transgressors, and He bare the sin of many" (Isaiah 53).

The grave could not detain Him. He rises, He bursts the bonds of death; for it was "not possible that He should be holden of it." He "sat down on the right hand of the Majesty on high," there to be "a Prince and a Saviour."

If the divine sentence should go forth concerning you, "**This night thy soul shall be required of thee;**" how would it find you? Are you saved? Are you certain that your sins are forgiven? Reader, I pray you, "Seek ye the Lord, while He may be found." Give ear, the Spirit warns, "How shall we escape if we neglect so great Salvation?" (Heb. 2:3).

"TURN YE, TURN YE, for why will ye die" (Ezek. 33:11). Tomorrow it may be too late. Another call invites you. Heed it. **IT MAY BE THE LAST.** "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36).

James F. Spink.

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. 3:18).

John Welsh gave as his text a question which, said he, "No man on earth, no angel in heaven, no demon in hell can answer." It was Hebrews 2:3: "How shall we escape if we neglect so great salvation?"

"Where Are You Going?"

By George W. Tuttle

Where were we going? But why did it matter to those two men perched high up on the other side of the canyon where we were going? Wasn't that our business?

When they first waved at us and shouted, we did not catch the words, and we thought it only a friendly greeting; so we made no reply. A mere wave of the hand from us did not satisfy. Back floated those pointed, insistent words, "Where are you going?"

Why the inquiry? They were building a trail high up on the mountain side. Rocks were crashing down into the bottom of the canyon. There was danger—possibly death—should some one pass beneath, in the bed of the canyon, as the great rocks came thundering down. Only a few months later a workman in another canyon had his skull crushed by a flying rock while he was blasting for a canyon road.

Making a megaphone of my hands I awoke the echoes of the grim old mountains as I shouted, "We are going down the canyon." At this message they turned to their work again, as we would have to go up the canyon to be in danger.

Are your friends safe? Are they traveling away from danger or into it? Are you as much in-

terested in their destination as was the friendly roadmaker in ours? If we traveled the canyon at all we must go either up or down. Down, there was safety; up, there was danger! There are only two ways to travel in the journey of life. "Safety" is written above one way, "Safety" and "Jesus." "Danger" is written above the other way, "Danger" and "Self."

True, our friends must of necessity choose for themselves, but we, who know both the dangers of one way and the safety of the other, should be saying anxiously—but tactfully, "Where are you going?" There is one safe way for a man; there is also "a way which seemeth right unto a man, but the ends thereof are the ways of death." How luminous these words: "He that hath the Son hath the life: and he that hath not the Son of God hath not the life."

It has been said that "happiness in life consists in something to do, and something to hope for," and the definition is a good one; and if Christ is the One whom you love, and His service that which you do, and His approval and company for ever that which you hope for, great happiness will be yours. Then, when the earth and all its works are burnt up, you will prove that your labor is not in vain in the Lord.

—J. T. Mawson.

Young in
the Faith

YOUNG CHRISTIANS

"Feed My Lambs"

All Ages
in Years

"The Radio"—It's Use and Abuse

The usefulness of the Radio cannot be denied. Like the Telephone, the Automobile, the Electric Lamp and many other modern inventions, the Radio can be used on the one hand in a legitimate way and on the other hand it can be used otherwise.

It is used aright in the detection of crime, by ships in distress at sea, to advertise honest business; above all, it is used to broadcast the Gospel of Christ. Thus the good news is heard by the sick, the aged and infirm; by others in isolated districts, at sea, and in Hospitals, etc.

Christians however need to be very careful, lest they dishonor the Lord in view of the fact that the Radio so readily lends itself to worldly amusements as well as inducements for able persons to stay at home when they should be in the place where Christians meet to honor the Lord.

The Christian who would not dare to go to Theatre or Dance Hall can have the sounds of Music, and the songs of the world filling their homes. How sad is this and how dishonoring to the Lord.

The Radio lends itself most readily to the use of worldly minded believers and Satan will use it more and more to draw away the hearts of men, women and children from the things of Christ and eternity.

The Prince of the power of the air will leave no stone unturned in his effort to destroy the testimony of God's people.

As the people of the world are becoming more and more air minded, let us who are the Lord's become more and more heavenly minded and beware of Misusing the Radio. Whatever you do, in word or deed, do all in the name of the Lord Jesus Christ.

—A Brother.

There is no harder matter of our trouble to be looked to than the grievous differences of judgments and affections among the Lord's servants.—*Rutherford*.

