

repute" with these words: "The Christian Church has today for the most part ceased to have any influence worth mentioning over human affairs, particularly on men who think and lead." And then, as though putting his finger on one reason for this ineffectiveness of the Church, he adds: "It is time that Christians shake themselves free from that polite inertia of self-contained ecclesiastical routine which means nothing at all to most of those who are trying to carry on the world's business."

There you have the going forth of a modern prophet who is not afraid to set to his lips the trumpet of alarm and wake up the sleepers in Zion. As for myself, I can do no more than be loyal to the light that is in me as I speak to you, my fellow members in the Church which bears Christ's name. I do not hesitate to say that the note of alarm needs to strike deeply into our hearts. A humble searching of souls needs to claim our prayerful attention.

Do we make the Lord's Day a consecrated thing or do we have our own ways of desecrating it? Do we buy and sell on that day only what is actually necessary to physical well-being? Do we make it a day of lazy self-indulgence when it might so readily be turned into a time of splendid spiritual self-discipline and enrichment? Do we think of it largely, if not entirely, in terms of what we can get out of it when it might be used partly for what the fathers called "deeds of mercy" and what we might call simple acts of kindness motivated by a definite Christian purpose?

Do we make our profession of Christian faith so much a part of our workaday life that the people who have done business with us, upon hearing our name mentioned behind our back, do not lift cynical brow or bluntly express a bitter contempt? Are we basically honest and magnanimous or do those who know us best feel disgust at the way we can break down in our integrity or grow petty and mean in our attitudes?

When we wake up to the deadly damage which our carelessness is inflicting on ourselves and on the Church, it will be the beginning of revival in our midst. It will recover reality and power to our stripped and empty souls. It will mean for us, just as it has meant for others, confession, restitution, forgiveness and freedom.

In another city, not long ago, the trumpet of alarm reached the dull ears of a trustee in a large church. His Christianity was outwardly dignified and respectable. But it was both outwardly and inwardly powerless. Sunday by Sunday he drifted up and down Decency Aisle in the cathedral and sat in Dignity Row. Sunday by Sunday his little religious act was put on. Then conviction of sin smote his heart with hammer-blows. He wanted something real in his Christianity. He wanted the reality of fellowship with Christ and the power of a witnessing life. For years he had made trips to Europe and for years he had managed to get around customs duties. It actually got hold of him that if he was to be right with God, there must be a basic honesty in his soul. Out came his check book and the sum of \$12,200 was sent to the United States government. Christ the Lord was revealed to that man. Suddenly his dead Christianity came to life. He had done in principle what a lot of the rest need to do: he had, by God's grace, turned his church membership from a hollow thing into

a hallowed thing. The trumpet of alarm had reached him in time. What about us?

I'M PUZZLED

By Rev. F. A. Daw

Unless I have failed to read and observe correctly, there has never been a real spiritual advance in the history of the Christian Church without sacrificial giving and sacrificial serving. In other words, the cross of suffering, of ostracism and of death to the world and self has figured prominently in the experience of those whom God has used to promote real revival. Reputation, ambition, wealth, worldly honor, and even life itself were sacrificed to advance the kingdom of God. The records of the work of John the Baptist, Jesus of Nazareth, the apostles, the early reformers, the Wesleys, General William Booth, and the fathers of our own denomination are a few of the examples I have in mind.

Associated with the labors of these servants of God was deep conviction of sin, men were pricked to the heart under faithful preaching, there was the godly sorrow of repentance, confession, restitution, renunciation of the vain pomp and glory of the world, a dying out to self and a willingness to suffer persecution, shame and loss, and a going forth to be living, convincing witnesses of the saving, cleansing grace of God.

And now, in our day, the imperative need of a genuinely spiritual revival is being forcibly impressed upon us and is causing us to wonder if we can expect that kind of revival to come in some new way unlike those of the past.

The editor of a secular daily newspaper is reported to have said that America is more pagan than Christian; but on the same page where this information is given we are told that church membership is now at an all-time high (there are more than seventy-two million church members in America).

We have Advances, Crusades, Movements, Drives and Rallies and such like, backed in some instances with millions of dollars and with well-organized propaganda machines, utilizing every kind of "modern media," geared to the times, streamlined to fit the age, and calculated to bring religion to the attention of the masses and build up church membership. Some of these activities (I do not say all) move in an air of popularity, sensationalism and lightness bordering on frivolity. The prevailing atmosphere is one of entertainment rather than preparing the way of the Lord and coming face to face with God and with the awful fact of human sin and rebellion. The old-time revivalism and evangelism are often openly discounted. There is a noticeable absence of deep conviction of sin, broken-hearted penitence, humility of spirit, and praying in the Holy Ghost. A theory of conversion is proposed which by simply accepting it as true is promised to assure us of Eternal Life. Little is said of the deceitfulness of the heart, the need of regeneration, entire sanctification, and of radical separation from the world in order to walk closely with God. The old rugged cross is out of the picture or else so skillfully garlanded as effectively to hide its objectionable features.

When I read of the revivals under Finney, in America; Goforth, in China; Evans, in Wales; and of many others, I observe that in their straightforward dealing with the sin

question, their demand for fruits meet for repentance, and their results, which made a tremendous and lasting impact on the world for God, that they closely resemble the revivals which occurred under the labors of the apostles.

And so, frankly, I am puzzled. What does all this activity in the realm of modern religion mean? Shall I accept it as evidence that a great and genuine spiritual revival has already begun? Is there much wheat among the chaff? Shall I scrap my old-fashioned views about the course of true revival and swing in wholeheartedly with this new movement? Or is there need for discrimination, and do I need to be more than a little cautious lest Satan delude us with a very clever counterfeit?

When I think of how much good, sound doctrine has been rejected, and of the almost universal demand and clamour for an easy, eye-pleasing, ear-tickling, non-crucifying type of religion, I feel that practically the whole ground of modern religion is in a very fertile state for the spread of a subtle error.

A LETTER FROM OUR BIBLE SCHOOL PRINCIPAL

Dear Highway Readers,

For some time I have felt it my duty to publish a report regarding the Holiness Bible Institute. Neglect and duties hindered.

On October 3rd we opened the Holiness Bible Institute, with Rev. G. A. Rogers, Miss Mary Campbell, and the writer, as faculty. Sixteen students were enrolled. This is a beginning to be proud of as to numbers and quality of the student body.

Through these months we have had the strong support of the other members of the faculty. The duties are numerous and at times taxing. However, we have had the help of the Lord in times of need.

The second semester opened on February 11th with seventeen students enrolled.

The student body is such as to be proud of. Some are Israelites indeed. Great has been the joy and satisfaction of those of us who have watched, not in vain, to see the change and spiritual development among the students. These young people, full of life and aggressiveness for God, have been a great blessing in the churches as they go out from time to time.

In the early part of the term several students were unsettled spiritually. One had never been acquainted with the Lord as his personal saviour from sin. These things have changed greatly. The unsaved one has a good experience of regeneration, others have been established in holiness. The special meetings in which Rev. F. A. Dunlop was the evangelist were greatly blessed and owned of God; much good was done, the church was blessed. All the praise we ascribe to God who doeth all things well.

One milestone in the history of the school will soon be passed: a second looms definitely in sight. It is this second distance we call to your attention. After considerable investigation, much prayer and consideration, the Alliance Committee purchased a most desirable structure, the Hammond House, in Woodstock, which is to be the school residence. This is an ideal edifice in every respect, beautiful in design, completely equipped from the heating system in the basement to the amply furnished rooms throughout. The denom-

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