

FALSE TEACHERS

James Stolbert.

It is evident that we are living in days of delusions. False doctrine propaganda is spreading throughout the world in the churches, schools, and colleges where young men and women are being morally poisoned, and preachers and teachers are sent out to poison others whom they pretend to teach. If any one is caught poisoning food, they are looked upon as the worst kind of criminals, and punished severely. False teachers are a hundred per cent. worse than food poisoners for they only affect the body while religious false teachers affect the soul for time and for eternity.

It is an awful sin for men to tamper with God's Word, denying its inspiration, discounting the Christ of Calvary who sacrificed His life to make atonement for the human race so that they could be saved from the consequences of sin. There certainly is a fearful judgment to come to those who despise the Lord Jesus Christ.

Jesus says, "those who are ashamed of Me and My Words, of him shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

It is also written that if any man shall take away from the Book of this prophecy, God shall take away his part out of the book of life. The foolish modernists are throwing their hope of eternal life away, and as the man at sea on his journey home, throws himself overboard, fails to reach home, so the higher critics, doubters and skeptics will never reach the port of glory. They will miss the prize of eternal life, and it would have been better for them had they never been born.

As a nation is insulted if their ambassador to another country is mistreated, so God is grossly insulted when Christ the ambassador from heaven to earth is mistreated. However, there is hope for all who will repent and turn to God for He is not willing that any should perish, and He says, "Whosoever shall call upon the name of the Lord shall be saved." Christ saved on the cross, and prayed for His executors, to be forgiven. Yea of a truth the Lord is merciful.—Holiness Banner.

It is not worth while for men to tell us that they receive our Lord Jesus as a Saviour and trust in him for redemption, and at the same time reject his word, deny his teachings, make light of his sayings, question his divine authority, and set aside his repeated endorsement of the Old Testament Scriptures. Jesus is so woven into the forms and ceremonies of the writings of Moses, he is so clearly depicted in prophecy, he is so manifestly revealed in the Psalms, that it is useless to talk about casting aside the Old Testament as fiction and forgery and yet holding on to the Christ who is so constantly and clearly revealed in the Old Testament.

Wesley, who, it is said, preached three hundred times from the words, "Ye must be born again," was asked, "Wesley, why do you preach so often on 'Ye must be born again?'" "Because," said Wesley, "Ye must be born again!"

WHAT RELIGION DOES.

One of the greatest benefits that religion brings to a man grows out of the fact that it, more than any other thing in this life, keeps him from turning in on himself and becoming narrow and selfish, and self-centered. It is true that religious people are sometimes accused of being narrow and self-centered, and perhaps there may be something in the accusation at times, but in so far as there is a point to the charge, it is due to the fact that the religion of the people indicated is not of a genuine and good type, or is not functioning properly. Religion of the right sort in active operation links a man to God and opens up before him the great plans and purposes and programs of the Eternal. Life can not be mean or petty or commonplace to the man to whom God is a great reality, and the universe the expression of an all-loving Personality. To him everything in life is great and glorious and worth while. He always has something fresh and stimulating and uplifting to think about. And to him also there can not come the ennui and staleness that the selfish feel, for the world about him is filled with people and things always interesting and always calling him out of himself.—The Christian Guardian.

LIBELLING CHRISTIAN LOVE.

A persistent effort is being made to make it appear that it is the part of Christian love to be tolerant of ruinous unbelief and to leave it uncombated. Those presenting this view insist that love is ever amiably passive and essentially non-resisting. This is nothing short of libelling that noble fruit of the Holy Spirit.

It was Paul, the author of that beautiful tribute to love found in the 13th Chapter of First Corinthians, who, when false teachers were trying to get in their work among the early Christians, declared "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." (Gal. 1:8).

It was St. John, proverbially the apostle of love, who wrote these strong words: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Goodspeed; for he that biddeth him Goodspeed is partaker of his evil deeds." (2 John, 10 and 11).

"God is love," yet it is He who has declared, "The wicked shall be turned into hell, and all the nations that forget God."

A mushy namby-pambyism is not love. The mother loved her child with a measureless affection, and should you seek to injure it, the same love that croons over its cradle, will fight to the death in its defense. Love is never nobler than when it stands fearlessly for the right, and bleeds and suffers to beat back the wrong.

To try to shelter destructive skepticism, capable of wrecking immortal souls, under the banner of Christian love, is one of Satan's most subtle devices.—The Southern Methodist.

DO YOU WANT A REVIVAL?

Do we honestly want a genuine Holy Ghost revival? If we do we will meet the conditions upon which such a revival is guaranteed by the Lord God Almighty. If there is any failure it is not on God's part. He is the waiting God—waiting to be gracious and revive His work in the earth. Let us find out whether we are really in earnest in this matter, and a good means to this end will be to seriously and candidly and individually ask ourselves the following questions:

1. Do I desire a revival enough to pray earnestly and constantly for it whether others do or not?

2. Do I desire a revival enough to search my own heart and ask God to cast out from it all that is displeasing to Him?

3. Am I willing to cease fault-finding and criticizing others and begin earnestly to pray—"Lord, let the revival begin in me?"

4. Do I desire a revival enough to attend meetings for prayer and take my tend in them even at the sacrifice of comfort and convenience?

5. Do I desire a revival enough to seek opportunities to converse and pray with the unconverted?

6. Do I desire a revival so earnestly as to continue laboring and praying for it even if the answer be not given at once?

7. Do I desire a revival enough to heartily and lovingly co-operate with plans which after earnest prayer meet the approval of my brethren and sisters in the church?—Wesleyan Methodist.

ALL THINGS POSSIBLE.

"With God all things are possible"—(Mark 10:27).

The word "With" in the text has not the same meaning as the word, "to." It is not that "to God all things are possible;" it is that "with God all things are possible." And the second lesson is that with God things are possible to man that otherwise would be impossible. It is not that God can do everything, but that with God I can do everything. We want that established quite clearly. It is that for me, when I am with God, all things are possible; for you, when you are with God, all things are possible. Evangelical Christian.

"It is told of the late General Gordon that each morning during his journey in the Soudan country for half an hour there lay outside his tent a white handkerchief. The whole camp knew well what it meant, and looked upon the little signal with respect. No foot dared pass the threshold of the tent while the little guard lay there. No message, however pressing was to be delivered. Matters of life and death must wait until the little signal was taken away. Every one in camp knew that God and Gordon were communing together.

"Reader, hang out your flag of truce now and then. Let there be a cessation of hostilities with your foes while you go inside to get reinforced for duty by communing with the God of battles."

"The worst sinner in a community can tell how a saint ought to live."