Henry Ward Beecher once said: "Keep a fair-sized cemetery in your back yard in which to bury the faults of your friends."

"Forget the slander you have heard,
Forget the hasty, unkind word;
Forget the quarrel and the cause.
Forget the whole affair because
Forgetting is the only way.
Forget the storm of yesterday.
Forget the one whose sour face
Forgets to smile in any place;
Think of what Christ has done for
you,
And of what He would have you do.



Our Page

Faithful Words for the Children



The Owl: The Bird of Night

It was a bright moonlight night, and I was sitting late in my room, overlooking a ploughed field. Suddenly a loud noise began outside and looking round, what should I see but a large owl, with his great eyes, small head, and long talons, close to my window. No doubt he was looking out for his prey, and if any young rabbit or partridge was about, it would soon fall under those great talons, from which nothing escapes. The owl is seldom seen by daylight. They hide in hollow trees, and ivy-covered walls, but when night comes down, they go forth under the cover of darkness, to seek their prey. His wings make no noise as he flies, so that there is no warning given of his approach. He swoops down on the tiny field-mouse, and little mole in a moment, and kills them with a single stroke of his beak. Wandering rabbits and belated birds share the same fate, if they are found by this Bird of Night.



Night, giving no warning of his approach, but suddenly snatches off his prey. Well it is to be ready at any moment: ready to enter Eternity. How can this be? Only by having Christ: by being saved. Then whether death comes swiftly, or with slow and measured tread, you will be ready, for you will be more than a conqueror through Him that loves you, Jesus Christ, your Saviour and Lord, who overcame death, and spoiled its power.

“BELIEVE—RECEIVE—HAVE”

You'll find these three words in Mark 11:24.

Little Charlie said, “Mother, what is it to believe on Jesus?”

“To think that He loves you, that He died for you, that He cares for you.” Charlie stopped playing with his toys and was still. His mother said, “What are you doing?” “Believing on Jesus.”

Here is a fine little poem:

I believe in the love that died for me,
I believe in the love that cares for me,
I believe in the love that keeps me,
I believe in the love of Jesus.

He will convict the world of sin, because they believe not on me.—
John 16:8-9.

Death often comes upon dear boys and girls, like this Bird of

Sunday School Lessons for September

Prepared and Outlined By Alfred P. Gibbs

Lesson for Sunday, September 7

THE CALLING OF THE FIRST DISCIPLES.

John 1:29-51.

Golden Text: John 1:12.

I. The Faithful Herald. Vs. 19-29.

1. He had a message; V. 23. Cp. Amos 3:8, Jer. 20:9.
2. He preached it; Matt. 3:7-12, Acts 20:20-24, I Cor. 2:1-4.
3. He exalted Christ; V. 27, 29, 30. Cp. Isa. 52:13, Ps. 34:1-3, Phil. 1:21.

II. The Saviour. Vs. 32-36.

1. Revealed; V. 29. Cp. Gen. 22:7-8, Exod. 12:1-13, Ex. 13:13, I Pet. 1:18-19.
2. Baptized; Vs. 32-33. Cp. Matt. 3:13-15.
3. Attested by God and the Spirit; V. 32. Cp. Jn. 16:14, 15:26, 14:26; I Pet. 1:11-12.
4. Attested by John; V. 36. "As He walked." What a perfect walk was His. Cp. I Pet. 2:20-24. His walk reveals (1) A sinless conduct; V. 22. (2) A guileless mouth; V. 22b (3) A surrendered will; V. 23. (4) A vicarious passion; V. 24. Cp. Phil. 2:5.
5. Inviting; V. 39. Cp. Matt. 11:28, Jn. 7:37, 6:35, 6:40, Rev. 22:17.
6. Found; V. 45. The home of the soul—Christ; Ps. 18:1-2, Phil 3:9, II Pet. 3:14.

III. The Disciples. Vs. 37-51. The business of a disciple:

1. To look; Vs. 29, 36; Cp. Isa. 45:22, Jn. 3:14-18.
2. To follow; V. 37. Cp. Jn. 10:27, I Pet. 2:20-23, Phil 3:12-14, Heb. 12:1-4.
3. To hear; V. 40. Cp. Jn. 5:24, Rom. 10:17.
4. To search for others; V. 41. Cp. II Cor. 5:20, Mark 16:15, Matt. 28:18-20.
5. To enquire; V. 38. Cp. Acts 9:6, Matt. 7:7, Ps. 27:4.
6. To invite; Vs. 46. Cp. Luke 14:23, John 4:29, Rev. 22:17.
7. To live with Him; V. 39, John 14:23 (Ill. Luke 10:38-42), Rev. 3:20. Cp. I Chron. 4:23.

