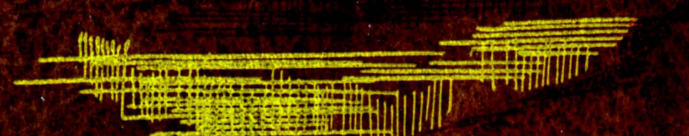
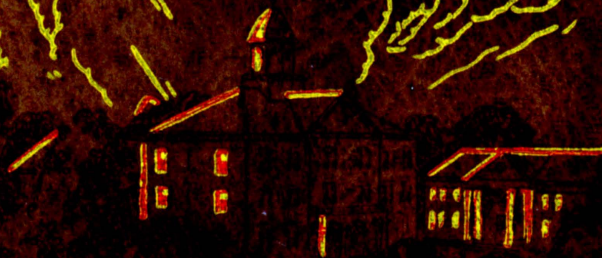


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# STANDING ON THE PROMISES

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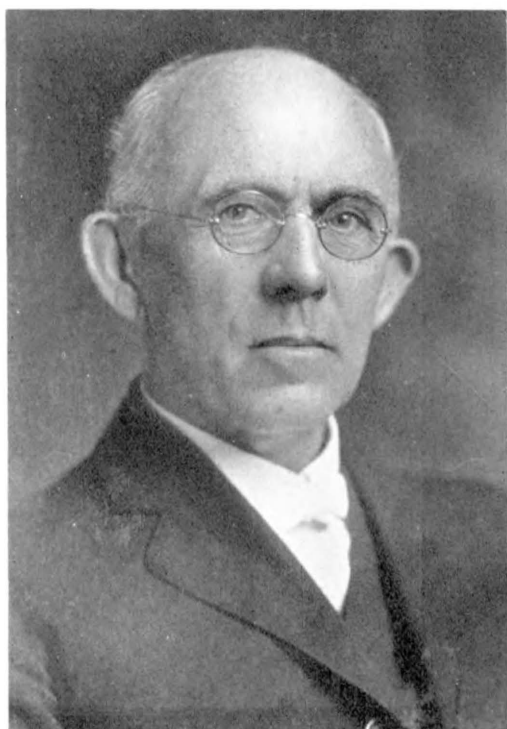
*"And all things, whatsoever ye shall  
ask in prayer, believing, ye shall receive."*

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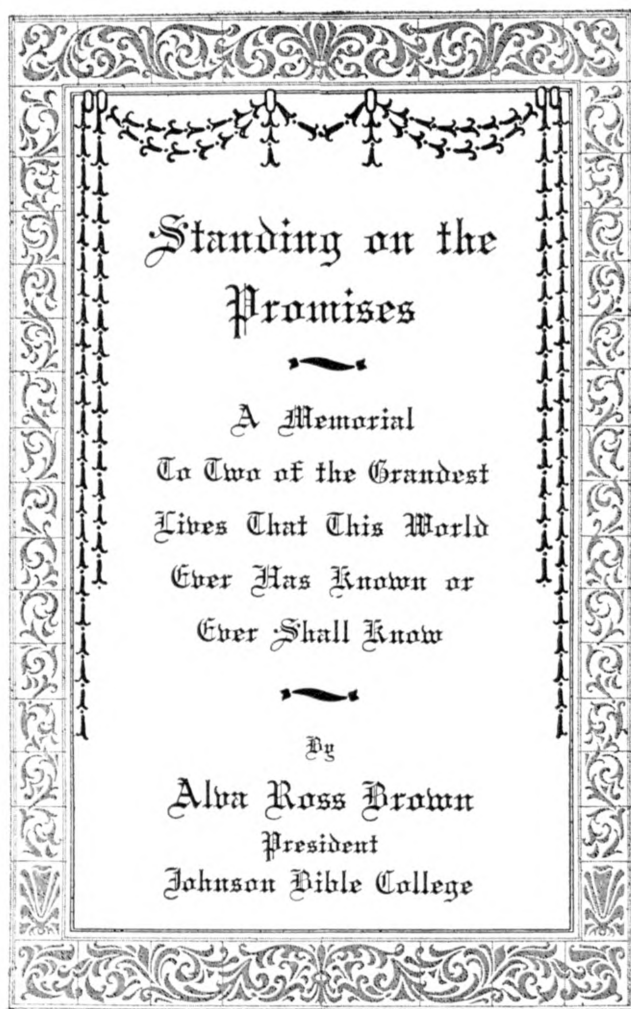


**I CHALLENGE THIS GENERATION  
WITH ONE PROPOSITION, AND THAT  
IS THIS: GOD HAS HEARD AND AN-  
SWERED MY PRAYERS, DOES HEAR  
AND ANSWER MY PRAYERS, AND  
WILL HEAR AND ANSWER MY  
PRAYERS. I SUBMIT THIS AS A JUS-  
TIFICATION OF MY OWN PERSONAL  
LIFE; I SUBMIT IT TO THE GENERA-  
TIONS TO COME AS TO WHAT MEN  
SHALL THINK OF ME WHEN THE  
GRAVE CLOSES UPON ME.**

**—ASHLEY S. JOHNSON**



Ashley J. Johnson



Standing on the  
Promises



A Memorial  
To Two of the Grandest  
Lives That This World  
Ever Has Known or  
Ever Shall Know



By  
Alva Ross Brown  
President  
Johnson Bible College

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**By Alva Ross Brown**

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Dedication  
To  
Confirmation and Circulation  
of the  
Stupendous Truth  
That God is Still  
Prayer-Hearing and Prayer-Answering



## AN APPRECIATION

Ashley S. Johnson was a very complete man. His life was rich in labor of love, in expression of goodness, in variety of sterling worth. But of all the elements of personality as a friend he stood foremost. He was endowed to gain the confidence and admiration of others and gave himself to a work which drew friends in greater number and diversity of life than was the lot of but few in his own generation.

He called his friends in the Lord: "Men and women of God; children of Abraham by faith; partners with the mighty Harvester of the ages; sharers of His eternal, imperishable, exhaustless riches; heirs of the unfading, incorruptible, immortal crown and the mansions being prepared in the city of our God, through Jesus Christ, our Lord."

This word is given in appreciation of those who were his fellow-laborers. God answered his prayers through the instrumentality of earthen vessels. His friends stood by him and his work in every emergency. Unto them he freely attributed the success of his efforts. They are the living endowment of the child of his own great faith. He thanked the kind Father for them; day after



day he called their individual names in importunate prayer by the thousands.

Some have fallen asleep; others yet tarry to continue their faithful support. Together they have served well the King who has promised: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

God be praised for faithful brethren! God be praised for bringing to fruition the honest toil of human hands! God grant that a glorious past may be prophetic of a more glorious future; that the memory of faithful friends of other days may be a continual benediction; that the darkening shadows now flirting on the western horizon of many sainted ones may but speak of a golden dawn; that others may be drawn into this labor of mutual helpfulness, so long and nobly performed!

And so, may the work of Ashley S. Johnson and his steadfast friends, humbly dedicated to the Lord's own redemptive Plan, and subsisting on His undying Grace, move on as a living witness to God's faithfulness, as a divine blessing to a needy world!

## *Prefatory*

There is a type of story that never grows old; it is more gripping than fiction and more precious than gold. It is that simple narrative that relates of any man of sufficient courage to give up that which the world counts dear for a high and holy purpose, and, by so doing, become the benefactor of all men.

Abraham was a man of faith; he went out on the promises of God not knowing where his Guide would lead. But though he died a millennium and a half before Jesus was born, he is cited in this day more often probably than any other character of the Old Testament. Out of the very dawn of spiritual enlightenment he arose, looking "for the city which hath foundations, whose builder and maker is God." To borrow the beautiful figure of the psalmist, he is as a tree planted by the streams of water, whose leaf does not wither.

The present writing centers around a man whose life knew all the fullness of spiritual conquest. He often talked of Abraham, declaring that his God still lives and still answers those who call upon Him. He possessed the courage to venture as did Abraham. He forfeited any concern for the luxuries of life to make a slow but certain return to ancestral hills upon whose barren slopes grass scarcely grew. There he proposed to build to the glory of God by faith. His venture cost him tremendous price as the world reckons value, but he built even as he declared he would! He completely lost himself for the sake of One who said: "Whosoever loseth his life for my sake shall find it."

Many times Ashley S. Johnson was urged to put into print a definite record of his dealings with the Lord. He was accustomed to writing, being the author of fourteen books, not to mention other productions of his pen. He wrote one book with the expressed purpose of seeking the Scriptural basis for The Life of Trust. At various times he wrote of the conclusive manner in which his prayers had been answered. He constantly proclaimed the faithfulness of God to redeem the promises. But he never wrote the book that his admirers requested. In the late years he talked considerably about it, but never really made the start. Perhaps his neglect was due to failing health, or may be his time was too taken with more pressing matters.

The author has endeavored to introduce the spirit of President Johnson into these pages. He has quoted at length; furthermore, every conviction he holds concerning faith, prayer, and kindred themes, is largely the impression of Ashley S. Johnson's devoted life. He has aimed to stress the things he believes President Johnson would have stressed had he written. It is fortunate that most of the material herein presented was brought together before the untimely passing of Mrs. Johnson and has her approval.

In the true sense a biography has not been attempted. Ashley S. Johnson gave his marvelous powers of brain and spirit to the affirmation of a glorious truth; he desired to be remembered as a man of prayer. Therefore, the facts that are given relative to his life are scarcely more than a means toward an end: the clarifying of the testimony to which his life bears witness.

Acknowledgment is hereby made for the following courtesies: To the Macmillan Company, for permission to reprint from **The American Pulpit**; to Harper and Brothers, for permission to reprint from **A Scientific Man and the Bible**, by Dr. Howard A. Kelly; to Fleming H. Revell Company, for permission to reprint from **The Practice of Prayer**, by G. Campbell Morgan; from **Pentecost and the Holy Spirit**, by J. B. Hunley; from **Quiet Talks on Prayer**, by S. D. Gordon; from various of the Spiritual Life series, by E. M. Bounds; and perhaps from one or two other books. Gratitude is expressed to S. B. Newman & Company, the printers, for their willingness to co-operate in every possible way in the publication of the book.

The author appreciates the kindness of Dr. S. S. Lappin, of Cincinnati, Ohio, and Dr. B. A. Abbott, of St. Louis, Missouri, for having read part of the copy; he gratefully acknowledges many suggestions received from the late Dr. E. L. Barham, for many years Professor in Johnson Bible College; he is moved ineffably by the knowledge that at least two of God's faithful ones—Mrs. Rosalie Taylor Edwards, of LaGrange, Missouri, and Mrs. Z. T. Williams, of Columbia, Kentucky—have prayed for him daily during these recent months; he is indebted to every Johnson Boy, or other admirer of President Johnson, who has been quoted or has offered any helpful suggestion.

The sources upon which to draw have been many. Access has been had to all of President Johnson's books, and to many of his appeals, newsletters and articles in religious journals. It is immediately evident that a singular aim pervades everything he



wrote; a few dominant convictions colored the entire of his life's thought and work. His Father's Business called for his all.

Ashley S. Johnson was a strong man: whose strength was displayed in gentleness for the infirm, succor for the weak, sympathy for the unfavored and love for all. To a needy world he contributed his talents, his time and his energy that the religion of Christ might bring comfort to the sad heart, peace to the troubled mind, and hope to the godless and hopeless soul. In a skeptical age he trusted God and found Him to be true. To an almost prayerless Church he declared by successful experience that God hears and answers the prayer of faith. His was a cheerful soul in a sad world; a fruitful service amidst listlessness, carelessness and idleness; an unshaken confidence in a time of uncertainty; a charitable life in a race of selfishness; a testimony that God works mightily through the righteous!

This attempt to pay tribute to a godly man and his faithful wife, and to propagate truths they held more dear than life, is made fearfully and prayerfully. The reader's sympathy for the book's shortcomings and his prayers for its circulation are sincerely asked.

—A. R. B.

Kimberlin Heights, Tennessee

July the Ninth,  
MCMXXVIII

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Standing  
on the  
Promises





# The Romance of Faith

*God is still the living God, and now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him.*

*—George Müller,*

## THE ROMANCE OF FAITH



HERE are, it has been estimated, twenty thousand promises in the Bible. These concern every aspect of human life and need. Practically every page of Holy Writ is literally garnished with them. These God has given to challenge, to quicken, to comfort, to inflame the hearts of His children.

Millions of people profess faith in the Bible, claiming firmly that it is God's Word, and that consequently it is true absolutely and without exception. They profess to take every word at face value, to believe the promises and to stand upon them. One of the best-loved hymns is, "Standing on the Promises." But in spite of this, the fact is that most of God's promises, as recorded in the Bible, are never claimed by his professed followers. For the most part they are unknown; often they are read mechanically, the reader entranced by their sweet rhythm and not quickened to thoughtfulness; and, when particular attention is called to them, they are carefully veiled, "explained away," or relegated to another age. The Church as a whole, in spite of its profession of faith in the revelation of God, has failed to lay hold upon the "exceeding great and precious promises."

Here and there through the centuries some great spirit has stood out above his fellows to demonstrate to his own age that God is faithful. Unbelief has been the curse of no one age alone. The critic, the doubter, the scoffer has mingled with every generation and too often has numbered his kind in the majority. But rising up amidst persecution, ignominy and mockery has come some Abraham to ascend an appointed mountain to offer a favorite son; some Noah to build an ark while the world jeeringly moves on to destruction; some Moses to mete out God's justice fearlessly



## STANDING ON THE PROMISES

to a cruel Pharaoh; some Elijah to confound the superstitious priests of a heathen god; some David to put to flight the "armies of aliens."

These all believed in God in the highest sense of the word; they treasured His promises; they died in the faith! And in the hours of their discouragement they were comforted in the knowledge that they were not alone, that there were yet thousands who had not "bow<sup>d</sup>ed the knee to Baal." "Time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."

