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THE CHURCH SUPPER AND THE LODGE

By W. L. Clark

Pastor in Kentucky Conference
M. E. Church, South

With an Introduction by
John Wesley Hughes
President of Asbury College

Revivalist Office
Cincinnati, Ohio

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A PICTURE OF THE AUTHOR AND HIS WIFE

As hdm0955.jpg, a picture of the author, W. L. Clark, and his wife is included with this
publication.

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CONTENTS

1
The Object or Design of The Church

2
Objections to Church Suppers

3
The Bible Plan of Supporting The Church

4
The Lodge

5
The Issue

6
The Apostles Before and After Pentecost

7
The Altar

8
Shouting

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DEDICATED

These lines are affectionately dedicated to my precious wife, Mrs. Cora Bradford Clark, who has stood by me in my opposition to these evils, and has acted as my amanuensis in copying these lines.

* * * * *

INTRODUCTION

"The Church Supper and Lodge" (by Rev. W. L. Clark, of the Kentucky Conference, M. E. Church, South; graduate of Asbury College, Wilmore, Kentucky, class of 1895), is a book that I have read with interest and profit. I gladly grant his request to write an introduction to this book.

While the author is yet a young man, he has been in the pastorate for ten years. He is wide-awake and studious; and has kept his eyes open to the helps and hindrances, in the salvation of men and the establishment of the kingdom of God in the world, from the standpoint of a pastor or evangelist.

I risk nothing in saying he is one of the most promising young men of the church. He has good endowments, studious habits, good scholarship, and a clear insight into the fundamental

teachings of our holy Christianity. He has a clear, evangelical experience of regeneration and sanctification.

This book contains heart talks on what he believes are impediments in the progress of the church of God. I think his positions are well taken and thoroughly sustained. I bespeak for the book a careful reading and large circulation, feeling assured that it contains many helpful suggestions to which the average minister, as well as the average Christian have paid but little attention. That the subjects discussed in this book have been overlooked by our pulpits, as well as our pews, there can be no doubt. A man filled with the Christly spirit, not only has his eyes open to the things that are conducive to the spreading of the Gospel of Jesus Christ; but likewise, easily discerns, by the guidance of the Holy Spirit, the hindrances that impede the progress of the salvation of men.

He who is fully alive to the interests of the kingdom of God, whose heart beats in unison with his Lord's, is sensitive to the leadings of the Holy Spirit, readily detecting the reasons why an infinite God with a pure gospel is not able more rapidly to take the world for Himself. The author has clearly shown that the true child of God ought to be wholly occupied in his Lord's work, rather than dividing his strength, time and money with lodges and church suppers.

He has also shown that no enthusiastic lodge man, nor, enthusiastic church supper member of the church, is an enthusiastic soul winner. Surely the time has come in the history of the church of God, that the ministry and the laity should make no uncertain sound on worldly amusements, political intrigues, secret societies nor any other diversions that call the attention from God and his church.

If the world ever was ripe unto harvest it is now. While commercial greed, political excitement and worldly amusements are largely absorbing the attention of the masses, thousands down deep in their hearts are hungering and thirsting for something better; and this heart-cry was put in the human soul by the Holy Spirit. And the God of the harvest is laying it on the hearts of His blood-washed children to "cry aloud and spare not" against all forms of worldliness and sin, and to preach a salvation that rids man of sin and fills him with the Holy Spirit and perfect satisfaction. The normal cry of the human heart is "give me satisfaction," but, sad to say, only a small per cent of the human family are prepared to point the hungry one to the only source that can satisfy.

Satan, the god of this world, holds out various kinds of allurements, promising rest and satisfaction; but the average human heart has become nauseated, knowing these things fail to bring satisfaction.

The lodges, theaters, card parties, social clubs and church suppers are the outcome of restless souls seeking rest and finding none.

This little book if carefully read and prayerfully considered, will aid honest pastors in having soul-saving churches instead of churches to entertain and amuse the people.

And many a man, instead of being away from his wife and children in some secret society, will be at home reading the precious Word, and praying with his wife and children, helping her to bear her burdens, and aiding her in instructing the children in the truths of God.

The themes discussed in this book, do not lead into profound thought, either on philosophical or theological lines -- the author does not claim that -- but they touch upon helpful and practical suggestions such as we meet in daily life. I feel absolutely certain that this book, by the blessings of God, will do a work that needs to be done in the church of God at this time.

As it is the first book from this young man, may his "bow abide in strength" many years; and may hundreds of immortal souls be lead to Christ through his ministry; and other books be produced by his hand, that may be a blessing to the world, is the prayer of one who has long known him and gladly commends him and this book to the Heavenly Father and to the reading public.

J. W. Hughes

* * * * *

PREFACE

After an experience of over nine years in the pastorate of the Methodist Episcopal Church, South, in country towns and city, and more or less contact with the various phases of the church entertainments and secret societies that are indulged in by many church people, my deliberate judgment is: They are in many instances a disadvantage and in many more they are a sin or result in a sin, either of omission or commission, and sometimes both, which fact I shall endeavor to prove in this volume.

In view of this fact, I write for the help of my brethren, who, like myself, have been unable to decide on the proper course. For many years I was in a strait betwixt two, having a desire to depart and be entirely separate from these, which I feel would have been far better; but from the lack of decision and with a desire to do good, I was led to some indulgence in the church supper and to the joining of one secret society. Therefore, if the writing of these lines shall throw light on the subject to the help of my brethren I shall be pleased. No effort has been made at rhetorical flight but rather to state the facts and throw light on the questions in hand. If this shall be accomplished the writing of these lines shall not be in vain and the highest ambition of the author shall be realized.

W. L. Clark
Moorefield, Kentucky

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Chapter 1 THE OBJECT OR DESIGN OF THE CHURCH

In order that we might come to a more correct understanding of the subject in hand I have thought it wise to put this chapter, "The Object or Design of the Church," at the beginning of the book. For if the intention of God in instituting the church was to entertain, amuse and please man, without regard to moral status then truly may our treatment of this subject be unnecessary. But if on

the contrary the intention of God be in accord with the statements made by the founders of our churches and so stated in our creeds and discipline, then may our treatment of the question be worthwhile.

When God established the church under the Holy Ghost dispensation He promised that the gates of hell should not prevail against it; but nowhere did He say, that she was, or is, to obtain and retain her influence on man and society by resorting to the methods of the world, for her success. Furthermore, Paul has spoken of Him (e. g.) Christ as being the same yesterday, today and forever (Heb. 13:8). James says: He changes not, neither is there shadow of turning with Him. (James 1:17) Now if this be the nature of God in Christ, it ought to be of that which emits from Him, and the church that is of God will of necessity have these qualities -- the abiding, enduring,

That you may have brought to your mind anew the opinion of the church on this question, I cite you first to the statement made in the discipline of the Methodist Episcopal Church South, when receiving members into the church, p. 229, par. 478, of the discipline, edition 1902, is made as follows: "Brethren, the church is of God and will be preserved to the end of time, for the promotion of His worship and the due administration of His Word and ordinances." A slight analysis of the above statement will reveal the fact that the compilers of these lines recognize the church as existing -- First, in the mind of God "The church is of God." Now I deny that the church supper or the lodge is of God; but on the contrary they are of men. Second, the church will be preserved to the end of time, they say, but the church supper in one form soon finds its end and in order to attract and hold it must be changed or varied to suit the demands of the fickle and changing carnal mind of the unconverted part of the church. Third, they say the church that is of God will be preserved to the end of time for the promotion of His worship and the due administration of His Word and ordinance -- and it is a recognized fact that all such frivolous and amusing entertainments in the name of the church and many times in the church are to the destruction of true worship and the retarding of His Word, causing it to fall many times on stony and thorny ground when otherwise it might fall on good ground, bringing forth thirty, sixty, and one hundred fold to the honor and glory of God. The Methodist Episcopal Church says in the XIII article of religion, "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." If this be the true church then the modern church in its fastidious displays is in many instances a misrepresentation of the Church of God, for in many instances it is not a congregation of faithful men that assemble at the annual turkey dinners, lawn fetes, and such like given by many of our churches today, and as they say for a good cause. This article states in the second place that, the church is a place where "the pure Word of God is preached," and yet if you undertake to preach the pure Word of God to many of our modern churches there is no relish for the purity of the Word, but the rather for art, oratory, music, history, and such like. All you will need to do to convince yourself of this fact is simply to announce to many church members to receive their anathema and maranatha, is that you are a purity or holiness preacher after the Wesleyan type as a second work of grace wrought in the heart by the Holy Ghost, subsequent to regeneration, and they at once will begin to cry, "Away with him, crucify him, crucify him;" but thank God there are a few as good and even better than Pilate, ready to say, "Why, what evil hath he done?" of whom it may be said they received the Word of God gladly. Next I cite you to Chamber's Encyclopedia and under the word church, he says, It is a word which

signifies either a place of Christian worship, or a collective body of Christian people. It is in all probability derived from the Greek adjective *Kyea Kos* (from *Kyeios*, lord), the place of worship having been called the Lord's house and the worshipers the Lord's people. In addition to these observations made by men of authority and whose opinions are worthy of respect we would call attention to the following facts, -- First, the church is the only institution in the world of divine origin, And as such it is worthy of our profoundest respect and reverence. Therefore, that which leads to the destruction of this principle in us instead of being encouraged and cultivated, should be discounted and refrained from as destructive to the soul. Second, the church was evidently designed to meet the longings of the human heart. So that whatsoever is brought into it that prevents it from filling this place in the world in its relation to the human family is an innovation and wrong. While it is true we do not recognize all the teachings of Dr. William E. Channing as orthodox, yet we feel he is worthy of quotation on this subject, if he be speaking of the church in a religious sense, when he says, "The church, according to its true idea and purpose, is an association of sincere, genuine followers of Christ; and at first this idea was in a good degree realized. The primitive disciples were drawn to Christ by conviction. They met together and confessed him not from usage, fashion, or education, but in opposition to all these. In that age profession and practice, the form and the spirit, the reality and the outward signs of religion went together. But with the growth of the church its life declined, its great idea was obscured, the name remained and sometimes little more than the name."

It is a remarkable fact that the very spirit to which Christianity is most hostile, the passion for power, dominion, pomp, and pre-eminence struck its deepest roots in the church. The church became the very stronghold of the lusts and vices which Christianity most abhors. Accordingly its history is one of the most melancholy records of past times. It is sad enough to read the blood stained annals of worldly empires but when we see the spiritual kingdom of Christ a prey for ages to usurping popes, prelates and sectarian chiefs inflamed with bigotry and theological hate and the lust of rule, and driven by these fires of hell, to grasp the temporal sword to persecute, torture, imprison, butcher their brethren, to mix with and embitter national wars, and to convulse the whole Christian world. We experience a deeper gloom and are more tempted to despair of our race. History has not a darker page than that which records the persecution of the Albigenses, or the horrors of the Inquisition. And when we come to later times the church wears any. thing rather than "Holiness" inscribed on her front.

How melancholy to a Christian the history lately given us by Ranke of the reaction of Catholicism against Protestantism. Throughout we see the ecclesiastical powers resorting to force as the grand instrument of conversion: thus proving their alliance not with heaven, but with earth and hell. If we take broad views of the church in any age or land, how seldom do we see the prevalency of true sanctity! How many of its ministers preach for lucre or display, preach what they do not believe or deny their doctrines in their lives. How many congregations are there, made up in a great degree of worldly men and women, who repair to the house of God from usage, or for propriety's sake, or for a vain notion of being saved; not from thirst for the Divine Spirit, not from a fullness of heart which longs to pour itself forth in prayer and praise.

Purity of heart and life, Christ's Spirit of love toward God and man, this is all in all. This is the only essential thing. The church is important only as it ministers to this, and every church which so ministers is a good one, no matter how, when or where it grew up, no matter whether it

worships on its knees or on its feet, or whether its ministers are ordained by pope, bishops, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven is that, and that only, in which the spirit of heaven dwells. The church whose worship raises to God's ear, is that, and that only where the soul ascends, no matter whether it be gathered in a cathedral or barn, whether it sit in silence or sends up a hymn, whether the minister speak from carefully prepared notes or from immediate, fervent, irrepressible suggestion.

If God be loved and Jesus Christ be welcomed to the soul, and His instruction be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice and temptation, then the true end of the church is answered." "This is no other than the house of God, the gate of Heaven."

The word church is translated from the Greek word ekklesia, which is from kaleo, meaning to call and ek-out so the true, simple Bible meaning of church is to call out, so that God's people are the called out folks. Thus he says to us, "Therefore come out from among them and be ye separated, saith the Lord and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6:17, 18.

Again he says concerning his people, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. Again he describes His people in the following striking language, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. In these plain scriptures and many others of like significance we have presented to us a picture of the true child of God and the spiritual church.

Let us now recapitulate and see what seems to be the true simple Bible facts relative to the church.

First. -- The church is of God; and in this unlike all other organizations in the world. (See Discipline.)

Second. -- It is for the promotion of his worship and the administration of His Word. (See xiii., Article of Religion M. E. C.)

Third. -- It will endure to the end of time, -- "The gates of hell shall not prevail against it." Bible.

Fourth. -- The church of God is a congregation of faithful -- not faithless men. (See xiii., Article of Religion Methodist Episcopal Church.)

Fifth. -- The church is designed to assist in bringing relief to the hungry soul.

Sixth. -- The true churches are God's called out people, peculiar, set apart for divine use.

With these facts fresh in our minds I trust we will be better prepared for a study of the following chapter: "Objections to Church Suppers."

* * * * *

Chapter 2

OBJECTIONS TO CHURCH SUPPERS

In my presentation of these objections I shall not endeavor to unChristianize a man because he attends a church supper, or even supports one; but the rather my effort shall be to show him that he would be a better Christian if he did not attend church suppers and such like amusements given for the financial promotion of the church. This I say from sad observation and experience. I do not remember to have ever attended one such diversion of the church, since I professed religion, without more or less compunction of conscience and depression of soul. In perusing the various objections the reader may be able to enlarge upon many of them from his own experience and observation, And now with this preliminary statement as to the intention of the author I hope I may bespeak for myself from the reader the most prayerful reading of the same.

* * *

FIRST OBJECTION

It is in many instances doing evil that good may come.

Paul was accused of this error in the city of Rome and in his defense of himself in his letter to the church at Rome he makes the following unmistakable reference to the accusation: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? Whose damnation is just." Rom. 3:7, 8. First, Paul declares that whosoever started the report was slandering him. Second, That he who did thus teach such things that his damnation was just. And yet this seems to be the doctrine of the Catholic Church; they tell us the end justifies the means. So if you can promote the church, no matter what you do in order to bring it to pass; if the intention be good and that in behalf of the church, then you may proceed.

In its last analysis this is a license to any and every business, though it be ever so dark in its nature, and ever so ruinous in its effects. One question, and only one is to be asked and that is, will the doing of this promote the church? -- then may we advance.

This same doctrine has made a license for the saloon keeper, he is a public benefactor and we will permit him to make all the blood money he can, just so he divides with us by way of a license fee. It was this principle and doctrine that caused the Inquisition to spill the blood of many a righteous soul; in joy for it was the promotion of the church -- the doing evil that good may come of it. The same spirit would justify lying if by this we could procure money to be used in the Lord's cause. It would justify theft in order to help a poor and needy cause; for which church suppers, fairs, lawn fetes, etc., etc., are held.

Almost a veritable illustration of this occurred a few years ago when in a certain city in Kentucky bouquets were sold at a church supper to the young men for the young ladies. When held up the announcement was made in substance as follows: "Now, young men, this is the last, come along, who will buy, buy this excellent, beautiful bunch of flowers for the young ladies, this is the last, who will buy this, the last" with emphasis on last; when at the same time the little girls, the children of those in charge of the supper, were passing through the crowd and snatching from the owners those flowers that had already been sold and returning with them to be sold again.

Now, reader, you may be your own judge, whether these women lied in saying "This is the last" or the children stole in snatching from the owner those flowers which had already been sold, or both or neither: but I dare say there were some young men who went home that night without having a high idea of those women in charge of that church supper, and possibly without much love for the church, in whose name such questionable things were done.

* * *

SECOND OBJECTION

This process to raise money for the Church is a minification of Christ.

We claim that religion is the greatest thing in the world. That Jesus Christ is the greatest person that ever lived, and yet when we have to resort to some sort of amusement or the coaxing of a man to give his money by filling his stomach, or the employment of a noted lecturer to appeal to his head with fun, jokes and witty remarks, do we not say in fact that these can do what Christ cannot and therefore, we have them to help out his poor cause that has so little in it of commendation and attraction?

