

SUNDAY CROWD FILLS TENT AND THEN RUNS OVER

Thousands Hear Sermon on Faith and 350 Respond To Altar Call.

THOUSAND BEANS HIT THE TIN PANS

Monday afternoon the McLendon was packed full, run over, curthrewn up all around, and the became the auditorium. It estimated that more than eight thousand people were there. Every street opening towards the graded school was lined on both sides for uncounted blocks. About 350 persons responded to the altar call, and the collection for the expense fund ran round a thousand dollars. On Sunday night as well the tent overflowed about fifty responded to the call. People were here from several towns in South Carolina, and delegates from Lincolnton, Charlotte, Kingham and all adjacent towns. The party was augmented by the presence of Mrs. McLendon and Dana B. F., Jr., from Bennettsville, and Mr. Murray from Clinton College, of the evangelist, who spent the night were introduced to the audience.

The meeting will be for Friday afternoon at 2:30 there a meeting for women, and Friday night for the children. Mr. McCraw preached four times Sunday, at church in the morning, at noon, and twice in the tent. Afternoon sermon was on "Faith in the night sermon on sin."

Certain there is nothing more and perhaps nothing we little about as faith. You read Hebrews 11:8. "But faith it is impossible to for, for he that cometh to believe that he is, and that warder of them that dilige him."

nothing can take the place of works, and many qualities, but without impossible to please him. definition of faith is Hebrews 11:1. "Now faith is of things hoped for, of things not seen." You he very thing hoped for, an evidence—the evi-s not seen.

to come to me and say, your definition of what it would be, because God said it, an acoustic of faith ne, and not only me others.

"The word faith has I-T-H. It stands for: Take; It stands for the word; Take; HE HIM. Now, you reach the place forsake all as the ification and take h. Whenever you hope of your sanc-Him, you have

of God. is so important, ally arises, "Is it a gift of God?" the gift of God; the gift of God. over to breathe on something to not breathe for given to us the; will not believe to do your own says, "For with the mouth con-salvation." Now, e understand the ally and the will go to see if that this matter of will to believe can will not to need of a man eve," for we are e can believe if

me up here on this book and as high as faith might be hand and our ft hand. Now ace on condi- I upon it with presents faith; s arm of faith alized by sin reach up and ss me, all the right arm to nes is holding t must I do? is the bless- th your right faith, but my cannot reach erod blessing, nother hand—the free use so I place my der my right paralyzed by n, I will. I do n the blessing and by the use So when the that you have ind cannot be- from him, look do, I will be e definition of believing what ying it because

"What Ma says is so, even if it ain't so." So God's saying makes it so. Faith cometh by hearing and hearing by the Word of God. Here is the secret of faith. Faith cometh by hearing and by hearing the Word of God. Persons who know how to exercise faith know the Word of their God. The Word of God is the fulcrum or base upon which faith must rest. Faith is simply the lever. I am quite sure we frequently confuse seekers at the altar when we urge them to simply believe, only believe, while the poor soul, not knowing what to believe is trying to believe they have something they know they do not have. That would be very difficult. Believe you feel awful good when you know you feel awful bad; another very difficult thing to ask. Believe you are all right when you know you are all wrong—something else they cannot do. Then what must they believe? Believe what God has said about your case. But how can they believe what God has said concerning their case if they do not know what God says. Well, here is a sinner seeking pardon. You say to him, "Only believe." Now, what should he believe? Listen: The Book says "Let the wicked forsake his way and the unrighteous man his thought; and let him return unto the Lord and he will have mercy upon him and our God for he will abundantly pardon."

Now what should he believe? He should believe if he turns from his sins and turns to God that God will do exactly what He says He will do—that He will have mercy upon him, and pardon him, remove every sin as far as the East is from the West, buried in the deepest depths of the ocean, to be remembered against him forever no more.

Coming Up to the Scratch In like manner, here is a believer seeking the baptism of the Holy Spirit. What should he believe? He should believe what God says. The Book says the altar sanctifieth the gift. Whoever toucheth the altar is holy, and he should believe if he makes a complete consecration, puts everything on the altar, time, talent, friends, foes, what he knows, what he doesn't know, every faculty of his mind, every passion of his soul, every blood corpuscle, nerve, bone, sinew. He should believe that God baptizes him with the Holy Ghost. Why? Because he shed crocodile tears, shouted or jumped, or had some great emotion or wonderful sensation? No, but because he has paid the price. He has come up to the scratch; he has fulfilled his side of the contract, and heaven and earth may pass away but God's Word is sure.