It is interesting to note that the great heroes of faith of the Old Testament were decidedly human. To make of them demigods or cloak them with Deity is to do violence to their characters, to make void their testimony, and to perjure the Sacred Scriptures. These men were human; all the weaknesses of humanity were known, and alas! displayed by them. Elijah, we are told, "was a man of like passions with us;" Abraham, the father of the faithful, the friend of God, the majestic patriarch of old. in weakness

## THE ROMANCE OF FAITH

stooped to deception; David, the man after God's own heart, yielded to gross immorality; Moses, the man of meekness, lost his patience! What a commentary on the weakness of these giants of faith!

God has never been without witness. He has worked through the men of no one age alone. His mighty men have been scattered from Adam to John the Baptist and from Paul to this modern date. It would seem, however, that the tendency of these days, on the part of those who accept the Bible as being authentic, is to admit that by faith men accomplished great things in the olden days, but that for some mysterious and unknown reason has withdrawn Himself in our day. Can it be that He who walked with Enoch, who spoke to Abraham, who strengthened Moses and answered the prayers of Elijah, is less faithful now than of old? Can it be that He is less real to men of this Holy Spirit dispensation than to those who lived in the shadow of these better things? Can it be that the testimony of thousands of years is all to go for naught? Is it possible that the favored children of this glorious dispensation, toward which men of old looked from afar and were glad that they saw, are unworthy of their heritage? Have the marvels of our time confounded our minds and turned our hearts to the worship of creature rather than Creator? Have we no longer place for the God of Abraham, Isaac and Jacob, of Moses and the prophets, of all the mighty men of faith of every age and clime and race? There is but one answer: **God is! is now!! is eternally!!!**

This age is not without witness. It has had its mighty men of faith—its Muller, its Conwell and its Bounds. George Muller, probably the greatest man of prayer of his day, raised more than seven millions of dollars by that simple, yet profound means. Russel Herman Conwell daily prayed

## STANDING ON THE PROMISES

for strength to do the work of two men; he believed God implicitly, and his work was marvelous beyond expression. Edward McKendree Bounds placed his convictions concerning believing prayer into permanent record and they glow with fire from the burning altar of God.

A student of George Muller was Ashley S. Johnson. He sought to emulate his prayer life. He was led into a life of complete abandonment, of persistent faith, of untiring zeal for God. He brushed elbows with thousands. He made the impress of his character and faith upon hundreds of young men and his work was an inspiration to all who knew him. He was a man of faith! He took God at His Word! He believed the promises! And with the Apostle Paul, when he had done all else, he knew what it meant—to stand! With buoyant enthusiasm, beautiful consecration, and courageous fortitude, he stood on the promises of God!

May God increase his kind!

## THE ROMANCE OF FAITH

**T**HE life of Ashley S. Johnson was a most remarkable one. Here is a man whose life was so many-sided, whose gifts were of such varied nature, about whom so much might be written, that one may wonder what to say. Endowed at birth as but few, by choice given to the greatest work in the world, and nourishing a real desire to make this world better because he lived, he has immortalized himself in the hearts of thousands.

Too much cannot be said of the phenomenal gifts which Ashley S. Johnson possessed. Genius clearly manifested itself. Brilliancy marked his spoken and written utterances. Weighty ideas, glowing phrases, forceful epigrams, carefully conceived plans, sparkled from his gifted intellect as crystal streams from a fountain. He spoke and wrote almost without conscious effort, his unique expressions seemingly costing him little. He was never a plodder. He relied upon an intense moment of concentration for light upon any subject, and if it did not come, waved the matter aside. His was the greatness of intellect that masters practically any situation, that sizes up a proposition without reflection, that chooses the worth while things by force of habit, that formulates unerring judgments without hesitation.

His mind was decidedly analytical. Clearness of expression was a natural gift. So naturally did his thoughts take form in logical sequence that he was seldom called upon to shift points in formulating an outline. He made few changes in anything he wrote. If he detected a weakness, he completely restated himself. His mind seemed to be self-organizing in its presentation of ideas.

Furthermore, he possessed a rare power of concentration. He was the master of his intellect. There were times when he was known to write a letter while he dictated



## STANDING ON THE PROMISES

two or three at the same time. And this he could do not for a moment only, but for hours. His freshness, his vitality, his force of character, were unabated after long periods of strenuous toil. Depressing moods were almost unknown to him; cheerfulness, optimism, hopefulness, assurance, all radiated from him.

He possessed still another gift quite as remarkable as his keenness of intellect. It was that of a rare memory which permitted him to classify anything he saw or heard for future reference. Though he was fond of anecdotes, he did not keep a notebook. He trusted his memory. He could look back for forty years and call forth names of individuals, give dates or cite very ordinary events.

An analytical mind, a marvelous power of concentration, a remarkable memory—what a trio of rare qualities! How priceless any one of them! Happy indeed the man who possesses them all!

Ashley S. Johnson increased his talents daily. He was restless to serve. He was an indefatigable worker; few men are so tireless in their labors. In the building of Johnson Bible College he was called upon to face all manner of difficulties. He never faltered. He seemed to be able to do anything, at least reasonably well. He was never daunted. If one thing failed, he tried something else. His indomitable will brooked no difficulty. In his busiest moments, he found time to plan new tasks. Besides, he was an organizer. His personality swayed men; others looked to him as to a stronger force. He was a bundle of energy and enthusiasm, a dynamo of moral and spiritual power.

It is interesting to note that those who knew Ashley S. Johnson did not emphasize first of all his great natural gifts nor his accomplishments by physical labor. Nor was he chiefly known because of his attractive personality which

## THE ROMANCE OF FAITH

drew men to him. Further, it is scarcely too much to say that his great sympathetic heart was not the greatest feature of his life. The most outstanding and phenomenal element in his life—the thing for which he was best known—was his abiding faith in God. He stood upon the promises; he launched out into the deep; he declared that he had experimented with God and found that He was true. He often said that he hoped his testimony would entitle him to the statement of the grateful widow of Zarephath made to the prophet Elijah, “Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.” ,

He believed that the great need of this generation, as of every other generation, is to learn that faith moves the world; that the most powerful bodies, the keenest of human intellects and the strongest of wills, are but weak instruments with which to build for righteousness in a world allured to its own attractions and sinfulness. But when the strength of mind, energy and will are coupled with the eternal verities of God in the sublime belief that He yet interferes in the affairs of men, mightier works than the rolling of mountains into oceans are done. When from the dust buildings take form, men are drawn from various quarters of the globe and the means of their sustenance and training provided until the time comes for them to go forth, shod with the Gospel of peace,—all resulting from the labors of a man who, without money and without friends to provide it, saw beyond the unseen and gripped hands with the Eternal in an unselfish desire to prove to the world by actual demonstration that the promises of God are true as they were two thousand years ago,—it may be affirmed that the faith of such one is worthy of the consideration of all men.

## STANDING ON THE PROMISES



FAMILIAR lines dear to the heart of Ashley S. Johnson were:

“God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps on the sea,  
And rides upon the storm.

Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.”

Many times this godly man witnessed in his own experiences the truthfulness of these words. His faith was rewarded and his prayers answered in ways he knew not. But the answer always came and his soul was continually fed on the bounty of God’s goodness and love.

After years of fruitful preaching he established his Correspondence Bible Course. As far as success goes with most people, this work was highly successful. It was doing far more than its founder believed it ever would do. Yet he wrote of this service: “We built a nice residence in Knoxville and were enjoying our selfish lives immensely, when I had another inspiration. I think, yea, I now believe it came from God. I knew our Correspondence Course was not meeting the wants of many poor boys. They could not avail themselves of its privileges for want of an English education. The School of the Evangelists was burning on the altar of my heart. I told my wife about it. She could not comprehend it. I wrote to my friends about it. They gave me the greatest discouragement of which they were capable! I was alone as far as ‘like flesh and blood’ was concerned, and yet not alone, for the Lord was with me. I kept the thing in my heart when I could; and talked about it when I could not help it. The Lord was leading me, but I knew it not.”

## THE ROMANCE OF FAITH

And opportunity came to buy the old homestead. The city home was sold and a house built in the country. "To men it looked like a foolish move," said President Johnson, "but the thing was of the Lord." For possibly a year or more colleges were built in imagination on the hilltops of the old farm. It was not until the Fall of Eighteen Hundred and Ninety-Two that he dared speak publicly of his dream, not asking for money, but for encouragement. As he closed a short discourse at Bearden, Tennessee, one evening following his regular message, William French Crippen came forward and whispered in his ear what he believed to be his commission: "Go ahead, and I will give you a hundred dollars."

Is it faith that prompts a man to go into debt thousands of dollars upon the promise of a mere hundred? This fact is worthy of being stressed: Everything which the Lord has brought to fruition at Kimberlin Heights has been builded upon an original gift of one hundred dollars! Yet not one hundred dollars alone! Rather one hundred dollars plus faith in God! Consider the wondrous growth here. No mortal can tell just how it all happened, but the institution does exist and its work goes on to the glory of God and man. Does God work in the affairs of men? Are His promises true? Is faith in Him for naught?

It has been suggested that Ashley S. Johnson was a student of George Muller. The circumstances which brought this to pass were striking indeed. The first cornerstone of Johnson Bible College (then the School of the Evangelists) was laid on May the Twelfth, Eighteen Hundred Ninety-Three. In the course of the day's ceremonies, an address was made by Hon. Lewis Tillman, a lawyer of Knoxville and a brother in the Church, in which among other things he said in substance: "I came here on Brother

## STANDING ON THE PROMISES

Johnson's invitation to take part in these ceremonies, and I candidly confess that I have had no faith in the enterprise, and have thought of trying to discourage him, but now that he has made a start I have changed my mind and believe this building will be completed and filled with students." Witness the reply: "Brother Tillman says that he has had it in his heart to discourage me. I declare in his presence that the man does not live who can discourage me. This is the Lord's work and I am determined to persevere until success or death!"

Here is the interesting thing. Before Brother Tillman left for the city he presented President Johnson with a book which he desired to be considered the beginning of the College Library. It was, "A Life of Trust, being an account of the Lord's dealings with George Muller." In the Providence of God the man who had come to discourage made the contribution to the institution that more than any other influence shaped the life of its founder to become a man of great faith in God!

President Johnson read Müller's book with the enthusiasm of a child. Its testimony was convincing. And he believed that God, who had answered the prayers of Muller in his own day, was willing to answer his prayers also. He was willing to make the experiment. In fact there was no other way open for him to accomplish the work to which he had set his hands.

It has been said that probably the most difficult of all promises is, "To them that love God all things work together for igood." How remarkable that God can use a discouraging voice to establish a life upon His promises! Surely His ways are mysterious and past finding out!

## THE ROMANCE OF FAITH



ASHLEY S. Johnson's return to the scenes of his childhood was a fortunate circumstance in his life; he believed that it was Providential. Beyond doubt life in the city has its advantages, but the tendency to develop faith in God is not one of them. The hustle and noise of urban activity leads neither to meditation nor prayerful life. Quite obviously such environment tends more to materialism than the quietude and peacefulness of nature in rural surroundings.

But further, it was no ordinary scene to which this man returned to build by faith. Here is one of nature's truly gorgeous landscapes. The view of the river to the East from his home has been compared to the view of the Potomac from Mount Vernon. On every hand nature bears the traces of undisturbed beauty and glory. The mountains near and far stand out in the same charming ruggedness and towering majesty that they did when Jesus was born in Bethlehem of Judaea. The hillsides and bottom lands along the entrancing river have been cleared and cultivated, only to be planted in waving fields of grain. In such a region, miles removed from the industrialism of large cities, where the air carries the pure aroma of flowers and blossoms and is free from the dust and grime and smoke of mill-working machinery, one is more likely to see God than in pent-up districts of hurried activity. Such a faith-inspiring environment was not lost upon Ashley S. Johnson. As he gazed upon the flowers that clustered along the fence in front of his home, on to the crops beyond and on still farther to the wooded hills which seem to meet the heavens in an illimitable sheet of horizon's blue, he declared that had there been no other revelation, still he would have believed in God.

## STANDING ON THE PROMISES

The sky overhead was pregnant with knowledge and divine revelation to him. And always, when enraptured by the beauty of a sunrise or sunset, by the radiance of a mid-day sun, by the great clusters of stars woven into their unending robe of space, or by the gorgeous colors of a rainbow, following a long-needed shower on a sultry afternoon, he called to mind the generous Father who is back of all things. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." How true with this man who searched for God in everything, meditated constantly upon His goodness and power and gloried only in achievements through His grace! These were favorite lines of his:

"The spacious firmament on high,  
With all the blue, ethereal sky,  
And spangled heav'ns, a shining frame,  
Their great Original proclaim:  
Th' unwearied sun, from day to day,  
Does his Creator's pow'r display,  
And publishes to ev'ry land  
The work of an Almighty Hand.

"Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth:  
While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

THE ROMANCE OF FAITH

“What tho’ in solemn silence all  
Move round this dark, terrestrial ball?  
What tho’ no real voice nor sound  
Amid their radiant orbs be found?  
In reason’s ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
‘The Hand that made us is divine’.”



## STANDING ON THE PROMISES



POSSIBLY the most descriptive word of the character of Ashley S. Johnson is to say that he was childlike. In his attitude toward other men, his tendency to search out their finer qualities, to see them as they actually were and to trust them, he was certainly as a child. His simplicity of character, free from affection and guile, his heartfelt sympathy for his fellowmen, his cheerfulness when trouble threatened, his open-heartedness, his purity of life, his sincerity and kindness and goodness are all elements characteristic of childhood. His faith in God was childlike. He prayed as a child. He worked with the enthusiasm of a child. He loved as a child.

