

## ASHAMED OF THE GOSPEL!

Joseph H. Smith

The philosophies of men are so commanding, the achievements of science are so marvelous, and the speculations as well of the scientists, and the assumptions—not to say the arrogances—of educators are so dominating that the adherents of the "Old, old Story" and heralds of Calvary's cross as the only hope of the world's salvation seem disposed to hang their heads.

Their numbers are so relatively few and their prestige so low. Some of the church leaders have seemed to call for an armistice as to continuance of the war against the "rulers of the darkness of this world," and to hoist a flag of truce as to any creed concerning Christ, or any authority of His Word, or any truth at all concerning His future coming, or any idea of any kingdom to come other than the betterment of present civilization. Others represent the church as waiting to see which button might be touched by them for a universal reformation or reconstruction without losing the friendship of the world. That is to say, whether there is any way that Christianity might become a controlling world power, if even at the cost of accepting the place religiously as only one of the great religions of the world—perhaps the leading one.

But as for old-fashioned evangelism or the mere "viewpoint" faith of the fathers and the majoring on the individual souls of men when there are whole nations to be grappled with—this is all out-of-date, and bishops and superintendents seem "ashamed" to place any "back-number" pastors that remain among its pulpits where the reputation of their own administration is at stake or where their denomination's up-to-dateness might be imperiled.

Not only are some bowing in obeisance to the "Brain Trust" rather than in ungratified deference to revelation and the importance of the Word of God; but some, too, are emulating the Gentiles (whom Christ bade us not to follow in such matters) as to political rulership or a remodeled statesmanship for settlement of the difficulties of earth and the bringing of peace and prosperity to mankind.

Now this has not grown from any failure of Christianity anywhere or at any time. A pure and simple Christianity has in any nation and at all times proved its uplifting power to society and its regenerating power to the individual. But when Christianity has been inoculated with paganism, controlled by hierarchies, diverted to mere ecclesiasticism, substituting parades and pageantries for preaching and prayer meetings, and gone fornicating with the plutocrats on the one hand and the politicians of the world on the other, not only is it like Samson—shorn of its power—but, worse than idolatrous heathendom, it is become the contempt of the nations it was meant to serve.

The course of Romanism and the histories of France and Russia will furnish striking and monumental examples of apostasies and worldly amalgamations of the Christian church and of man's revolt against such, and reaction toward Communism, ultra-atheism, and such like; but, upon the other hand, the saving of Great Britain from similar disaster by the revival of pure and undefiled religion under the Wesleys, and the holding of the

United States of America intact by the great revival that spread over the country before the Civil War; these alike evidence beyond question that the Gospel itself is the power of God unto the salvation of men, and the promotion and elevation of nations.

And where are we now? What is the explanation of America's drifting with the tide of a near-godless world's troubles and into a tangle with its Communism and false cultism? And what is the Christian's course, and what, if any, the country's remedy?

Here are a few features of our situation: membership in the denominations was never so outnumbering itself as at present, and yet the Church was never so little respected. More Bibles are being sold than ever, and yet, pulpit, pew and people are in a famine as to the Word of God. Ministers are more educated than before in Protestantism, and yet there are fewer conversions under their ministry and scarcely any triumphant death-bed testimonies for them to relate as they conduct funerals of their parishioners. Millions are spent for church buildings, but no such fervent, effectual prayers heard in them as in the log cabin schoolhouses where our grandparents worshipped. As to one great denomination, it was said by Bishop Henry W. Warren to some hundreds of preachers and people as they were extolling the great advance the church had made numerically, educationally, socially and financially in the past one hundred years—

"Yes, my brethren, but we would have to climb backwards to get where our pastors were, spiritually." Cathedrals as well as mosques may multiply, millions of dollars may be buried in stately edifices, either institutional or political, in their construction, and yet true evangelists of the Cross may be recalled, and yet more educators and ecclesiastics sent to take their places in heathen lands, and creeds may be wiped out and the blood of Christ may be stigmatized and humanitarianism and a social program substituted for soul saving and Holy Ghost honoring in the homeland.

The trend and the rapid descent of the church in the direction of a travesty upon Christianity, such as has preceded other dissolutions and revolutions of nations, account more for the depressions that affect us, and the dangers that menace us than anything that politics, whether democratic or dictatorial, can ever amend or divert.

And while some would-be leaders of Christian thought and philosophers of a remedy for world conditions are suggesting a pause to decide what button to press for the power that may redress the world's woes, we would venture our opinion that the Gospel will never lose its power, and, with lighter lamps and pitchers and Gideon's God, hosts have been routed and an Elijah challenge made for the God that answers by fire, and Ahab and Jezebel have been discomfited and the priests of Baal wiped off the face of the earth.

God, we will remember, has taken the little things of his world to confound the mighty. His estimate, too, of the value of an individual soul surpasses that of everything that science can penetrate or politics dominate or military armies either perpetuate or desolate, and so will cluster with "the faithful few who dare to go through" rather than crowd with the multitudes to bring about a levelling of the ungodly nations instead of rescuing the perishing from a doomed and sinful world.

## WHY I CHOSE HOLINESS SCHOOLS

Emery L. Wallace

What We Mean by Holiness Schools

The central phrase which captions this article is one which might bring some confusion to the mind of the reader. The question might properly be asked, "What is meant by a holiness school?" This is a question which is not easily answered; but it is our purpose to note a few things which will help us to understand it better.

In our use of the term "school" we have special reference to the Bible institute, the liberal arts college, and the theological seminary.

Briefly stated, a holiness school is an institution of higher learning which places the proper and Scriptural emphasis upon the doctrine, experience and life of entire sanctification by faith as it is set forth in the Bible. It is not to be understood that the experience of regeneration in conversion is in any way minimized. It is a school in which holiness of heart or entire sanctification, as a present obtainment, is recognized and taught to be God's highest moral objective and provision for man.

All of this, of course, presupposes and is based upon our belief in the supernatural, divine inspiration of the Scriptures, the virgin birth of Christ, and His atoning death upon the cross.

The standards and ideals of such a school are such as "becometh godliness." The standard of morals of the modern secular educational institution is not the accepted standard of the holiness school. The standard of the latter is much higher.

## Educational Considerations

From the educational standpoint we feel that many benefits are afforded. Since the Bible holds the central place as being the inspired Word of God, the subjects relating God and man are viewed accordingly, thus giving to the students a distinctively Christian interpretation of life. This brings a reasonable answer to many an otherwise unanswerable question.

Another significant feature of the type of school of which we speak is that it is usually of such size as to afford every student the personal attention and counsel of the professor when necessary. This often rescues many an excellent student from becoming the victim of an impulsive decision.

## The Social Aspect

There should be a word of emphasis relative to the social side of life. This seems to be an ever pertinent aspect in the college life of most young people. They desire fellowship and friendly association with one another. This is altogether normal and legitimate.

The difficulty arises when young people are permitted to do just as they please without the proper restraints and regard for Christian principles. Such necessary Christian guidance the holiness school seeks to maintain.

It is at this juncture in life that many young people are making decisions "for better or for worse." There is no better place to make such acquaintances which become lifelong than at a holiness school. The emphasis placed upon the selection of the right life companion cannot be given too much importance.

## Spiritual Life and Growth

Man is essentially a spiritual being. This fact cannot be carelessly brushed aside. Man's spiritual life must be given proper attention.