Now, thousands have trouble concerning the matter of feeling. I want you to understand that I believe in a heart-felt religion. I believe in the old, backwoods, calico, tellable, knowable, tastable, feelable, seeable, hearable religion that makes you red hot, sky-blue, blood-red, snow-white, as transparent as glass and as straight as a gun barrel. But listen: A man cannot feel something he does not have and he cannot obtain these blessings until he first exercises faith. God never told us to feel, and no matter what your experience is you will not always feel the same. Your feelings may vary, but God's promises ever remain the same. But someone says, "Mack, I am seeking for a witness." We insist the Holy Spirit cannot witness to something you do not have and you cannot receive the blessing until you believe God. In I John 5:10, it says, "He that believeth on the Son of God hath the witness in himself." Now I want you to notice faith precedes the witness. The witness is on the divine side of the question and when you have met all conditions, come up to the scratch, fulfilled your side of the contract and trusted God with all your heart, He will attend to the matter of feeling. Where is Jones? I hear that he is sick and I go over to see him. His face is pale, lips ashen, and I say, "Jones, what's the matter with you?" He says, "Mack, I have an awful case of flu and I am desperately sick."

Well, I know exactly what will cure you. A few years ago I was down in the Indian section of North Carolina and an old Indian gave me a remedy and it sure touched the spot. I tell him what it is, he sends a boy down to the drug store and he returns with the medicine. He hands it to me and says, "Was that the kind you took?" "Oh, yes." I go away and in a few days I return and Jones is no better and very weak and I say, "Old fellow, I thought you would be convalescent by this time." "No, if anything, Mack, I am worse." "Did you get the medicine I told you about?" "Certainly I did. You were right here when the boy brought it in." "Well, Jones, did you take it?" "Oh, no. You said it made you feel a great deal better right at once and as I didn't feel any better I did not take it." Now that is exactly the way that people are treating the Lord Jesus Christ. They want the feeling before they take the medicine.

Hotel Crowd Didn't Like It Sometime ago I was in Atlanta, Ga., holding a meeting in the Congregational church. The Saturday afternoon that I arrived they took me around and put me up at a little hotel on Whitehall street, a kind of a society-radding, dancing, card playing, judge-eating, rookery. I noticed that evening in the dining room that all of them sat up on one end and they put me down at the other. They seemed to get a lot of levity and pleasure out of something that I did not understand, but later on I found it was because the preacher was being entertained there. I had seen these a week and we were having a great revival down at the church. The fire was falling, salvation was rolling and heaven and earth were coming together. Great conviction was on the people. A young man that was staying at this hotel on Saturday evening said to some of the guests, "We ought to go down to hear that preacher that is staying here. They tell me he is having a great meeting and out of respect, if nothing else, we ought to hear him just once." Just as I was taking my best nap, just as I was taking my best nap, and he said to the rest of me, "I was in a meeting way thinking of you."

crooked places, and that repentance was a response of the enlightened redeemed man to the call of God, the "I will" of the soul. And I dynamited, lacinated, melted the woods, preaching restitution, reconciliation, confession. When I was through there was a lot of emotion. People crying, some shouting, and when I got back to the hotel they were standing in the lobby discussing my sermon with the "dis" left off. One of the women, who was considered a society leader in Atlanta, and wrote the society news for one of the leading dailies, had her gab-carburator working overtime. As I walked in she said, "Preacher, we heard you tonight," and she seemed to think that I ought to feel highly flattered that I had suffered my presence. I said, "Yes, I saw you there." "Why," she said, "no one could ever be a Christian the way you put it, you make it too hard. I am a member of one of the first churches in this city (and she put the emphasis on the "first") and that shouting and crying down there tonight was wild fire and enthusiasm, fanaticism. I cannot understand how cultured people would do anything of that kind." I went on to my room.

Same Coven on Same Roof The next night the same covey came and sat on the roost where they were on the night before. I had not grown any better with age and sin was making sin appear as sin and holding them up before the blinding light and scorching presence of God Almighty's purity and telling them charity was not Christianity. Christianity, activities were not spiritual, religiousness was not righteousness, and morals were not substitute for the new birth, that there was no alternative, that "ye must be born again."

When I closed my message I said if there is any man or woman here, live or die, sink or swim, survive or perish who will turn from their sins and come to God through the atoning blood accept Jesus as their saviour, confess him before the world and live in accordance with that confession, walk down here and take my hand. To my surprise—and everybody else's, this woman rushed out from the pew down the aisle, take it from me, she came on high gear. Just as she reached out to take my hand, a shine broke over her face, her eyes scintillated like diamonds. She threw up her hands and shouted, "Glory, I'm saved." She rushed out from the church, down the street to the hotel and she mopped up that whole community. Her husband was a prominent railroad official. She ran into the room, dropped on her knees by the bed and said, "Oh, husband, I have been a member of the church for years and I have been ignorant of salvation. I have substituted charity for Christianity and activities for spirituality, but tonight I was born again, I have been changed from nature to grace." And while she was there, the tears streaming down her face, her little boy that was lying on a cot over in one corner of the room rose up, wiping his little eyes, and about half asleep, said, "Oh, Pa, you have always said Ma was going crazy. Now she is certainly gone!"