He was not ashamed of his childlike faith. Rather it was the source of his happiness and the explanation of his marvelous accomplishments. He censured his fellow-Christians for their lack of trust in the great Father above. He fed his soul upon the thoughts of Jesus, who declared in rebuke to His disciples: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

There is a tendency in certain circles to appear scholarly at the expense of disbelieving practically everything. Now and then one hears a man who hesitates to ascribe unto God any attribute, lest he should limit Him. Jesus Christ believed and taught that God was a Personality and that He is a loving Father to men. True, there are those who suggest that Jesus thought in the terms of His own time—the absurdity of all absurdities! Be it sufficient to say that no other man ever so revolutionized thought as He; no other made such claims for Himself as He. He alone understood the human heart; He alone knew God. He glorified humanity by His walk among men and left the impress of



*George Müller*



## THE ROMANCE OF FAITH

His teaching upon the consciousness of the race. He leads men to God,

By life and teaching Jesus stressed the Fatherhood of God. He was conscious of His Omnipotence and Majesty, but these attributes do not place Him beyond the appeal of human need. Jesus taught men to be humble, to be kind, to become as little children. The ideal manner of life is to recognize complete dependence upon God. "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Far beyond the care and goodness of an earthly father is the love and mercy of the heavenly Father!

God is not unmindful of the birds and flowers, so wondrous is His love. Said Jesus: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" Again: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Furthermore, Jesus taught that the Father cares for the things He has created individually as well as in a general way. He gave illustrations to affirm this. President Johnson was very fond of the following thought. Matthew records Jesus as saying, "Are not two sparrows sold for a penny?" According to Luke He also said, "Are not five

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sparrows sold for two pence?" The fifth sparrow was "thrown in," merely an attraction for larger sale, having no value in itself. And yet said Jesus, "Not **one** of them falleth to the ground without your Father!"

At the basis of The Life of Trust is the Fatherhood of God. Jesus Christ taught it! He lived it! He spared no pains to urge it in the simplest and clearest way possible.

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OUNTAINS possess unique charm. They make this world beautiful. They break the monotonous sameness of its crust and add a rugged simplicity to its character. They invite men to their heights, holding out reward of purer atmosphere, less laborious breathing and far-reaching and unobstructed vision. Revelation awaits him who stands upon their summits. Challenging are their imposing heights. Spots of the Himalayas have never yet been surmounted, but the conflict has not ended. Bleaching bones of defeated climbers serve not to warn others against the terrible risk. And somehow, the world cheers the intrepid adventurer who dares move beyond the zone of safety and out of the sight of his fellows, if perchance he may place above the perpetual snows of the highest mount his "banner of strange device, Excelsior!"

Mountains play their part in divine revelation. There is gripping fascination about Moriah, Sinai, Carmel and Hermon. But these are important because on their heights personality asserted itself. We treasure not the physical significance of any one of these mounts, but the deep spiritual truths to which they forever give testimony. God has revealed Himself in the heights and men have found there the inspiration for service in the valleys and dismal places of human life.

Unto every man of great original powers and consecrated life have come moments of supreme import, of crucial tests, of heroic conflict. No man has lived on the mountains of inspiration, ecstasy or trial constantly, but every man meets those times in life when his soul is challenged to its very depths, when his manhood is tested as with fire, and his moral and spiritual strength called upon, even to its last reserve. Here is shown the strength of a man's convictions and his moral courage and fortitude.

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The most dynamic characters of human history have not thought their way through the crises of life. They have faced their gravest problems in quiet meditation. Eyes that have beheld things invisible, hands that have guided the course of centuries, wills that have wrought the crowning achievements of human instrumentality, have moved by faith. All of the delvings and wanderings of philosophic thought have failed to give one such assurance to a human soul as Abraham's experience on Mount Moriah. Jesus Christ bounteously fed this world's thought from His own Infinite Intelligence; He alone solved the highest quest of the human mind, its passion for God. He, supreme as thinker and teacher, resisted neither this world's allurements nor broken-heartedly carried its sorrows by merit of His incomparable intellect. His mind was staggered and His will daunted by the terrible realization of the mission that was His to perform. He, Deity incarnate in human flesh, waged the supreme conflicts of His soul on the battle ground of victorious faith in God by "strong crying and tears." His appealing challenge to the race He redeemed is enwrapped in the words, "According to your faith be it unto you." And His inspired Apostle declared, "This is the victory that overcometh the world, even our faith."

Already we have declared that Ashley S. Johnson, in undertaking the work dear to his heart, walked by faith. An actual partnership—it is written thoughtfully and reverently—was established with God. On the human side. President and Mrs. Johnson gave all that they had to the Cause of Christ. Their home, their belongings, their earnings, yea, their lives, were abandoned for God. Debts were contracted for the college far beyond their ability to meet. An Open Door was held out to every young man with the purpose in his heart to preach the Gospel, whether he had money or not. Buildings, machinery and cattle were given

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to the Lord. Crops were planted, cultivated and harvested; books were written and circulated; the school was developed and expanded in the Name of God and for His glory! And thus, human lives, with their talents, ambitions, desires and hopes, were given to the testing of the promises of God in things temporal as well as spiritual.

Every conceivable manner of trial was experienced. Misunderstanding of motive, indifference toward the Lord's work, lack of faith in the hearts of God's people, all united in a determined effort to defeat the fondest hopes and sincerest efforts of a man and woman who sought only to do good in the world. In comparing his work with Muller's, President Johnson wrote: "My work, though like Muller's in many respects, differs from it radically in one important particular: he never goes in debt for anything; but, being profoundly convinced that God is with me, I have gone into debt thousands and thousands of dollars for His Cause. I like Muller's plan best, and yet my plan seemed the only one open to me."

God is a rewarder of them that diligently seek after Him. Encouragement always comes to the believing heart. In this case in the very early years one good friend stood out. An early appeal fell into the hands of James T. Robinson, of Ohio, who gave five dollars then and thousands of dollars during the years. President Johnson described "Uncle Jim," as he affectionately called him, as being "not a college man; just a farmer, a son of toil from his youth up; big of heart, big of brain; tall, dignified; a manly, kingly man; unselfish, God-called, God-adopted, God-honored, God-filled, God-crowned, and a human Christian man!" Again he wrote: "When the clouds gathered, when the voices around us and from afar muttered their displeasure, there came a message out of the North, short, crisp, en-



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couraging: 'Ashley, here is a little help.' It was generally a draft for fifty dollars from 'Uncle Jim.' He made no promises. His letters were short. He asked no questions. He imposed no conditions. The money helped vastly. God and angels know how much, but the spirit of the man can not be estimated in dollars. Every draft was a vote of confidence. He believed we could do it. That was our supreme need, and he kept on telling us."

The unsympathetic matter-of-fact man, the sneering skeptic or self-centered critic may regard the "finding" of "Uncle Jim" as a stroke of mere luck, but to him who sympathetically studies the life of a man whose every effort of body, mind and soul was given to the testing of divine promises, such a remarkable experience could not have been born of chance, nay, it must have been of God!

The years moved on with their burdens, their trials, their accomplishments. Finally a dozen had passed successfully. The institution was growing. Its influence was widening. Its service was growing richer. Its future looked brighter. And then suddenly, without premonition, the supreme trial came. Fire destroyed the Main Building. No insurance had been carried; other obligations had been so heavy that this precaution had not been taken.

Financially the loss was estimated at twenty thousand dollars. There was a man who knew the effort each dollar had cost. He had given ten or twelve of the best years of his great life here. His work lay in ashes! Distressing thought! But alas! Ashley S. Johnson had not builded in wood and stone, but in the hearts of young men. He had worked with the mightiest forces in the universe: the truth of God and the strength of young lives given to God's service. "Uncle Jim" Robinson wrote that if the money he had given had trained two good preachers, he was satisfied.

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Two preachers! Already a young army had gone forth to battle for the King!

President Johnson was visiting in the home of H. H. Harmon, then pastor of the Tabernacle Church of Christ at Columbus, Indiana. When the news arrived, Brother Harmon bowed his head for a moment, then reverently exclaimed, "Jehovah-jireh"—the Lord will provide. And a faithful man wired his distressed wife: "Cheer up, sweetheart. God reigns! The School of Evangelists lives and will live! Home tomorrow." A little later he wired Professor Martin L. Pierce: "Let the Heights be glad. The word fail is foreign to His eternal purpose in us. Amen! Never felt so much like going on. Hold the boys till I come." He took the telegram he had received to Brother Joseph I. Irwin and in five hours wired Mrs. Johnson: "Cheer up, sweetheart. Two thousand dollars toward new building. More in sight. Lovingly."

Depressing hours followed. A second telegram was received from Mrs. Johnson who had not yet received an answer to the first: "Main Building burned; caught from chimney. Boys scattering. Wire me." Two of these words carried the saddest thought known to the heart of this man. The young men for whom he had labored and prayed and suffered were now left without shelter, without food and almost without clothing. Of his trip home he wrote: "The trip from Indiana home was indeed sad. I have scarcely been able to pray for forty-eight hours. I would strive to do so, and would console myself with the profound conviction that the building would come again and then I would wander back to the dear old hills, and some young preacher whom I had not yet thought of would rush into mind and the tears would flow in spite of myself, and my heart would cry over him as did David over his son: O, Absalom, my

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son, my son.' Altogether it has been one of the saddest days of my life."

No man could live twelve years as he did without making a mighty impression upon others. On the night of the fire, the young men were called together by Professor Pierce in front of the smoldering ashes of what had been their home and there prayed for another building. As President Johnson passed through Knoxville he found sympathetic friends. One man, a banker, who knew his struggles for money, feelingly declared: "There is more where that came from." With saddened heart he hurried home and to his surprise and joy found that about seventy-five boys had tarried. As he approached his home they lined up along either side of the walk and sang:

"My faith looks up to thee,  
Thou Lamb of Calvary."

And here within sight of the ruins of his previous labors, this man of God poured out his heart in the petition that from the ashes a greater School of the Evangelists might come.

It came!

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MORE noteworthy than an occasional supreme effort is the continual and tireless labor of a man who gives himself to a holy work. Ashley S. Johnson warned against confusing a momentary enthusiasm for any project with steadfast faith. In his own life he faced real crises at different times, and his courage in meeting them called forth the admiration of his fellows. But he labored constantly, year after year, under the responsibility of seeing his work advance, carrying burdens known only to himself and God, involved in debts which only faith could meet, suffering misrepresentation and persecution all the while, and he never wavered. The way he buried his life with Christ in his service was a beautiful thing to witness. He did not "launch out" merely; he possessed sufficient stamina and moral reserve to carry on successfully through every difficulty. This persistent, steadfast and conquering faith was more unusual than the occasional herculean struggle; it was a better test of his strength of character.

He was optimistic; never blind to reality, but hopeful as to the final outcome. Discouragement was an unknown quantity with him; he never reclined under the juniper-tree. While highly emotional, he was not subject to depressing moods; he seemed always to live in the clouds. Naturally he was ambitious and restless to accomplish something. But he learned to be patient. He underlined the word in his Bible, and in life was guided by it. He was patient with his fellowmen when misjudged by them and with God while waiting answers to his prayers. Prayer, persistence and patience were an unconquerable trio of forces with him.

He constantly exercised his faith. He had a habit of almost heedlessly plunging into a project and of working and praying zealously for its accomplishment, and then, when the end was about in sight, would plunge in anew.

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Usually he had several things moving at one time. He was discontented only when unoccupied.

His intense concentration upon one task,—the training of preachers,—was by no means ordinary. Said he: "I have no business but the work of Christ and no business but to do His work; I consider that in my business I serve Him and that I cannot serve Him outside of business." Again: "I never undertake anything unless I am convinced that it is of the Lord. I could not quit if I wanted to do so and I never want to quit!" Everything which he did, from the growing of crops, the raising of pigs and the milking of cows to the singing of hymns, the preaching of sermons and the prayerful pleading of God's promises, was toward the end that more and better preachers might be sent forth into the world's Harvest. In perfect sincerity and honesty did he quote the words:

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

So completely did his preacher boys monopolize his thought and speech that some rather humorous incidents reflect it. Once he had a large number of pigs on the farm. One day when seriously asked what he proposed doing with so many, he answered characteristically, "Why, they are all going to enter the ministry this winter." When at another time he was making display of some live stock, he had printed on the placard: "Exhibited by Johnson Bible College, breeders of Thoroughbred Holstein Cattle, Thoroughbred Poland-China and English Yorkshire Hogs, Indian Runner Ducks, Cornish Indian Game Chickens, and Thoroughbred, Registered Prohibitionists and Preachers."

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He felt great responsibility upon him. He took his religion seriously. Sometimes he complained that the world as a whole did little more than play with Christianity. Deep down in his heart he believed that the man who rejects Jesus Christ is eternally lost. Said he: "If the Gospel is to be preached to the whole creation as Jesus commanded, the task of training preachers is the most insistent, persistent, unceasing burden that can be laid on any human heart. It is on my heart. Brethren, pray for me!" He sought to be like Paul in steadfastness and purpose. How oft he quoted the words, "This one thing I do!" How he believed that the man who has set his hand to the Gospel plow and turns back is not worthy of the Kingdom of Heaven!

That God will one day judge the world, he believed with all his heart. Ah! why are professed Christians so greedy, so stingy, so worldly in their desires? The remarkable thing is not that here and there a man such as he feels responsibility so keenly, but that Christians so often join in the world's mad rush for treasures that perish. Ashley S. Johnson's letters, sermons and books are saturated with a consciousness that some day every man must give an accounting for his wealth, possessions and talents—his stewardship. Said he: "I want to propound a question to you. Consider the cattle on all the hills and the money in all the banks: what will it matter to you who owns it a hundred years from today? I put the thing to you personally as I do to myself: If I had a million dollars, what would it matter one hundred years or even twenty-five years from now, save as I might use it for the cause of my brother man, which is the Cause of my Savior and my God? MOST OF THE WORLD'S POPULATION WILL BE BENEATH THE SOD WITHIN FIFTY YEARS! WHAT THEN? WHO THEN?"