For an illustration of this fact, let us suppose a case.

The church at E. S. is in great need of money for repairs. The people will not give in response to any appeal from the pulpit though it be ever so eloquent, Biblical, logical and right; so as a solution of the problem the Ladies' Aid, propose a lawn fete in the church yard, which is to be beautifully lit up with Japanese lanterns, and the refreshments are to be ice cream and cake. So the arrangements having been made and the date agreed on, committees are appointed and solicitations and advertisements begin. Old Sister Dishrattler is chairman of the committee, and she is an expert -- going from house to house she solicits ice cream, cakes, eggs, flour, sugar, baking powder, salt, etc., etc. for all these are useful in the making of cakes and cream, and if she cannot succeed in Procuring a cake all ready baked, or a freezer of cream she runs down the scale and solicits the appurtenances of these, eves to a pinch of salt.

The night having arrived the chairman of the committee, Mrs. Dishrattler and her assistants, Mrs. Fussler, and Mrs. Faultfinder, are to be seen on every hand, ready to laugh, serve cream and cake, and give commands. If the crowd happens to be a little larger than expected and the sister from the country fails to fulfill her promise to send two gallons of cream and a large white cake, -- then you may see the committee holding a tete-a-tete and agreeing not to put so much cream in the saucers and to cut the slices of the cake a little thinner though the price remains the same. -- While

among the crowd may be seen old Col. Ingrain, who is a skeptic, but for the sake of patronage to his business he has come to the "Long-fake" (being thus named because the spring was backward and it was so long postponed from its first date.) On the opposite side of the yard you may see the long, slender form of Mr. Dude Ingrain, who from his long use of cigarettes, and other dissipations, has become quite spindle-legged in his appearance. He attends the supper on the same basis that he attends the theater -- that he may be amused at the one, and that he may have the company of Mrs. Dishrattler's charming daughter at the other and as she was so kind to go with him to the dance and theater, it would be the height of rudeness for him to refuse to attend the supper, when he was so urgently invited by his prospective mother-in-law, Mrs. Dishrattler. A general good time is experienced and at 11:30 in the evening the crowd have all dispersed and the committee may be seen counting the nickels, dimes, and quarters, much to their satisfaction, as they console themselves that it is all over, as they had worked so hard and never were more tired in life. All this my friends has occurred many a time in the name of the church. Now may I ask, is this to the glory of His Name, is this the chief end of man. -- To eat ice cream and cake and enjoy it forever? I avow this is a minification of our Lord and His claims on us.

* * *

THIRD OBJECTION

We will get no credit for such labor.

As a proof of this point I cite you first to the Scriptures, which after all, is our law-book and guide. Matt. 7:22, 23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you."

Many a woman has worked hard and literally worn herself out at a church supper or entertainment, and I see them coming up to the Judgment and there she is asked for her talent (Matt. 25:24-30) and her reply in many instances, (judging from present indications) will be, Oh, Lord, Lord, I was not gifted in prayer -- I had but one talent and was afraid to use it, etc. I was timid and nervous and unlearned in testimony, but Lord haven't I done many wonderful works in thy name? Oh, Lord, in thy name I solicited for Church Suppers, Fair, Lawn-fete, Bazaars, Broomdrills, Old Maids' Conventions, Pantomimes, Church Euchers, English Tea Parties, Pink Teas, etc., etc., and all the while the candidate is making this plea in her own behalf, she lays the emphasis on the ego as though salvation was something to be bought by numerous works, and all this in spite of the fact the Master has said, "By grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Eph. 2:8, 9, and the further reference to the same great fact in Luke 17:10, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants." It may be some will answer me and say these things are not done for reward; but if this be true may I ask why it is that so many are so ready to indulge in such work for the church, who are unwilling or unable to work in a prayer meeting or revival. And still further may I inquire how many, if their Lord should appear and tell them in the midst of such performances, "I know you not, in this work," how many would continue with the present enthusiasm and interest.

For an illustration of the foregoing fact, I quote you the following remarkable statements as related to me, as coming from a very enthusiastic advocate of the foregoing things as a means to provide money to run the church.

After a protracted effort of days in making preparation for a turkey dinner in a city of about fifty thousand inhabitants, and the dinner was over, one of the most active workers gives expression to these remarkable utterances, with a sigh of regret, "I never worked harder in my life, it (the dinner) cost me three dollars (\$3.00), I lost a baker and a towel and got no credit for it all. I never will help in another." Now, my reader, this statement is remarkable in several things, especially as it comes from an enthusiastic advocate of such things to run the material side of the church. First, you notice a lament that she worked so hard. May I ask if this is the way we feel when working for the Lord in an acceptable way, rather is there not a grief that so little has been done?

Next she laments her loss of a towel, a baker and a cost of three dollars (\$3.00) with a consciousness that she would get no credit for it all.

The only redeemable feature about it all is in the last clause when she vows never to help in another. So mote it be.

* * *

FOURTH OBJECTION

They are the cause of many church fusses.

Dear reader it may be that you know nothing of a church fuss or disturbance, fortunate are you if such is your experience; but for your information, and perchance you should be so unfortunate as to have such experience in the future, I will relate to you a few things that have transpired in connection with church suppers; not simply for the pleasure of relating them; but as a friend would warn a friend of danger, so I warn you with this bit of observation and experience.

Some years ago I was pastor of a certain church and previous to my pastorate they had arranged for and indulged in an extensive church festival at and in their church house. At the close some cakes, etc., being left, they were auctioneered off to the highest bidder at the church door; as the laughing, bidding multitude crowded around the door and in the church one might have been reminded of the time when the Master drove the Jews from the temple and overturned the tables of the money changers, telling them, "Take these things hence; make not my Father's house a house of merchandise," St. John 2:16, Or of Paul's rebuke to the Corinthians who had converted the sacred ceremony of the Lord's Supper into an occasion of feasting and pleasure concerning which Paul writes, "When ye come together therefore unto one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken.

have not? What shall I say unto you? Shall I praise you in this? I praise you not." 1 Cor. 11:20-22.

As a result of the above referred to church festival some of the leading men of the church asked for their church letters and the church came near being wrecked.

After this experience I became their pastor and assisted them in building a new church, and I say it to their praise, the undertaking was carried on to completion and more than money enough to cover all indebtedness was subscribed on the day of dedication, and that without a single questionable enterprise, in the way of suppers, fairs, Pink Teas etc., and in the same locality the Baptist and Reformed churches had built churches of like value and had a membership of like financial ability, and had church suppers with a mercenary motive in view, and after about ten years one of these churches still had an indebtedness over it, and disagreements and such like among its members. A sister church in a certain city in Kentucky was enjoying the festivities of a church supper. The pastor's wife was called upon to cut a certain ladies' cake some slight remarks were made -- "a mole hill grew into a mountain," and today there are two struggling churches in that city, I am told, as a result of aforesaid facts, and to my certain knowledge the two churches are there. A lady in a former pastorate of mine related her experience to me as a gate-keeper for a church festival. The crowd was assembling fast, in fact the people were crowding in, so she put up her hands to stay the onward rush of the folks and it (her hand) came just in front of a member of the same church who was in the act of entering, thinking she was about to be attacked she flew into a fit of anger and cried out to the gate-keeper, "Don't you hit me," with intonation not to be coveted as an experience.

Within two miles of where I am writing stands a church, that for the sake of revenue fell in line with the spirit of the world to get money by a church supper. The preliminaries having been completed the festivity was being enjoyed, when some of the young men, who either from a desire to appear smart or too much intoxication, created a disturbance, which resulted in a slander suit in the courts among the members, the organ in the church torn to pieces, the carpet cut till it is a grief to behold, the lights in the church broken out and for some years the church has been standing idle with the exception of an occasional sermon -- and all this because a church supper was held for its benefit. Thus you may see in the last analysis the benefit of many such enterprises carried on in the name of the church. How long, oh, Israel, will ye be blind? Truly might Isaiah cry, "The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel into anger, they are gone away backward." Isa. 1:3, 4.

* * *

FIFTH OBJECTION

Money obtained by such indulgence is forced [instead of money given freely] and is a blemished offering and therefore unacceptable to the Lord.

The religion of Christ is a service of love. In fact John tells us that "God is love" -- then he that serves God acceptably must do so first and above all other things, because he loves God. Paul declared in writing to the Corinthian Church that the reason he was so uncompromising in persuading men was the love of Christ constraining him. See 2 Cor. 5:14.

When Christ declared the first and greatest commandment was to love God with all the heart, soul, mind, and strength in Mark 12:30, he was simply striking at the fundamental principle of true religion. A religion that is a religion of love can't be forced. In this respect divine love is similar to human love -- it must be willing or not be at all. It is also true that a religion of love cannot be bought... Many a soul is coaxed to the performance of certain would-be religious service by the strategy and designing plans of schemers in the church, who serve themselves, not so much from love as from fear -- not from a sense of privilege, but more of necessity.

The Jewish sacrifice to be offered by the priest for the atonement of the people must of necessity have two qualities if acceptable, -- First, it must be in proportion to the man's ability to offer. Second, it must be without blemish. This last mentioned quality is that which is applicable to the subject in hand. If a Jew dared to bring a lame sheep, a broken winged pigeon, a crippled turtle dove -- then he might know he would obtain no blessing, the skilled eye of the priest in offering sacrifice would soon be able to discover the blemish and it would not be offered. So, my brethren, think ye not that the all seeing eye of our God, will pass by unnoticed the motive that prompts every church supper and every man or woman who attends them, not for the glory of God so much as for the pleasant time he had, he also got a supper and incidentally glorified God. Yes, just as a Jew who would bring a blemished offering to the Lord and was unaccepted so may we not be justified in saying that the same God who rejected the Jew because he did not come with a single eye (i. e., a single object in view to glorify God) that that same God will reject many Gentiles for the double motive in their service. Many times to keep from going down in their pockets and paying out the Lord's money, and many times as a conscience easer they have thus done what many call Christian work; but after all it has not. brought the coveted peace of mind and quiet of conscience only possessed by those who have taken' the Lord's way and submitted themselves fully unto Him.

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SIXTH OBJECTION

The church supper as a means of revenue for the church is wrong in its educational influence.

We are largely creatures of education and circumstance. The Bible declares, "For none of us liveth to himself and no man dieth to himself." Rom. 14:7. This principle of life is true in the physical, mental and spiritual realms of man's existence. The son inherits the disposition, complexion and much of the tendency of the parents either to physical weakness or strength.

In the mind world we behold the same law of life, if the father is dull, illiterate, and a Democrat in politics, the tendency of the child by birth, surroundings and education in politics is to the same -- so that the son in nine cases out of ten is politically what his father is; but if this be a law in the physical and mental world need we be surprised if we find the same truth in the next highest sphere of man's existence, the spiritual world. So if the father and mother are nominal, stingy, money loving, church supper, and the must-be-entertained, church members, is it surprising that the young folks in such homes and of such parents, must be entertained by the church in order

to hold them. They were born in and grew up under the influence, not so much that the church was a spiritual institution, and that it was for the salvation of the lost, but the rather it was a place where folks were to be entertained, amused, and occasionally fed, and if it fails in this, it is a failure to them entirely, though it be ever so successful in winning souls from the darkness of sin to the excellence of the Christian religion. From such church men the idea is handed down, that the church is a charitable institution and that he who can think out some new plan to meet the necessary financial obligations of this indispensable charity organization, is to be congratulated and crowned as a Mogul. Thus, my brethren, if you will allow me to prophesy -- unless we call a halt in these things, the next generation that has to be entertained, amused and held, as many claim to the church, by our converting it into a playhouse and festivity hall, -- that generation in order to hold the succeeding generation -- will convert it into a dancing hall, and subway saloon -- a foreshadowing of which we have already seen in some of the more bold of the present day.

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SEVENTH OBJECTION

It defeats its own object.

This raises the question as to what is the object of the church supper. The advocates of the cause claim, possibly among other things, That the object of the indulgence is primarily two fold. First, to bring the young people together; Second, to raise money.

As to the first of these I believe it can easily be shown to be a failure, in fact the very invitations to such diversions with a mercenary motive are against it. Who are those invited? Who are the persons to whom they go with tickets to the lecture, -- are they the poor, or rather is it not with a rush to the man that has money, the man in business, whether he be a member of the church or not -- he is always considered as a good catch; for he dare not refuse from a business standpoint. In one of our cities a certain man had been pulled by the churches so often with tickets to this, that, and the other till he became tired, so another duet of girls besieged him to the vexing of his soul and in order to avoid them he endeavored to slip through a side door and out on a side street, when seen by one of the girls, who hurried around the corner and stood as beseeching as ever, imploring him for a few nickels -- Oh, if he only would buy a ticket; when at the same time many of God's poor were passed by without notice because they were thought to be unable to purchase a ticket. Suppose we compare this with the Lord's invitation to his supper. First we hear him saying, "Come, for all things are now ready. And they all with one consent began to make excuse." Then we hear him say, "Go out quickly into the streets and lanes of the city, and bring in hither the POOR, and the maimed, and the halt, and the blind." Or suppose we paraphrase the great commission with such action and such an object of the church, then it might read, Go ye into all the world and preach the Gospel to every creature, and tell them to hold church suppers and teach them to fry oysters, bake cakes and eat strawberries in my name for lo, I am in this business "always." No, brethren, you shudder at such a thing and so do I, but why should we when this is common in our churches in this day and especially if God be in it, why should we not be willing to behold it in the light of the Scriptures.

As to the church supper as a means of revenue for the church -- a little investigation will show it to be a failure in many instances if not in all. In the year 1900 my church determined to have a birthday social, so little silk sacks were distributed with a card inviting you to the church on a certain night and to bring your little sack with as many pennies in it as you were years old and as a reward you should have some cream and cake and possibly a little music.

(But after prayer for guidance neither my wife nor I could get our consent to go, not that we cared for the money, but our conscience would not allow.) The occasion being over the committee counted the proceeds which amounted to about eighteen dollars (\$18.00); after deducting the actual cost only eight or ten dollars were left, to say nothing of the trouble, of making sacks, tramping over town to deliver them and the writing of notes accompanying -- now, my friends, do you call this good business to say nothing of religion -- an expenditure of eighteen dollars (\$18.00) and only eight or ten to show for it, -- at such a rate how long could a firm run business; and at such a procedure how long will our churches continue to exist.

Another church some years ago employed a noted lecturer at a cost of three hundred dollars (\$300.00), the night he came being a bad night, when the assets and expenditures were counted the church lost just two hundred dollars (\$200.00).

Some years ago a lecturer was to appear in the court house in my town, I think his subject was, "The Girl We All Want To Marry." The proceeds were to be divided with the M. E. C. S., but the night was bad, the ground covered with snow and the thermometer played near zero, so there was only a few folks who went to get better acquainted with "The Girl We All Want To Marry" that night. There was such a small sum that, like the man who was to give his landlord one third (1-3) of the corn, when he had hauled himself two loads as his two thirds (2-3) there was nothing left for his master; so it was in this case -- a total loss to the church. In one of our states a new church was to be built -- a certain worthy gentleman, who had some conscience as to the way church money should be obtained -- had promised a thousand dollars (\$1000.00), but some of the folks in order to increase their funds by suppers, etc., went to frying oysters and turning ice cream freezers to bring it to pass instead of going a little deeper into their pockets and paying into the Lord's treasury a free will offering -- whereupon the thousand dollar (\$1000) gentleman refused to pay his thousand because of such sin. A loss of a thousand dollars to gain possibly a few hundred and possibly a few tens -- indeed it did not pay. As a means of revenue it was a failure.

But you say, my experience and observation have been different, That may be true in a measure at first; but my friend did you ever follow it up with an effort to collect money for the church to be given with a free will and good grace and did you ever approach the church supper party of the membership and see them look astonished and ask "Where is all the money raised at the entertainment" and wind up with a sigh and declare that they gave all that night that they are able to give; -- if you have not had this experience you have failed to see the final result of the diversion; however, I do not mean to say that this is universal, but I do mean to say that the tendency is that way and that which we see in part in this generation, in the next we shall see more fully, for the educational influences of such procedure in meeting the churches financial obligations is undoubtedly in the wrong way.

I will conclude this objection with an illustration of this fact in my own ministry. In the itinerating system of my church (the Methodist Episcopal South) a man knows not whether he will follow a man of similar methods to himself or opposite; so it was mine to follow a man who had permitted his people to raise not only the incidental expenses of his church by entertainments, suppers, etc., but likewise his salary. So when I refused to permit such folly, it brought down the wrath of some of the leaders in these things upon my head, who, because I would not endorse their method refused to lend a helping hand to my method and to give as the Lord had prospered them. 1 Cor. 16:2. But in spite of all this I received more money on the collections ordered by our Conference, They paid me more than my predecessor and I raised an extra fund of about one hundred and eighty dollars (\$180.00) I give it as my deliberate judgment that these methods of raising money are a disadvantage and in fact defeat their own object.

