

Sledge THE SUNDAY SCHOOL Lesson VIII,-First Quarter, For **FURNITURE** THE INTERNATIONAL SERIES. We have epened an up to-date Furniture Store on Nush street in the building next to the Farmers Warehouse and will be glad to have ext of the Lesson, Matt. vil, 1-12 Memory Verses, 7, 8-Golden Text, Matt. vii, 12-Commentary Prepared r stock consists of by Rev. D. M. Stearns. suits and extra pieces, organs When any truth is brought home to as by the Spirit how prone we are to ask: Does any one do it? What about such a one who makes a great pro-Coffins and Caskets fession of having no unxious care? Do you know if they really practice it at home? Do you think that the preach We will sell you cheap for cash or on time. Some to see us when you are in need of any of the HILL & SLEDGE WE SLEDGE Louisburg, N. C. MONUMENTS

er himself lives that way? So it goes and instead of seeing Jesus only we are prone to see everybody but Jesus Hence the admonition of our lesson. "Judge not that ye be not judged." or as it is elsewhere. "Let us not there-fore judge one another any more" (Rom xiv. 131. Because, as in the con-text, all believers shall stand before the judgment seat of Christ and every one of us shall give account of him-self to God. We are so peculiar that it is generally easier to see the in another's eye than the beam that is in our own eye, whereas if we ourselves were right with God we would have only love for all others, and, be ing very conscions of our own infirm-ities, we would have only prayerful compassion for those of others. Christ for us in our stead on the cross ob tained for us eternal redemption; Christ for us in heaven at the right hand of the Father makes victory over sin our privilege, but because we do not know as we should the power of Christ in us by His Spirit we are more often stumbling blocks than samples of what the life of Christ really is. Yet the one thing we are here for is so to live that the world may know and believe that Jesus lives. In our last year's studies in the Acts of the Apostles some of us were much impressed by the words "Jesus shewed Himself alive" in connection with those other resurrection words, "Jesus shewed Himself" (Acts 1, 3; John xxi.

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1, 147. His own testimony was that He came not to condemn, but to save To one sinner He said, "Neither do l condemn thee; go and sin no more.' To another, "Thy sins are forgiven" (John iii, 17; viii, 11; Luke vii, 48). did condemn the self righteous, fault finding, hypocritical Pharisees, but He never had even a seemingly harsh word for the penitent sinners or for any truly desirous to be His disciples Such love as His is heavenly; all else is from the pit. In us it is eithe

The Spirit through Peter speaks of those who knew the way of righteousness, but did not walk therein, though rofessing to do so, as dogs and swin (II Pet. iii, 21, 22). See also Prov xxvi, 11, 12 If one cannot speak ever to many among the redeemed of the deep things of God (see I Cor. iii, 1, 2, Heb. v. 12, 13), how much less should we think of talking spiritual things to natural people to whom they are only foolishness. Such are spoken of finally as being "without," having no right to the tree of life (Rev. xxii, 14, 15), but those who are "in Christ" would walk honestly toward them that are without, without Christ and withou God (I Thess. iv. 12; Eph. ii, 12), who can tell how many who are now "with out" might become "within" by His

This life which will commend Christ to others can only be by the Spirit o God, by a wisdom which is not of this world, but in verse 11, along with Luke xi, 13, we learn that God is more willing to give us His Spirit, the full ness of His Spirit, than parents are to give good things to their children. Jas. i, 5, 6, we learn that this wisdom is to be had for the asking, but it must usking in faith and according to Jas. iv. 3, with nothing of self seek wholly for the glory of God. that the life of Jesus may he made manifest. The asking, seeking, knocking, with that end in view will sprely find an abundant response. We must remember that asking so as to receiv means that we are abiding, keeping His commandments and doing the things that are pleasing in His sight (John xv, 7; I John iii, 22). The seek ing that finds is explained in Jer. xxix 13. "Ye shall seek Me and find Me when ye search for Me with all your heart." As to knocking, consider Rev. heart." As to knocking, consider Rev. iii, 20, and Luke xii, 36, and tremble at the possibility of our keeping Him knocking at our door when He so longs to take full possession of us and lavish upon us the wealth of His love. Too many are like the elder brother, un happy and blaming the father for it. when all the time the father is saying 'All that I have is thine;" "All things are yours

In reference to the last verse (12), which is also the golden text, note that it is, like all the rest, a message for believers or those who profess to be such that they may prove the reality of their faith. For unsaved people to take this verse and call it their ligion is simply a going about to es tablish their own rightecusness with out submitting themselves to the rightecusness of God (Rom. x, 3). We must be righteous before we can do righteously, but, having believed the love of God to us and received the Lord Jesus Christ as our Saviour, then it becomes us to manifest Christ by loving our neighbor as ourselves (Lev. mix. 13; Gal. vi. 14). No condemnation in Christ is the blood bought standing of every believer, but it is in order that righteousness of the law may be fulfilled in us.

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