From the Revelation of Christ he learned that all one leaves in this world and finds beyond is the good that he

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does. Even after God had so wondrously blessed his labors, he sometimes wondered if after all he had not erred so many times that he would at last lose his Heavenly Mansion. A less spiritual one may question his faith. One curse of the Church today is the Pharisaical, self-righteous satisfaction of its members. But there are few who question the faith of one who for nearly two millenniums has been the admiration of his fellow-Christians, who suffered enough alone to have immortalized a hundred men, but who daily buffeted his body and took heed, lest after he had preached the Gospel to others, might have become a castaway!

It is a costly religion that Ashley S. Johnson believed in; one that was blood-bought. It is not so "refined" as to be without sacrifice. It is rich in suffering and pain, in martyrs' blood, in traditions of heroic valor and in its power to save. This man never lost sight of the Cross. He lived under its shadow, but never became so accustomed to it as to be actuated no longer by its gaunt arms and grim tragedy. He lived in the spirit of what was probably his favorite hymn:

"When I survey the wondrous Cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Were the whole realm of nature mine,  
That were a present far too small ☉  
Love so amazing, so divine  
Demands my soul, my life, my all."

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FIRST impressions are lasting. Hard it is for one to forget them. This is especially true of the first meeting Ashley S. Johnson had with his preacher boys. He was the unexpected type of individual. Many remember the embarrassment they felt in facing him. He was a College President! Ordinarily they were poor boys from the farm, who had never been away from home before. And so, why should they not gratefully remember the piercing look of blue eyes, his kindly smile, his air of sympathetic understanding, and his encouraging words after this fashion: "My boy, if you will stay with me long enough, the Lord will make of you a great preacher some day!"

Like every other man he was in daily need of inspiration for his work. This he got by constant association with young lives given to the service of Christ. He had a splendid vision of the needs of the world and of the ability of men to satisfy those needs. He estimated a man's worth in the light of how much good he could do for God and man. As his eyes fell for the first time upon a poor, ill-clad, embarrassed boy, they seemed to have transforming power. The prospects of the future were there. This nervousness will give way to assurance; these immature features will become definitely set by development of character within; this hesitant, awkwardly-expressed desire to be a preacher will be transformed into a burning passion for Christ! Yes, he had imagination, and it was a great help to him.

He admired a brilliant intellect, but believed God had a place for all types. Sometimes he was criticised for seemingly wasting his time and money with poor prospects. Often his faith was justified in developing a boy of little promise into a strong preacher. But his great heart had another reason. Once when urged to send away a boy, whose mind



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was somewhat deficient, he said: "One of these days I expect to stand before the great Judge. I will need His mercy then. May be the fact that I have been a friend to this poor boy who is almost friendless will balance up some of the times when I have been unkind and unthoughtful."

Again, he was hopeful for any boy because he believed that God could do wonders where there was purpose and a consecrated heart. He was ever mindful that in the eye of his Lord a conscientious effort is of more value than a frivolous intellect, however brilliant. He believed the promise of his Lord that talents will be increased with use. It was simply not within his constitution to turn his back on any boy who sincerely desired to become a preacher. The awful, overwhelming demands of the world pressed too heavily on his heart to permit that.

Still again, he rejoiced at the privilege of gathering around him a group of young men to speak to them about Jesus. To teach them of God's love manifested in Christ; to awaken in their youthful hearts a real appreciation of the place of Jesus in human life and history; and to inflame them with a desire to carry His love and saving grace even unto the ends of the world,—this he believed to be the greatest service he could render the race.

Truly Christ was all in all to him. He heard Him speak to a sinful world through a sinful woman by Jacob's well in old Samaria: "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." And Ashley S. Johnson thirsted not for the wells of this world, over all of which have been emblazoned in letters more glorious than gold with a Hand divine, THIRST AGAIN! but he drank deep of the eternal spring of God's truth in Jesus Christ. In the nearly half century of

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his Christian profession, there was no one day in which he was satisfied with himself, but he was satisfied with the ideals before him, with the abundant blessings of God, constantly showered upon him, with the hope of what he could and would become through the marvelous grace of the Lord! How barren, how fruitless, how poor his life would have been without Christ!

“Swift to its close ebbs out life’s little day;  
Earth’s joys grow dim, its glories pass away;  
Change and decay in all around I see:

0 Thou, who changest not, abide with me!”

It was his passionate desire that Christ should be the acknowledged King of every nation, tribe and race; the Exemplar of moral rectitude; the personal Savior of every man and woman beneath the circle of the sun. He worked and prayed to hasten the day when His righteousness shall be the standard of all judgment and His mercy and grace the inspiration of praise and rapture in every human breast. To him Christ was the embodiment of truth, God’s supreme manifestation of love and goodness, and the revealer of wisdom, transcendent and divine. He believed that “the wisdom, and science, and learning of the world compared with His, was, and is, and evermore shall be, as a glimmering spark to a radiant star, as a glowworm of the twilight in contrast with the splendors of a meridian sun.”

His heart throbbed as did Wesley’s when he penned:

“Thou, O Christ, art all I want;  
More than all in Thee I find:  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.  
“Just and holy is Thy name,  
I am all unrighteousness;  
Vile, and full of sin I am.  
Thou art full of truth and grace.”

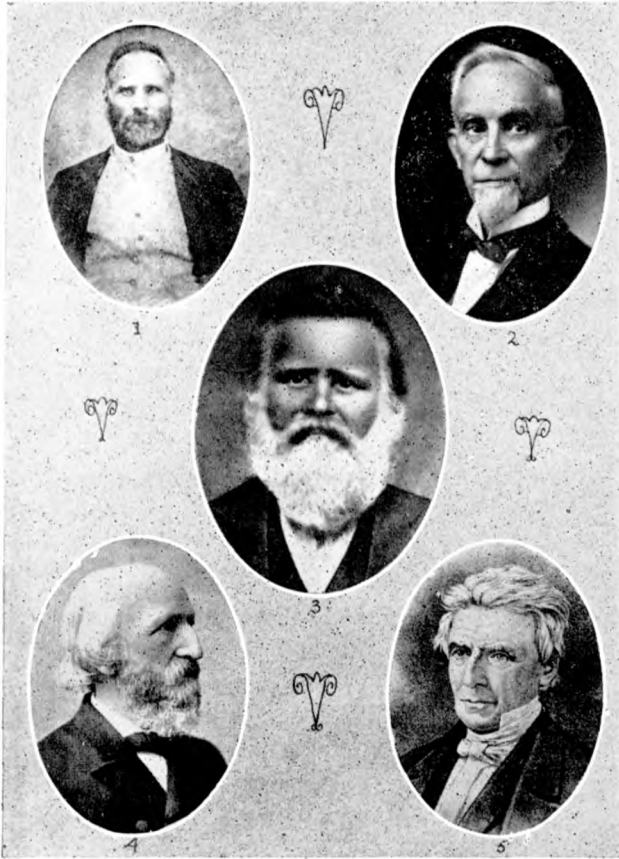
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THE statement is often made that men learn to preach by preaching. The same may be said of prayer. As Dr. Bounds has expressed it: "To graduate in the school of prayer is to master the whole course of a religious life. The first and last stages of holy living are crowned with praying. It is a life trade. The hindrances of prayer are the hindrances in a holy life. The conditions of praying are the conditions of righteousness, holiness, and salvation. A cobbler in the trade of praying is a bungler in the trade of salvation. Prayer is a trade to be learned. We must be apprentices and serve our time at it. Painstaking care, much thought, practice and labour are required to be a skilful tradesman in praying. Practice in this, as well as in all other trades, makes perfect. Toiling hands and hearts only make proficient in this heavenly trade."

So firmly did this godly man believe that men acquire the ability to pray well only by intense effort that he wrote at another time: "Prayer is a rare gift, not a popular, ready gift. Prayer is not the fruit of natural talents; it is the product of faith, of holiness, of deeply spiritual character. Men learn to pray as they learn to love. Perfection in simplicity, in humility, in faith—these form its chief ingredients. Novices in these graces are not adepts in prayer. It cannot be seized upon by untrained hands; graduates in heaven's highest school of art can alone touch its finest keys, raise its sweetest, highest notes. Fine material, fine finish are requisite. Master workmen are required, for mere journeymen cannot execute the work of prayer."

On previous pages it has been suggested that Ashley S. Johnson possessed rare natural gifts, that he was capable of enormous labor, that, his efforts were as varied as his talents. He was great as a writer. Few men clothe



#### MEN WHO INFLUENCED ASHLEY S. JOHNSON

1. Dr. L. R. Lawson, pioneer preacher. 2. Honorable Lewis Tillman, contributor of "A Life of Trust." 3. John Adcock, who baptized him. 4. Dr. William Mathews, author of books that encouraged him. 5. Alexander Campbell, whose religious beliefs greatly influenced him.



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their utterances in language so pregnant with spiritual content. As a speaker he was unique; very unassuming, informal, frank; his diction simple and his gestures natural. But he was a great preacher.

Great in intellect! Great in faith! Great in spiritual passion! Great as teacher, preacher, writer, organizer, and executive! But President Ashley S. Johnson was not greatest as any one of these. He was most sublime when he prayed! There are no words that express his uplifting power in public prayer. Self-consciousness flew from him; words leaped from his heart as flames of celestial fire; his voice seemed to be but the mouthpiece of God. How unhesitatingly did he unburden his heart! How mighty he was in prayer! At no other time could be seen so clearly the great heart of the man, his consciousness of human weaknesses, his zeal for the Gospel, his fidelity to the right, his appreciation of God's Book, his rapture at the very Name of Jesus.

His effect on others was unspeakable. Said Prof. E. L. Barham: "When I heard him pray I knew that I was in the presence of a man who lived nearer God than any man I had ever heard before." And Archibald McLean declared in characteristic brief utterance, "Not one man in a million can pray like Brother Johnson." His prayers searched the hearts of men. There were times when one's blood pulsed violently, when tears forced their way to the eyes, when a desire to cry out in ecstasy had to be choked.

He gave no conscious attention to the style of his prayers. He had real disgust at the idea of memorizing them. He gave more time to learning to pray than to anything else, but wasted no time with the externals. He searched deep. He developed his spiritual nature to the place it overflowed and cried out for expression constantly. Quite naturally, because of his familiarity with the Bible, his pray-

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ers were Hebraistic in style. They were literally saturated with choice phrases from the Word, especially from the Psalms. He was very fond of Paul's salutation in the Ephesian Letter: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end."

It is worth the efforts of a lifetime to learn to pray as this man did. And that is just what it cost him! He once estimated that he had spent on the average of two hours daily in prayer from the birth of the school. Many times he prayed individually for each member of the Old Guard for days at a time. In recent years this list has numbered more than twenty-five hundred names. Often he carried in his pocket a list of choice friends for whom he prayed at odd moments. He lived in the atmosphere of prayer. He paused for a moment when moved by a touching incident. He prayed with the boys when they began work; if difficulty arose between two of them, he called them together to pray with them. He prayed in his home, in the Chapel, in the Upper Room, or as he moved about the farm from one task to another. His access to God's great Throne was never barred. He felt the beauty and freedom of close walk with God. Prayer to him was not drudgery, not an ordeal to go through, not a sanctimonious recitation of choice phrases. His very life was a benediction. He remained light-hearted and cheerful. Not infrequently he lifted his face heavenward with a radiant smile lighting his features. In a large measure did he heed the Apostolic injunction to "pray without ceasing." S. D. Gordon's striking statement concerning the praying of Jesus is applicable to him:

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"It was not only his regular habit, but his resort in every emergency however slight or serious. When perplexed he prayed. When hard pressed by work he prayed. When hungry for fellowship he found it in prayer. He chose his associates and received his message upon his knees. If tempted, he prayed. If criticised, he prayed. If fatigued in body or wearied in spirit, he had recourse to his one un-failing habit of prayer. Prayer brought him unmeasured powder at the beginning, and kept the flow unbroken and un-diminished. There was no emergency, no difficulty, no necessity, no temptation that would not yield to prayer, as he practiced it."



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ASHLEY S. Johnson was mighty in prayer, indeed, one of the greatest men of prayer of his own generation. He was great because he worked at it as few men have the determination and will to do. He believed that persistent prayer was the most strenuous toil to which any man could subject himself. He literally labored with God in insistence and determination that his prayers should be answered. So wonderful was his life in this respect that it is worthy of being thoughtfully studied.

It hardly need be suggested that Ashley S. Johnson was a conscientious Christian man of the highest type. He condoned no evils. His speech was free from the slightest intimation of vulgarity. He told many anecdotes, but they were free from any trace of impropriety. Beyond any doubt purity of life such as he manifested is one of the first essentials to successful praying. Found over and over again in the writings of saintly George Muller is the quotation, "If I regard iniquity in my heart, the Lord will not hear me." And it was Jesus who said, "Blessed are the pure in heart for they shall see God."

Furthermore, President Johnson was scrupulously honest. When a stamp was sent to him to be used for one purpose, he threw it away rather than use it for something else. In advertising he took pains to state the facts exactly as they were and to avoid giving a wrong inference concerning anything. He never cheapened his work by adopting the policy that the end justifies the means. He performed his Christian duties in the light of the life of Jesus Christ in whom he found no fault at all. His life was pure and sincere. He was a good man!

Ashley S. Johnson sought first of all the Kingdom of God. Sheer necessity urged him to it. He abandoned this world like unto the apostle Paul, who suffered the loss of all

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things, counting them as refuse, for the excellency of the knowledge of Christ. He once tersely stated: "Herein is the secret of my success: profound convictions; absolute self-abandonment for Christ."