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EIGHTH OBJECTION

It is similar to the sin of Ananias and Sapphira.

In what did the sin of Ananias and Sapphira his wife consist -- not that they brought something to the apostles and made an effort to get into the Apostolic Church, but their sin, lay in the fact that when they brought an offering as the price of a piece of land and were questioned if this was all -- they lied in affirming it was all, when they had agreed together to keep as their own a part of the same. Acts 5:1-11. Now wherein is the similarity of this sin and a church supper to raise money? Is it not in this that the people say we have given all we can? and now we must resort to this method to meet the demands upon us. But is it a fact we are giving all we can -- how many of our church people give a tithe. No not give, for we have given nothing till we PAY the tithe, the minimum of God's demands in the Bible.

A comparison of a few figures will easily show that the church people are not giving all they can to the Lord's cause. When we spend for church work \$100,000,000 and at the same time \$400,000,000 for amusements -- four times as much. At the same time we spend \$700,000,000 for jewelry and plate -- seven times as much. During the same time we spend \$800,000,000 for tobacco, a large portion of which we burn up in pipe and cigars, or chew in our mouths with the result of a befouled breath, and mouth, filthy cuspidors, grates, and stoves, at the same time swallowing a large amount of nicotine poison enough to kill a cat, that they say has nine lives, A definite illustration of this came under my observation, a few years ago, while assisting a brother in a revival -- we were invited to dine one day with one of his parishioners who was a tobacco chewer -- the question was put -- How much do you spend Bro. J____ for tobacco? -- the reply was, "Five cents a day" -- now my friends a little calculation will show that this will amount to \$18.25 for the year. Again he was asked, -- How much do you give to the church a year? His reply was, "Ten or fifteen dollars." But his pastor, who had a right to know, said it was less; but be that as it may, here you have a concrete illustration of a lamentable fact -- a man, a church member spending for a nuisance and worse than a nuisance a filthy habit, more money than he gave to the Lord, Think of it eight times as much spent for tobacco as for the church, and yet the plea is made that we are too poor to give any more and therefore we resort to these questionable methods to raise money for the support of the Gospel. Is it any wonder that the great God who owns the cattle

on a thousand hills and who knows the future as the past, should give us such a striking illustration of his displeasure at such procedure as he did in Ananias and Sapphira.

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NINTH OBJECTION

In many instances it is an infringement on a licensed and legalized business in an illegal way.

In many of our County seats, the hotels are largely dependent for a support on the extra occasions such as Court days, Election days, Decoration day¹ etc. Now in an ordinary County seat in Kentucky there will be from four to six churches, generally Methodist, Baptist, Campbellite Christian, Presbyterian, and then in proportion to the size and location of the town there will be a Catholic or Episcopalian and sometimes a North and South Presbyterian or North and South Methodist. Now suppose each one of these churches have two Court day dinners during the year -- you can readily see what they have done for the hotel business in that town on those very important days, for most any man will patronize the church enterprise that has been previously advertised in the County paper, with an urgent appeal for patronage as a good cause though a very poor one. And on that day a large sign is hung out in front of Mr. Blank's vacant storeroom where the temporary hotel is being run with out a license while little boys will possibly be provided with a large sign which they will carry up one street and down another, ringing bells as they go and inviting everybody to the Court day dinner given for the benefit of Dr. Blank's church.

Then on Sunday Dr. Blank is supposed to make an urgent plea and take a solid stand for law and only a legalized business; but out in front of him sit his leading members and especially old sister Hustler who is always ready for something of the sort but never ready for a revival. Oh consistency where is ye.

But you say this is an exaggerated case; -- then my friends all I ask of you is to go to the managers of your hotels and ask them as they pay a license to run their business and you do not, and yet you run in opposition to them and take their legitimate trade, if they think it is right, and see if they will not give you some additional light on the subject but to come closer home than this suppose you yourself to be in the hotel business and paying a license to run that business and then suppose some other folks as coming in your town on twelve of the best days in the year, in fact the days that pay most in the hotel business and starting up, without a license and taking your trade on a charity plea -- do you think it right and in reality is it not making you pay the bill by taking your patronage, and that without your consent, so that you have become the looser and they the law violators? Aye, they who are supposed to stand for and defend, righteousness, judgment, and justice, have been betrayed into an illegal indulgence, thinking that thereby they would promote the Church of God.

Is it not a condition of things described by Jude when he said, "Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core, These are spots on your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees

whose fruit withereth, without fruit, twice dead, plucked up by the roots," Notice the statement "run greedily after the error of Balaam." What was this error of Balaam? Dr. A. Clarke says in his commentary, "For the sake of gain they corrupt the Word, of God and refine away its meaning, and let it down so as to suit the passions of the profligate, This was literally true of the Nicolaitians, who taught most impure doctrines, and followed the most lascivious practice." What does all this mean my brethren if it is not for the sake of gain that folks are daring to practice these things in the church, which is done in many instances to its detriment? No wonder Jude continues and tells them, "these are spots in your feasts of charity."

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TENTH OBJECTION

It is a perversion of the intention of the church.

When we begin to invent plans and schemes to draw folks and hold them to the Church are we not going contrary to divine instruction -- If God had said nothing in his word about how the church was to draw and hold folks, then we might find some excuse for these diversions and far fetched schemes by which strategy they are hoping to hold the people to the Church, but when we read, "And I, if I be lifted up from the earth, I will draw all men unto me," John 12:32. Then it seems to me it is a blindness without excuse for us to continue to try to draw this old world in its sin and misery by any other method. When men are tired and weary of this old world should not the Church afford them something different in life and method? For to sell chances on a quilt, run fish ponds, and such like is so close to what the world calls gambling, that to many of us it has its nature. No wonder then that many a church is empty on Sunday morning and night and that the prayer meeting cannot run without the preacher and the class meeting is extinct.

The wrong conception has gone forth, that the church is after my money, and if it can't get it, it doesn't care for me.

I know it is true that it takes money to run the church; but money obtained from the people begrudgingly will do the giver no good. I was pastor of a church once and a lady in my congregation, whose husband was a carpenter and out of work and his work was their means of support. I missed her several Sundays in succession from church and wondered why she was absent, and in talking with the treasurer of the church about it, he said he feared she was staying at home because she did not have the money to pay her dues; a few days afterward in pastoral work it was confirmed, Oh, that all leaders of the people would teach the people that the Lord's method to meet the financial obligations of the church, is for every man to lay by him in store as the Lord has prospered him, that there is no gathering when the time comes. A systematic and proportionate giving.

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ELEVENTH OBJECTION

It is a desecration of the house of God.

Many people feel this, and feel back of it the weight of the Scriptures. "And the Jew's passover was at hand, and Jesus went up to Jerusalem and found in the temple those that sold oxen, and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables: and said unto them that sold doves, Take these things hence and make not my Father's house an house of merchandise." John 2:13-16. Who can read this without seeing many points similar to the modern process of making money in the church. These men had provided a necessity and convenience in bringing these oxen, sheep and doves to the temple at the time of the passover; just as much so as our ladies do in this day and time when they provide such things as are necessary and convenient for us in our day and time. Moreover, is here not a feeling of inconsistency and sin against God when we see the amount of frivolity, guffaw and laughter that is carried on during such occasions in the church? So feeling the weight of this the modern church has her parlor, diningroom and kitchen, connected with the house of their devotions; as though this would relieve the situation and take away the sin; but my friend, did you notify the people when building your church that you desired so much money for the church, and so much for the kitchen, dining room and parlor? I trow not. Then did you not deceive them? again when you insured the church did you take so much insurance on the various departments and so much on the church? My judgment is you did not, and if your church should burn it would all be collected as insurance on the house of God, dining-room, kitchen and all, then are you not inconsistent if you do this as a pretense to get out of the church, when these rooms are built in the house of devotion? I know a church where the dining-room and parlor are under it, and doubtless there are many such. Now who will dare say that that which is right in one place would be wrong in another? In other words that you can do a thing in the cellar of a church that would be right, and in the Auditorium would be wrong? As though the place affected or changed the moral quality of an action. Does place or distance change character? Will putting a thing ten feet, or 100 feet from the church make it right? If so then I have missed the meaning of the Scriptures and the laws of our land should be changed, so that we who are dull of comprehension might know where we may do certain things with impurity and where it would be sin.

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TWELFTH OBJECTION

It infuses worldliness into the church.

The church and the world are opposite, they are at variance so much that St. James tells us, "Whosoever therefore will be a friend of the world is the enemy of God," James 4:4, And Christ in speaking of the two masters declared positively, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and Mammon." Matt. 6:24.

All the six millions of Episcopal Methodists in the world took the vow in coming into the church that they would renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they would not follow or be led by them. Discipline 1902, page 226. Now who will deny for a moment the

existence of worldliness in the entertainments of our churches and that in many instances the worldly part of the church leading them, by the assistance of the worldly people outside, so that it not only becomes a violation of the spirit and statements of the scriptures, but a violation of a sacred vow based of course on the scriptures, wherein we promised to renounce the vain pomp and glory of the world and covetous desires of the same, upon entering the pales of the visible church, It is alarming to contemplate the extent to which the church in certain quarters has gone in its effort to make money. How it has sold out its self-respect in her greed for gain, This may be forcefully illustrated by an experience Dr. B. Carradine gives of a certain church on Long Island. "A Church on Long Island, N. Y. has got a first class advertisement in the daily papers by holding an entertainment in which a novel method was adopted for raising money. A handsome tent was erected; on the out side of which was pasted the following notice, "Admission five cents. To kiss the baby twenty-five cents." The babies were young ladies with which the tent was liberally supplied. A large amount of money was raised, but the whole community was scandalized."

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THIRTEENTH OBJECTION

Many of the best people in our churches believe it wrong.

I ask, who are those most in favor of such things in the church? If you will be true to facts brethren you will readily see that it is not the most spiritually minded part of the church, that promotes the Church Supper. But usually the folks who don't like a revival, and can never get up any enthusiasm in prayer meeting-these are the folks who are perfectly at home in a church supper or ice-cream social. Old Sister Hustler can here talk constantly and do more work than any body. She has much to say about old Sister Inconsistent who professes holiness, or old Brother Long-prayer who shocked her nerves, calling on the Lord during the last revival: but she had sufficiently recovered to enjoy the church supper very much and laughed so loud that she could have easily been heard two squares away. In fact it was a problem in the minds of some to know how she could reconcile her absolute disgust at any demonstration in religious service and at the same time she could be so demonstrative else where.

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FOURTEENTH OBJECTION

It is not consistent with the apostolic record of the church.

If there was ever a time in the history of the Church, that she was poor and needed to practice such things from the standpoint of financial pressure, certainly it was in its infancy, when the church was made up of fishermen, a tax-gatherer, one doctor and some women, the poorest people of that Eastern country. And yet you can at once see the ridiculousness of supposing Mary and Martha having a strawberry festival to raise the salary of Jesus their best friend and Lord. Neither can you think of Peter having a fish fry (though he was a good fisherman) at his home for the repairs of the temple. And just as unreasonable would it be for you to imagine Luke the physician practicing soothsaying or fortune telling to raise some extra money for the brethren who

were to go to Samaria and preach. Or how would it sound to read of Paul forming an alliance with Alexander the coppersmith to make images of Diana to be sold as souvenirs and the proceeds to be given by the young people as a missionary contribution, the rather do we not read that "Alexander the coppersmith did me much evil, the Lord reward him according to his works."

Who can say that this harm was not done by selling images of Diana for we know it was true of Demetrius, a silversmith, spoken of in Acts 19:24. Furthermore we read of the revival in Samaria, that one man who had been making his money by fortune telling joined the church and offered Peter and John money for the Holy Ghost, that on whomsoever he laid his hands they would rejoice, receiving the Holy Ghost; but Peter's response was, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine HEART may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." And so should it be brethren with us today when men propose to buy the prosperity of the church by the use of questionable methods, which apparent prosperity is at the expense of her spirituality our answer should always be, "Thy money perish with thee." And yet some of those very things are going on in the name of the church in our day. Some weeks ago at the Y. M. C. A. building in Cincinnati, Ohio, quarters were obtained and old Coffee Mary, as she is called, a noted fortune teller of that city, was obtained for the purpose of telling fortunes and the proceeds were to go for the benefit of sweet charity.

Oh for the old time religion when God tells a man's fortune, and gives him a clear title to a mansion in the skies. Oh, for the time to come when men shall give because they love to give and because God has spoken, when we shall give as God hath prospered us, then and not till then I fear shall we see our ideal in religion, and shall the knowledge of the Lord cover the earth as the waters cover the sea.

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Chapter 3 THE BIBLE PLAN OF SUPPORTING THE CHURCH

The age in which we live has been called the commercial age. Doubtless there never was such a mad rush on the part of humanity for the greed of gain. The mighty dollar has become the God of not a few, "which, while some coveted after they have erred from the faith and pierced themselves through with many sorrows." No wonder the Scripture tells us, "For the love of money is the root of all evil." Therefore one of the sad and very noticeable effects upon the church has been and is a forgetting of God's financial plan; or God's way to meet the financial obligations of the church. I suppose no one will doubt for a moment that God's original plan with the primitive church (the Jewish Church) was that they should pay tithes or the tenth. For a demonstration of this fact, various illustrations may be procured from the most prominent characters of the Old Testament.

To begin with the record in the book of Geneses, we have a most beautiful illustration of tithing in the person of faithful Abraham, when he was returning from the slaughter of the kings,

Melchisedek met him, blessed him and said, "Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thy hand. And he (i. e. Abraham) gave him tithes of all." Gen. 14:19-20.

Following this record we have the striking experience and testimony of Jacob, who after wronging his brother and as a result he had to leave his father's house and after a day's journey, tired, footsore, and worn, he lies down on the ground with a rock for his pillow, the sky for a covering, the field for a bed, and the stars for a light. After much thought and no little anxiety he fell to sleep, and while in this condition God appears to him in his wonderful vision of the ladder let down from heaven, on which the angels were ascending and descending. Upon waking he knew God had been striving with him; so he vowed then and there to pay a tenth unto God if he would be with him and give him something to eat and bring him back home in safety. The record says, "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God; and this stone which I have set for a pillow, shall be God's house and of all that thou shalt give me I will surely give the TENTH unto thee." Gen. 28:20.22.

After the first of these records, i e., concerning Abraham, some five hundred years, when God gave the law to the children of Israel he had this practice of his people incorporated into their statutes, so we read in Leviticus 27:30-32, "And all the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." And in the last verse of this book, the same chapter, the same connection It says, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."

A still further verification of this practice in God's primitive church is seen in his definite instructions as to the object of the tithe -- that the tithe was to go to the tribe of Levi, which tribe received no inheritance in the land of Canaan, and like our preachers and others who devote their time to the service of the Lord, they were to be cared for by the other tribes paying tithes. "And the Lord spake unto Aaron, Thou shalt have no inheritance in the land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their services which they serve, even the services of the tabernacle of the congregation." Num. 18:20, 21. And the Levites were in turn to tithe their tithe for the support of the priests, who were selected from the Levitical tribe. "But the Levites shall do the services of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithe of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit; therefore, I have said unto them, Among the children of Israel they shall have no inheritance. Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then shall ye offer up an heave offering of it for the Lord, even a tenth part of the tithe. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest" Num. 18:23, 24, 26, 28.

Numerous other passages might be cited in illustration and demonstration of this fact; but we now turn to view the subject from a different standpoint.

That when this law was violated God was displeased and his curse fell upon Israel individually and nationally; on the contrary that when it was kept God smiled upon Israel and promises as much to us.

If this can be proven would it not be sufficient to convince us all that God laid a special stress upon this law of his original church? And yet, who has not read the testimony of God's word to this fact and the additional testimony of God's people to this day in proof of this truth? In the time of Hezekiah's great reformation in Judah, we have the house of the Lord filled with plenty to eat, a great quantity left, and the Lord abundantly blessing his people. The record is: "And as soon as the commandment came abroad, the children of Israel brought in abundance, the first fruits of corn, wine, and oil, and honey and of all the increase of the field, and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month began they to lay the foundation of heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty, for the Lord hath blessed his people, and that which is left is this great store."

