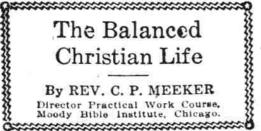
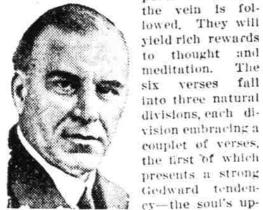
FRIDAY, MAY 11, 1923



TEXT-But ye, beloved. . . Keep yourselves in the love of God. looking Keep for the mercy of our Lord Jesus Christ . Unto him that is unto eternal life . . . Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy .- Jude 20-25.

These verses are like a gold mine the ore of which becomes richer and purer the deeper

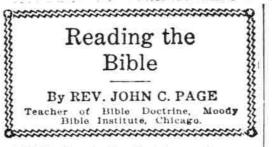


ward reach after God.

This upward reach or Godward tendency develops holiness of character. It is the soul's quest for God. It finds expression in the four distinct lines marked out in the twentieth and twenty-first verses; namely, establishment or building up one's self on God's most Holy Word; laying the foundation of growth by desiring the sincere milk of the word; having the tendrils of faith entwine themselves about the promises of God, embedding themselves in His Word as the rootlets of the tree the soil, drawing from it the nourishment needed to sustain life.

We also have the idea of exercise "praying in the Holy Ghost." The praying here is not the ordinary saying of prayers, vain repetition. It inplies a burden or strong desire, intense longing. It also implies praying in the will of God with submisslon and self-renunciation. It is the kind of praying that usually gets through to the Throne of Grace and receives an answer.

Another element of this upward reach is that of environment, keeping one's self in the laye of God, that is, maintaining a consciousness of God's approval its Jesus did when He had 2 3 1 1 -



TEXT-Search the Scriptures-they are they which testify of Me .- John 5:39.

A Christian traveling man : cently remarked that although he had at-

tended church for sixteen years he had never heard a sermon on the subject of Bible reading or study. Possibly his experience was unusual but whether it was or not the matter of Bible study is so closely related to Christian's growth and devel-

couplet of verses, as to demand counci and the first of which direction. Growth in knowledge and presents a strong growth in grace are associated in the Gedward tendenclosing words of Peter's second epistle, cy-the soul's up-God has united these two and they cannot be put asunder.

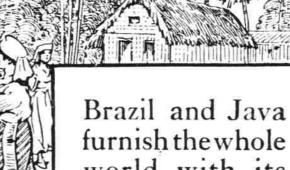
> The word "search" suggests careful investigation. It is possible to search the Scripture and yet fail to obtain that for which the Scripture was given. YOur Lord charged the Jews of his own day with this very thing. They made a minute and careful study of the Scripture but with a prejudiced mind and perverse will. As indicated in the words of Christ, "Ye will not come unto Me."

How then shall we search the Scripture in order to obtain lasting good? What are the essential requisites for its reading and study? Scripture itself gives the simplest and best an-

The first essential is spiritual illumination, In I Corinthians 2:14 we "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." From this point of view the Bible is unlike any other book. It deals with reveuled things; "the things of God." The things of a man may be known and explained by any other man but not so with the things of God. God is not an explanation; He is a revela-"The things of God" have been revealed to us by His Spirit, but the natural man receiveth not the things of the Spirit. They are indishness to him, neither can he know them, Who is this natural man? He is the man berg once. He has had a patural birth and possesses natural life. This life is self-centered and not regioned. Virial that man is here anew, or from glove, he cannot see know the things of God. In the natural mar. the Spirit of God does not dwell but when a man 1 from above and receives that life which the Bibbe describes as divine and evenual, then the spirit of God finds a dwelling place within, and the is referred to a "spiritual" rather than "material." The first essentials then, in prefit ble Bilde read hig and study is ephysical tion. It is a seed as mistake to suppose or assume that the Bible can be understood by more intellectual of fort, A look containing the revealed things of God and given by the Spirit of Goal connect he property, understood without the aid of that same Spirit. The second e-sential in fruitfu Bible reading and study is menta concentration. This is second to spirittal allocitation and in importance but in order. The first five verses of the second children of Provertis illus trate and enforce this principiseek for the t and search as for his iten ine, then shalt then understand he fear of the lord and find the knowledge of Goal" There is no royal roud to this knowledge. Al producible Bible tudy involes a men tal grasp of its truths. Salvation is free but the truth costs, "Buy the trath and sell it not." This is a Scripture appeal. In order to purchase one must pay the price and the price tiere demanded is intelligent effort; appli

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#### HAVE ENDURANCE AND SPEED

Birds of the Gull Family Can Keep Going Longer Than Any Other Known Creature.