He was unselfish. He was convinced that God would not answer selfish prayers. Concerning the purpose which actuated him to begin his great work of prayer, he said: "I had a purpose. It was not self-formed, and it was not selfish. I had plenty for myself and wife. I had no selfish ends to serve. Indeed I was shouldering a load and making myself a servant of others in a sense for which there is and can be no material compensation. My life was one of comfort.

I had all a Christian man could reasonably desire, and was exerting a wide influence through my correspondence work, and had recently been honored by Hiram College with the degree, Master of Arts, and by Christian University with the degree, Doctor of Laws. Selfishness would have urged me to continue as I was. My life was a long summer day. Why enter upon a work that would make me a slave and perhaps—doubt is always present—involve me in financial ruin? And I want you to remember that then I liked ease as well as any one. You may doubt my wisdom. You may call me a crank or a fanatic. You may call me a mild lunatic. You may accuse me of almost any kind of motive, but a man who abandons a life of comparative ease, and even affluence, and goes into a work which absorbs him body, soul, spirit and time, and which, in its very nature cannot give—for it has not to give—more than a bare living, cannot be accused of selfishness by a man who cares to look the facts squarely and honestly in the face."

The prayer life of Ashley S. Johnson rested on the firm basis of God's Word. The Old and New Testaments unite in declaring that God's servants have always been prayerful,

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that their greatest achievements were the fruits of prayer. The high-water marks of human history, both sacred and profane, have been reached by those who placed their hands in the hand of God in implicit trust and claimed His promises. The life of Jesus Christ was marvelous from every viewpoint known to man, but greatest of all in prayerful communion with God. It was the belief of President Johnson that taken in all of its fullness, possibly the most remarkable passage in the Bible was the statement from the writer of Hebrews concerning Jesus: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek." Marvelous indeed beyond expression the thought that Jesus, the Son of God, the Saviour of the world, the Lion of the tribe of Judah, the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, should overcome the trials of this world by "strong crying and tears!"

Knowing, therefore, that God's mighty prophets have always been prayerful, and that Jesus by His own life and teaching gave to the world its highest conception of that holy art, Ashley S. Johnson sought to be mighty in prayer beyond any other aspiration. He might have said with Henry Martyn: "After all, whatever God may appoint, prayer is the great thing. Oh! that I may be a man of prayer!"

He studied God's Book to find His promises. He seemed to know them all "by heart," so intensive was his search! He accepted them literally. He believed that they were true

## THE ROMANCE OF FAITH

and would vindicate themselves if given opportunity. And so, he pleaded them, calling upon God to justify his faith by hearing and answering him. He was convinced that he was always answered in the way that was best for him. He was fond of the statement of Adoniram Judson, the great herald of the Cross in Burmah, who said: "I never prayed sincerely and earnestly for anything, but it came at some time,—no matter how distant a day,—somehow, in some shape, probably the last I should have devised, it came."

Ashley S. Johnson was a mystic! He was a dreamer! He was great in spiritual life! But he kept his feet upon the ground! He was a very complete man; his life was well rounded and balanced. He never became a fanatic! His faith was mingled with, yea, manifested through his works. He prayed as if everything depended upon God and worked as if everything depended upon himself. However mystical he may have been or however spiritual his interpretation of God's work may have become, he remained attached to this world, feeling its needs and working with his hands and brain for its betterment. He is the author of the following statements:

We work as if everything depends upon work;  
We trust as if everything depends upon trust;  
We believe as if everything depends upon faith;  
We pray as if everything depends upon prayer;  
We wait as if everything depends upon waiting.

He was an humble man. He fully appreciated choice associates, but was equally interested in the mediocre class of men, being approachable by all. He was by nature free from affectation and pride. A lifetime study of Jesus Christ portrayed to him the dignity of humility and the preciousness of kindness. He sought greatness only as a servant. There were times when he was misunderstood; and under-

## STANDING ON THE PROMISES

standing must precede appreciation. He spoke and wrote unhesitatingly of the work that he had accomplished. But his purpose was not to emphasize himself; rather to glorify God who works mightily in men. On the fly-leaf of his Bible he had written: "Do not forget Jeremiah nine, twenty-three and twenty-four," "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord."

The power of his prayers was not his own. It transcended anything earthly for he prayed in the Name that is above every name in Heaven and on Earth. In spirit he was in unison with Spurgeon when he prayed: "Lord Jesus, cause me to know in my daily experience the glory and sweetness of Thy Name, and then teach me how to use it in my prayer, so that I may be even like Israel, a prince prevailing with God. Thy Name is my passport, and secures me access; Thy Name is my plea, and secures me answer; Thy Name is my honour and secures me glory. Blessed Name, Thou are honey in my mouth, music in my ear, heaven in my heart, and all in all to all my being!"

It may be said that Ashley S. Johnson prayed Scripturally. He was God-like in manner of life; he was pure, humble, and consecrated. He prayed in faith. He incorporated the words of Christ in his heart. He lived in Him. He prayed in His precious Name. He sought God's will. But this is not all. He prayed importunately and persistently. It was his belief that in this particular most Christians fall short. It is not difficult to teach people to say a few words before God on bended knee and with

## THE ROMANCE OF FAITH

humble soul; it is not difficult to teach a man to utter even an eloquent prayer in the presence of God. But to set an object before one to work and pray toward constantly, until the end is attained, and with it the testimony that God still interferes in the affairs of men, is entirely a different matter.

Prayer is no royal road to achievement; no substitute for hard work. It must be lifted above the realm of magic. Any notion of prayer not surcharged with the idea of importunity, persistence and faithfulness is not in keeping with the prayer life of Jesus Christ. To remain faithful, though the very heavens above seem as brass; to plead through darkness and light, sunshine and shadow, joy and sorrow, until the answer comes,—that is the kind of praying Jesus taught. He urged this constantly. He gave two very specific illustrations. He told of a woman's triumph with an unrighteous judge when he was not interested other than being free from her troubling. And this He spoke toward the end that men "ought always to pray, and not to faint." The other case was like unto it: Though a man will not arise from his bed to give loaves to a neighbor because he is a friend, "yet because of his importunity he will arise and give him as many as he needeth."

God rewards the faithful. He requires that His children pray importunately. So did Ashley S. Johnson pray. So did he develop in his convictions and power of prayer. And God answered him!

## STANDING ON THE PROMISES



PRAYER and faith are Siamese twins," says Dr. Bounds. "One heart animates them both. Faith is always praying. Prayer is always believing.

Faith must have a tongue by which it can speak. Prayer is the tongue of faith. Faith must receive. Prayer is the hand of faith stretched out to receive. Prayer must rise and soar. Faith must give prayer wings to rise and soar. Prayer must have an audience with God. Faith opens the door, and access and audience are given. Prayer asks. Faith lays its hand on the thing asked for." The same writer connects prayer, and consequently faith, with the promises of God in the following striking figures: "Promises are God's golden fruit to be plucked by the hand of prayer. Promises are God's incorruptible seed, to be sown and tilled by prayer."

The priceless promises, unwavering faith in their validity, importunate prayer to God who gave them—these are elements interwoven and essential to the life of him who stands upon the promises of God. Perhaps—beyond doubt—there are other essentials in successful praying. But unquestionably these are basic. God's promises must be known and recognized; they must be believed; they must be claimed and pleaded. To do all of this, certain conditions must be met as ordained. One's heart must be right, his purpose must be holy, his desires must be unselfish, his petition must be according to given standard. But these latter things are simply elements in the successful pleading of promises that must first of all be believed.

Wondrous are the promises. The most remarkable ones were made by Jesus Himself. Witness a few of them: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

## THE ROMANCE OF FAITH

"Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything- in my name, that will I do." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Who dares to limit the "WHATSOEVER" or "ALL THINGS" of Jesus? Who dares to apply these promises to the Apostolic Age alone? In face of the facts we believe that R. A. Torrey's statement is credulous: "Prayer can do anything that God can do, and as God can do anything, prayer is omnipotent." Robert Hall, Britain's gifted preacher, expressed about the same thought in the words: "The prayer of faith is the only power in the universe to which the great Jehovah yields. Prayer is the sovereign remedy." The promises are "exceeding great and precious!"

The promises must be believed. Unbelief has never been, by its very nature can never be, constructive. It stands to faith as darkness to light, merely a negation of what is. To believe is to see, to feel and to achieve! Faith illuminates the promises; it makes them pregnant with meaning; it assures the true-seeker that God has not left His world to its own volition. "The eyes of the Lord are over righteous and His ears are open to their cry." Faith in God's promises are essential to their development in human life and experience.



## STANDING ON THE PROMISES

The promises of God must be pleaded—pleaded insistently, perseveringly and believingly. By standing upon them is not meant a dormant state of inactivity, but a determined effort to trust in them for the accomplishment of God's purpose in us; to cling to them through persecution, hardship and struggle; to find in them comfort and peace and plenty; and to experience in their fulfilment the vindication of God's testimony concerning Himself!

Furthermore, God has not rested prayer upon theory. Jesus came as the perfect example of believing prayer. Marvelous the thought that He who made all things and in whom all things consist, emptied Himself of His glory, becoming wholly dependent, in order to exemplify the life of implicit trust. He turned His back upon things men crave most, declaring that treasure in heaven is the desirable investment. He scorned the high places of this world, declaring that the meek shall inherit the earth. He who was from everlasting, who thought all things into being, projected into this world's thought the conception of the Fatherhood of God and daily communed with Him, declaring that "men ought always to pray."

Was Jesus a Man of Prayer? Did He live by faith? Did He stand upon God's promises? Behold Him as He trudged His way wearily through this world's sorrow, resisting not His enemies and considering not the shame of His low estate; as He gathered to Himself a dozen men who should fill the world with His Evangel; as he healed diseases, raised the dead and ministered to the needy; and as He received messages of commendation on the mountaintops. He was praying when the heavens opened and the Holy Spirit came upon Him following His baptism; He prayed all night previous to the selection of His Apostles; He prayed under the shadow of Hermon previous to Peter's

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confession of the supreme truth of history; He prayed on the Mount of His transfiguration glory; He prayed for the glorification of His Father's Name on earth and for the coming of the Comforter; He prayed for His disciples, that they might be kept from the world; in the Garden of His sorrow and on the Cross of His suffering He continued to pray! And were His prayers answered? Thrice a heavenly voice of approval came; the glory of His eternal existence was shown and His perpetual authority established when "His face did shine as the sun" and "His raiment became white and dazzling;" in the sorest hour of His earthly night an angel came to strengthen Him for His supreme gift to the race He came to save. Luke, who portrays the perfect Man, gives at least eleven instances when Jesus prayed. From a casual glance one may note that He prayed, that He prayed often, that He was constantly in the spirit of prayer, that He felt the need of prayer, that He loved to pray, that He received the greatest blessings of His life through prayer, that His prayers were always heard and answered.

At heart most people are more or less pragmatic. While a Christian man cannot consistently believe that everything is expedient that works, it is an evident fact that any theory which always fails when conscientiously tested is of no value. Do these Christian centuries give testimony to The Life of Trust so clearly enunciated throughout the entire Bible and exemplified in the Person of Jesus the Christ? To raise his question is to answer it. Early in Apostolic Days a dying Christian, in looking into heaven to see the face of God and in praying for His persecutors, paved the way of trust for the millions who followed in "his train." The reform movements of this world have been born in its "inner chambers." Luther prayed most when time was

## STANDING ON THE PROMISES

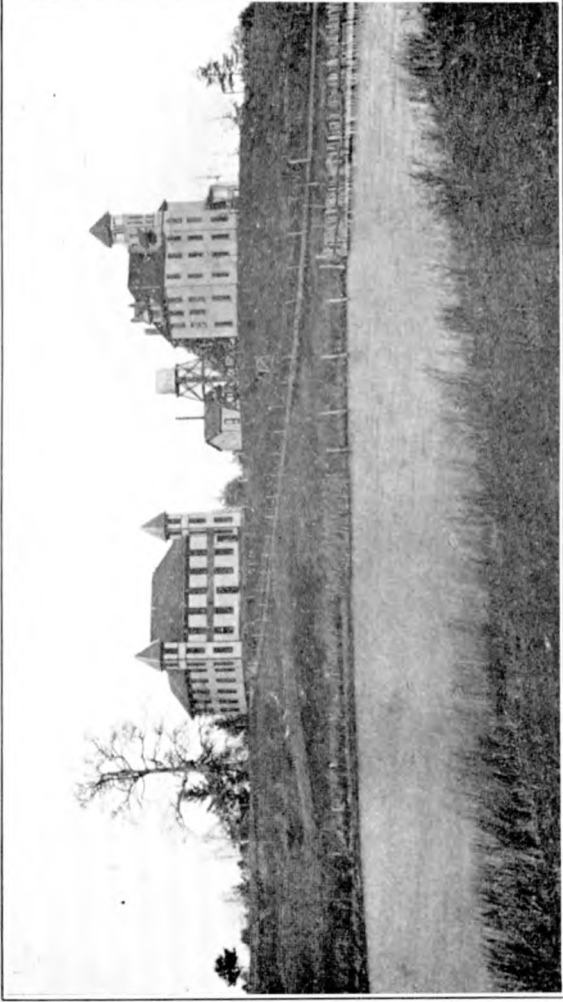
most taken; Wesley by prayer gave spiritual passion to a nation in moral lethargy; a great Scotchman cried heavenward, "Give me Scotland or I die!" The epoch-making missionaries have been pre-eminently men of prayer. Adoniram Judson believed that he was always answered; William Taylor and Henry Martyn prayed their way through all manner of difficulties; and the cold body of David Livingstone was found in kneeling posture. Scan these Christian centuries for their mighty preachers, and behold men whose messages knew the warmth, the fullness, the power and the glory of the eternal God.