Who is not familiar with that passage in Proverbs wherein the wise man told us, "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Who will dare say this is not a promise to us if we honor him with the first of all our increase that he will in return cause it to work for our advantage temporarily, for this is that which is plainly and positively stated, or who would dare to say that the reference in the text is not to their law of tithing that all acknowledge to be in force among the Jews at this time?

But for a fuller and more positive declaration of this fact let us hear the prophet Malachi as he records in no uncertain language the curse of the God of heaven pronounced upon his own people, Israel, who in refusing to bring their tithe into his storehouse, were accused of robbing Him, and their land was cursed with a curse. Hear ye him, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then he pleads with them to return and assures them of God's faithfulness to bless them if they will, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Someone in writing upon this verse headed their remarks, "The Key in His Pocket," in which he referred to a common occurrence in the church world. Many a churchman has tried to

storm the gates of heaven and by desperation obtain the blessing of the skies, and when it did not come wondered why it was withheld, the answer was, he had the key in his pocket, the key to unlock the gates and get the blessing. In other words the reason the heavens were closed to him, was found in the fact he was in a very significant and material way closing the heavens himself by refusing to give to the Lord that which rightfully belonged to him. So my brother, if from time to time the Lord has withheld from you his blessing would it not be advisable for you to take an invoice of your stock and see if you do not have something in your possession that belongs to the Lord, -- "The Key in Your Pocket."

Malachi continues the arguing of his case by the additional promises that if they would pay their tithes and offerings to the Lord that the Lord would rebuke the devourer for their sake and that theirs would be a delightful land -- "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

Not only does the Old Testament magnify this fact that God will bless and prosper the man or church which keeps his law, but many to this day and generation have proven to their own satisfaction that God's blessings abide continuously upon those who continue in the keeping of his law of tithing and have been willing to go on record as living witnesses to this fact.

This becomes my first argument in proof of the fact that this same law holds good under the Christian era, the same as in the Jewish Church. Striking illustrations of this fact are to be found in the testimony of the rich and poor, and of those who were once poor and have become rich, as they feel, because they have kept the law of God. I record the following from the pamphlet, "What We Owe, And How To Pay It." "During the last eighteen years circulars have been sent to at least three-fourths of all the Evangelical Ministers in the United States, in all of which were the following statements and questions: 'My belief is that God blesses in temporal as well as spiritual things the man who honors him by setting apart a stated portion of his income to his service. I have never known an exception. Have you?'" Several little pamphlets similar to this, and on the same subject, have been carefully distributed by these ministers among more than 5,000,000 laymen, and in every one of these pamphlets the same statement was made and the same question asked. I now ask the same question of you. The result of all this investigation was to the confirming of the writer in his views, that there is a temporal advantage to him who will tithe.

Here is a striking illustration of it in the person of a man who came from poverty to wealth, as recorded by Dr. A. J. Gordon in his tract on "God's Tenth."

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life: 'Well, William, where are you going?' 'I don't know' he answered; 'father is too poor to keep me at home any longer, and I must make a living for myself.' 'There is no trouble about that,' said the captain. 'Beware you start right and you will get along finely.'

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"'Well,' said the old man, 'Let me pray with you once more, and give you a little advice, and then I will let you go. '

"They both knelt down upon the tow path, the dear old man prayed earnestly for William and then gave this advice: 'Someone will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man, give your heart to Christ; give the Lord all that belongs to him of every dollar you earn. Make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain.

"He was then, there led to seek first the kingdom of God and his righteousness, and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said, 'If the Lord will take one-tenth I will give that.' And so he did-ten cents of every dollar were sacred to the Lord.

"Having regular employment he soon became a partner; and after a few years his partner died, and William became the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered, his business grew, his family was blessed, his soap sold and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. This is the story of William Colgate, who has given millions of dollars to the Lord's cause and left a name that will never die."

Another striking illustration of this fact has lately been brought before the mind of the political world in the great state of Massachusetts. A man who in his youth was a poor boy, after his conversion promised God to pay him a tithe if his business prospered, he continued to give according to his promise and God continued to verify his promise. "It is more blessed to give than to receive." And today W. L. Douglas is the owner of one of the largest shoe manufacturing establishments in the world and is a millionaire. By these illustrations I do not mean to say that the only condition requisite to success is that men pay a tithe; but all things being equal, he who keeps God's law of tithing has added to his chances of success and will if God's word be true, stand a better chance in the financial world by keeping this rule and command than if he violates it. A layman of broad experience and observation on this subject spoke relative to the above thought having been criticized for suggesting, as they thought, that prosperity would invariably follow tithing, he says: "I admit that many of the testimonials would bear that interpretation, but they are the experience of other people, and are given just as they were written, but remember setting aside

one tenth will not make rich land out of poor, will not bring city trade to a village, will not produce quarrels or sickness in a community, thereby enriching such lawyers and physicians as adopt the rule. Many conditions might be mentioned which it will not change, because it has no connection with them. What I believe is, that you will be more prosperous if you follow this rule than if you do not, but be careful not to judge a whole life by a single year, nor to set up a false standard of prosperity."

Sometimes we wonder at the stinginess of many people who claim to be Christians, and yet is it any marvel when we read in the second commandment, that God will visit the iniquity of the father upon the children of the third and fourth generation, and on either side of this question we may see the fruit of the methods used by the parents fully developed in the children. I here give you an illustration of tithing for three successive generations, taken from the pamphlet "What I Owe." "My grandfather followed the plan you suggest, and his son after him; coming in the third generation I follow in their teachings. I began about eighteen years ago, and while, I have been steadily prosperous, have never seen the year when there was not apparently some strong reason why I should not pay the tenth that year. The habit or plan has been the influence that carried me through. I knew one Christian man who was the soul of generosity, until one year, he over-gave largely, and then balanced by under giving for two or three years; the result, his gifts for ten years or longer have dwindled to a mere nothing. In this as in other matters, the Lord knows what we need to make character that will in the long run and on the broad scale be most of a success in satisfaction to its possessor and usefulness to the world."

I now give you the testimony of a clergyman, taken from the same source as the above illustration: "In a former charge after preaching upon the proportionate giving, I had a long talk with a member of my church who was then clerking in a store, receiving a very moderate salary and having a wife and three children to support. A few days after our conversation he said to me, 'I have concluded to give the one-tenth.' Six months after this he said to me, 'I have never been able to save so much money in the same space of time as I have during the past six months or since I adopted the one-tenth. This occurred about four years ago. He is now carrying on, in his own name, a very prosperous business."

Possibly the most noted illustration in later days, in the Lord showing his favor to those who were willing to keep this law of tithing in the church, is to be found in the city of Cincinnati, Ohio. "This mother church of Cincinnati Methodism, the scene of the early triumphs of Durbin and Fenley and Trimble, Hamlin, Miley, Foster and others known to fame, whose very life has been sacrificed in giving birth to so many children, deserted in her old age to the common fate of great downtown churches, has been in the verge of bankruptcy, and pauperism. The fact that without aid from rich relatives or friends, she has risen from a condition of want to the front rank and become one of the first-class churches of any denomination in the heart of Cincinnati is an object lesson worthy of consideration. The unique feature of her financial system is a written covenant, signed by such of her members as so desire, in which they agree, as long as they remain in Wesley Chapel, to bring into the church every Sabbath one-tenth of their weekly income. Each member thus pledges himself at the end of the week to count out one-tenth of his income from wages, salary, profits, rents, interest inheritance or other resources, balance his private tithe book, inclose the money in a weekly envelope, without signature or other mark attached (whereby the amount of one's income could be found out) and place the same on the collection plate at a Sunday service.

"This money is kept in a separate fund, and apportioned by the pastor and officials in the ratio of 45 per cent to current expenses, 45 per cent to Conference collections, and other benevolences, and 10 per cent to a fund for repairs and improvement of church property. It thus reached about twenty-one different objects. At the end of the conference year, September, 1896, there was a total enrollment of one hundred and eight tithers. The effect was almost magical. Notwithstanding that there were only about sixty who were tithing during the entire twelve months of the year, the books show that these paid to current expenses and benevolences nearly twice as much as all the other four hundred and forty members. A surplus was left in the treasury at the end of the year after all bills were paid, and the apportionments for benevolences were met for the first time within living memory." (This is taken from the published account of the work by the pastor.)

Only in one point do I differ from them, that is I believe we should be permitted to choose to whom we pay our tithe, instead of being forced to pay it through a stated channel.

We pass now to the consideration of a second reason, in proof of the continuation of the law of tithing: That it is unreasonable to suppose that God would require more of a Jew than of us. No one would confess this for a moment, especially in connection with the virtues connected with the Christian experience, and yet my brethren, is not giving a virtue and commendable in one and all? But if a Christian may give less without guilt than an Israelite is not his religion more earthly and selfish than that of the primitive or Jewish Church, which we know was required to practice tithing? William Arthur of England, has stated it this way: "The Israelite was blessed with a religion which checked his earthward tendency at the very least to this extent, that one-tenth went to sacred things; but is the Christian at liberty to devote to his God whatever proportion he will, from the nearest approach to nothing, upward, so that if one part with a tenth, another with a nineteenth, and another with a thousandth part they differ not in this, that one is liberal, the other covetous and the third a wretch; but in this that one is liberal, the other less liberal, and the third still less so, each of them practicing a voluntary virtue only in various degrees? If this be so then is Christianity to be charged with lowering the standard of virtue? Are we quite prepared for this conclusion? You say, "I do not mean that we are at liberty to devote money by mere chance without fixing some principle; I only mean that we are not bound to a tenth." Not bound to a tenth? No, most surely we are not bound to a tenth? No precept of the Gospel, no precept of the law, even so much as glances in the direction of binding us to a tenth. But is it possible you mean something you do not say? Is it possible that when you speak of not being bound to a tenth you mean we are at liberty to make up our minds to devote not a tenth but something less? If so then again we are landed in contradiction. The tenth was never anything more than God's minimum. It is the back-step he would put to our selfishness; saying to it, "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed."

My next argument in proof of the continuation of this law is: If this is not the law for giving then God has evidently left us without a law for giving. Is it reasonable to suppose for a moment that God would leave so important a matter absolutely to the choice of man. Especially would this be true when we remember that God knoweth our frame and natural tendency to selfishness? Is it reasonable to suppose for a moment that the all-wise God would inaugurate a kingdom and give various laws to his subjects and absolutely ignore the one very important principle by which it was to be carried to the ends of the earth? True enough God has said, "Ye shall be witnesses to me

unto the uttermost part of the earth." But Paul has also declared, "How shall they preach except they be sent," and we might add, how shall they be sent without the money, and how shall we get the money without tithing? The church has tried most everything else in her effort to solve the problem. Rev. Ballard in speaking of this fact says, "We have not blushed to coal men for a pittance of that which the Bible tells them is already God's. We have had on hand a system of mingled merchandise and beggary supplemented with real estate ventures such as selling divisions of consecrated space in the house of prayer, with heavy leaning in times of emergency upon the oyster, the Trilby [trilby n. (pl. -ies) Brit. a soft felt hat with a narrow brim and indented crown. -- Oxford] social, the possum roast, the pink tea, and a thousand devices innocent enough in themselves considered, it may be, but utterly to be despised when presented as the motive power of that magnificent impregnable piece of splendor which we call the kingdom of God." Let us see with whose success the church has met by following her own plans in comparison to what she might have if she would follow God's plan of tithing. The average daily income of men, women, and children in the, United States is given by Government officials at about 55 cents per day. Now let us take the Presbyterian Church as an example, say they have 1,400,000 members. The magnificent sum of \$28,000,000 as one-tenth of their income. Now they gave for building of churches pastors salaries, etc., such like \$10,000,000. For missions and associated causes \$4,000,000, making a total of \$14,000,000. Now say they give for outside purposes, charities, schools, etc., \$7,000,000. The whole is only \$21,000,000 as against \$28,000,000, their tithe. Here they would have the magnificent sum of \$7,000,000 to devote to the salvation of the heathen if they would but tithe.

Suppose the Methodist Church South would give a tithe by the same law of average daily income, their tithe would approximate \$29,500,000 as against \$5,000,000 we give at present for all church purposes. Oh, how we could fill our missionary treasury and double our workers in the field, and how soon we could evangelize the world. Why is it we are moving in this God given mission to carry the Gospel to all nations of the earth, at this poor dying rate? I ask why is it, when the whole world seems to be opened to us and sending up a Macedonian cry and when men are questioning as to the evangelization of the world in this generation, and when God has declared it is more blessed to give than receive? Is it not true we are just playing at the matter and tantalizing the Lord with our stinginess and refusing to keep His law for the propagation of his Kingdom?

My fourth argument I base upon the fact that tithing is not only an ancient practice, but a practice of heathen nations as well as the Jewish Church, which practice they evidently obtained from the remaining influence of religion upon them from their forefathers who evidently were more or less religious, and also that many of the leading spirits of the church through various ages of the past have enforced this truth by precept and evidently by example.

Selden in his "History of Tithes," states that the Arabians by law required every merchant to offer a tenth of his frankincense to the priests for their god; that the Phoenicians, following likely the example of Abraham, devoted a tenth of their spoils of war to holy uses; that it was a custom in Italy to pay and vow tithes to their deities until the latter times of the Empire; that the German Saxons, who mainly peopled England, sacrificed a tenth of all captives to Neptune; and that Cicero once exclaimed: "No man ever vowed Hercules a tenth in hope of increasing his wit."

The Carthaginians, a Phoenician colony, brought this custom from Tyre, to which city they sent their tithes regularly by one clothed in purple and priestly robes. But becoming rich, they neglected for a time to send a tithe of their profits, until their misfortunes led them to repent and to send it as before. Didymus, a learned grammarian of Alexandria, says it was a Grecian custom to consecrate the tenth of their increase to the Gods. Xenophon, with his captains after their expedition into Asia, consecrated the tithe of their gains to Apollo and Diana, built a temple to the goddess and supported the worship with tithes. Pliny says that the Ethiopians paid tithes of cinnamon to their god and it was unlawful for their merchants to buy or sell any of their goods until their priests had taken out the tenth for their god.

Lucullus, the richest Roman of history, taking account of his large estate, vowed all the tithes to the gods. Trenacus, the disciple of Polycarp, and he was a friend of the apostle John, says, "we ought to offer to God the first fruits of His creatures. As Moses says, 'Thou shalt not appear before the Lord empty.' Christ came not to diminish but to increase our obligations." Chrysostom, perhaps one of the greatest preachers since the Apostle Paul, says, "O what a shame! that what was no great matter among the Jews should be pretended to be such among Christians! If there was danger in omitting tithes then, think how great must be the danger now!"

Next we point you to Augustine one of the greatest uninspired Theologians and one who is often quoted as orthodox on various subjects, in speaking of tithing says, -- "Tithes ought to be paid from whatever may be your occupation, whether war, merchandise or some handicraft. Tithes are required as a debt. He who would procure either pardon or reward, let him pay tithes and out of the nine parts give alms. God who has given us the whole has thought it meet to ask the tenth from us, not for His benefit, but for our own."

The noted John Knox in writing to the preachers of Scotland declared: "Our Lord in the Gospel, speaking of payment of tithes, to the Pharisees saith, 'There ought ye to have done, and not to leave the others undone.'"

Professor Max Muller, of Oxford, one of England's great scholars, in a communication to a preacher on the subject of proportionate giving asserts, "It is surprising that where there is so much profession of religious sincerity, a special society should be organized to impress upon the people the duty of giving to benevolence a tenth part of their income. Can there be a lower and simpler test of that sincerity? And yet when one thinks what this world of ours would be, if at least this minimum of Christianity were a reality, one feels that you are right in preaching this simple duty in season and out of season, until people see that without fulfilling it, every other profession of religion is a mere sham. I can hardly trust myself to think what the result would be, if it were considered as, not respectable to give less than one tenth. This proportion of the total income devoted to the poor and needy would amount in England alone to \$180,000.00 a year. You will not rest until people begin to see that to give openly is less selfish than to give secretly: nay till the giving of one tenth of one's income become the general fashion, so that a young man at Oxford would as soon think of walking down High Street without his hat as profess to be a Christian and not fulfill so humble a part of his duty."

To any one who doubts the binding of this obligation upon us as Christians, we would quote William E. Gladstone, England's great statesman, "To constitute a moral obligation it is not

necessary that we have a positive command. Probable evidence is binding as well as demonstrative evidence; nay, it constitutes the greatest portion of the subject matter of duty. And, therefore, a dim view of religious truth entails an obligation to follow it, as real and valid as that which results for a clear and full comprehension."

(The above facts are mostly taken from "What We Owe, And How To Pay It.")

My next argument is the New Testament gives endorsement to the Old Testament law and practice.