Saw It Quickly Now here is what I want to convey to you: That woman told me I had not been preaching fifteen minutes before the light broke into her darkened soul. She saw that she had never been born again, and there (Continued on page 3)

NOTICE OF TRUSTEES SALE
Under the virtue of the power contained in a certain deed of trust executed by M. T. Stallings on the 21st day of March, 1922, which deed of trust was given to secure certain notes therein mentioned, and default having been made upon me by the holders thereof, I will on Saturday, THE 22D DAY OF DECEMBER, 1923, at 12 o'clock P. M., at the courthouse door in Monroe, N. C., offer for sale the following described tracts of land, lying and being in Vance township, Union county, near the town of Stallings, bounded and described as follows:
First Tract: Lying and being in Vance township, beginning at an iron pin in P. D. Dry's line and runs N 45° W 2.75 chs to an iron pin; thence N 2° E 25 chs to an iron pin in center of public roads; thence S 46° E 16.85 chs to an iron pin in the road; thence S. E. 3 chs to an iron pin in Irby's line; thence S 43 1-2 W 18.38 chs to the beginning, containing 24 acres. See deed recorded in Book 54, page 525, Registry of Union county.
Second Tract: Beginning in the center of the C. C. Railroad in the center of Main Street Road at Stallings station, and runs with said street road S 45° W 900 ft. to a bend in the road; thence S 67 3-4 W 1992 ft. to a stake in the road and in M. L. line, and runs with said line N 12.45° W 1690 1-2 ft. to an iron stake 82 ft. East from the Jim Helm's stone corner; thence with the Baker old line S 88 1-2 E 1838 ft. to center of C. C. Railroad; thence with said railroad S 25° E 670 ft. to the beginning, containing 56.35 acres, less the schoolhouse lot and the railroad right-of-way.
Third Tract: Lying and being in and near the town of Stallings on both sides of the C. C. Railroad, beginning at an iron stake by a P. O. and runs with 2 of T. B. Hoover's lines:—st, S 7° E 1252 ft. to a stake by a large pine tree; thence S 9-1-2 E 1475 ft. to a stone in D. J. Hemby's line; thence with four of his lines: N 73° E 486 ft. to a stake on East side of Crooked Creek; thence N 74° E 1425 ft. to a stake; thence N 39 1-2 W 478 ft. to a stake; thence N 45° E 304 ft. to center of C. C. Railroad; thence with John Gurley's line, N 8 1-4 W 906 ft. to a stake; thence with F. D. Dry's line, Easterly side of said railroad, N 45° W 1848 ft. to an iron stake; thence with W. W. Smith's line S 45° W 540 ft. to center of railroad; thence with said railroad 73 ft.; thence 225 ft. to a stake; thence S. 72 W. 278 ft. to the beginning, containing 113.23 acres.
Fourth Tract: Adjoining the above tract and beginning at a stake in Dry's line and runs S. 44 1-2 E. 2.88 chs. to a stake; thence S. 45 W. 4.35 chs. to an iron pin; thence N. 32 W. 3.25 chs. to an iron pin in Dry's corner; thence N. 51 E. 3.70 chs to the beginning, containing 1.5 acres, being land conveyed to M. T. Stallings by W. W. Smith, deed being recorded in Registry of Union county.
Fifth Tract: Adjoining the 56.25 acre tract above, and lying on the East side of the C. C. Railroad, beginning where Main Street crosses said railroad and runs with said street N. 25° E. to railway street; thence with said street S. 45 E. 377 ft. to a stake; thence S. 45 W. 250 feet to the railroad; thence with said railroad to the beginning, containing nearly two acres.
Terms of sale—Cash.
This Nov. 20, 1923.
W. B. LOVE, Trustee.



QUALITY COUNTS
YOU WILL FIND IT HERE

The thought of food not properly cared for is even worse than food improperly cooked. Of course you want that wonderful satisfaction of knowing that your groceries, fruits and vegetables are

The Best in the Land

selected by experts—kept under sanitary conditions and delivered to you from the least dust, dirt and taint.

This is the satisfaction we give

BLAIR BIVENS.

FARM INSURANCE

We are pleased to advise that we have a special arrangement for insuring farm property and would be glad to submit our plan together with rates per thousand on application. If you are interested please fill out the form below and mail to us when we will submit our plans and rates in detail by letter or, if you prefer, in person:

"I am interested in fire insurance on my farm property. please submit plans and rates, all without any obligation, on my part. I live about _____ miles from Monroe on the _____ Road, Route No. _____

Signed _____

All these requests will have prompt attention and if you would like for us to see your property in person as a check in making an application.

Gordon Insurance & Investment Company
INSURANCE DEPARTMENT
108 N. Broadway, Monroe, Louisiana.