

THE FUNDAMENTALS UPHELD

A great four days convention has been held recently in Los Angeles at The Bible Institute to discuss and defend the fundamental doctrines of Christianity against the attacks of the higher critics and evolutionists who are creeping into the evangelical churches. Speakers of great prominence and ability discussed the vital fundamentals of orthodox religion. It shows that the blatant assertions of the scholarship of the country on the side of the destructive critics is false. We are rejoiced that the tide is turning and men are seeing that we must wake up to the irreligion that has audaciously been taking its pay and support from the church and at the same time destroying the foundations of the faith. A better day is coming.

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To those who are quibbling as to whether the Bible is inspired we say: What more could a book that is from God accomplish than the Bible has accomplished? The proof of the inspiration of the Bible is that it inspires men to be good and God-like. It needs no greater proof of its divine inspiration than the record of what it has done for humanity. Anyone who can not see this could not be convinced by argument.

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William Jennings Bryan, that clean statesman, has recently been making quite a stir in announcing the atheistic doctrine of evolution. He has stirred up some of the dry, dead preachers against him. That is a good sign. It shows who the real enemies of religion are. Some of the scientists have also attacked Mr. Bryan. In reply to one learned professor Mr. Bryan asked whether the professor was willing to admit that his ancestors were monkeys. We have not heard that the professor cared to reply.

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To have to prove to any man that he ought to be holy would be the same as saying that he was not blessed with a conscience. To have to prove that the Bible is a book from God that teaches holiness would be the same as having to prove that a holy God would give a book of directions for heaven and not fail to leave out the fitness for heaven. There is no common sense in opposing holiness.

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We pity the man who thinks that the Bible is an old-fashioned book and not fit for this or any age of the world. While the world stands the great facts of sin and our need of salvation from it will ever be the need and thought of man.

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Some people are always arguing and asking why sin came into the world. A better employment would be to ask how we may escape sin and its consequences. If we found out all about the origin of sin that would not free us from it.

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There was never but one man—Adam—who was made holy without his own consent and there will never be another. And even Adam could not remain holy without his own consent. If you and I become holy it will not only be with our consent but it will be at our most earnest entreaty and desire.

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Those who deny the doctrine of depravity ought to read the daily papers and ponder the question: Why are these things so? Never was the carnal mind more asserting itself in spite of the culture, law, civilization of two thousand years. If there is no depravity of human nature how are we to account for what is going on in

these days. And the end is not yet unless there be a great revival soon.

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Holiness is not all doctrine; it is a life. Holiness is not all life; it is a protest against sin all about us. It is not only that, but it is a standard of life and doctrine that must be uncompromisingly maintained. It is as much our duty to contend against any letting down of the standard as it is to live holiness in our private life.—Chr. Witness, 1922.

CAUSE FOR ALARM

Imagine the awful distress of the Prophets who at God's call went out and delivered their warnings to the people and the cities, and met only rebuffs and scoffs. These prophets knew the Lord and that the message of warning was divine.

The people were eating, drinking, and making merry. Satisfied with things of time and sense. They saw no signs of disaster. They loved sin and sinful pleasures. Their conclusion was that these prophets were themselves deluded and deceivers. So they continued in their sins.

True ministers of today will see the sinful conditions of the people and know that the reward of sin is as certain as that God lives. In addition to the sin conditions, they will see the manifest tendency of this day, that of the church failing to warn of the inevitable for sin is trying to please the world for social and financial purposes.

And the minister who, like the prophets of old will raise his voice in warning will be treated as the prophets of old were. We are now called crazy and cranks.

True holiness people see this peril of the fall of the nation and ultimate ruin, as the legitimate fruit of a sinful nation and a popular religion without Christ. Some of us are carrying an awful burden of alarm for the spiritually blind who cannot and will not see the impending doom. God help us.

E. S. D.]

THE SAFEST WAY

One day when Fred was quite a small boy, visiting at his grandfather's home, he found, while looking over some magazines, a fascinating picture attached to some nonsense verses. They told how an inventor had fastened footballs on the horns of a cross bull, and no one minded in the least if the bull tried to gore them after that. They only bounced about on the footballs, and had a jolly time. Fred took the picture to grandfather, saying eagerly, "Won't you do that with your bull, grandfather, and then I can go into the meadow whenever I wish."

"Well," said grandfather slowly, "it might be a good plan, but I believe the safest way is just to stay away from the bull altogether, and then you'll be sure you won't get hurt. Suppose now we did put them on, and one of them slipped loose just as you bounced down. No, I really believe the safest way is to keep out of the meadow where the bull is."

Fred reluctantly agreed, and for many days the family laughed in secret over Fred's earnest belief in the plan.

When Fred grew older he thought of the little incident more than once. There was the time when some comrades wanted him to start smoking. Fred objected, for every boy knows that smoking is harmful to the health.

"Oh, of course a fellow oughtn't to smoke much," said Ralph. "That would hurt you,

and slow up your school work and athletics. But just now and then its as harmless as drinking water."

Then Fred thought of the bull in the meadow and smiled. Just now-and-then smoking was so much like the footballs he had wanted grandfather to get for those sharp horns. Suppose the plan should slip.

"No thank you!" he decided. "I believe the safest way is just to keep away altogether."

There are many temptations that come to boys and girls all along their pathway. Some look so harmless! Or course, they might do harm if one were not careful, but the young person is so ready to "put footballs on the sharp horns," and then no one need get hurt. Eating unwisely, staying up late, neglecting school work, just this once, cheating a little at lessons, shirking a bit from the task; all these we recognize as harmful things. They have sharp horns and may do a lot of damage. But young people are sure they can do the thing and escape the horn. They always think they have the footballs that will cover the sharp points. It isn't safe. All the experience of the world points out this lesson: the only safe way to deal with the small temptation is to keep away from it altogether. Then it cannot harm.—Selected.

INSINCERITY

Were you ever accused of being insincere?

The Corinthian church made such charges against the Apostle Paul.

Did you ever feel the embarrassment of having to defend yourself against such a charge?

Paul seemed to sense the same feeling of humiliation but he was brave enough to deny the charge and make a plain defense of himself. The Corinthians accused him of double dealing, especially in his writings. They said his writing was ambiguous and carried a double meaning. He replied to the charges by saying: "We write none other things unto you than what ye need or acknowledge".

How detestable is the man who writes a personal epistle or a public paper and behind nice words has a sword thrust for certain persons or parties. And how refreshing to all is the man who writes or talks with all his meaning on the surface. It is a bad habit that will grow on one and if indulged in much will mark the life and ministry of an aging person until he is distrusted by all. Nothing is more sure to kill influence than to have the conviction grow that one is deceitful and carries a double meaning in what one writes and says. Better, indeed, be wrong in one's criticism and strictures, but be open and above board, than to be secret and sneaking and ambiguous and dual, yet strike it right.

But if the ambiguous writer and speaker is detestable, how much more so is the person who is ever reading a double meaning into plain words and frank statements. To be capable of imagining evil motives is a bad trait. "Deceit is in the heart of them that imagine evil". Impugning the motives of others is the prolific source of wreckage of churches, homes, and even nations. But this sort of thing will react on the person given to it. Nothing is more pathetic than the person who is constantly suspecting the sincerity of others. Such persons grow into sour miserly embittered hermits.

The cure for this sin—for sin it is regardless of who is guilty of it—is perfect love in the heart. Love will cure this bad malady. "For love thinketh no evil". Love lives so that it can say of itself: "I write none other things unto you than what you read."—Chr. Witness.