We are sometimes told that the law of tithing is in Old Testament practice and was abolished by Christ's coming; but let us examine the New Testament and hear Jesus saying, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." What then did he fulfill? We all understand he fulfilled the sacrificial law and as he did not destroy any law does not this law of tithing remain in force. But does not Christ give his endorsement to this law in saying to the Pharisees, "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, Judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. Here the Master most emphatically gives his endorsement to the law of the Old Testament, as that which they should have done.

Paul in writing to the Corinthians points out to them the way they should give in the following language: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." I Cor. 16:2.

This text points out to us, First, proportionate giving and, Second, that which is inseparable from it systematic giving. As strange as it may be, nevertheless, it is true, most people have more system about everything else than they do about their giving. Every good housewife has her work systematized. Every successful farmer has his tools with which to work. Every storekeeper has his books. Each bank keeps an account of assets and liabilities. By system do we feed our body, and so on through the various avenues of man's sphere of operations, appertaining to this life he plans, systematizes and goes forward with business-like principles; but alas, in his religion though instructed so to do in his guide book, the Bible, he goes forward without any plan; if it is convenient, or he happens to have it (and for the most part he happens not to have it) or he feels so inclined, or is worked up to it by a touching sermon, or he is conjured by some strategy of the church, which promises in return to feed him or amuse him, or entertain him, then he may give, not from a sense of conscience, but from a selfish and worldly sense, feeling he is getting something in return.

Now as the apostle suggests they give systematically and proportionately, where were they to get this standard of proportion. Evidently from the Old Testament scriptures and from the Jews who were familiar with it, or from the apostle himself who was a very devout Jew and evidently knew the law, and in telling his experience in one place he declared that as touching the law he was blameless and in order to be such as a Jew he of necessity practiced tithing and it is unreasonable to think that his standard of giving would be lower after becoming a Christian than it was when a consistent Jew.

May God grant that we may so give that heaven's measure shall be granted us in return, "good measure, pressed down, and shaken together, and running over. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

And now having presented this subject to you from various standpoints let us recapitulate the various facts stated:

First, Tithing is illustrated to us in the patriarchs of the church by Abraham and Jacob. Gen. 14:19, 20; 28:20-22.

Second, It is enforced later by a conspicuous place in the Levitical law. See Lev. 27:30-32.

Third, The Lord points out the way the tithe was to be spent -- Given to the Levites, who in turn were to tithe what they received. Showing all alike, subject to the law. See Num. 18:20,28.

Fourth, That God's curse was on Israel when they violated this law and blessing when it was kept, and what was true then is true today. See II Chron. 31:5,12; Prov. 3:9,10; Mali. 3:8-10.

Fifth, It is unreasonable that God would require more of a Jew than he does of us.

Sixth, If the law of tithing is not the law for giving then we have none, which is unreasonable concerning so important a matter.

Seventh, Tithing was practiced by the heathen, doubtless as a result of the influence of their forefathers who were Christians. Likewise some of the greatest theologians and statesmen have proclaimed its reasonableness.

Eighth, The New Testament gives endorsement to the Old Testament law and practice.

And now what more could we say, to provoke the church of God to return to the Bible plan to meet her financial obligations.

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Chapter 4 THE LODGE

In writing upon this subject, whose power in secret, I am aware that I will be met with the objection that I am ignorant of the subject in hand, and therefore have no right to speak; but as I stated in the introduction, I was beguiled into the joining of one of the popular Lodges of this day and have the joint testimony of friends who have joined many of them while yet in their sins and who are willing to go on record with me to the disadvantage they are to spirituality and the deepest and sweetest Christian experience. I do not mean to say that all men who belong to a lodge are

wicked, but I do feel that they are giving their time, money and Influence to an institution that is in a measure undermining the church and robbing Christ of his proper authority in many hearts.

* * *

FIRST OBJECTION

The lodges keep many husbands too much away from their families.

The last few years have brought us face to face with one of the most difficult and serious problems to solve -- The divorce problem. In the United States the percent of divorces ranges to an enormous number, in some localities reaching a maximum to an alarming extent. Until the President of this United States has required that congress take some step toward the stopping of this alarming condition that threatens the home life of our Republic, -- And why so? May we not lay at least a part of the blame to the fact that so many men give so little of their time to their families. The Elks meet on Monday night, the Knights of Pythias on Tuesday night the Odd Fellows on Wednesday night, the Masons on Thursday night, the Red Men on Friday night, etc., etc. He is busy all day and of necessity away from home, while most every night is spent at a Lodge or Club room.

No wonder a little boy inquired of his mother, "Who is that man that stays here on Sundays, Ma?" And that one little boy who happened to get up and out on the street one morning before his father left, and when he slapped the little fellow and drove him in the house, he ran up to his mother crying like his heart would break and said, "Some man slapped me," when the man was his own father. Oh! ye fathers when, oh when will ye learn the secret of a happier home lies with you and when you spend less time in the lodge and more time in your home, then doubtless shall we see a decrease in family troubles and a decrease in the number of divorced men and women. Some one has said, that the woman is usually the aggressor in the courts for a divorce, and she has been censured for it; but why is this? I dare not believe it to be because she is more wicked than man, and less inclined to keep her vows in holy wedlock, but the rather that she, whose higher sense of love is stronger than that of man, when she fails to find it in her husband, who seems to prefer the association of everyone else than her, and everything else, she naturally turns to the court that bound her to such a state of disappointment, to find relief from her life of slavery.

* * *

SECOND OBJECTION

It is a waste of time.

Someone has said, "Time is money;" and so it is. The man who will improve his time can make money; but he who idles away his time wastes an opportunity to enlarge the borders of his operations. Who will doubt for a moment if men would spend the time reading some good book, and especially the Bible, that they spend in the lodge room, they would get more good instruction, advice and help than they do behind closed doors studying secret signs and pass words.

As to the preacher in full connection in the Methodist Church, he is under solemn vow and promise to especially observe the following directions. First, Be diligent; never be unemployed; never be triflingly employed; never trifle away time. It is therefore your duty to employ your time in the manner which we direct, in preaching, meeting the classes, visiting from house to house, and especially visiting the sick; in reading, meditation, and prayer. See Discipline, page 146. Who will deny that if the same time was spent in visiting the sick, reading the Scriptures, meditation and prayer, that many of our people and some of our ministers (I am sorry to say) spend in lodge rooms and conventions, of the same, that they would present us with a better type of Christianity and be more useful to the salvation of the world.

* * *

THIRD OBJECTION

It is a poor investment, or a waste of money.

Most men in these days of money loving like to invest in those institutions and projects which promise the largest dividends.

If a man had a farm and it failed to pay after sufficient trial he would be foolish to continue to cultivate the same, if the same man had bank stock and from year to year it failed to declare a dividend in paying quantities no one would want to invest in such a bank. If a man starts a grocery, a dry goods store, a drug store, or what not and after sufficient trial he finds it does not pay we say he is foolish to continue; so my reader this is evidently the reason so many people when they grow older and have more experience drop the secret society and devote their time and money to things more profitable in time and eternity.

For a fuller proof that the Lodge is a poor investment let us take a few facts.

In some of the lodges the annual dues are three dollars with an initiation fee of fifteen dollars, now the money goes about thus:-- one dollar to home lodge, one dollar to the general lodge, and one dollar to the home that is run by a number of these secret orders. Now for an investment how does this seem -- one third a total loss, so far as any benefit is concerned, one third to pay a lot of fellows a fat salary to have a good time to laugh at the other poor fellows who are less fortunate and who are dupes to their profit. -- Take a definite illustration of its foolishness: In a certain town in Kentucky the Red men were to start an auxiliary. The man who came from a distance to assist in the organization was to receive one hundred and fifty dollars (\$150) for one night's work among them; after it was over and many of them half drunk and doubtless some of them the other half too -- they fussed and quarreled over the proceeds: all of this in their new order in spite of the fact that they had just taken the solemn vows of their fraternity and were brethren in the secret order of Red Men -- "Oh consistency where is ye?" When will men wake up to the folly of their way and see the foolishness of such procedure. Who cannot read between the lines and see that thee men the leaders of such institutions are in the business for the fleece and not the flock.

* * *

FOURTH OBJECTION

It is the blind leading the blind.

Who has not read with profit that part of the Scriptures wherein the Master, speaking to the Pharisees concerning their inability to lead declared, "Can the blind lead the blind? Shall they not both fall into the ditch?" -- Luke 6:39.

And who has not seen this to his disgust as he has been in Secret Societies wherein they have made a show to piety and a pretense at teaching secret and great truth and have at their head often men who are farthest from this principle themselves. I remember some years ago when a minister of the Gospel was being received into a certain lodge and an officer in that lodge who was noted for getting drunk, was making a very strong speech on the case of the preacher, and the aforesaid preacher felt the disgust at such a character making such a speech to him on a great moral principle which was a carrying out of the form of the order and the degree -- worse than the blind leading the blind; it was the blind trying to lead these who could see. There would be as much propriety and necessity for a blind man to lead a man who can see with perfect vision as there is for a religious man to join a secret society. For the pretense at right teaching and great principles they have; are more fully and frequently taught by the Church. Taught without so much parade and taught in its unadulterated form as the Master taught. It is true that many of the secret orders make a show at teaching some great moral lesson by their degrees conferred upon their candidates for membership: but it is also true that the same great moral truth is taught by the church and taught to all men as the Master taught and as his true disciples have and will teach to all men in all ages of the world.

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FIFTH TO EIGHTH OBJECTIONS*

[*This seems a rather odd way of putting it, but this is the author's subtitle. However "Fifth through Seventh" seems to me a better subtitle, for the next subtitle is "Eighth". -- DVM]

The lodge and the church are enemies to each other.

If this fact can be proven then we have once and for all settled the matter as to a Christian man's duty and relation to the Lodge. I shall endeavor to prove this by three lines of argument; and the Bible declares in the mouth of two or three witnesses shall a thing be established. Each of these arguments becomes an objection within itself.

1st -- The Lodge is the enemy of the Church in be. coming its rival. A little observation on this subject will show an impartial mind this fact. In the localities where the lodge thrives there is more or less lethargy in the Church and spiritual things. Let a prayer meeting and a lodge meeting come on the same night -- which will the church member who belongs to both attend -- you know friend too well that nine times out of ten they go to the lodge. I have had them go right out of a protracted meeting and go and attend a Masonic or Odd Fellows meeting. Again I have had men to

tell me more than once it was too dark, or they were too feeble, or too old, or too blind, or it was too far, or it was too muddy to come out at night to prayer meeting and sometimes to Sunday night services and the same men could and would go to their Lodge meeting on a certain night after each new moon, according as their orders demand for a monthly meeting.

In a certain county seat in this Southland of ours a Methodist pastor had a lady in his congregation who could never be at prayer meeting; though often invited and she had apparently no excuse, when the facts were brought to light, that she belonged to a lodge that had its regular meeting on that night and she was in regular attendance.

So beloved you see we are evidently up against facts -- that the lodge is the rival of the Church and when it comes to a man or woman choosing between the attendance of the two he usually goes to his lodge, and in spite of the fact he is under a special vow in the Methodist church, to "be subject to the discipline of the Church (not lodge) attend upon its ordinances, and support its institutions." Discipline 1902, page 230, par. 478. Every preacher makes every member take this solemn vow. Then I ask brethren in the name of common consistency how can you lend your endorsement to a worldly institution whose fruit results in this same man violating this vow and staying from the house of God?

2nd. The Lodge is the church's enemy in its form of teaching.

The Master when being tried before the high priest concerning his doctrine, answered him, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing." John 19:20. Now my brethren, upon the authority of this passage, I declare unto you that it is impossible for me to think of Jesus Christ belonging to a secret society or in any way lending his endorsement to it. How is it then that he is our example, and we his followers, have gone into all sort of secret combinations and bound up to things that you will not so much as tell your wife? I declare unto you that the whole business is a travesty on the principles and teaching of our Lord. Some years ago a little book entitled "In His Steps, or What Would Jesus Do?" appeared and attracted much attention among Christian people, in which many of the various occupations of men were discussed and the question always put, "What would Jesus do?" and if the inference be in the negative, there was but one thing left for the Christian to do. And so, beloved, in this case, to me there seems to be but one thing for a Christian to do and b& consistent with the example of his Lord, and that we well know; an absolute refusal to indulge in secret societies.

3rd. The lodge is the enemy of the church in results. Men substitute the lodge for the church.

To my mind this is one of the saddest facts; but none the less true. That there are men and numbers of them who are substituting the lodge for the church and depending on it for their salvation can be abundantly demonstrated, as with many this is no secret.

A striking illustration of this occurred in the summer of 1904 as I was traveling on the G. & O. R. R. from Covington, Ky., to Ashland, Ky. I fell into conversation with a nicely dressed, intelligent gentleman of no mean ability, intellectually or financially. In the course of our conversation he referred to having been in Cincinnati, O., the day before and having taken one of

the high degrees in the Masonic Lodge, and his concluding remark in this connection was, "What a beautiful religion is the Masonic Lodge." Whereupon I tried to impress upon him that the Masonic lodge was no religion at all; the rather, simply a human institution. But being fully satisfied with his attainments, I could easily see that my conversation was making but little impression to the removing of such heresy from his mind. As I now remember in the further run of our conversation, it developed that he at one time had sang in the choir in the largest Methodist Church in the city of Cincinnati; but was now satisfied with the Masonic religion.

Just a few weeks ago I was visiting one of my oldest members, a woman in her eighty-seventh year, and in speaking of her son who was past his fiftieth mile post, she lamented the fact that he was not in the church, and continued by saying, "He has been a member of the Masonic lodge since he was twenty-one years old and he thinks that is enough." Now, my reader; think of it, a man past his fiftieth mile post and resting in a human institution for his salvation, a ceremony of a secret order so tinged with a pretense to the right as to deceive the world and lead many a soul astray from their only hope of salvation, which is Jesus Christ. Is not this the sugar-coated pill, the clover-root, the devil's deadfall, the putting bitter for sweet, the calling black white and white black, which is as sure a sign of their spiritual blindness as such a thing would be of their natural blindness.

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EIGHTH OBJECTION

The lodge is taking the glory that belongs to Christ and the church.

This objection is intimately allied to the afore-mentioned; but in some respects separate and distinct.

Our Bible plainly teaches us, "Render therefore unto all their dues; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7. Now who can deny that the lodge has tried to take some sacred truths and illustrate them in its degrees and associate them with a human organization and has divorced them from their proper place and relation to us, as from the Lord.

Some years ago the writer was called upon to preach to the Masons who had turned out to hear him in a body. In his sermon that day there was a reference to the Good Samaritan as he illustrated the true Spirit of brotherhood and Christian love.

Whereupon there was a winking and blinking among said members of aforesaid Masonic order, and after the benediction such compliments and congratulations are seldom experienced by men in the sacred desk and the great question was, as I was not a member of said order, who had informed me as to their great teaching on said subject? -- as though it was intimately allied with the order to which they belonged. And while they, of course, acknowledged that it originally came from the blessed old Book of Books, is it not a fact that said scripture was more intimately allied with the Masonic lodge than with the Bible, and when read did it not remind them of their lodge more than of the church and of Jesus Christ who gave it to the church? If this be true, is not my

proposition demonstrated that the lodge is taking the glory that belongs to the church and the Christ?

Some have thought that the fraternal spirit has been lost by the church, and therefore the lodge has come into existence; but if this be true (and we do not deny that it is in a measure true). it only lends a further demonstration to my proposition, that the lodge is stealing from the church her glory, and in this is a usurper, a parasite, an enemy.

Are we to hope for relief or reformation or improvement in the church on these lines, by starting a human organization with this intention in view and enforcing its laws and ceremonies by a sacred scripture reference? Are we not in this divorcing that which God has joined together, and are we not creating a barrier that will make it the next thing to impossible to bring back to the church her old-time glory on the lines of fraternal association? Who can find a higher type of fraternal joy than that expressed by the apostle when he spoke of "sitting together in heavenly places in Christ Jesus," His object was the magnifying of the grace of God. Hear ye him, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by whose grace ye are saved), and hath raised us up together, and made us sit together In heavenly places in Christ Jesus." Eph. 2:4-6.

Who will point out to us a fraternity of men that while they are in session feel they are in heavenly places? I avow that such would be hard to find. And yet this is only expressive of the normal condition of the church when in her primitive glory and surrounded by her apostolic splendor.

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NINTH OBJECTION

The fraternal spirit of the lodge is superficial.

Who can deny that in many instances, if not in all, a lodge fraternity or fraternal spirit is only a pretense at the real, and in fact is very superficial? Who could not illustrate this from his own observation, and, if a lodge man, possibly by experience?