Lesson for Sunday, September 14

THE FIRST MINISTRY OF CHRIST.

Lk. 4:14-32.

Golden Text: Luke 4:18.

I. Its Circumstances. Vs. 14-20.

1. The Endowment Vs. 14. Cp. V. 1, etc.
2. The Place—Nazareth; V. 16. Cp. Matt. 2:23, Lk. 2:51, Jn. 1:46. His home-town.
3. The Book; Vs. 16-17. Note: "As His custom was;" V. 16. He stood up where He was brought up. (1) The Book opened—A closed Bible—a closed heaven. (2) The Place found—Intimacy with God's Word. (3) The word read—God thus honored.
4. The People—Attentive; V. 20.

II. Its Character. V. 18-20.

1. Its Source; V. 18. The Spirit of the Lord . . . anointed me. Cp. Isa. 61:1. The same Spirit who had inspired Isaiah to write; II Pet. 1:21, II Tim. 3:16.
2. Its Gracious Character: (1) Gospel

preached to poor; Cp. I Cor. 1:26-29, Mark 12:37, II Cor. 8:9, Matt. 8:20. (2) Heal broken hearted; Cp. Lk. 8:47, 41, 42, 56; Lk. 7:13-14, Jn. 11:33, 36, etc. (3) Deliverance to Captives; Cp. Lk. 4:33-37. Lk. 8:35-36, Lk. 13:11-17, Jn. 8:32-34, Gal. 5:1. (4) Sight to blind; Jn. 8:12, Jn. 9:1-7, Lk. 18:35-43, II Cor. 4:4, 6. (5) Liberty to bruised; Cp. Lk. 5:12-13, Lk. 10:33-36, Isa. 53:5-6, Heb. 2:14-15, Rom. 8:21, Heb. 10:19. (6) The acceptable year—The year of grace. Note: (a) The acceptable year, Lk. 4:19. (b) The acceptable sacrifice; Eph. 5:2. (c) The accepted sacrifice; Acts 2:32-33. (d) The acceptable time; II Cor. 6:2. (e) The accepted sinner; Eph. 1:6. (f) The acceptable saint; Rom. 12:1. (7) The closed book; Cp. Isa. 61:2. The day of vengeance not yet—this will take place at close of acceptable year or this age of grace; II Thess. 1:8-9, Rev. 6:12-17, etc.

III. Its Result. Vs. 20-32.

1. They wondered; vs. 20-22. For Christ revealed Himself as the One of Whom Isaiah spoke. But only curiosity aroused; Cp. Acts 14:11, 19, Matt. 21:8-10, Matt. 27:20-22.
2. They Despised; Vs. 22-27; Cp. Acts 13:40-41, Rom. 2:4, I Thess. 4:8.
3. They Rejected; Vs. 28-30; Cp. Isa. 53:1-3. Note seven-fold rejection of Christ: (1) His own world; Jn. 1:10. (2) Nation; Jn. 1:11. (3) Country; Mark 6:4. (4) City; Lk. 4:29. (5) Kindred; Jn. 8:5. (6) Elders; Lk. 9:22. (7) Disciple; Mark 14:71.

Lesson for Sunday, September 21

THE FIRST MIRACLE.

John 2:1-12.

Golden Text: Isa. 61:10.

I. The Invited Savior. Vs. 1-2.

Have you invited Him unto Your

1. Heart? Rev. 3:20, Jn. 14:23, Eph. 3:17.
2. Home? Luke 24:28-30; Luke 19:9.
3. Social life? John 2:1-2, John 12:2.
4. Business Life? Mark 2:14-15, Matt. 6:33, I Sam. 2:20.
5. School Life? Prov. 3:6, Js. 1:5.

II. The Disappointed Guests. V. 3.

No wine. For meaning of wine see Ps. 104:15.

1. The world's joy doesn't last. Cp. Isa. 55:1-2. Its pride, treasure, popularity, power and pleasure soon vanishes. Cp. Solomon, Ecc. 1:2, 2:11.
2. The source of true and lasting joy was present—Christ; Matt. 18:20 Ps. 16:11.

III. The Good Advice. V. 5.

Mary's sermon. What does He say? Cp. Jn. 3:3, 3:16, 5:24, 10:9, etc.

