

## ONE THAT IS ABLE.

"Now unto Him that is able to keep you from stumbling (R. V.), and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24-25.

To be kept from stumbling! What a glorious thought of comfort for us poor, weak, erring mortals! Such who have tried so hard to keep from stumbling, having used up all our resources and failed, honest souls, till we finally learned that not we but He is able to keep. What a revelation!

What more? To be presented faultless before the glorious presence of the coming One, the Judge! What a joy! Can we rely upon this promise? Is it for us? May we look forward to that day with joy, without fear? Most assuredly. God's promises can never fail. They are for us. Who needs a strong hand more than a weak child? Who needs such a Saviour who is able more than a poor stumbling one? For such he came. Such he gladly helps.

But that is not all. "Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us unto Him be glory in the Church and in Christ Jesus unto all the generations of the age of the ages." Eph. 3:20-21.

Our God is not only "able to keep," but He is also "able to do." By nature we are poor, naked, blind, dead, lifeless, without God, without hope, miserable, joyless, homeless, paupers. What a miserable condition! Nothing there to rejoice over. Nothing there to watch over, to guard, because there is nothing to steal.

But God is "able to do" something for us. Yes, this he did of his own free will. But more than that, he is able to do something in us. This we must desire. This is also free for the asking. When a person once commences to ask, to pray, he opens the doors to the storehouse of heaven, and he will find that there is no limit to the supply at his command. Here the praying one finds the key to treasures "exceeding abundantly above all that we ask or think." Wonderful indeed! And then we are told to ask largely that our joy may be full.

More than this, "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. Where do you find a verse in the Bible with so many superlatives as this one? Think a few minutes on these—all, abound, always all sufficient, all things, abound, every—seven superlatives in one verse! Could God make it stronger? What can he say more? Did God leave anything unsaid or undone?

Again we are told of three young Jews who stood before an enraged king, an absolute monarch whose word was law, and boldly declared "Our God whom we serve is able to deliver us." Dan. 3:17. What boldness these Hebrews manifested! They trusted in a God whom they believed was "able to deliver." Suppose He could have failed—they would have perished! Well some one said, "Don't suppose." That is true, but was not God

phant death of Stephen as in the miraculously glorified as much or more so in the triumphant deliverance of Peter?

What blessed and inexhaustible statements these are! They are food for our faith. They are given for our comfort and consolation. They will all be found true to the true ones, to all such who walk in obedience and live in fellowship with our Lord.

But we must not forget one special thought found in these verses. That is, "Unto Him be glory in the Church." Where shall the glory be found? In the Church. Who shall give Him the glory? The Church. The world does not and cannot give God glory and acceptable praise; God does not expect that either. But God does expect glory and honor from the Church, his own people. What have we been doing? How ungrateful we have been!

But we must not only give Him glory and praise, but also "majesty, dominion and power." Jude 25. This means that God's people shall give Him the full right of way in their lives and let Him have dominion and power over all their thoughts, words and actions. Have Christ enthroned in the heart. Let Him dictate, advise and direct and you have no say at all. Then this throws all responsibility and care upon "Him that is able." This is the only truly happy life.

But I want to call your attention to still one more verse: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. "Able to save them. . . that come unto God." What a blessing! Here is life for the dead, liberty for the captives, hope for the lost.

Here is comfort for the timid and such who are tempted by Satan concerning their acceptance in the Beloved, as we think of the One who is able to save "to the uttermost." To the uttermost extent of our being, body, soul and spirit. To the uttermost extent of time—all this earthly lifetime up to the end of the last earthly conflict, up and on to the resurrection and the rapture and the judgment seat, on throughout the age of the ages, eternal life, eternal deathlessness, living forever with and in Him who "ever liveth."

But all this God has promised to us, not because we honor Him and love Him, but for the sake of His Son Jesus Christ, who gave Himself to die for us. Take a little time, forget your weaknesses, lay aside your troubles and cares, throw away your worries and meditate on Him who is

Able to keep us from stumbling.

Able to present us faultless.

Able to do above all we ask or think.

Able to deliver us.

Able to save all who come to God.

—Eastern Gospel Banner.

"There is a rational evolution, a purely hypothetical evolution, and an irrational evolution, and they are all fighting among themselves. I believe in the evolution of a leaf from a bud, a chicken from an egg, but I do not believe in the evolution of anything from nothing, or of anything from something which it was not potentially before."—Sel.

## THE ATHEIST'S FIRST QUESTION.

William Jennings Bryan.

We give the atheist too much latitude: we allow him to ask all the questions, and we try to answer them. I know of no reason why the Christian should take upon himself the difficult task of answering all questions and give to the atheist the easy task of asking them. Any one can ask questions, but not every question can be answered. If I am to discuss creation with an atheist, it will be on condition that we ask questions by turns. He may ask the first one if he wishes, but he shall not ask a second one until he answers my first.

What is the first question the atheist asks the Christian? There is but one first question. "Where do you begin?" I answer, "I begin where the Bible begins." And where does the Bible begin? "In the beginning God created the heavens and the earth." I begin with God, all powerful, all-wise, all-loving. I begin with a creative cause that is sufficient for anything that can come there after.

Having answered the atheist's first question, it is now my turn; and I ask my first question of the atheist, "Where do you begin?" And then his trouble begins. Did you ever hear an atheist explain creation? He cannot begin with God, because he denies the existence of a God. But he must begin somewhere. It is just as necessary that the atheist shall have a beginning-point for his philosophy as that the Christian shall.

Where does the atheist begin? I have never known any of them to begin farther back than the nebular hypothesis. And where does that begin? In the beginning? It begins by assuming that two things existed, which the theory does not try to explain. It assumes that matter and force existed, but it does not tell us how matter and force came into existence, where they came from, or why they came. The theory begins by saying: "Let us suppose that matter and force are here," and then the theory begins to work, and according to the theory force working on matter created a world. I would rather begin with God and reason down, then begin with a piece of dirt and reason up. The difference between the Christian theory and the materialistic theory is mate matter. I know of no theory that the Christian begins with God, while the materialist begins with dull, inanihas ever been suggested as a substitute for the Bible theory that was as rational and as easy to believe.—The Vanguard.

"Thou makest the outgoings of the morning and evening to rejoice. The God of the morning is also the God of the evening. If we praise Him in the sunshine of youth, when all the world seems bright with the long day stretching before us, we may also trust him in the evening, when the shadows lengthen and the time grows short. The loving hands, whose aid we besought for the glowing plans of our earlier years are the very same into which we may drop the work—imperfect and not what we hoped—which is all we have accomplished. He will be tender with both the hopes and the hindrances.—Sel.