Some years ago a new Knights of Pythias lodge was started near one of my churches. The order, like the new broom, was sweeping clean and sweeping nearly everything into it, except a few old croakers in the community, who were old fogies anyway, as the "K. of P.'s" said. One of them actually claimed the church was good enough for him. So on it rushed, while the young man and middle-aged as well gladly paid their fifteen dollars (\$15.00) initiation fee and their annual due of three dollars (with its bad effect on spirituality) and promise of sick benefits and how helpful it would be if one of them should be caught away from home without money, and in the city how it would help them to get a position, etc., etc. And this was quite a catch in that community, as it was only about twenty-five miles from a large city and the young men often resorted thither for employment. Things moved forward with bounds till one of their leading members, an officer and one of the leading men of the community, moved to the city, and applied for a position and let them know he was a K. of P., but found to his sorrow that a K. of P. got work just like other men, and he

began to wake up to the fact that all the help of the K. of P. lodge in procuring work, etc., was a much ado about nothing and he was still a man, a common man, a dupe to designers and a "K of P."

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TENTH OBJECTION

A multiplication of lodges among women interferes home duties.

This objection may have little weight or bearing upon those living in rural districts, or even villages, and the smaller towns; but in our cities where the secret orders thrive most, this is a serious objection.

The lodge room has become the poor women's Mecca. This is tersely put by Mrs. Flora Mitchell, a charity worker in Columbus, O. When discussing why married women go astray, she says: "The lodges, or secret societies, for women bring many harmful results, especially to the poorer classes, who usually compose them. To the woman whose life has little of incident or interest the lodge becomes her social Mecca. She sacrifices to pay her dues. She glories in the fact that she holds an office, and is of some importance. I know of one woman from a poorly kept home, with a large family of children, who belonged to four or five different secret orders. The children could not accompany her. The meetings were always at night. Home was neglected and she made a circle of acquaintances whom her husband never met. This is not true of religious and reformatory work. The women most active in these societies are generally the best wives and mothers."

This was further illustrated in the pastorate of a certain city clergyman, who noticed the continued absence of one of his members from public worship. When making pastoral calls he often insisted on her coming more often to church and thereby be blest in her religious life; but her continued excuse was that she was not able, as she was under the treatment of a physician and could hardly stand the walk, which was some five squares from her home; but it later developed she was often in attendance upon her lodge, which held its meetings possibly twice as far from her residence Oh, when will men or women be wise? May we not hope before the white light of the judgment of God shines upon them that some shall awake from their lethargy and bring forth fruit meet for repentance, in deserting their lodges and returning to the old paths of righteousness and true holiness.

* * *

ELEVENTH OBJECTION

Its teaching is secret; the highest truth is open and above-board.

We are told the lodge is a good thing and teaches great lessons. Then may I ask, Why is it kept a secret? The answer is, That the members may be benefited and protected. Then is it not a strange thing that the greatest Teacher that ever lived at the end of life declared, "I have said nothing in secret?"

Strange indeed if God endorsed such a procedure and intended that truth should be protected and propagated that way that he should set us an example to the contrary and declare that that which is done in secret shall be proclaimed on the house-top; or told abroad. On a certain occasion the Master was being praised with great demonstration and the Pharisees from among the multitude demanded that he rebuke the disciples for their telling abroad his praise. Whereupon he declared, "If these should hold their peace, the stones would immediately cry out." Luke 19:40.

Now, if the protection of the members and the benefit of truth be best guarded and most correctly taught by a secret process, then were the Pharisees right in their rebuke to the disciples and the Master wrong in his encouragement of them; but if the Master be right, then the secrecy of the lodge is wrong. Choose ye this day whom ye will obey.

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TWELFTH OBJECTION

It is an effort at teaching by deceit.

Who can deny that the various degrees in secret societies are made impressive and become effective by preying upon the ignorance and inexperience of the one being received. That in proportion as he is obtuse and bites at the bait put before him as a catch, he affords said order pleasure and amusement as they watch the performance and teach by deception some great lesson that our Lord has laid down in his word. How does this compare with such scriptures as these: Peter after speaking of Christ as our example says of Him, "Who did no sin, neither was guile found in his mouth." I Peter 2:23. Or the Apostle Paul in writing to the Corinthian Church concerning the ministry and their former and present state, declares, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." II Cor. 4:1, 2.

Does not the lodge violate all of the principles mentioned in these scriptures? First, they have guile (or deceit) in their mouth and use it. Second, they handle the truth with deceit. Third, they do not manifest their truth, but keep it a secret, and therefore they do not commend themselves to every man's conscience.

* * *

THIRTEENTH OBJECTION

The burial ceremony borders on heathenism and sacrilege.

I am aware that this is a strong statement, but I am also conscious of the fact that I state that which is true, and I believe can be demonstrated to an impartial and unprejudiced mind. Did you ever attend a burial where the Masonic order had it in charge? If so, your vision was brought in

contact with a company of men following the bier, with long and solemn faces, and little white aprons tied about their loins, while conspicuous among the crowd was a man carrying an open Bible and upon its open pages a sign significant in the Masonic order. All alike wore a badge and small sprig of cedar pinned upon the lapel of their coats. Arriving at the house of God the aforesaid company of men stood around the bier, and read out of their little books prepared for Masons to use on such occasions. Repairing to the grave the aforesaid white aproned company of Masons march around the grave a number of times, then arranging themselves around the open grave their leader again reads from their little book, while at intervals all join in the solemn "So must it be." With books closed, all hands go up, then down, then up, then down again. Having repeated this for several times, then possibly reading again, they deposit their cedar in the grave and turn away -- having performed the last sad rites they bid him adieu!

Now, my reader, does not all this remind one of the extreme folly to which men may go in their effort at display? You know, reader, that such performances are gone through often by men who have no special interest in the deceased and who are not fit and therefore not capable of performing such a sacred right as those connected with the dead. Does it not remind one more of the actions of the savages or uncivilized tribes of earth than of the enlightened Christianized American citizen? The Indian would bury their dead with such pomp and worldly display.

The Bible speaks to us about the hired mourners that go about the street; and how far is this from it? for, if said brother Mason has not paid his dues, he is not in good standing and has no such display.

The idea I receive as an observer, is, that they pass through this with becoming display of our worthy lodge. It reminds me of an instance my father related to me connected with the Civil War. In Kentucky, the dark and bloody ground, in the Counties of Carroll, Henry and Owen, a noted gang of guerrillas were accustomed to peregrinate and do great harm to the Union Army. So they were often sought out and ran from their base of operation by the union soldiers. One day they were being pursued and two of the men run their horses into the woods and hills near a creek called, Mill Creek, when one of the men found his horse was giving down and that he would likely be captured by the enemy. His associate begged him to mount his horse with him and ride on to safety but he refused, preferring to die with his horse which had served him so faithfully to the end. So arranging himself behind his horse for a breastwork he shot at the enemy, till, pierced through with a bullet he fell as their victim. Then they came nearer, and thinking they had killed the leader of the guerrillas they rode around his body and cowed over him as they continued to fill his body with bullets: Now friends as I have seen the secret orders on their burial parades with uniform, and brass band it has impressed me that they were possibly not so very sorry on account of their deceased brother. But with a spirit of self-congratulation, that they again could bring the brilliancy of their parade before the eyes of the public.

Then take the "K. of P." turn out on Decoration Day. Where is the religion, sense, consistency, or connection in beating a drum, the blowing of horns, the music of a brass-band, men dressed in uniform and marching through the streets in great display and parade to cemetery, lodge room, banquet hall, hilarity, and sin? Does this become a Christian to say the least of it, to whom the Apostle says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead

a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." 1 Tim. 2:3. What is good? Not only to pray and give thanks etc., but also to lead a quiet and peaceable life. May God grant us grace so to do.

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FOURTEENTH OBJECTION

We are commanded to "Come out from among them."

This objection will only apply to those who make a profession of religion, but I am persuaded to believe in this land of ours that if all those who profess religion would come out from the lodges, their number would be reduced to a small percent in many localities of what it originally was: while in others the per cent of reduction probably would not be so great But beloved brother in becoming a lodge man you have intimately allied yourself with a man made institution and one that makes claims upon you, your time, your money and your influence that you should give. No other and better purposes. The apostle wrote to the Roman Church that they should be transformed from the world that they might prove what is that good and acceptable and perfect will of God. Again he declared that God's people are a peculiar people -- not "Odd Fellows" -- but a peculiar people zealous of good works. Who cannot see that he who allies himself is partisan and a part of that with which he is allied: so if it be an organization he becomes a party to its evil or good effects upon society? flow would it sound for a Christian, a church member, a Sunday school superintendent or a preacher, to have been allied with the last ball, or euchre given by these orders? Or how would he have felt to have been present and a member of the following lodges when this incident occurred. I give it as printed in the daily.

IN LODGE ROOM

The Doctor And A Brother
Proceeded To Shoot At Each Other.

Williamstown, Ky., Oct. 11. Dr. W. B. Robinson and George Neal, Blacksmith, engaged in a pistol duel at Corinth last night in the IOOF Lodge room, while the lodge was in session. Three shots were fired, but no one was hurt. Both are prominent men, both Odd Fellows and K. of P's. The trouble was caused by an injunction suit between the K of P's and Odd Fellows. Neal gave himself up and Robinson was arrested last night at his home.

How does this sound, and how would it suit for a Christian to be yoked up with such a hypocritical pretense at brotherly love. Then on Sunday morning go before their Sunday school class or possibly the superintendent, to superintend the Sunday school. How much influence would such people have on the community or in the Church, how many would send for them when they were dying and the prospects of the future world were dark? Then, Ah then, me thinks the lodge crowd will be snubbed, and many of those who loved so well to talk about the goat here will be placed on the goat side over there. Matt. 25:33.

* * *

FIFTEENTH OBJECTION

It prevents justice.

The object of the lodge is the protection of its members, which principle is right so long as it does not interfere with the rights of others.

The octopus, the trusts, the combines just at this time are not only demanding the attention of private citizens, but likewise of our Government from the fact that they are threatening the right of competition and rushing out opposition in trade. It is true that self-preservation is the first law of nature and of God, but when that law is abused into a combined selfishness to the destruction of others it becomes a menace to society, an enemy to man and God. So beloved, when a secret society pledges you to itself and the protection of its members to that extent that it involves death or life to another not so allied, then it is time to call a halt and ask: whither are we drifting? This fact was brought forcefully before my mind some nine years ago, when a prominent man in the county where I was preaching at that time, was arraigned in the courts for an awful crime. But it was commonly rumored that because he was a prominent member of a certain secret society he would be cleared, or that it would be difficult to get a verdict against him. Just how much truth there was in this, I shall leave the members of that well known secret society to say; but evidently there was something to give rise to such a rumor; "where there is so much smoke there must be fire," and he who fools in the ashes is likely to get burned. So he who fools with secret societies will get burned in his pocket book, stir up the ashes in his moral sky, and suffer a leanness in his soul.

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SIXTEENTH OBJECTION

Many good and wise men see the harm of the multiplicity of lodges and societies.

Before entering upon the illustration of this objection, may I ask what is the object in view and the benefit gained by an opposition to secret societies? And who are they that are so relentlessly waging this warfare?

May we hope to become more popular among men by such a fight on that which has gained such a hold on the present generation? On the contrary is not this the very argument used for the promotion of some of those societies, to merchants, bankers, Doctors, Lawyers, and sometimes preachers -- that by the joining of said society he will become more popular in the community, town, or city and that it is indispensable for the success of his business? Then no selfish motive can prompt us in this warfare, as to the nature of those men and women whatever else may be said to their discredit. Be it said to their praise they are making a conscientious fight against that which they see threatening the spirituality of the Church.

For the most part when they who go on record on this side are they who, having washed their robes in the Blood of the Lamb are coming up against the popular opinion and going on record for

the right. Preferring rather to suffer affliction with the people of God than to enjoy the pleasures of a secret society for a season.

I here give you some of the statements that have been made relative to the subject in hand. Rev. E. A. Ferguson, Mt. Vernon, Ill., a fiery evangelist of no mean repute says: "I belonged to them all when a sinner. The Lodge is getting the glory that belongs to Jesus Christ. It is being yoked up with the world. If you are a goat man alright, you know, what the Lord said about the goats." Matt. 25:33.

Rev. W. T. Ekler for eighteen years an honored member of the Kentucky Conference, M. E. Church South in a conversation referring to fairs, games, and such like diversions and their bad influence upon religion and the church said, "I will tell you what is doing the church more harm than these, the lodges of this country. The intention of the lodge is good, but its abuse is awful. I found it out and have had my demit [sic = spelling is correct] for fifteen years." (Referring to the Masonic lodge.)

At one of the Conferences in Georgia, Bishop Duncan, of the Methodist Episcopal Church, South, in preaching upon "Social Evils," gave expression to the following striking utterances closely allied to my subject: "I see," said the Bishop, "when I am visiting around during the year the empty benches at the prayer-meeting, the lack of attendance at the church societies and the non-attendance to the ordinary religious duties. What is the matter with the women? I will tell you. They are going to their clubs and societies. Oh, your tet-a-tetes and your functions!" exclaimed the Bishop in a burst of sarcasm. "As long as you insist upon giving functions you need not be surprised if the men become Elks and join the clubs."

Rev. E. F. Blanchard, pastor of the Congregational Church, Taliman, N. Y. says in a pamphlet entitled, "The Lodge versus the Church:" "Yet it is evident that such organizations are an injury to the church For many are satisfied with the religion of the lodge room and therefore feel no need of the church. And many church members devote their energies to their societies and have little to bestow on the church. The result is, especially in some communities, that fraternities and clubs flourish while the churches languish."

E. H. Carter, in the Pacific Christian Advocate, has uttered the following timely and apt statements:

"I will come into thy house in the multitude of thy mercies (except on lodge night).

"The Lord is in his holy temple (except on lodge night).

"One thing have I desired of the Lord and that will I seek after: that I may dwell in the house of the Lord all the days of my life (except on lodge night).

"God is known in her palaces for a refuge (except on lodge night).

"My soul longeth and even fainteth for the courts of the Lord (except on lodge night).

"Preach the gospel to every creature (except on lodge night).

"Preach the word, be instant in season and out of season (except on lodge night).

"Not forsaking the assembling of yourselves together as the manner of some (except on lodge night).

"They continued steadfastly in the apostles' doctrine and in fellowship and in breaking of bread and prayer (except on lodge night).

"I was glad when they said unto me, Let us go into the house of the Lord (except on lodge night)."

These are only a few of the many things that have been said by conscientious, God-loving men, who have evidently seen the detrimental effects of the lodges against the church. May the great Head of the Church hasten the time when all church people shall awake from their lethargy on this subject.

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Chapter 5 THE ISSUE

Cause and effect are inseparably united. The former always preceding the latter. It may not always be intentional; in fact, if we could get away from the result or results of our actions we would many times count ourselves most happy; but the same God who made the law of reciprocity still lives and controls by law all the human family. So it is not enough for a Christian man to look at an act with a view to the present enjoyment; but as well must he consider the result of that action on his posterity, the church, and upon the community. Truly has the Bible told us, "None of us liveth to himself, and no man dieth to himself." So that he who would meet the Lord with joy and not with grief needs not only the power of good resolutions; but as well, the power of a divine revolution and spiritual intuition. In view of this fact, I declare the issues as made in this book in the forgoing chapters are for the most part--

I.

An issue between the worldly-wise, and those with spiritual discernment.

Man by wisdom knows not God, neither knoweth he God's ways; they are past finding out, declared the Psalmist, "Because the foolishness of God is wiser than man, and the weakness of God is stronger than man." "But He," i.e., Christ Jesus, "is made unto us wisdom and righteousness, and sanctification, and redemption." The same apostle declares a little later on in the same epistle that "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; but the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." I Cor. 2:10, 14.

The disciples were to many things spiritually blind till their Pentecost. The Master, realizing this on a certain occasion, when they desired fire to fall from heaven at the command of their Lord and Master upon the Samaritans who would not receive them, turned and, rebuked them and said, "Ye know not what spirit ye are of. For the Son of Man Is not come to destroy men's lives, but to save them. And they went to another village." John 9:55-56. Willing to suffer wrong, inconvenience, and sacrifice of personal comfort rather than do wrong. Again the Master, in making his memorable address recorded in the 14th, 15th and 16th chapters of John declared, "I have yet many things to say unto you: but ye cannot bear them now. But when he, the Spirit of truth, is come, he will guide you into all truth: and he will show you things to come." John 16:13-14.

