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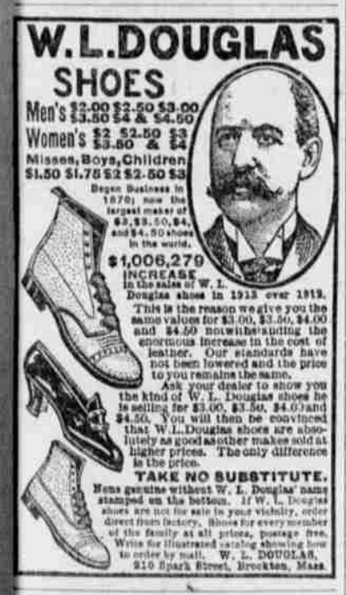

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A Complete Salvation

By Rev. PARLEY E. ZARTMANN, D. D.
Secretary of Extension Department Moody Bible Institute, Chicago

TEXT—Wherefore 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.

That is exactly what Christ is to the believing souls he saves "completely." It is not only a fact but an assurance as well that the Jesus who is the only Saviour also is an all-sufficient Saviour. He is not only the Name, he is the all-prevailing Name. He is able to save to the uttermost; it is a complete salvation, extending to all particulars. No wonder those who put their trust in him unite in saying, Hallelujah! what a Saviour!

The Epistle to the Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. He is better than angels, than Moses, than Joshua, than Aaron; and the new covenant than the Mosaic covenant. In the section of the Epistle where the text occurs he is set forth as the Great High Priest and certified as superior to Melchisedec and any of the Aaronic priesthood. He is the eternal one who abideth a priest forever. "This man, because he continueth ever, hath an unchangeable priesthood." The life in the power of which he ministers, and the life which he ministers, is a life that abides unchangeable. His priesthood is an everlasting one, ever living, ever active. There is never a moment in which his priestly action, his watchful care of us, his loving sympathy and succor, his working in us in the power of an endless life, is not in full operation. Therefore he can save completely. There need never be a moment in which the experience of his saving power is intermitted, in which the salvation he has wrought does not save. And because he ever liveth to make intercession, even so, without ceasing, there streams forth from him to each member of his body the grace for timely help. And this work will go on unto perfection—he will perfect it until the day of Jesus Christ. How firm a foundation; what a blessed assurance; Christ, in whom I have put my trust, is able to save to the uttermost, because of his inherent merit, because of his priestly right, because of his influence and sympathy. Say it over to yourself, and rejoice as you say it: he is able to save completely.

Unto the Uttermost.

We have here the very promise we need, lest we hesitate to begin the Christian life, or having begun, faint by the way. This is not only the heart of the gospel, but also the secret of Christian perfection. The salvation wrought by Christ for us and in us is not only negative, saving us from sin, but also positive, conferring on us eternal life.

The work of Christ is set in contrast with that of the law. In verse 19 we read "for the law made nothing perfect;" but Christ saves completely. It has availed for the worst characters; the thief on the cross, Saul of Tarsus, John Bunyan, S. H. Hadley. It reaches the greatest numbers: 3,000 on the day of Pentecost, multitudes in mission fields, thousands under the preaching of Whitfield, Moody, Chapman, Sunday, and finally a nation in a day. It leaves nothing undone, it is a complete salvation. It meets the uttermost need of any man, anywhere, any time. What a word that is: Whatever you need, Jesus is able

You have doubted it; some days you think you are saved, and some days you are in despair. The real trouble is, you are leaning upon some experience, looking for the repetition of some unusual feeling, depending upon favorable circumstances. You have forgotten what manner of Saviour Jesus is—the unchanging, eternal, interceding, complete Saviour. Nothing is too hard for him. Start your thought of salvation not upon your feeling or your experience, but by apprehending what Christ really is for the human race: perfect God and perfect man; with God's love and power, with man's sympathy and experience, meeting our enemy and conquering him, and now gone into the holiest of all there to appear in the presence of God for us, ever living to intercede—his whole work appealing and availing that we may be made the righteousness of God in him. Get hold of what Christ's finished work has done for you. Regenerating, justifying, sanctifying; then remember that true faith takes what God provides, and needs no more for its ground and gladness than the fact that God said it.

I Am Included.

This complete salvation is for them that come unto God by him. You may be of the great and goodly number who receive it and rejoice in it. When the Lord said, Whosoever, he included me. John 3:16 is still true; Jesus Christ is the same yesterday, today, yes, and forever; still he says: No man cometh unto the Father but by me. Him that cometh unto me I will in no wise cast out. Still Christ is able to save unto the uttermost. What more could be done? What more could one want than a complete salvation? Believe what God says; accept what God offers. "Your sins he will more than pardon; your cares he will more than bear; your temptations he will more than overcome; your doubt he will more than dispel; your crosses he will more than carry; your perplexities he will more than resolve; your bereavements he will more than sweeten."

"Lord, I'll trust thy wondrous love,
Mighty to save."

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR MARCH 22

LESSONS BY THE WAY.

LESSON TEXT—Luke 13:18-35.
GOLDEN TEXT—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."—Matt. 7:21.