The words of Campbell Morgan are compelling: "To be told that not one or two; but hundreds, thousands, tens of thousands of human beings, not of one age or temperament or geographical position; but in every age, of all temperaments and from every clime, through weeks and months and years and decades and centuries and millenniums, have all been deceived, is to be asked to believe something far more incredible than anything which Christianity affirms as true. If the testimony of seers, prophets, psalmists, saints, confessors and martyrs is all to go for nothing; yet may God help me to share their delusion, for it has been a glorious delusion and the dynamic by which all of the best work of the centuries has been done."

# **A Child of Faith and Prayer**

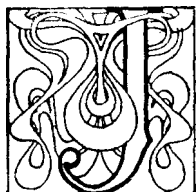
*The history of Johnson Bible College reads like a continuation of that wonderful "Faith Chapter," the eleventh of Hebrews.*  
--Ashley S. Johnson





THE ORIGINAL SCHOOL OF THE EVANGELISTS

## A CHILD OF FAITH AND PRAYER



JOHNSON Bible College is but the shadow of a man; the child of his great faith and prayerful life. It is a tangible reality; a living testimony of the fact that God is yet prayer-hearing and prayer-answering.

Lured by the gleam of God's golden promises, in faith it has launched through dense fogs of philosophic speculation over the deep seas of human experience. It has passed through straits of doubt, been swept by undercurrents of ignorance and misrepresentation and threatened by dark clouds of spiritual blindness. But it has weathered the storms of the years. Guided by the strong arm of loyalty to God, it has steered clear of the gulfs of skeptical rationalism and unwarranted criticism and the vast oceans of destructive materialism.

It has not swerved from its original purpose, the training of men to preach the Gospel. It yet reflects the faithful life that gave it birth. Holy ideals, plans and aspirations abide with it. It seeks to teach men to believe more deeply in God; to awaken realization of greater possibilities of life; to inspire a more intense zeal for service; to lift life and deepen spirituality; to make all things subordinate and subservient to the salvation of men from sin; to have part in the coronation of Jesus Christ as Lord of all!



## THE UNCLOUDED DAY

O they tell me of a home far beyond the skies.

O they tell me of a home far away;

O they tell me of a home where no storm-clouds rise,

O they tell me of an unclouded day.

O they tell me of a home where my friends have gone,

O they tell me of that land far away;

Where the tree of life in eternal bloom

Sheds its fragrance thro' the unclouded day.

O they tell me of a King in His beauty there,

And they tell me that mine eyes shall behold,

Where He sits on the throne that is whiter than snow,

In the city that is made of gold.

O they tell me that He smiles on His children there.

And His smile drives their sorrows all away;

And they tell me that no tears ever come again,

In that lovely land of unclouded day.

Many times President Johnson declared that this hymn—  
at least its inspiring sentiment—was responsible for his work  
of faith as developed in Johnson Bible College.

## **PURPOSE**

*This one thing I do.*

*--Paul*

## PURPOSE



JOHNSON Bible College is dedicated and consecrated to the training of young men for the ministry. It has never had any other purpose, and it never can have unless it breaks faith with its traditions. It believes in secular education, in scientific investigation, in the broadening of Christian influences, but for its own part adheres to a singleness of aim that came to a man who was a careful student of the Apostle Paul who said, "This one thing I do." The inscriptions on this institution are interesting to visitors. Over the entrance into the Main Building have been inscribed the words, "**The Poor Have the Gospel Preached unto Them,**" and by the side of the same entrance are these words, "**Open Day and Night to the Poor Young Man Who Desires Above Every Other Desire to Preach the Gospel of Christ.**"

The institution has remained true to these inscriptions. It has emphasized at all times its belief that the preaching of the Gospel is the greatest work in the world. And it has presented an Open Door from which no young man of purpose has been turned away because of lack of pecuniary means.

The words of Jesus are always noteworthy. Each utterance that fell from His lips was of superlative value to His own generation and to the ages that have followed Him. In prophetic grandeur He declared, "Heaven and Earth shall pass away but my words shall not pass away." It was He who said, "The poor have the Gospel preached unto them." The situation which provoked these words was an interesting one. John—"the voice crying in the wilderness"—became doubtful behind prison walls. He sent his disciples to the Master, asking if He were the One who should come, or if they should look for another. As was so often His cus-

## STANDING ON THE PROMISES

tom, Jesus did not answer them directly. He cited the facts and called upon them to draw their own conclusions. The message sent to John was a convincing one: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

It is interesting to note that Jesus should place with these miraculous deeds the preaching of the Gospel to the poor. Happy the thought that He who is the King of Heaven and Earth should mingle with the lowly, drop His deeds of mercy upon the hearts of the needy, and entrust His precious utterances to those who are poor! This is the thought that moved Ashley S. Johnson to build a Bible College to train poor young men to preach the Gospel to the poor.

Johnson Bible College in its peculiar life and growth has been little less than miraculous. Now as in the time of Jesus the poor, the needy, and the humble are often overlooked. It seems far easier to secure help in erecting some great material structure than in supplying the needs of an institution that is for the most part spiritual in its endeavor. Many were the days when Ashley S. Johnson carried alone the burden of raising thousands of dollars in order to avoid bankruptcy. But though his prayers remained unanswered when the very heavens above him seemed to be as brass, he was steadfast, immovable, abounding in the Lord. He had set his hand to the plow; the thought of turning back never entered his mind. He had pledged himself to support and educate a hundred men for the ministry and felt duty-bound to stand by them. By performing the tasks of several men, maintaining an intensive interest in the work that was his to do, and keeping faith in God and men, he was

## A CHILD OF FAITH AND PRAYER

able to succeed slowly but surely. One, who studies his life sympathetically, will have little trouble understanding why Jesus of Nazareth should speak of preaching to the poor in the same context with the performing of miraculous deeds.

Cases constantly are arising wherein the institution would seem justified in admitting those who have not definitely pledged themselves to become preachers. To many the position of the college may seem narrow and unsympathetic. But when the friends of God are promised that each dollar they invest in this work is to be used toward the end of making more and better preachers of the Word, the obligation comes heavy upon one's conscience to see that that thing is done. "Honesty is the best policy"—at all times, the sage has said. How urgent, therefore, the obligation that those who profess faith in Christ and seek to inculcate into the hearts of others His faultless principles of conduct, measure up to a high standard themselves! Johnson Bible College, because of its avowed purpose, is not at liberty to do other than turn aside anyone who is not supremely interested in spreading the Gospel of Christ.

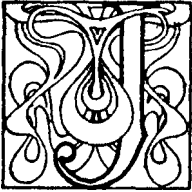


## **RELIGIOUS TEACHING**



*In essentials, unity; in opinions, liberty; in all things, charity.*  
—Slogan of Church of Christ

## RELIGIOUS TEACHING



JOHNSON Bible College is true to its name—it is in the fullest sense of the word a Bible College. Approximately one-fourth of its College work is done in the Bible. It makes no apology for the emphasis it throws in that direction. The preacher of the Gospel must be so trained if he is to serve the Kingdom fittingly. From an educational standpoint,—to say nothing of the religious, ethical or moral,—the Bible is the supreme Text. The miracle of the ages in its circulation, in its life despite repeated attempts to destroy it, in its translation into an inconceivable number of tongues and dialects, in its adaptability to all of the races and temperaments of men, it demands the consideration of every thoughtful person. It reveals the Master Teacher, the Personality from whom time looks forward and backward and in whom the plans of God are consummated for the redemption of the world. The Author of no book, but the Personality that has inspired the highest tributes of love, the loftiest expressions of fidelity and devotion and the grandest gems of literature! He made no laboratory investigations nor scientific explorations, but declared by example and teaching that truth is mighty, and challenged mankind to find freedom, contentment and redemption beneath its everlasting arms! He composed no hymn, but angels sang at His birth, and the highest sentiments of human hearts have sought expression in the immortal hymns of Zion as He marches onward to become King of Kings and Lord of Lords! He painted no picture, but the supreme artists of the ages have retraced their steps to the Manger in Bethlehem and to the Cross of Calvary, to find the shrines for their labors and the objects of their art and devotion!

## STANDING ON THE PROMISES

The institution has held rigidly to sound religious faith. Its loyalty to God and the Bible has never been seriously questioned. From the current catalogue is quoted the following:

We believe that the Bible is the inspired Word of God from cover to cover. We believe that holy men of God spoke as they were moved by the Holy Spirit in olden times. We believe in the Deity of Jesus, that He was and is the Son of God. We believe that He was born of a virgin, lived absolutely free from sin, was acclaimed to be the Son of God by the Father Himself, was crucified for the sins of the world, and was raised in victorious Resurrection. We believe that He is the fulfillment of prophecy, the High Priest of the New Covenant and the Author and Finisher of our faith. We believe that His Name is above every name, that only through His death and suffering has salvation come to man, and that His Gospel alone contains the light to guide humanity into everlasting life. We believe that He was in the bosom of the Father, that He came to show us the love of God, that He was invested with perpetual authority through the ages and that He expressed this authority in the Great Commission. We believe that He ascended up on high, that He sits upon the throne of mediation and will sit there until the work of redemption is done, as far as the earth is concerned, and that then He will come in judgment.

We believe and teach also that the New Testament Church was intensely evangelistic, that the Gospel is a dynamic Message and that all men everywhere who learn of Him are commanded to consider themselves as servants to the fullest capacity possible. We believe that the Great Commission—"Go ye therefore and make disciples of all

A CHILD OF FAITH AND PRAYER

the nations"—was given first to the Apostles, but that it is applicable and binding upon men of every age. We consequently insofar as possible endeavor to instil within the hearts of the young men who come this way the spirit of New Testament Evangelism.



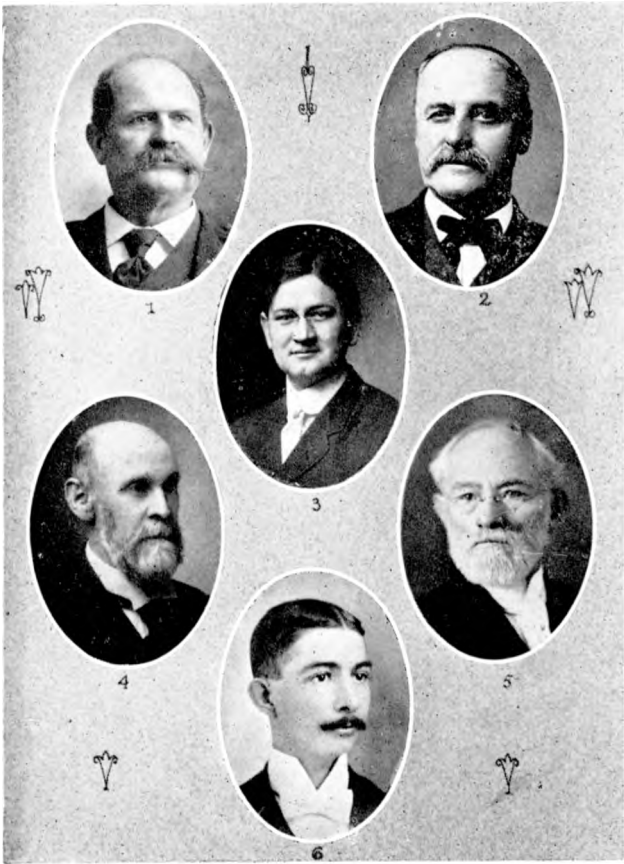
## **ACCOMPLISHMENTS**

*According to tradition there is somewhere on the property of Johnson Bible College a silver mine. It is believed that President Johnson's ancestors worked it to some extent. But it is lost to the children of another generation. And how incomparable is all the silver in the mountains of a universe with the mine from which in a thousand experiences, has been gathered the supreme truth that God works in and through the hearts of the faithful!*

*--Alva Ross Brown*







LEADING FIGURES IN HISTORY OF JOHNSON BIBLE  
COLLEGE

1. William French Crippen, contributor of first One Hundred Dollars. 2. James T. Robinson, faithful "Uncle Jim." 3. Martin L. Pierce, who aided in bringing work to college standing. 4. Alexander Campbell Bruce, contributor of plans for first building. 5. Dr. Ephraim Lee Barham, Professor and devoted friend of latter years. 6. Albert T. Fitts, the first graduate.

## ACCOMPLISHMENTS



ACCOMPLISHMENTS are as varied as human traits and aspirations.

At heart the world is decidedly materialistic. Its popular standard of value is the mark of the coin. A man is successful in accordance with his ability to accumulate riches. Wealth creates a false aristocracy; it gives a degenerate trend to human endeavor; it inspires the trashy sensationalism of newspaper fame. It is deceitful in its charm.

Jesus of Nazareth had "not where to lay his head." He scorned the treasures of the world. He spoke of His eternal Home. More precious to him than the sparkle of the diamond, the charm of gold and the greedy holding of material possessions, is a human soul. He surrounded Himself by a dozen men, mediocre in talent, uneducated from viewpoint of school, poor in this world's goods, and trained them for the task of the ages. He walked with them amidst the sorrow of the world and in the darkest hour of His earthly night, calmly asserted, "I have overcome the world."

Ashley S. Johnson's accomplishments were in the realm of the spiritual. He was a follower of the Nazarene. He lived in the light of a future existence. Said he; "**I have nothing but my household goods and my clothes, and I desire nothing, seek nothing. I could have been rich. I think I am rich.**"

## STANDING ON THE PROMISES



**PLANT has been built up valued at three hundred and sixty thousand dollars.** Considering the humble beginnings of the work, the fact that no really large gift ever has been received, and the peculiar trend of the institution's growth, this in itself is a marvelous achievement. Many are the institutions which point with pride to their endowments of vast millions. Johnson Bible College cannot match millions with these. Its pride must be rather in the knowledge that by the unified effort of thousands of people, dollar upon dollar has been invested, all the result of prayerful solicitation and the goodness of the kind Father who has supplied every need.