Again after the death and resurrection of the Christ, some of the disciples, doubtless after an informal meeting together, thought the kingdom he had promised to set up was a failure, that the Christ was gone, and it was all a mistake, that he was possibly not the Christ. While two disciples walked by the way from Jerusalem to Emmaus: they talked of their former experiences, when all of a sudden a stranger overtook them by the way and inquired, Who is this of whom you speak? Whereupon they express their surprise that he had not heard that which had transpired in Jerusalem of late and inquired if he was not a stranger in those parts. In this connection Luke tells us, "He said unto them, O fools and slow of heart to believe all the prophets have spoken. Ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went, and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is toward evening and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, brake, and gave to them. And their eyes were opened, and they knew him and he vanished out of their sight." Luke 24:25-30.

The striking statements in this passage relative to our proposition are: First, where the Master says they are slow of heart. How fittingly this describes many to this day. A man may be quick to see the things of this life and apt to the understanding of the most intricate problems; but at the same time "very slow of heart" to the spiritual discernment necessary for the most perfect development of Christian character. Second, their "eyes were opened." Thank God, the time will come that our eyes will be opened through the various God-ordained channels for the development of Christian character. Happy is that man who, when the effulgence of the divine revelation is made, can say with the Apostle, "I was not disobedient to the heavenly vision."

II.

It is an issue that means much to the future of our Zion.

The present age with its advanced educational facilities, alongside the many other improvements of a material sort, have opened to us some of the greatest problems in the history of the human family. It may be easily seen that to increase the wealth, education, and means of enjoyment in the world is to increase its sins, unless held in check by the grace of God.

The making haste to become rich in this world and to enjoy it, instead of the desire to lay up treasures in the one to come, has afforded many persons a temptation, which they have not always resisted. As a result we have the worldliness of the church, eating away at its vitals as doth a canker, threatening more and more each day its spiritual life and power. Therefore if the world in the church, with its methods continues, that which we see in a few cases now will become the rule then, and that which causes us to blush with shame now will become common then. If the signs of the times mean anything, they evidently point in this direction. Such cases as the opening of the Subway Saloon with "Praise God from whom all blessings flow," by the noted Bishop Potter of New York, are only the beginning of an era that will mark an epoch in church history. So apparent is this fact that a daily paper in summing up the remarkable things of the year 1904 mentions this among the record-making and historical facts. All this evidently means a betraying of many into a policy of compromise between the church and the world, an effort at the union of the world and religion, which is condemned by the scriptures in the most scathing terms. (See James 4:4.)

The fact that we are social beings and that the Roman Catholic Church has sanctioned the euchre and winked at the saloon has already begun to tell upon the Protestant churches in those localities where Catholicism is strong. So the weakening of the consciences of our people in those localities first and from these localities a spreading of a similar worldliness in our Zion, is increasing from year to year. As a consequence it has come to pass that in many localities the church practically stands for nothing on these lines. Church members and outsiders play cards together; professors and outsiders drink at the same bar; but we read in the blessed old book, "The times of this ignorance God winked at: but now commandeth all men everywhere to repent." It is therefore high time that all, who love the purity of our Zion should cry aloud and spare not, lest we be engulfed in the onward tide of worldliness, which threatens the development of our spiritual man, and ultimately the destruction of our souls.

III.

It is an issue between a fraternal spirit resulting from common interest, and a divine impartation of the AGAPE from the Almighty God.

The religion of the Lord Jesus Christ not only affects the acts of men as such; but back of this it touches the motive power and changes the nature and purifies the fountain. As a natural result we have a purified stream. Referring to this James says, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? or a vine figs? So can no fountain both yield salt water and fresh."

The charity of a fraternal organization is that which is backed, not by the spirit of truest love; but by that of selfishness; looking only to this life. If this be not true, why is it that some who are not especially noted for their piety have turned a deaf ear to the church and her appeals, and stand ever ready to pay their dues in a fraternity, that promises him help in this life only, and that of a material sort? Is it not selfishness in the present tense that makes a man act thus? Looking only to this life and its aggrandizement? Unwilling to trust God on his promise and lay up treasures in heaven where moth and rust do not corrupt and where thieves cannot break through and steal? What a contrast there is between this and the divine agape, or love, flooding the souls of men, causing them to act with that wisdom which is from above, "first pure, then peaceable, gentle, and

easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Many in the world and not a few in our churches have absolutely failed as yet to see the difference between divine love and human love. As a consequence many are quoting as their evidence of religion and hope of heaven that familiar passage in I John, "We know we have passed from death unto life, because we love the brethren." And applying to it only the test of human love, when the evident meaning is a reference to the use of divine love, instead of human love, which are quite different. In the Greek, from which our translation is derived, the word which refers to human love is *philia*, having no connection with salvation, for a man may possess it and be devoid of religion. But the word *agape* in the Greek always refers to divine love, and when possessed is as a result of God's religion in the heart which will be manifest in the life. It is this word that is used in the thirteenth chapter of I Corinthians, and very incorrectly translated "charity." For we all know a man may be charitable and not possess the spirit of Christ. The continued use of the word is made absurd when we read it in the third verse of the aforesaid chapter, "Though I bestow all my goods to feed the poor and give my body to be burned and have not charity it profiteth me nothing." What more could a man do than "bestow all his goods" and then give his own body to be burned? Would this not be charity in the superlative degree? And yet we are still told it profiteth him nothing, if he have not charity. In this you may see both the absurdity of the translation and its utter futility as a substitute for salvation.

Some one may ask, How may I know the difference between human love and divine love? The former is natural and may be enjoyed without God. The latter is supernatural and is only enjoyed as the result of God's religion. The former allows you to love those who love you and hate those who do not. The latter makes you "love your enemies, bless them that curse you and do good to them that hate you, and pray for them which despitefully use you and persecute you." This was the instruction of the great Teacher relative to divine love.

The following striking incident will serve to illustrate the vast superiority and difference between human and divine love. I give it in the language of its author. "Rev. B. A. Cundiff speaks of a wonderful heavenly landslide sweeping down on a crowded audience during a Kentucky revival, crowding the altar with a hundred pungently convicted importunate seekers, crying aloud for mercy. Ere long a salvation wave rolls over the audience, sweeping many simultaneously into the kingdom with the tremendous shouts of victory. A coarse masculine voice is heard amid the cram and jam on the right exclaiming, 'O Charlie, where are you? I want to take you in my arms.' About the same time a finer voice is heard near the wall on the left, shouting aloud, 'Uncle Tom, I love you better than anybody in the world.' While thus they alternately shout either to the other, soon pressing through the crowd they meet in the center in front of the pulpit, and do some tremendous hugging, unitedly blessing each the other. An old woman falls as if she had fainted, lying on the floor for a time apparently unconscious. Reviving, she stands up and says, 'You should not be surprised at my falling when I see those two men meet and embrace. The young man is my son, and the old man my neighbor. For some time they have been carrying revolvers with which to kill each other, having already shot at each other several times, the old man shooting a hole through my son's hat. I was expecting every hour to hear of their meeting and killing each other. So you must excuse me for all my demonstrations when I saw them meet in loving embrace, each one begging the pardon of the other and taking all the blame for the trouble on himself.'" May I ask, Why such a change? Is there any other explanation, except the divine nature? Heavenly love had taken possession of them and so revolutionized them that the ones they once hated they now loved;

and the things they once loved, that were wrong, they now hated. All this because they possessed the divine agape. Oh, that all would obtain it!

IV.

It is evidently an issue between a conscientious class of people on the one hand, who have prayed through the matter and have been convinced of its wrong; and a worldly-minded class for the most part on the other.

There are two great classes of people in the world. The saints and the sinners, the religious and the irreligious, the godly and the ungodly. The Apostle declared we are to be transformed from the world by the renewing of our minds. So if we are transformed from the world we are changed to it; if our minds are renewed they are likewise changed. This we have seen many times; such a radical change in the character, nature, and disposition of man, that he could truly be called a new creature in Christ. It is told of an old illiterate, drunken fisherman in a certain Kentucky town, that one night he went to the Methodist Church in that town and got converted. The next morning he met someone who knew him well, and as he was familiarly called "Uncle John," his friend thus addressed him, with a "Good morning. How are you?" Whereupon the old man replied, "Oh, thank God, last night old John Salsberry died, and this is the new John Salsberry." It is said that Amanda Smith, the well-known colored evangelist, who was a slave in the state of Tennessee before the sixties, when she got the transforming, changing, grace of God, that the change was so radical and supernatural that Sister Amanda ran to the glass, wondering if she was the same woman. No wonder the Apostle declared, "If any man be in Christ he is a new creature." No marvel then, if to the world and unconverted part of the church we become a "peculiar people;" and some of the things that previous to our salvation and full salvation, we loved, frequented and supported, we can no longer endure. Dr. Carradine tells of an elegant lady in a large city church, who moved in select society and belonged to a very fashionable tea party which met each week. This lady came to the altar, sought and obtained a full salvation. Her associates, hearing of it, immediately set about to ostracize her in society, and the first step was a failure to send her the usual invitation to the ensuing meeting. Thus did they bring about a separation, that doubtless would have come sooner or later at the dictation of the Spirit had she remained true to Him.

Whatever the price, whatever the separation be, may God grant us the grace always to be true to him, and so he will. Heb. 4:14-16.

V.

It is an issue between a socially-minded people and a spiritually-minded people.

The natural, worldly, unregenerate man is unable to see the spiritual nature of man and confounds a development of his social nature with his spiritual man. This classification or distinction suggests to us a sphere of man's existence that is not to be ignored. Because it is natural and in its proper relation and proper recognition of man's other and higher nature should be cared for and properly indulged. Realizing all the while the danger and tendency of the social nature, that it is so closely allied to the animal nature, that the Apostle Paul in speaking of it declared his purpose and action as follows: "But I keep under my body, and bring it into subjection; lest that by

any means, when I have preached to others; I myself should be a castaway." I Cor. 9:27. But on the other hand, we read the forceful statement of the loving Apostle John, who declared it to be impossible to love God whom we have not seen, unless we love our brother whom we have seen, and that he who affirmed that he loved God and did not love his brother was a liar. I John 4:20. Herein we may see the absurdity of asceticism, or the folly of our Catholic friends who demand that their nuns and monks live a life of seclusion, shut in behind stone fences and high brick walls, absolutely secluded from all society and the world in order that they may attain unto the highest state of grace and the most complete possession of holiness in heart and life. All this is absolutely foreign to the scriptures and the intention of God in giving us the plan of redemption. He recognizes and provides for the various demands and cravings of the human heart when these are in keeping with his will.

Recognizing the tendency to Joy in the young heart, he has not "tried to put old heads on young shoulders," but clean hearts beneath young shoulders, and then hath said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Eccles. 11:9-10.

Our effort, then, in the foregoing chapters against the church suppers and lodges has not been an effort to take from any heart or life one genuine, true joy. It is not an effort to fill the world with sadness, long faces, graveyard experiences, and such like. But it is rather an effort to set things in their proper relation to each other and to us, and finding our relation to things and to men we may then hope to find our relation to God.

The social nature is alright when properly curbed by the grace of God; but all wrong when it runs rampant into our churches and converts them into society circles, places of gormandizing, and amusement. When the rich and poor cannot meet together in the same place of worship. When our houses of worship have become places of merchandise and sideshows; then it is high time for some one to protest against the prostitution of God's holy religion into a socialistic humanized institution; when its chief object and real intention is and always has been the salvation of the human family.

The true road, the King's highway and the way that Isaiah said shall be called the way of holiness (Isa. 35:8), over which no lion nor ravenous beast nor unclean thing shall pass; but on which the redeemed of the Lord shall walk and return and come to Zion with songs and everlasting joy upon their heads. This road, my reader, is the golden means, the precious pathway of the just that shineth more and more unto the perfect day; the road between that of the ascetic and the social church member; the road between the formalist and the fanatic; the glorious road that leads to heaven and to God.

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SUPPLEMENT

Through the kindness of the publishers, after the first five chapters of this book had been sent in, we are permitted to add the three last chapters for the encouragement of those who may have the Pentecostal experience, that makes them love an altar of prayer and sometimes shout. Also that those who are prejudiced against such things that they may be led into the light, is the prayer of the author.

These three chapters have not been read by the Rev. J. W. Hughes, who speaks so kindly of the first part of my book.

In speaking of shouting, I do not mean to say that everyone who is religious will thus manifest it; but simply to show it as a Bible practice.

Yours for souls,
W. L. Clark

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Chapter 6 THE APOSTLES BEFORE AND AFTER PENTECOST

"Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven." -- Luke 10:20.

"And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." -- Acts 15:8-9.

In this chapter we hope to bring before your minds the life and experience of the apostles before Pentecost, in contradiction of their life and experience after Pentecost. If we can find a difference in what does that difference consist, and how may we be benefited by it?

1. I shall endeavor to prove, that beyond a question of doubt, the apostles were converted men before Pentecost. This is proven by four lines of argument. 1st, by the life they lived; and, by the deeds they did; 3rd, by the testimony they gave; 4th, by the testimony Christ gave.

As to the first of these propositions, they led quite a different life after Christ called them, from the one they led before they espoused His cause. They gave up their old associates and occupations for the privilege of following Christ. Those who were fishermen learned how to catch men for their Lord. A tax-gatherer surrenders his books and begins to gather sheaves into the garner. A doctor of medicine throws down his medicine case and begins at once to diagnose the souls of men, making their spiritual temperature by the Word of God, and so on through the apostolic college, whatever their occupation, whatever their business, it was gladly surrendered or made secondary in comparison to the great business of the Kingdom of God.

Is it reasonable to suppose that men would do this who were not converted? In this day of greed for gain, it is most difficult to get men to make any sort of sacrifice, much less leave their occupations to follow Christ, when it is legitimate.

But this is only one line of argument in proof of their connection with the Lord. For it is still farther evidenced by the work they did. In the tenth of Luke we read, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein and say unto them, The Kingdom of God is come nigh unto you." (Luke 10:8, 9.) This was the power given to the seventy; but the same power is given to the twelve in Matthew 10:1, 5, 6, 7, 8: "And when he had called unto him his twelve disciples, he gave them power again unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." These twelve Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." Now, for us to say these men were not converted is to say that Jesus Christ called, ordained, commissioned, and empowered unconverted men to cast out devils. It would be the blind leading the blind, and they will both fall into the ditch. Then for us to acknowledge the biblical record, that they did cast out devils, is to have wicked men casting out devils, or Satan casting out Satan; and the Master declared a house divided against itself will fall.

But that all may see this fact, it is still further proven by the testimony they gave to their work. We may largely judge of a man's dislike or pleasure in a work by the spirit he manifests toward that work. So if this holds true in the religious world, we have abundance of proof on this point; for Luke speaking of them said, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:17.)

But the last and strongest proof that these men were religious is found in the testimony Christ gave to them. Not only in the fact that He called them and sent them out, -- and we cannot understand where the consistency would be in sending out unsaved men to get others saved; would they not say, "Physician, heal thyself"? -- but when they returned from their work, and having had such remarkable success, they were inclined to rejoice over this; but the Master administers a gentle rebuke when He says, "Notwithstanding, rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." (Luke 10:20.) What stronger evidence do we need in demonstration that they were converted men? So we pass to another thought.

II. Having shown you what the disciples possessed by way of experience before Pentecost, it is my desire now to show you that theirs was not the highest possible experience, and that they, though converted, as already shown by four lines of argument; had a lack, a need, and that this need is more or less found in the average man of today, and can be met alone by the Pentecostal experience.

1st. They were spiritually stupid. This is most clearly seen by their failure to recognize their Lord after His resurrection, and even their failure to properly understand Him before His death. So that He upbraids them, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) He encourages them, "I have yet many things to say unto you; but ye cannot

bear them now. Howbeit when he the Spirit of truth is come he will guide you into all truth." (John 14:12, 13.) Here He most emphatically promises a better experience in which their spiritual powers were to be enlarged by the coming of the Spirit of truth, or the Pentecostal baptism. Glory! Brother, if you are spiritually stupid and the Bible is a dull book to you, get the Pentecostal fire, to burn out your carnality and illuminate your moral sky.

And Previous to Pentecost the disciples were self-important. There was a strife among them as to which should be the greatest. "James and John, the sons of Zebedee, came unto him? saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit on thy right hand, and the other on thy left hand, in thy glory." (Mark 10:35-37.) Showing both their spiritual stupidity, in supposing He was going to set up an earthly kingdom, and also their selfishness in desiring the best places in that kingdom. Someone has said that selfishness is at the bottom of all sin. It is true it manifests itself in various ways; in getting its "feelings hurt," "getting insulted," "having nothing more to do with it." Mr. Self is very important, and Mrs. Self, his wife, more so, and all the little Selves must have special attention paid them. Miss Self and her cousins, Miss Fusser and Miss Growler, often cause great dissension and backsliding in the church, and give the preacher no little anxiety. It was looking after self that caused Peter to deny his Lord, during the trial. Doubtless it was a selfish greed for gain that caused Judas to sell his Lord for thirty pieces of silver, and because he carried the bag that he objected to Mary breaking the alabaster box of spikenard and pouring it upon her Lord.