The paragraph selected for our study is wisely entitled "Lessons by the Way," and easily falls into three sections. There are two parables about the kingdom, a reply as to who shall be saved, and an answer to the advice given Jesus about Herod seeking after his life.

The first section is properly a portion of the preceding paragraph which relates to the incident of the woman healed on a Sabbath.

I. What the Kingdom of God is like, vv. 18-21. The word, "therefore" (v. 18, R. V.), links this section with the lesson of last week wherein we observed the effect upon his adversaries when Jesus worked his miracle of healing upon the woman (v. 13), and they were "put to shame," v. 17. With this fact in mind it is easy to reconcile the principles advanced by the two different parables, viz., the fact of intense opposition on the part of his enemies, and that of rejoicing on the part of his friends.

Symbols of Evil.

The faithful servants of an absent but expected Lord are to watch for him that they may give him suitable welcome when he comes. This kingdom is to be outwardly prosperous and grow to that extent that it shall be a shelter to the birds, which represent the nations, Ezek. 17:23. But at the same time there is to be an inward growth as well, one of leaven (yeast), putrefaction. See I. Cor. 5:67, also Gal. 5:8, 9. A mustard seed thus growing large is abnormal; the birds are symbolic of evil; so Jesus teaches us here as elsewhere (Matt. 13:24-30), that the kingdom is to be of a mixed character, an intermixture of good and evil, opposition and victory. History has abundantly fulfilled these predictions, though at the time Jesus uttered these words nothing seemed more improbable than such a suggested development, either of outward prosperity and power, or of such a possibility of finding evil within.

Common Question.

II. Who shall be saved, vv. 22-30. What is more natural in view of these thoughts than to ask this question, a question that is a most common one still. Notice, he did not answer in a way to satisfy idle curiosity, but directed each to his own duty, to see if they themselves had entered the kingdom rather than be concerned about how many are to be saved. The secret then is still a secret. He told them to "strive" (contend earnestly) to enter in. Soon the door will be shut, now they are able to enter, then not at all. He is the "door," John 10:9. There is one form of work which is essential to the salvation of the believer, see John 6:29. "Works," altruistic service, is an essential part of Christianity, being an evidence of faith, James 2:17, 18, but altruism is not the whole of religion as some seem to imply. We do not drift into the kingdom, Acts 14:22; I. Cor. 9:24-27; Heb. 4:11; 2 Pet. 1:10. All one needs to do to be lost is to do nothing. To be saved calls for an honest, earnest effort. Jesus again suggests his return as he reveals the kind of seeking which fails to find an entrance. In another passage (Matt. 7:13, 14) Jesus states this same thought. The way of unrighteousness is broad, easy to follow and many walk therein. Whereas the way of life is narrow, straight, and few choose to follow it. To be even so familiar as to have eaten and to have drunk in his presence, or to have lived on the same street, will not suffice, and will not merit an entrance. In another connection (Matt. 25) Jesus taught that even if admission is claimed on the basis of actual service rendered there was still lacking one thing, viz., the Lord's knowledge of them. To be casually, superficially familiar with him is not enough—they did not know him. Many of our "first" people will then be "last," when that door is closed, and they find themselves without.

Contempt for Herod.

III. Warning about Herod, vv. 31-35. Why the Pharisees gave Jesus this warning is hard to tell. They were not interested in his safety particularly and perhaps only wanted to frighten him and thereby limit his influence and activity, see Neh. 6:9-11; Amos 7:12, 13. There is no doubt, however, of the truth of their words and we know that Jesus never needlessly incurred danger. He had his work to do and could not be killed until it was done, John 11:8-10. The mention of the usurper called from Jesus a revelation of his compassionate love for the city of Jerusalem in spite of the way it had treated him. His contemp for Herod, "that fox," is the only record of such words having passed his lips. His dealings with Herod were most solemn. The figure of the hen and her brood as applied to himself is another one of those assertions he made which prove his deity. He could have given that doomed city safety, comfort and rest, but its day was about at an end. Rejecting the Messiah consequently left the house vacant. The soul that answers his "I would" by a "would not" is also doomed to desolation, John 5:40. Jesus spoke of himself as proceeding to do his own work in his own way and in his own time. That program included his death (v. 33), but his note of impending doom is ended in one of prophetic hope, in which he indicated that there is to be a day when Jerusalem shall say "Blessed is he that cometh in the name of the Lord."

Temperance

(Conducted by the National Woman's Christian Temperance Union.)

"COMING, SURE AS FATE."

A Kansas City saloonkeeper, who has been in the business 22 years, recently announced that his place was for sale at a bargain. "My reason," he said, "for quitting the liquor trade is not that I am old or rich, or troubled by my conscience. I simply have decided to get out while the getting is good, for I believe that I can read the handwriting on the wall. I believe that the finish of the booze business in this country is in sight, and I prefer to step from under before the roof falls in.

"I would not undertake to say when nationwide prohibition is going to arrive, but it is coming, as sure as fate, and it is not many years away. It is coming, not so much as a result of feverish and hysterical agitation, but as a result of a majority of the voters of the country making up their minds that boozing is a criminal waste of time and money, and booze a nuisance and a dangerous drug."