The rich business man, accustomed to handling thousands of dollars daily, may gaze over these hills and regard this work as comparatively small, viewed merely in the light of modern business. But there was a day when Ashley S. Johnson was a lone voice, when no one could see anything but absurd hallucination in his dreams, when he was discouraged from every possible quarter, when he was forced to look to God rather than men for even moral support. There flowed in his veins the blood of pioneers. Without means and almost without friends he dared to face bankruptcy and ruin for the sake of young men whom he loved. This may not be a great institution as money goes, but it stands in mute testimony to the great heart, the triumphant faith and the brilliant intellect of a man who gave all that he had to God's work. "Greater love hath no man than this, that a man lay down his life for his friends."

**J**OHNSON Bible College has been the agency of circulating almost a quarter of a million books. During the first ten years of the history of the institution, the Lord saw fit to support it through the money received from the sale of President Johnson's publications. Of **The Great Controversy** alone, one hundred thousand copies have been printed, and perhaps its sale has done more to propagate the plea for Christian Unity upon the basis of the New Testament than any other book that ever has been written. President Johnson wrote other books of almost equal note, namely, **Sermons on the Two Covenants**, **The Life of Trust** and **The Tennessee Evangelist**. In all no less than fourteen books came from his prolific pen. Each of these served the twofold purpose of broadcasting the truth of God and providing the means for an institution dedicated to the task of training preachers of the Truth. There is pressing need of the circulation of such books in this present day and most of these are now out of print. One seeking to invest his capital in God's Cause will go far before finding a more worthy investment than in their further publication.

## STANDING ON THE PROMISES



**APPROXIMATELY** one hundred and thirty-five thousand dollars has accumulated, almost without appeal, to be used for payment of the President's and teachers' salaries. A fund of thirty-five thousand dollars has been completed, the interest to provide for the President. Interest from the remaining one hundred thousand, more or less, helps provide for teachers.

On this point some explanation is necessary. From the beginning the college was built upon faith. It never was intended that it should be run any other way. In permitting these funds to accumulate President Johnson did not mean to swerve from his original purpose. He did not aim that they should constitute an endowment of the ordinary type.

In the early years of the school President and Mrs. Johnson were able to do most of the work. Their own living came largely through their correspondence work. They tried to provide for themselves and at the same time give themselves tirelessly to the Lord's work in their hands. It was not until they felt the need of additional laborers that they conceived the idea of trust funds. And great attention has never been given to these funds other than insuring the faithful disbursement of their returns. For many years the school existed without them; it can do so still.

In an important respect the trust funds are a memorial to the friends of other years, being largely the result of bequests. Many who give liberally while they live desire to perpetuate their gifts by a final remembrance; this idea of perpetuation could hardly be accomplished other than by making the final gift a part of a permanent fund. And thus, the aim has been to provide a memorial without swerving from a spiritual foundation; to provide for the fi-

## A CHILD OF FAITH AND PRAYER

nancial needs of the workers without giving up the original basis of trust in God.

By the very nature of things the institution must remain dependent upon the promises of God and the liberality of His children. Any other course would be fatal. Permanent funds must help and not hinder the real progress of the institution; they must not pervert its glorious purpose. For that reason they are restricted, both in amount and purpose for which they may be used. It is definitely provided that not more than a quarter of a million dollars may be added to the fund for paying the teachers, which will provide no more than humble salaries. Every legal and moral precaution has been taken in order that the funds may not be misused.

President Johnson made one real appeal in behalf of the President's Trust Fund. It was near the close of his life. His purpose was not to make easy the work of his successor, but to assure that individual his own living so that he would be free to give his entire time and effort to the service of the institution. In one respect this action made certain that the President would be willing to serve for the joy of it, since the arrangements made aimed to provide for his living and nothing more.

Once more may it be urged that the purpose has not been to sacrifice the faith and prayer ideal nor look to the wisdom of the world. To be true to its founders, Johnson Bible College must, as long as it exists, vindicate the promises of God in its own time. Any material resource upon which to draw must make those who carry its burdens freer to broaden its service and not make them slaves to the materialistic tendency of the times.

This final word: the only material endowment—if you prefer that word—Johnson Bible College will ever have will

## STANDING ON THE PROMISES

consist of these small funds, the income of which will do nothing more than provide an humble living for those who carry forward the work. The great task of providing for the daily needs of the institution must rest with God and faithful men and women!

## A CHILD OF FAITH AND PRAYER



JOHNSON Bible College has had part in the education of possibly a thousand preachers. The majority of these very likely never would have received a chance had it not been for their father in the Gospel, President Johnson. This group of men have served in possibly every state in the Union and have gone to the uppermost parts of the earth as beacon lights of God. They may be distinguished by their zeal for God's work, by their faith in Him and by<sup>1</sup> the emphasis they place upon prayer.

Among these are numbered many of the strongest preachers now serving Churches of Christ. A few names are submitted as being typical: Albert T. Fitts, now teaching at Johnson Bible College, and well known for his great success in several states, notably South Carolina, Kansas and Texas; J. E. deGafferelly, George F. Cuthrell and W. H. Brunson, of North Carolina; Hugh E. Steele, Gilbert E. Chandler, R. M. Bell, W. H. Sperry and H. H. Groves, of Tennessee; John W. West and P. P. Hasselvander, of Virginia; Richie Ware and D. H. Matherly, of West Virginia; W. G. Carter, Victor Bowers and W. E. Couch, of Georgia; P. H. Mears, Andrew Chisholm, Robert Saylor and C. M. Stults, of Florida; E. L. Thompson, of Louisiana; Joseph L. Fisher, of Pennsylvania; Martin B. Miller, Fred Davies, Henry F. Bulger, and L. F. Groseclose, of Indiana; H. L. Hayes, Laverne Taylor, A. I. Zeller, Adam K. Adcock, R. T. Hickerson and A. Berton Clarke, of Illinois; John Meyer Asbell and Ira A. Kirk, of Arkansas; H. A. Bourne, of Nebraska; Homer W. Haislip, of Iowa; John D. Zimmerman, J. H. Anderson, J. S. Spears, A. J. Baird and H. W. Nicholson, of Kansas; Frank K. Dunn, of Mississippi; E. C. Baird, of Missouri; J. B. Hunley, of Washington; Meade E. Dutt, of California; T. A. Minyard, P. R. Campbell, A. C. Parker, Emmett Davidson, S. P. Jones, Paul Merrill, Adra Walker



## STANDING ON THE PROMISES

and J. I. Brimberry, of Texas; A. R. Liverett, Secretary of Church Extension for United Christian Missionary Society; George W. Wise, with Educational Board; Lieutenant T. C. Miller and Lieutenant Commander Walter L. Thompson, chaplains in United States Navy; Captain E. L. Branham, chaplain in United States Army; Edgar A. Johnston and David Watts, missionaries to Africa; L. M. Matson, missionary to Jamaica; Oren E. Long, leading educational worker in Hawaii; Clayton Wilson, formerly missionary to Japan, now of Illinois; K. Y. Yaroshewich, missionary to Russia; Malcolm L. Norment and Rex Hopper, missionaries to South America.



**SEVERAL** years ago it was estimated that a hundred thousand souls had been won to Christ by the influence of Ashley S. Johnson's labors. God only knows the exact statistics, but the wide scope of his work is known generally. To be more specific: Johnson Bible College has produced one man who has reached some ten thousand.

Another has baptised more than five thousand.

Several count their baptisms in the thousands.

No estimate can be made of the influence of the Correspondence Bible College.

President Johnson's books in their circulation of nearly a quarter of a million have sown the seed of the Kingdom in great abundance.

## STANDING ON THE PROMISES



**J**OHNSON Bible College has stood and does stand as a living memorial to the fact that God is yet prayer-hearing and prayer-answering. This Ashley S. Johnson believed to be his most successful achievement. Concerning his work he said: "I started out to educate men to preach, and thus incidentally to glorify God. Now I run the work in order to glorify God, and incidentally to prepare and send out more and better preachers. I think you will admit on reflection that this has been a great change. We run the work on the promises of God in order to test these promises for ourselves, and to demonstrate to the young men that they are true. Sending out a man to preach is a small thing—worse than a failure!—if he does not know 'by heart' that God is true and faithful. Our boys testify to great growth in faith. Well may they! It is no ordinary thing to see nearly a hundred big, strong fellows fed on God's bounty from day to day. Indeed, I do not know of any other place where any attempt is being made to educate preachers on the promises of God. Men have in a great measure left God out of their calculations and plans. I am trying to bring Him back to His throne in the human heart, and in common business."



**JOHNSON Bible College has built up several lists of thousands of friends who are its living endowment.**

In the early days President Johnson had few friends. His first appeal received very small answer. Those who knew him best discouraged him most heartily. He was forced to believe in God because there was no other way. Plunged into debt far beyond his own resources, feeling not the backing of earthly friends, and learning of the great work of George Muller, who in answer to prayer had raised millions of dollars, Ashley S. Johnson was led into The Life of Trust.

He soon learned that in order to pray successfully he had to feel that he was absolutely dependent. And thus he became in the fullest sense of the word a steward of God. Every dollar that he received was invested in God's work in his hands. So crowded was his labor of the early years that he could keep no books. Into a pasteboard box, he poured all the money which he received and paid bills out out of it as fast as he could. Of this box he said: "This box reminds me of the widow's meal and oil, in the days of that wondrous man of God, Elijah. Its contents grow low sometimes, but while we have worn out a number of boxes, we have never worn out the promises of the God whose we are, whom we honor, and for whom we work. **The Lord pours in His blessings and we pour them out!** We do not wait to be able to put big sums into His work; we put it in dollar by dollar as He sends it, and thus we learn to give. We never, when money comes, feel like using it for ourselves. We have grown out of that kind of life. Many of His blessings are poured into the average Christian and permitted to stagnate. There is one way to keep the stream living and perpetual, and that is to keep it moving."

## STANDING ON THE PROMISES

Ashley S. Johnson took the promises of God literally and seriously. He well knew that he was doing what few had the courage to attempt. He very frankly said of his work: "it is in a sense an experiment. Experiments are going on constantly in every calling of life. Their design is to discover, elucidate, and enforce truth, it is admitted that in the New Testament there are many apparently, 'exceeding great and precious promises.' Are they true? I submit that the only way to find out is to put them to practical test in the common affairs of life. Now this is just what we are doing, and our work may be summed up in one sentence: Our lives will be short and comparatively unprofitable at best; we must do something for others! It is the only way in which we can keep the fires of our own faith burning. Therefore, we have dedicated what remains of this life to the testing and vindicating of the promises of God. If we shall fail ultimately, it will not be worse than thousands, yea millions untold, have done who have worked for themselves without a thought of others; if we succeed, and succeed we must, our lives will tell on others, and though our names shall fade from the memory of men, and though our graves shall be lost under the accumulated weight of the centuries, the spirit of self-forgetfulness by which we are actuated shall go marching on until the kingdoms of this world shall become the kingdoms of the Lord and the Christ!"

## UNIQUE FEATURES

*A Preacher-Training Institution in a Preacher-Growing  
Atmosphere.*

*-Motto*

## UNIQUE FEATURES



JOHNSON Bible College is a very unique ministerial college. It offers opportunities which will scarcely be found elsewhere. Very likely every college feels that it is in many respects a distinct institution, but the distinguishing features of Johnson Bible

College are those conducive to making faithful preachers of the Gospel.



## STANDING ON THE PROMISES

**T**HE institution pledges itself not to turn away any young man for lack of finances. It is convinced that a young man of purpose to preach and of good moral conduct is too precious in the sight of God to be kept out the ministry merely because he is lacking in the material things of this world. Three distinct propositions are offered to students:

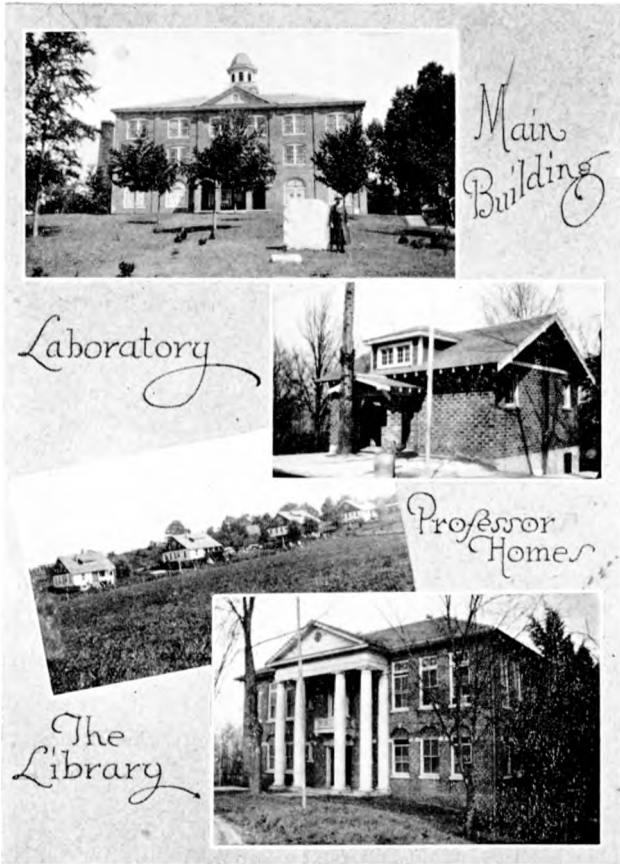
First: The student may work for eight months and ten days and receive a scholarship for two years, which scholarship entitles him to all school expenses, including tuition, board, heated room, and electric current.

Second: The student may pay eighty-five dollars in advance and work twenty-five and one-half hours per week and receive his schooling complete for one year.

Third: The student may pay two hundred and twenty dollars in advance and receive his schooling complete for one year.