3rd. Previous to Pentecost the disciples were revengeful. This was most conspicuous upon the journey of our Lord and His disciples through Samaria. Desiring to spend the night in a certain Samaritan city, He sent two of His disciples before to make preparations, and after a persistent effort, at the close of the day, James and John met their Lord and the rest of the disciples with Him at the entrance of the city. And when the Master, who was doubtless tired and foot-sore from the travel of the day, made inquiry as to the place for the night, He met with the response from those two leading disciples, who were quite vexed over the selfishness of the Samaritans and wanted the Lord to call fire from heaven upon them in vengeance; but it is now our Lord shows Himself greater than the occasion and administers a rebuke to the disciples, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them," and rather than be revengeful and do wrong, he would continue His journey, for the record continues, "And they went to another village." (Luke 9:56.) Thus revenge, which manifests itself in getting mad, is one of the great influence destroyers among converted folks. You fly into a fit of anger and destroy all your influence over your family, and feel the necessity of repenting and have to fix up during the revival and call upon your neighbor or pastor to talk to your child about salvation. Oh, how blessed to have a keeping blessing!

4th. The disciples were affected with egotism. Again John, the beloved, is leader in this movement to suppress and crush out all who would refuse to follow as they did. The record is, "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him; because he followed not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us." (Luke 9:49-50.)

Sectarians instead of Christians. It is possible for a man to be wedded to His church and yet be a sinner. The old Jews loved their church, and yet they crucified Jesus. Paul was a good church member and lived in all good conscience to his church; but had a letter of authority to persecute the Christians even unto death. The Master said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." (Matt. 5:20.) There are men who even contend for the doctrine of holiness and have it not. Orthodoxy, belonging to a church, or receiving its ordinances, and even conforming to its outward laws, will not constitute us Christians. May the dear Lord save us from a narrow churchanity, and give us in its stead a larger, sweeter and grander Christianity. Amen and amen.

III. Having shown you by four lines of argument that the apostles were converted men before Pentecost, and also having shown you by as many manifestations that theirs was not an ideal experience, I shall now endeavor to prove that this lack in their experience was fully met by the Holy Ghost baptism on the day of Pentecost, resulting in the purifying of their hearts, and that by faith.

1st. After Pentecost they were bold. This manifests itself on the very day. As soon as they received this holy unction, the upper room could contain them no longer. Running out on the streets of Jerusalem they act so much like drunken men that the blinded multitude suppose them to be intoxicated; but instantly this is denied by Peter, who not only assures them that they are mistaken, but that this is the fulfillment of Joel's prophecy, while he proceeds farther to accuse them of crucifying his Lord, and that they should repent of this their sin. Whereupon three thousand (3,000) souls got converted that day. Showing not only the boldness of the disciples to openly declare the truth; but as well when in love it is thus declared that men are affected by it.

2nd. They now do good for evil. When they enter a city and are not received, no spirit of revenge is seen; but the rather, like their Lord, they are willing to walk to another city, or, if need be, to sleep beneath the canopy of the skies.

3rd. They were pure in heart. This the apostle declares himself, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8-9.) Here the apostle makes a profession of heart purity, just as the holiness people of this day are given to. He tells how and why it was, and even shows God has put no difference between us and them; that all may have it, by faith. So we teach, and God grant we may so live.

4th. They had the Holy Ghost in his fullness. "They were all filled with the Holy Ghost." (Acts 2:4.) This was the promise of Christ unto His disciples, and it was the fulfillment of this promise that He consoled them with when He announced His departure. "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you." (John 14:16-17.) And again just before His ascension into glory, after the resurrection, while standing on Mt. Olivet, in His last message, He exhorts and promises, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." (Acts 1:8.) Here is a promise to the disciples, the Church, believers, or Christians; He positively says in the first promise, "Whom the world cannot receive."

So, beloved, there must have been a difference between the disciples before and after Pentecost, and that difference is the difference between conversion and sanctification, as taught in Methodist theology, and better still, as taught by our Lord in the Bible.

In no one life will there be found possibly all of these mentioned needs; but doubtless some need has manifested itself in your prayers, testimony, and hours of reflection. So may you never rest till you are complete in Him.

* * * * *

Chapter 7 THE ALTAR

"Therefore if thou bring thy gift to the altar and thou rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

In these days of apostasy, or falling away from a vital godliness, some have even gone so far as not only to be devoid of the power and spirit of the Gospel; but even to deny the same, while at the same time they have retained the form of religion. So we feel the fight that a vital godliness will have and is having in the twentieth century will not be with the infidel, for she has fought this battle in the past two centuries and wrote over the grave of its enemy when Ingersoll died, "Ichabod." For we have heard but little of infidelity since the aforesaid late champion of atheism departed this life. So the battle of the Church at present is quite different; her enemy attacks as a friend and comes as the learned higher critic and formalist. Of the higher critic we do not now desire to speak particularly, except a warning work to steer clear of him, as he would tear to pieces the everlasting Word of the Almighty God.

But being infested more often with the formalist, I would speak more extensively of the conditions as they are. As I said, the past two centuries we have fought the baffle with the skeptic, and having won such a sweeping victory, the thing that remains now to be done is to convince him that there is a vital inward experimental godliness as a conscious experience to be sought and obtained by faith in the blood of Christ.

Connected with the thought of seeking God, must be a place to seek God, and this place in the Bible is called the altar. The Baptist church used to call it the mourner's bench or anxious seat. The Presbyterians had an inquiry room, and we Methodists an altar of prayer. How and why anyone professing godliness could speak against or ridicule an altar of prayer can only be explained on one of two bases. 1st, Prejudice. One may be so filled with prejudice as to be unwilling, and being unwilling, then unable to see the truth, though presented ever so plain in the pulpit, in the Bible in general, and even in the Lord's sermon on the mount. 2nd, Ignorance of godliness may hide this truth from those who are sinful. It has been said, "Love hides a multitude of faults," and it might be said, "Sin hides a multitude of virtues." He who is full of sin neither understands God nor His ways. He who would be able to understand the truth must have the Spirit of truth. (Rom. 8:16.)

I would not have you to understand me as teaching that there is any virtue in the altar as such, any more than there is virtue in a piece of wood; but a number of benefits may easily be seen in using the altar as a place to seek God.

1st. It is a coming out from and before the world. Thank God religion is not a thing to be ashamed of. Neither is it to be obtained and retained in a corner. Jesus said, "Let your light shine." Paul said, "Come out from among them and be ye separate, and I will be your God and ye shall be my people."

2nd. The altar may be a benefit, in humbling our pride. The very attitude of kneeling in prayer is conducive to this and may be somewhat beneficial as a pride killer, therefore it is doubtless so often used in the Scriptures as expressing the becoming attitude of a pensioner upon an independent God. James declared, "God resisteth the proud, but giveth grace unto the humble." (James 4:6.)

3rd. There is often great prejudice against the altar. To such it would be a great benefit for them to go to an altar, that they might thereby assist in the destroying of this prejudice, which spirit is so contrary to the spirit of our Christ and His Gospel. A lady once said to me, "I would rather go to hell, than to go to that altar." All such stand in great need of that precious grace so often found at an altar of prayer. So, dear reader, if such is your feeling toward an altar, I would recommend that you not only go to the altar, but if possible, get under it, and ask God to forgive you for such narrow sectarian prejudice, and save you from plunging into that awful hell toward which you may be trending. Other suggestions might be made as to the benefits of an altar, but pass now to the consideration of it as a Bible practice.

II. IT IS A BIBLE PRACTICE

Various examples of great importance and significance to us may be found in the Scriptures where the altar was used as a place of sacrifice and means of worship.

1st. When Hezekiah restored religion, one of the noticeable things was the cleaning and repairing of the temple and then offering sacrifices for the sins of the people upon the altar. 2 Chron. 29:22-24.

2nd. When the people of God were restored from Babylon and went back to Jerusalem it is said, "Then stood up Joshua, the son of Jozadek, and his brother the priest, and Zerubbabel. . . and builded the altar of the God of Israel to offer burnt offerings thereon, as it is written in the law of Moses, the man of God. And they set the altar upon his bases."

3rd. We notice the sacredness of the altar. Ex. 29:37, "Seven days shalt thou make an atonement for the altar; and sanctify it, and it shall be an altar most holy; whatsoever toucheth the altar shall be holy."

Therefore we teach the people to put all on the altar, and the altar sanctifieth the gift. Jesus Christ is our altar and we are the gift. We commit ourselves unto Him and He does the work;

becomes, as He is promised unto us, "wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30.)

4th. I call your attention to Noah, a preacher of righteousness and perfect in his generation. (Gen. 6: 9.) He, according to the desire in his heart to worship God acceptably after the flood, to show his devotion and thanks to God, built an altar. (Gen. 8: 20-22.) "And Noah built an altar unto the Lord, and took of every clean beast, and every clean fowl and offered burnt offering. on the altar."

5th. We notice God commanded Jacob to build an altar, in Gen. 28: 1-8, "And God said unto Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto God. . . And he built there an altar, and called the place El-beth-el: because there God appeared unto him."

And, brethren, these altars were for the same purpose that ours are in this day, a place of worship; . they offered a sacrifice, we offer ourselves, and this we are commanded to do. Born. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

So we might continue to give you Bible examples of the altar -- Moses, Joshua, Joel the priest, Balaam, and Elijah the prophet. Abraham the patriarch built an altar among the first things he did after moving. (Gen. 12:7, 8; 18:18; 33:20.) An altar was placed in front of the tabernacle; an altar was put in the temple, the only two buildings in the world that God so abundantly and peculiarly honored and manifested His presence in. These, according to His instruction, had altars. So, beloved, if we want to build our houses of worship according to a Divine pattern, we will certainly not leave out the altar. God has signally set His seal upon altar work all over the world and during all ages of the world. Doubtless more people have been saved and sanctified at an altar of prayer than any other place in the world. Surely, then, if it was as distasteful to God as it is to some people, He would not smile on it so often and continue to pour out His Spirit upon those who love to visit the altar.

III. We would speak only a few words in reference to the way we should come to the altar. This is pointed out by our Lord. Often people go to the altar and get no victory in their soul, and turn away saying, "There is nothing in going to the altar. I went and got nothing, and therefore, of course, no one has." But such people fail to remember what Jesus said, "If thou bring thy gift to the altar, and thou rememberest that thy brother hath ought against thee." So the first thing is to come to the altar, and the next thing is to examine ourselves after we go; and if said examination results in a discovery of sin against God and disagreement with our fellow man, then it becomes our bounden duty and third step to leave there at the altar our gift, and go our way and first be reconciled to our brother, then coming and offering our gift, and we can be and doubtless will be accepted.

So, brethren, seeing that "we have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing His reproach. For here we have no continuing city, but we seek one to come. By

Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." (Heb. 13: 10-15.) Amen and amen.

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Chapter 8 SHOUTING

Realizing that there is no little prejudice against all religious demonstration and at the same time being fully conscious that the soul in love with God will give some expression to that love, I shall endeavor in a condensed way to give some good reasons for a religious demonstration called shouting.

I. It is perfectly natural and right that one receiving a benefit from another should show their appreciation of said benefit, in proportion to the value or greatness of that benefit. This rule or principle holds good in all spheres of existence. The man who has been cured of some malady, the woman who was near death's door and saved by the family physician -- they laud him to the sky in the presence of all their friends, and this is right while neither the friends nor the physician objects. The politician who loves his party is constantly arguing and speaking for his man, and even the children are taught to cheer and hallow for the champion of the father's politics, and during a campaign all sorts of exciting parades, speeches, advertising, extravagant statements, and hurraing and shouting for their man is indulged in, and no one thinks strange of it. But when the same principle is used in religion, some one who may be quite demonstrative in other things is ready to object if we propose to praise the Christ, the great Physician, the One who has taken on Him the government of our souls; He who has never lost a patient, nor suffered a defeat, the Friend and Helper of all mankind, and yet if we praise Him with the same earnestness and enthusiasm that men praise each other, we are branded as cranks and fanatics. I avow it inconsistent on the part of those who bring such a charge, and it would be ungrateful on our part if we should refuse to thus praise Him.

SHOUTING IS BIBLICAL

First, I will favor you with some Bible witnesses of men who believed in shouting. Let us call Isaiah to the witness stand first, and see what he, the Messianic prophet, has to say to us on this question. Brother Isaiah, come forward and tell us what you think of this question. Well, sir, you will find my testimony in my book, the 12th chapter (Isa. 12:5-6), "Sing unto the Lord, for he hath done excellent things! This is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." That is plain enough. You may step aside.

Now, David, the shepherd boy, the sweet singer of Israel, the king, you may come forward. David, tell us what you think of shouting and all this fuss in religion. Well, sir, I am glad to express myself on this very point, for one day I was dancing and shouting before the Lord, and my wife fell out with me about it, so you will find what I did recorded in 2nd Samuel 6:14, 15, "And David danced before the Lord with all his might, and David was girded with a linen ephod. So David and

all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet."

Very well, David; but you would not recommend to the people to shout, would you? I am glad you called me out on that point. You will find my recommendation in Psalm 47:1, "Oh, clap your hands, all ye people, shout unto God with the voice of triumph."

Then, David, we will excuse you.

Joshua, you are a great warrior, a leader and commander of the people; will you come to the witness stand? Isaiah and David have both testified very enthusiastically in favor of shouting. We would like to know what you think of such foolishness. Very well, brother, I shall be very glad to add my testimony. You remember I was selected after the death of Moses to lead Israel, and after we had crossed the river Jordan we had the wonderful task to take Jericho. So I talked to the Lord about it, and He told me to have the people march thirteen times around the city -- once a day for six days, and the seventh day we were to march seven times, and after the last revolution on the last day we were to blow the trumpet and shout for joy and the walls would fall. Well, Joshua, did you do that foolish thing? You will find what I did in my book, the sixth chapter (Joshua 6:16), "Joshua said unto the people, shout for the Lord hath given you the city." Well, Joshua, do you believe in a fellow shouting unless he has something to shout over? Oh, no; if you will look in my book, the sixth chapter and 10th verse, you will find this, "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout." When? Well, when there is something in your soul that just shouts itself -- sweet as honey, clear as crystal, whiter than snow, and happier than a mocking-bird on a May morning.

Well, may we be permitted to call out Lord, whom we praise, and see if He would approve of such demonstration in Divine service? Upon this very point the wonderful Apostle Paul gives us great light, for in speaking of His (Christ's) return to earth he says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (1 Thess. 4:16) Now, does it not stand to reason if He shall come with a shout after us, that He would be pleased for us to meet Him with a corresponding shout? But another says, Would it not be best for just a few to take such an active part in service and worship? Let us again appeal to the Christian's guide-book. If the action and attitude of the present Church is to be judged by the past biblical record, then may we all most enthusiastically praise Him. Ezra 3:11-13, "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, they were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Now can we be favored with any testimony from Heaven? Do they believe in shouting there? Who will testify for us on this point? Let us call John the Apostle; he had a revelation from Heaven. John, did you see or hear anything that looked or sounded like shouting in Heaven? You will find what I saw and heard in the book of Revelation, and on this point I cite you to Rev. 19:1, 4, 5, 6. "And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honor, and power, unto the Lord

our God: And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia, And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth." But, John, that was just occasionally, was it not? Turn to the 8th chapter and first verse of Revelation and read for yourself. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." So, dear reader, we have fairly good evidence and witnesses for shouting.

1st. It is reasonable and right to give praise and honor to one whom you admire and one who has blessed or helped you.

2nd. Isaiah the prophet, David the king, and Joshua the warrior, all speak in no uncertain language as to its use and utility.

3rd. The logical Apostle Paul tells us our Lord and Savior Jesus Christ shall descend from Heaven with a shout, and surely He would not object to us doing what He shall do Himself.

4th. John the beloved saw in panorama the heavens opened and shouting of Alleluia and Amen was as the voice of many waters and mighty thunderings.

So with all this company of witnesses and variety of evidence from earth and heaven in favor of shouting, the sincere desire and prayer to God for the patient reader of these lines is, that there shall be a continuous hallelujah in your soul to Lord omnipotent, who liveth, and reigneth, world without end. Amen and amen.

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THE END