

CORRESPONDENCE

East Liverpool, Ohio

Dear Highway Friends:

I will stop long enough to remember the folk back home. Another school year has closed, which I feel has been a very profitable one. Not only was I encumbered with plenty of school work, but also blessed with many opportunities to assist in services. The Lord has not failed as I have endeavored to do my best. I cannot enumerate all the battles, nor all the victories, partial or complete, but I do thank the Lord for our coming grace, and a zeal to press forward—yes, a purpose to even stand still and fight if that is all that I can do. My heart is in the cause of Holiness.

I appreciate the check for fifteen dollars (\$15) which I received from Sister Slipp a short while ago. May the Lord repay the givers. It filled a very definite need. I also want to thank the Lord for making it possible to stay at E. N. C. I have had all the work I could do ever since I first came, and have had no idle summers as yet. Although it has prevented me from going home the past two years, I am glad for the experiences I have had. However, I expect to be at Beulah for a few days this year. I feel like a school boy when he is given a holiday every time I think of it. I am praying that God will "very graciously bless both the Alliance and the Camp Meeting."

I praise the Lord for present victory over sin, and for the presence of the Holy Spirit in my heart.

Your young brother in Christ,

HARRY BLANEY

TRADITION

(By Joseph H. Smith)

Tradition has its just place in the faith of the elect. The Spirit guarded the traditions of times past as faithfully and carefully as he has guarded the Scriptures since we have the written word. "God at sundry times and in divers manners spake in times past unto the fathers by the prophets." As he has now made provision and given promise for the abiding of the fruit of our ministry in this gospel age, so had He made provision for the preservation of His spoken word from times of Enoch down. Jesus left nothing in writing; but the Spirit has seen to it that we have His very words spoken and all the doctrines He taught and the very Spirit in which He spoke them until this day. Timothy is charged to hold fast the form of sound words which he had heard. II. Timothy 2:13. He also is bidden to pass these on to faithful men; and these in turn were to teach them to others. II. Timothy 2:2.

It is true that there were then, as there is now, traditions which were "of men." Some of them evil men; men whose traditions perverted the doctrine and the law of God. Some which were put on a level with, if not superior to, the Scriptures, even as men are now putting the sayings of the scholars and the book of Mrs. Eddy ahead of or on an even plane with the Bible; and as there were false prophets then and anti-Christ Modernists now, so there have been poems and philosophies and apochryphas along the ages which lacked the inspiration of God, and at best but expressed the genius of men and sometimes the subtlety of Satan. These too are passed along as traditions in tracts and volumes which the worldly-minded treasure

as they do the worship of relics. These are but substitutes for and counterfeits of the written and the traditional word of God. And a counterfeit always bears testimony to a genuine somewhere.

Creeds, Confessions of Faiths, Catechisms, and Systems of Doctrine, are not to be discredited or discounted as mere views of men. They are for the most part, interpretations and applications of the word of God, made by men of, perhaps, at least equal calibre and attainment and certainly with more prayer and dependence upon the Holy Spirit than those who would have them set aside for their own views.

Four centuries of advancing scholarship had added not a whit to what Martin Luther discovered and defined and demonstrated of Justification by Faith. John Wesley's findings and formulations of the doctrines of Christian Perfection, set fixed stars in the contemplation of the spiritual mystics and have never been successfully refuted by the Biblical scholarship progress of the past two centuries, nor has it been improved upon one iota.

The Revised Version of the Scriptures, supposed to represent more than an hundred years of advanced learning in the church or out, did not alter nor add a single essential doctrine to fact of the King James translation of 1611.

The Apostles Creed voices in understandable language and sufficient for our day the cardinals of the Faith of the Fathers. And no unfaith of the sons should be allowed to displace it.

