

drills, races, etc., the giving out of sweets and the feast of boiled meat and samp. These feasts are enjoyed by everybody, but most of all by the children.

The Government is also starting the school-feeding system, providing the children with a meal at noon. The children are quite enthusiastic about this, and it has a tendency to increase the attendance of the school. If we can get the children to come to school, then they can hear the Gospel. Some of the children testify so nicely in our Wednesday afternoon meetings. We covet them for the Lord.

Let us unite in prayer as never before for the salvation of the young, both in the homeland and on the Foreign Field.

Happy in His service,
CHARLES & MYRA SANDERS

THE STORY OF A SONG

"I'd rather have Jesus than silver or gold,
I'd rather be His than have riches untold;
I'd rather have Jesus than houses or lands,
I'd rather be led by His nail-pierced hand,
Than to be the king of a vast domain,
And be held in sin's dread sway;
I'd rather have Jesus than any thing
This world affords today."

And the second stanza begins, "I'd rather have Jesus than men's applause," and continues, "I'd rather have Jesus than world-wide fame"—sentences which struck the very heart of a young man as he sat before his piano early one Sunday morning. His mother, a minister's wife, had placed a beautiful poem where her son would see it, and with a prayer that he, a Christian would become wholly consecrated to Christ and His service. She knew about the offer he was pondering of a radio contract that would have given him opportunity for fame and possible riches in exchange for regular appearances on a secular radio broadcast.

It was during the thirties, and business curves were still heading downward. There was a rumor of a salary cut in the down-town New York insurance office where the 22-year-old singer worked as a clerk.

"RADIO"—a magic word—for had not obscure names become nationally known overnight, as millions began to hear new personalities? Then, too, there was money to be made in radio. Beverly Shea thought on these things as he rehearsed a hymn he was to sing in church that morning.

His eyes again fell on the words of Mrs. Rhea Miller's poem, and he read, "I'd rather have Jesus than silver or gold." His fingers unconsciously fell to the keyboard, and he wrote out the melody which is today known to multitudes.

Several days later, the director who had spoken to Mr. Shea in behalf of the radio engagement was amazed to receive a firm "No" in response to his offer. "No" was a strange word to the director's ears, as many singers would have leaped at the opportunity proposed to the young bass-baritone.

From that time forward there was never any doubt as to the course which Beverly Shea was to pursue in full-time Christian service, and the words of the poem, "I'd Rather Have Jesus," set to music became his personal testimony. Wherever he appeared, he was certain to sing his earlier decision, and through the years which have followed, multitudes have had their own lives transformed and brought to Christ through the hearing of this simple yet powerful testimony.

Today, Beverly Shea is realizing his ambition to sing the Gospel on the radio. A nationally-known firm, headed by a Christian man, sponsors Mr. Shea's daily hymn program, and he is having the joy of singing his own and other songs of testimony in Saturday evening youth meetings at Chicago, New York, and other American and Canadian cities.

The power of this song which is sweeping America and beyond, can never be estimated. The incidents reported and many others not recorded, indicate the power of a testimony by a young man who is sincerely trying to serve the Lord Jesus Christ who has done so much for him, since that Sunday morning when he sat at the piano, and did what his mother hoped and prayed he would do.

"I'd rather have Jesus than men's applause,
I'd rather be faithful to His dear cause;
I'd rather have Jesus than world-wide fame;
I'd rather be true to His holy name."

—Selected.

INTERNAL SECURITY

By Rev. R. A. Kerby

The human heart is a compound of many mighty desires of which the longing for security is certainly not the least. In a world filled with malign forces of varied sorts and degrees of destructiveness the soul of man cries out with an exceeding bitter cry for a high tower into which it may flee and be at rest. The political and economic realms are ever resounding with the claims of individuals and groups who declare that they have found the secret of security. Multitudes fall into line but, alas, many times the fulsome claims are found to be but the "baseless fabric of a dream." Sad indeed is the plight of those whose search for security has ended in dismal failure and disillusionment. They are now the helpless prey of those forces from which they have sought, and sought in vain, for succor. It goes without saying that failure to find security in all temporal realms is but the faintest shadow of the black tragedy which marks this sort of failure in the spiritual concerns of the soul.