IV. The Miracle. Vs. 6-9.

Christ turns

1. Sorrow into joy. Cp. Mark 1:40-45, Luke 8:26-39, Jn. 20:19-20.
2. Darkness into light. Cp. Jn. 8:12, Jn. 9:25, II Cor. 4:3-6, Acts 26:18.
3. Death into life; Eph. 2:1-10, Jn. 5:24, 25; Jn. 11:25-26.
4. Sinners into saints; I Cor. 6:9-11, Titus 3:3-5, etc.

V. The Result. Vs. 10:11.

1. Testimony. V. 10.
2. Faith. V. 11.

THE GREAT NECESSITY.

John 3:1-21.

Golden Text: John 3:3.

I. The Person Who Came. Vs. 1-2.

1. His description; V. 1. "A man of the Pharisees." (1) Religious; Cp. Rom. 10:2-3; Matt. 23:15, 23, 25, 28. (2) Moral; Cp. Matt. 5:20, Phil. 3:6. (3) Sincere. Seen in the fact that he came. Cp. Phil. 3:6, I Tim. 1:13.
- *2. His confession; V. 2. Christ as a teacher come from God.

II. His Need Declared. V. 3.

1. The Lord saw his true condition. Saw thru hollowness of profession and self-righteousness into his heart. Jer. 17:9-10; Mark 7:21; Rom. 3:23.
2. The Lord stated his need. "Ye must be born again." He lacked one thing needful. Mark 10:21.

III. His Questions; V. 4, 9.

"How can these things be?"

IV. The Answer Given. V. 5:18.

1. Why must a man be born again? (1) Flesh is flesh; V. 6. Cp. Rom. 8:4-8. No process of cultivation or evolution can change "the flesh" into "the Spirit." (Ill. by animate and inanimate creation.) Cp. also Matt. 7:16, 18. Jer. 13:23. (2) Man is by nature

dead in sins; Gen. 2:17; Eph. 2:1, and therefore needs life from God: John 5:24 Jn. 1:4, Jn. 10:28, Jn. 10:10, Jn. 5:40, I Tim. 1:10. (3) Man is by nature a sinner, and as no sin can enter heaven, he must have a new nature fitting him for it; Ps. 51:5, Rev. 21:27, II Pet. 1:4.

2. How can a man be born again? (1) By the Word of God, "Water;" V. 5. Cp. Jer. 2:22, Ps. 119:9, Eph. 5:26, Jn. 15:3, I Pet. 1:23, Rom. 10:8-9. This cleanses of wrong thoughts of (a) Self, (b) God, and (c) God's way of salvation; Prov. 14:12. (2) By the Spirit of God Who applies this word making it "living;" Heb. 4:12, John 7:38, John 6:33, II Cor. 3:6. (a) He produces conviction; Jn. 16:8, Acts 2:17, 37. (b) Leads to Christ; Jn. 16:14. Seals; Eph. 1:13, II Cor. 1:22, Eph 4:30.
3. By faith in the Crucified Son of God; V. 14-18. (1) The Illustration; Vs. 14, Numbers 21:4-9. a. Sin; Numbers 21:4-5, Rom. 3:10-23. b. Punishment; V. 6, Rom. 6:23; Ezek. 18:4. c. Repentance; V. 7, Acts 17:30-31, 20:21. d. Salvation revealed; V. 8. e. Condition; V. 8. Look cp. Jn. 1:29, Isa. 45:22. f. Deliverance; V. 9, Jn. 5:24, 3:16, etc. (2) The application; Vs. 15. The only condition, "believe." (3) The proclamation; V. 16-17. (4) The condemnation; Vs. 18-21.

Today! Only!

You have no lease of your life.

You have no promise of tomorrow.

"TODAY if ye will hear His voice, harden not your hearts." (Heb. 3:15.)

"Behold NOW is the DAY of Salvation." (2 Cor. 6:2.)

IF YOU ARE NOT PREPARED TO DIE--

DON'T ride in or get in the way of automobiles, as they are the cause of over 20% of all accidents.

DON'T stay at home, as over 17% of all accidents happen inside the home. If you must be at home, stay outside; because only 8.5% of all accidents occur around the outside of the house.

DON'T walk on the street if you can avoid it, as 14% of all accidents occur to pedestrians.

DON'T travel by air, rail or water, because 6% of all accidents are the result of traveling.

DON'T indulge in sports or recreation under any circumstances, for nearly 20% of all accidents result from this cause.

DON'T do anything nor go anywhere, for the remaining 14.5% are miscellaneous accidents.

“Believe on the Lord Jesus Christ and thou shalt be saved.” Acts 16:31.

Being saved you will be prepared to die anywhere, any time.

T. M. O.