He goes on to say that "drunkards there are and will be so long as there is booze to be had, and they are panic-stricken at the suggestion that country-wide prohibition may prevail. But the self-respecting and social drinkers, the real dependence of the liquor traffic, are preparing to banish booze. And I don't know but everyone will be glad of it, in the long run. I've never been proud of being a saloonkeeper, and I don't believe any other self-respecting man can be. We jolly ourselves along with the argument that it is legitimate, recognized by the national government, the state, the county and the city, but we know in our hearts that it is a rotten business.

"Anyhow, good or bad, I am going to get out of it before the fireworks begin, and I'd advise every other man with money invested in it to do the same. John Barleycorn has had his day."

SALOON THE STATE'S WORST ENEMY.

(By JUDGE A. B. WATKINS of Texas.)

Why does the state so abhor the saloon on election day? Absolutely one would think it no worse to sell whisky at one time than at another. It knows only too well that this right of free men and the sale of drink are at hopeless war; that the liquor traffic has always been the sworn enemy of the honest ballot; that to furnish the voter with whisky would be like arming a madman. If the saloon be the innocent and harmless thing its advocates claim, why not unchain it on election day?

But in spite of these and every other precaution, the saloon is today the gravest menace to an honest vote. Not content with taking its place in society as a business simply, it is ambitious to become a ruler.

Who ever heard of a drug store ticket at an election? Who ever heard of the family groceries, or the shoe trade claiming the right to elect their officers?

And yet one hardly need inquire for any man that ever lived in a saloon-ridden county or city that has not heard of or voted for or against the "saloon ticket?"

It is always there. And from constable to governor those lords of vice demand that society shall bow to them. Many have wondered at the cause and asked why a simple business should not be satisfied to be a business simply. But the answer is not far or hard to find.

The saloon seeks the election of candidates who are willing or pledged to do its bidding. It is needless for another business, for it follows the law. It is necessary for the saloon, for it defies the law.

MURDER IN BEER.

"Just booze, that's all," was the reason given by Carl Beyer, a one-armed sailor, for the murder by him of George Brisbin, in Indianapolis, on November 20. "I was drunk; he was drunk; and I guess that tells it," the murderer said. They did not quarrel with each other; the booze—otherwise beer—quarreled with them. Beyer was the buyer, and for the seller Indiana stood responsible. Brisbin paid the price; and another Brisbane, editing a great newspaper, keeps on pleading for men to drink more beer and less whisky. "What's in a name?" If beer, there's murder in it. —The National Advocate.

CANCER OF SOCIAL VICE.

A large number of cities are at his time grappling with the cancer of social vice. There is one thing we may write on the first page of the record of this war: Always there will be a peril to woman so long as society is in league with the saloon. The back door of the saloon is the front door of the brothel, or leads to the home of purity where the brothel will find its victim. —Exchange.

PUT CHILDREN IN RIGHT PATH.

Is there any investment of time, energy, talents, that will count for more than the work with the children? "If you write the law of total abstinence on the hearts of the children," says Congressman Hobson, "they will see to it that it is written on the statute books of the state and the nation."

This is why the W. C. T. U. gives so much time and thought to teaching children the nature and effects of alcohol.

SENTIMENT PARAMOUNT.

Public sentiment is everything. With public sentiment nothing can fail. Without it nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.—Abraham Lincoln.

LAUDABLE AIM

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MAKING OVER OLD FRIENDS

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"I remember how, once in my life, I wasted untold energy trying to make over my dearest friends," writes David Grayson in the American Magazine. "There was Harriet, for example, dear, serious, practical Harriet. I used to be fretted by the way she was forever trying to clip my wings—I suppose to keep me close to the quiet and friendly and unadventurous roost! We come by such a long road, sometimes, to the acceptance of our nearest friends for exactly what they are. Because we are so fond of them we try to make them over to suit some curious ideal of perfection of our own—until one day we suddenly laugh aloud at our own absurdity (knowing that they are probably trying as hard to reconstruct us as we are to reconstruct them!) and therefore we try no more to change them, we just love 'em and enjoy 'em!"

THE BEST TREATMENT FOR ITCHING SCALPS, DANDRUFF AND FALLING HAIR

To allay itching and irritation of the scalp, prevent dry, thin and falling hair, remove crusts, scales and dandruff, and promote the growth and beauty of the hair, the following special treatment is most effective, agreeable and economical. On retiring, comb the hair out straight all around, then begin at the side and make a parting, gently rubbing Cuticura Ointment into the parting with a bit of soft flannel held over the end of the finger. Anoint additional partings about half an inch apart until the whole scalp has been treated, the purpose being to get the Cuticura Ointment on the scalp skin rather than on the hair. It is well to place a light covering over the hair to protect the pillow from possible stain. The next morning, shampoo with Cuticura Soap and hot water. Shampoos alone may be used as often as agreeable, but once or twice a month is generally sufficient for this special treatment for women's hair.

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"Then it will be five cents more."—Boston Transcript.

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