Nor, while for none of these findings formulations and ministries of men, is equal place claimed as for the inspired Holy Scriptures, yet it is very safe to assume that the Holy Spirit who guided and guarded the traditions and has protected and preserved the Bible, enabled these holy men of God to thus serve the church and has exercised some measure of divine care in their preservation for the edification of his church. So then we do well to "Hold fast the form of sound words."—Heart and Life.

A TRUE STORY

The humming-birds built their nest in a blooming oleander that was five feet high and stood between two cottages. The nest was three feet above the pavement, and swung like a hammock between the stem of the tree and an upright limb. It was built of twigs and strings and lined with softest down. The male was too modest ever to be seen. They worked at night while folk slept. If by chance the watchman passed, they were so tiny as easily to conceal themselves. The eggs were like tiny peas. The mother never left the nest once she commenced to brood. Her mate brought a small worm and dropped it in her mouth when no one was looking, and when the biddies were fledged, they were engineered to their desert home.

While the mother was brooding, I would approach, and, remaining at a respectful distance, speak kindly to her. Her clear, dark, penetrating eyes never for an instant left me. She observed my every movement, alert yet unafraid. She learned to know me and to love me, as I loved her. There sprang up between us perfect understanding. She would visit my cottage to rob my peonies of their nectar. Hanging apparently motionless in the air, she would thrust her long bill down the

throat of the flowers, while her eyes never strayed from my face.

I became quite ill and was confined to my room. One morning my easy chair was placed upon the pavement for me to bask in the warm sunshine. The humming-bird came and showed surprise and joy at seeing me, and said: "I'm glad to see you, feared I'd never see you again; I've missed you, hope you'll soon be well"—just as plain as that.

When I improved I walked across the street and sat in the grape arbor near the chapel, and the humming-bird would come and sit by me and talk to me, sometimes as long as twenty minutes, but if man or beast approached she was away in a moment, like an arrow from a strong bow. She was only so large as the end of your finger and weighed quite as much, but she was a bundle of love, joy, gladness, giving it out to all creation, and I missed her sorely when they brought me away to this great city.

This morning at the spring of day a mocking bird came to my window and called to me: "Get up, you dodder. Why still in bed? Missing the best of life. Come out in the sunshine and enjoy yourself." And when I went out and took up the paper to read, he said: "And there you are, reading of murders, divorces, scandals, burglaries, wars and rumors of wars, things that should never be printed nor read. Listen while I sing of truth and beauty, things spiritual and abiding, that shall never pass, that bring peace and joy into the soul, music and God and heaven." I believe the bird was right. Don't you?—North Carolina Christian Advocate.

SYMMETRICAL HOLINESS

By Rev. A. J. McKinney

Bible religion has component parts, constituent elements, which together form the unit of salvation. But in our ignorance, prejudice or preference, we emphasize parts, or part, to the neglect of other phases. A legal mind finds and seems to prefer the legal element, and likely exhorts along the tenets of phariseism; an impulsive spirit dwells long on the exalting emotions of true religion, often assuming it is the whole of it; the moralist gives us disquisitions and dissertations on right living and correct conduct. So, anon, every one hath a psalm, a doctrine or revelation. So is true and scriptural religion exhibited in confusion. It is more than reforms, more than raptures; it has some elements besides legal and emotional components, though including these and more. Symmetry adds beauty to any scene; harmony depends largely on this feature of any display. All offerings for inspection presuppose completeness. So Christian perfection can be presented for critical analysis with safety only when exhibited not in part but the whole. A conscientiousness, pained at small deviations; a forgiving spirit to trespasses; a charitable interpretation of the motives of others; a forbearance of infirmities of the weak; a meekness and steadiness of temper and passions; these make for a commendable exhibition no less than honesty, elevated feelings, or strict opinions.

To preach or advocate phases of holiness to the neglect of other of its essential principles is an exhibit deformed. And crippled religion fails as all cripples do. All machinery must be complete in all parts to operate satisfactorily and successfully. Even so true holiness.—The Free Methodist.