One dominant note in the preaching of the Wesleys and their associates was the precious doctrine of the indwelling Christ. This full-orbed doctrine comprehends within its glorious borders all of the redemptional truths found in the New Testament revelation for this dispensation. Pardon, regeneration, adoption and the full moral purity of the soul, together with a living hope of final redemption from this present evil world to the Father's heavenly kingdom, is the glorious portion of him who enters the glorified Christ. "The riches of the glory of this mystery" "which is Christ in you, the hope of glory" gives to the faithful soul a security which completely baffles the powers of the Evil One. "The Prince of this world cometh, but hath nothing in" him. "Greater is he that is in (him) than he that is in the world." With the single condition of continued love and obedience to the Heavenly Abider, the soul can now rejoice in a security which all hell cannot disturb. Cleansed wholly and indwelt divinely, at the very center of his being he triumphs gloriously over every foe. He has been secured internally and therefore externally, and will be eternally as he continues in the happy path set before his willing feet.

How does this scriptural, Pauline and Wesleyan security outshine that utterly false doctrine of a "finished salvation" which leads deluded souls to rest upon what Christ did upon the Cross while slighting what He desires to

do in the heart? In holy reverence we do not hesitate to say that unless the Christ on the Cross becomes the Christ in the heart, all talk of security, eternal or otherwise, is but a bitter delusion. Justification has to do with relationship and therefore can and must be imputed to the returning sinner; but holiness of heart is a quality, and therefore cannot be imputed but must be imparted. What folly is manifested today by learned and unlearned alike who vainly talk of God imputing Christ's obedience to those who are living daily in the commission of known sin. Deception can attain no higher nor more evil prominence than this, for now black passes for white and white for black. The "finished salvation" spoken of so many times is in portentous reality but finished deception, for now the soul walks the "broad way," believing all the while that this broad way leads not to destruction but to heaven. This sort of teaching is enough to make the heart melt with horror while the mind literally reels under the weight of woe which it knows full well will soon settle on those who believe and practice such delusive doctrine.

The call, function and glory of true Methodism is to preach the Christ of the Cross who is now enthroned at the Father's right hand and longs with a longing unutterable to indwell by the Spirit the sons of men and thus give them that security which their hearts desire. The highest privilege accorded a human being is to proclaim this indwelling Christ who is the true and only valid "hope of glory." Anything short of this has the stamp of the inferior and defeated upon it. The proclamation of this blessed "internal security" will not draw the multitudes as will the preaching of the modern "Eternal Security" mirage; but is it not better to save hundreds than to deceive thousands? The masses would rather subscribe to a doctrine which allows sin of most every kind and degree than to have as a Guest the spotless Son of God whose continued indwelling is not only the pledge but the demand for a life "holy in all manner of conversation."

The true, the real and the substantial will outlast the merely fictitious and shadowy, and the Christian who has been "kept by the power of God through faith unto (final) salvation" will rejoice in the happy realization of all his godly desires, while the daily-sinning, "eternal-security" believing soul weeps bitterly over the final, irremedial destruction of all his hopes.

Brethren, both lay and ministerial, of the Wesleyan message, let us preach and live out the wonderful doctrine of "internal security," be the humble hosts of the heavenly Guest, until faith is lost in sight and until our temporary homes on this devil-vexed earth are exchanged for eternal residence in that City where security is both perfect and everlasting.—Free Methodist.

GREAT THOUGHTS

The youth who is easily led is never likely to be a leader.

Who purposely cheats his friend, would cheat his God.—Lavater.

It is ever my thought that the most God-fearing man should be the most blithe man.—Thomas Carlyle.

If you can't get to be uncommon through going straight, you'll never get to do it through being crooked.—Dickens.

The younger generation must learn the lesson of life for themselves, and they will learn it better if they are not lectured to by their elders.—Earl of Balfour.