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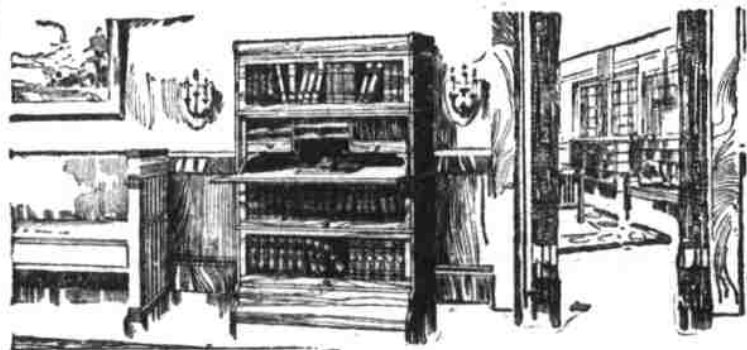
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MERE DECENCY CAN'T SAVE.

Doesn't "Go" in God's Court—Talcum Powder and Cologne Can't Affect God's Judgment, Says Bishop Kilgo—Only Grace Avails—God Does Not Love the Sinner.

Bishop John C. Kilgo, assisted by Presiding Elder P. T. Durham, has been conducting a wonderful revival of religion in Charlotte, at Trinity Methodist church, for the past three weeks. The following report of his sermon last Monday night is taken from the Charlotte Observer:

Bishop Kilgo announced as his text the 20th, 21st and 22d verses of the third chapter of Romans:

"Therefore by the deeds of the law there shall be no flesh justified; for by the law is knowledge of sin;

"But now the righteousness of God without the law is manifested, being witnessed by the law and prophets;

"Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference."

There is something awfully wrong in this world said Bishop Kilgo. A man does not need any great amount of knowledge or any special training to know that this world is in a dreadful condition, that it is full of grief, heartaches, crimes, wickedness, collisions from every source and of every kind, and that no one is escaping it. The little baby in the cradle is assaulted by disease and is swept out of its mother's arms into the tomb. The strong man is swept out by his passion for drink, or lusts or appetites of other kinds, and the downfall of one man spreads on and out by widening circles and shocks the whole social system. The terrible disarrangement of things was never so sensibly recognized as now. You can't pick up a paper without seeing evidences of it. You can't attend a political speaking without being told that things are out of fix—the currency, taxation, the tariff. You can't go into a college classroom without hearing the same cry, and in the Church of

preaching sincerely, that's the burden of his deliverance.

The Real Trouble. What's the secret of it? What's the origin of it? What's the matter with God's world? There's nothing the matter with its resources. There's nothing the matter with its processes. There's nothing the matter with God's world except the awful clash of men with God, and it is worse than the dashing of world's together. There is nothing on God's earth that is not doing His way except men. There is not a rock that does not stay where God put it. There is not a wave that doesn't stop where God tells it to stop. But, when you strike man you strike trouble; you hear the groans of agony, you see the flashes of temper, you see the storms of passions, the mighty rush of unsatisfied if it is a problem

I think it is more of a dreadful result. You can philosophize about it. You can't write poetry about what a beautiful world this is. You can go and paint flowers—and then go and walk down the street. In the wealthiest places you will find more jealousy, more blacksliding, more downright meanness in the souls of men than anywhere else.

Law and Grace. Various means have been tried said Bishop Kilgo, but in reality there are only two propositions that have ever been set up against this situation. One is to redeem it by the law—a process of legalism. The other is to redeem it by atonement—that is by grace.

Everything that has been done, or attempted or even thought of groups itself under one or the other of these heads. Paul says you can't settle it by laws for "by the deeds of the law there shall no flesh be justified."

Some have tried to use the process of education. A college president not long ago spoke one the subject, "Education, the Cure for Poverty, Discontent and Sin." "Culture has never handled sin," declared Bishop Kilgo. Others have tried to conduct a system of morality and have invoked the moral law. This is another form of legalism. Trying to lead a moral life as a solution of this situation is not worth a frizzle. It may improve your business efficiency and help your standing in the community, but that is all.

We are now in the midst of a unique period of legalism, said the speaker when it is sought to remedy every ill by law "I would not be a Congressman or anything for I would never get a vacation. I am glad I didn't go to school to President Wilson for he would never have had a recess." Former laws were made to prevent murder and thievery, but now we have laws directed at millionaires, for bankers, for women, for children. We have laws to protect health, we have laws to protect beauty, we have laws to protect nearly everything. We are building a wall of law across God's earth to dam back the awful current of sin and death. What is the result? We have more laws piled up on our statute books and are sending some more people to the penitentiary. We have so many laws on so many subjects that I suspect that we are all criminals and that if we sent everybody to the penitentiary that violates them, I don't know who would stay at home to make bread for the bunch. We are wading in law a mile deep, it looks like, and are we getting any better?

"Law will never perfect any civili-

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zation. Law will never make any great people. You can't construct them on the basis of legislation."

There has been an effort to make religion a legalism. It started out that way, but in spite of the mandates given to Moses the people continue to sin and the system degenerated into a Pharasaism and bigotry that wrecked that people.

Decency No Defense. "A lot of people are expecting to be saved because of their decency. I wish I could get this age to realize that decency doesn't go in God's court. There are many people who believe that God won't have the heart to send them to perdition with all the talcum powder on their faces and all of the sweet smelling stuff they bring out of their wardrobes. I want to tell you that talcum powder and

judgements of God."

The function of the law, said the bishop, is to reveal sin, to make it clear. The law is discovering the evils of this age but it is not curing it. "And it can't cure it and had not ought to be expected to cure it."

"By grace are ye saved," quoted the (Continued on page three.)

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