A small party of savants and almost savants at a university club luncheon debated this conundrum, according to "Girard" in the Philadelphia Inquirer. What living creature can go a hundred miles in shortest time?

One big-game hunter said certain kinds of deer. He was contradicted by another who declared a wolfhound could run any deer to death in fifty miles.

A man last week drove seven such hounds 100 miles in less than fourteen hours

The horsy gentleman present mentioned that Man o' War could go a mile faster than any other living ant-

"But " couldn't go ten mues as fast as some birds," was the rejoinder of another.

Kangaroos leap more than sixty feet, but the slightly-built wild pigeon could cover 500 miles in a day.

Then up spoke a scientist: "You! now see our airplanes traveling faster' than anything on wheels or affoat. Well, it copied the bird, which can, little though it be, go faster and farther in a day than any other living creature."

Birds of the gull family, which fly over great spaces of water, can, he insisted, keep going longer without step or rest than any other known creature. What a heart!"

A celestial onlooker might query whether our turning from sleigh runners to skis and snowshoes were not inverted evolution.

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that the was well pleasing. This can also be expressed as practicing the presence of God, or as the Psalmist puts it, "Pollowing hard after God"hungering and thirsting after righteousness-loving God supremely and enloying in return the continual smile of His confidencince

The other element of this Godward tendency is that of entited, "Looking for the mercy of our Lord Jesus unto otento dife?' Here the horizon is bright with promise, the vista is ever brief bening. The true while of the bolos for sun late a neek stignity is no blind affer will And I. Dest High is the there and to mother still littler and smaller This that used to denote a start h manifested in the st and the mostles. and has been remained. an a foisie. I fee has in hearse desply the listery of the burdh.

In the second country, in as 22 22. 121 m stor 222 10 /2014 120 drings soul fe Here we sol or tracfinal schoon This saves both the individual and the addutch from reak fanaticism. That it not been for this strong pain with tendency in the Lor-Josus Chiest He which have been a It would brack mapping. rabid famor -Paul as a miss " to ' zeriot and John ST S PARO PARAL

As we view the line of Christ e are impressed with the remarkable. symmetry of Hit Featurer. In He. gospel records we find fourteen passages referring to His proyer habit getting up a long while before days going out into a deser, place, or strend ing a night alone with God. Chanter halancing fills; we also have foremorpassages referring to His commission. He had compression on the prome, for they were as sheep without a shepherd. He had compression upon the leper and touched bin. He had com passion upon the widow of Nain returning to the bosom of her love, per haps an only son.

The last couplet of verses shows us the tender solicitude of God for the one occupied as indicated in the preceding terses. Here God reinforces undergirds, supports and lays IIIs divine of an ipotence as a resource at the feet of the one who is reaching out after God on the one hand and seeking to promote the opiritual welfare of his fellowmen on the other God will see that such a one will not stumble or fall. The scheme outlined here makes no provision for backslid. stant joy and rejoicing-these are the ing. God pledges Himself to support that soul in all its endeavors and finally present if foultless before the presence of tils gloty

It is noteworthy that in the early life of our Lord Jesus Christ he urged Ilis discip'rs when asked, "Where dwellest Thou?" to come and see When Nathaniel raised the question "Can any good thing come out of Nazareth?" Philip simply replied "Come and see." So in the great in Guy Pearse. vitation in Matthew 11 the injunction is "Come unto me," which indicates the first movement of the soul in its upward aspirations. At the close of is the mark of a petty mind; and it al His ministry we hear the same Master most always happens that he who uses bidding us go, teach, baptize and giv It to cover himself in one place uncoving assurance, "Lo, I am with you al ers himself in another .- Rochefou ] ways even unto the end of the world." cauld.

The third essential is found in Jostina 1.5, "Thou shalt meditate therein." Meditation has been defined as attention with intention. The intention of a num of God in giving attention to Bible study is explained in Psalms 119:11, "Thy Word have I hld in my heart that I might not sin against Thee," and again in Jeremiah 15:16 "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoleing of mine heart." Defense against the encroachments of sin and provision for conobjectives of the man of God in his meditation upon the Word of God.

ration of mind; concentration of all

our powers. "This is entirely compat-

libbe with the deepest spirituality.

"In Him." This is our position-in Him. We were not saved until we learned that in Him we have redemption; not in our tears, nor in our feelings, nor ir our good works. So we start along the heavenly road "in Him." It is "in Him" all the way to heaven .- Mark

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