It is the belief of the institution that any young man can enter school on one of the above-mentioned propositions. If, however, there be difficulty, the institution is glad to consider his case personally and to attempt to make any adjustment necessary. Johnson Bible College was born for the expressed purpose of helping men, and it is standing by its purpose of more than thirty years ago. An Open Door has been presented during these many years and by God's grace shall be kept open during the years to come.

It may be wise to make one point clear. This is done by citing the following quotation from the current catalogue of the institution: "We want to make it clear that the industrial propositions are extended to young men who need to help themselves in order to secure their education. If a



A GROUP OF BUILDINGS

## A CHILD OF FAITH AND PRAYER

young man has the finances to pay his entire expenses we expect him to do so. The work connected with the institution offers a means for the poor boy.

"The reader will agree, we are sure, that two hundred and twenty dollars is a very moderate sum to pay a year for schooling (including board, tuition, and heated and lighted room). When financially able the student is expected to pay the full amount and thus allow the students who need help to fill the industrial positions.

"Our aim is to present an Open Door to every man, regardless of finances or lack of them on his part. We expect him to be conscientious in his choice of propositions."

## STANDING ON THE PROMISES



VERY possible influence is brought to bear upon the mind of the student that the ministry is the greatest work in the world. This institution makes no apology for believing that and for impressing that belief upon the hearts of its students. It opposes any influence that in any way reflects upon the sacredness of this God-ordained work. Once again the catalogue is quoted: "This institution insists that, as has ever been true, the Christian ministry is the most glorious avenue of service. Conceived in the mind of God, inaugurated by His Son, and sanctified by the martyrs and holy men of every age and clime and race, it stands supreme and paramount. No other issue in all the world approximates it. The Federal Government, the State, the social and beneficiary organizations can foster education, hospitals and good fellowship, but the preacher alone holds up the blood-stained Cross of Christ with full measure of power. He is the spiritual teacher, guide and example. He is the divinely-ordained instrument to extend hope to the hopeless, to comfort the sorrowful, to lift the fallen, to succor the weak, to shed the light of the Gospel of Jesus Christ even unto the ends of the earth and to point sinners to the Lamb of God who taketh away the sins of the world! The object of the Incarnation, the design of the Atonement, the keynote of the Gospel is the salvation of the sons and daughters of men from sin, through preaching, through obedience and through blood. Every young man who surrenders all things to preach the Word, joins hands with apostles, prophets, martyrs, saints,—the grandest company of men this world has ever known,—in order to shed abroad the Glad Tidings of salvation. The preacher dispels the darkness of heathendom, banishes the superstition and ignorance of men yet beyond the rays of the Gospel Light, and imparts the grand-

## A CHILD OF FAITH AND PRAYER

est gift that heaven has entrusted to mortal man, the Revelation of the Lord Jesus Christ. He promotes the mighty forces of righteousness, broadens life and deepens spirituality. He gives himself to the highest, noblest and sublimest of callings!"

## STANDING ON THE PROMISES



JOHNSON Bible College emphasizes the necessity of faith in the preacher's life. In an atmosphere such as this, where every building, yea, every brick in these buildings, mutely testifies to the validity of God's promises, it is unthinkable that a student could complete his courses here without being deeply touched. Furthermore, every effort is made on the part of the teachers to stress the accomplishments of faith.

The whole world moves on faith. Nowhere is this more apparent than in the scientific laboratory from which quarter so often comes ridicule of spiritual endeavor. The business world more and more acts on the principle of trust. Industrial activity, in spite of its very practical nature, also has great place for faith. Johnson Bible College believes that since every man in the common affairs of life must learn to trust his fellowmen, the preacher of all men must be taught this lesson, but above all else be exhorted to have faith in God.

## A CHILD OF FAITH AND PRAYER



THE institution treasures the privilege of prayer.

It exhorts each student to devote a portion of the day to intensive prayer and to grow into the spirit of praying without ceasing.

Two special features of the college are known wherever its work is known at all. The first of these is the daily Prayer-Meeting. Each evening at seven-thirty teachers and students alike gather for a real prayer-meeting. This is not an ordinary chapel service by any means. It is a period of thirty minutes given to spiritual songs, Bible reading, inspirational talks, and prayer. The second of these features is like unto the first. On the fourth floor of the Main Building is the Upper Room, a chamber unfinished and undesigned in a material way, to which each student is exhorted to go ten minutes daily. In name and in purpose this room has been modeled after that Upper Room spoken of in the last hours of our Lord's life preceding His crucifixion. Thus, the college stresses both of the aspects of prayer,—that of private prayer in the inner closet, and that of public prayer "where two or three are gathered together." This feature of Johnson Bible College has kept it ever a prayerful institution. It was the belief of its founder that though a man could preach, sing or do anything else fairly well, he was a poor servant of Christ if he did not have profound convictions and definite habits of prayer.

## STANDING ON THE PROMISES



JOHNSON Bible College is a spiritual institution. It has been known as, "A Preacher-Training Institution in a Preacher-Growing Atmosphere." At the very outset of his work President Johnson resolved to keep the college clean morally, regardless of the cost.

Anything that is at all detrimental to Christian life and conduct is barred. Dishonesty, profanity, vulgarity, the use of tobacco in any form, and similar unchristian practices are strictly outlawed. The institution means to be considerate of the weaknesses of young people, but has no sympathy for those who persist in doing wrong, and will not tolerate such if their misconduct is known. Furthermore, it demands that a young man pledge himself to work honestly on his lessons, society duties, Church and Bible School work, industrial duties and any other obligations that may enter into his school life. In order to help him strive toward perfection, the college expects him to attend Prayer-Meeting and visit the Prayer Chamber regularly.

A true ministerial college must have high ideals, insist upon genuine Christian conduct and make every effort to exclude from its premises everything that is detrimental to its life, growth, or service!



A CHILD OF FAITH AND PRAYER



JOHNSON Bible College offers a high grade of college work. Its courses lead to the degree of Bachelor of Arts, and its work is recognized by leading universities of the standing of Michigan. It is the aim of the institution to give its students courses of real cultural, literary, and social value. At the same time its curriculum centers around the preaching ideal. Particular care is given to thorough Bible, Church History and Christian Evidence courses. This institution specializes in the art of training preachers.

## STANDING ON THE PROMISES



JOHNSON Bible College desires that its advantages shall be enjoyed by all alike. It fully appreciates the place of genius in the Christian pulpit, but believes that God's work must be carried forward by men from every rank of life and with varied degrees of intellectuality. It, therefore, does not discriminate against the boy of but one or two talents. In the great scheme of God there is work for him to do and every encouragement is given him. Many boys who gave small promise have developed into splendid expounders of the Holy Word.

Personal interest is taken in each individual. It is the will of the teachers to be nothing more than "big brothers" to their students. These men seek to glorify their ministry by impressing upon younger men the things that they, by their own experiences, have found to be most worthwhile. Johnson Bible College has always been regarded as a great family which includes not only its teachers and students, but all of its friends everywhere.

**Faith = Inspiring Utterances**

*Remember them that had the rule over you, men that spoke unto you the Word of God; and considering the issue of their life, imitate their faith.*

*--Writer of Hebrews.*

## FAITH—INSPIRING UTTERANCES



MAN is remembered for what he says; not for what is said about him. On the following pages are excerpts from the writings of Ashley S. Johnson; thoughts upon God, Christ, Faith, Prayer—his choice themes. His life was a demonstration of the power of a God-filled soul. Besides he was a gifted writer. It is believed, therefore, that his utterances will be inviting to his thousands of friends everywhere.

These passages have been chosen arbitrarily. They may not be the best things he wrote; if they are typical, they will serve a purpose. They are cited to give the reader a more graphic understanding of the man and his beliefs than could be gained by any other method. Many testify that this world is better because he lived and that their own appreciation of its good things is deeper because their lives touched his. Many will read these pages who did know him in the flesh, and perchance be edified thereby; those who did know him will appreciate his words none the less.

# PRESIDENT JOHNSON'S LAST APPEAL

J-O-H-N-S-O-N B-I-B-L-E-C-O-L-L-E-G-S  
Kimberlin Heights, Tenn.

January 5, 1925.

Dear Friends of the Light Fund:

The condition of our Light Fund is such that I am compelled to come to you again, pleading stronger than ever. The fund has almost struck the bottom and we are, therefore, compelled to plead with an earnestness that will bring the money.

We had a letter from a friend who gave last year to another fund in which he thanked us for calling his attention to his opportunity this year. That was very pleasing indeed. It really meant that this friend of our work in Christ loves us and our work and greatly desires to continue an interest in it. We have a great many people who feel that way toward this work and while it takes much work to keep them reminded, they keep giving.

I plead with you to consider becoming a regular giver to our Light Fund. Then you will always know that the light is on at Kimberlin Heights, that the young preachers have light, and that you have a part in it. It will give you joy in Him even here.

In the early days of our work here, Mrs. Johnson and I gave all that we had to the Cause - about \$50,000. We have joy in the thought that we are ever-lasting stockholders in the work we love so well. The Saviour said: "Give and it shall be given you", and many times I pray that the Lord will, according to His promise, give the money back to us that we may give it again. So one but the great Bookkeeper in the city that hath foundations whose Builder and Maker is God can tell how much we have given.

Whoever gives to the cause of God gives to a growing cause. This department of the work here is surpassingly important. Whatever else the students may have, they must have light. I believe that you, realizing this, will be glad to send \$6.00 for light and power for twenty-four hours.

I hope that you will be prompt in giving this time for the need to very great and I believe the Lord will be as prompt to give to you as you are to His Cause.

Lovingly and gratefully yours,

ASHLEY S. JOHNSON.

President.

Dedicated to Mrs. Helen Campbell Bourne just previous to President Johnson's departure for Baltimore, where he passed away on January Fourteenth.

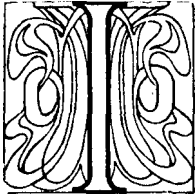
**DOING BUSINESS IN GOD'S WAY**

*Men have in a great measure left God out of their calculation and plans. I am trying to bring Him back to His throne in the human heart, and in common business.*

*-Ashley S. Johnson*



## DOING BUSINESS IN GOD'S WAT



I AM trying to do business for the Lord in the Lord's own way, and thus set an example to the children of God everywhere, and start some influence in motion against the everlasting struggle for wealth for wealth's sake.

After long and prayerful study I have come to the conclusion that, with a few individual exceptions, the whole Christian world is radically wrong *on* one of the fundamental principles of Christianity, of which I can furnish abundant proof from the Scriptures. I refer to our manner of doing business. I am acquainted with many of those who delight to call themselves the disciples of Christ. I do not know a score who are not trying to accumulate more of the things of this world than they need. A large majority of them are not succeeding, I grant you, but the fact remains that they are using their best endeavors to do so. I declare most solemnly that according to the Scriptures no man has the shadow of a right to "lay up" money or buy anything for which he knows he can never have any legitimate personal use. I here lay down a proposition that is true, all true, true without exception, true perpetually: This widespread effort to lay up treasures on earth, of whatever character, is utterly subversive of the example and teachings of Jesus and the Apostles, and makes 'The Life of Trust impossible' to those who do it.

Do not misunderstand me. I do not believe it is wrong to make money. On the contrary, I believe every Christian should make as much as possible. The simple matter of accumulation plays only a minor part. The gravity of the situation lies in the manner of doing business and the objects for which it is done. Men labor by the day for themselves. They farm for themselves. They teach school for

## STANDING ON THE PROMISES

themselves. They run colleges and universities for themselves. They conduct banks, sell goods, and operate railroads for themselves. God is not considered; self dominates everything. God furnishes everything—the earth with its exhaustless treasures, the air with its life-giving balm, the sunlight with its glory and warmth, our minds with their infinite possibilities, and yet, who considers Him? Do you know one laborer, farmer or business man who takes God into his business and practically says: God is my Partner; He furnishes the capital; I work because it is pleasing to Him; I consider that I am entitled, by virtue of His promises, to food and raiment, and that as I cannot use more than these on myself, all the remainder belongs to Him? I doubt if you know one, and yet this is precisely what the Lord expects of us.

I would reverse the present order and whereas self comes first, I would put God first, and go forth and labor, and sow, and sell, and buy for Him, and trust Him. How can a man ask in faith God's blessings on his efforts when it is a fact, that is undeniable, that he is doing business in direct opposition to the plainest teaching of His Word?

We are the products of our times. We are influenced from birth by our surroundings. We learn to think and do like those about us. The tendency is to have God in religion but not in business. I present proof of my assertion that God and His work must come first: "But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." You can not deny that this is Scripture. If it is Scripture, it is true. If it is true, you must reverse the order of your business, and do business for the Lord and not for the sake of getting and having money. What things shall be added? Read the preceding part of the chapter: temporal things beyond a doubt. I have indicated that a Christian has no Scriptural right to

## STANDING ON THE PROMISES

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JEREMIAH CROCKETT JOHNSON

Father and Mother of Ashley S. Johnson



BARBARA JOHNSON



## FAITH-INSPIRING UTTERANCES

lay up what he does not need, personally; here is the proof: "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; **for where your treasure is, there will your heart be also.**"

Where is your treasure? In the bank? In notes? In stocks? In bonds? I earnestly ask you to examine yourself on this point, and then see if you can answer this question in a manner that would satisfy you in the last hour of your earthly existence: **Why did you lay up that which you do not need?** If for your old age, do you mean to say that you are afraid that if you invest it in the Cause of Christ He will forsake you in your old age and leave you to suffer? If for your children, do you not know that it would be infinitely better to teach them in God's ways and let them work and trust for themselves? If for other relatives, do you mean to proclaim to the world that you love them more than you love Him who gave Himself for you, and who will not approve and accept you unless you give yourself for Him? If for the sake of having the things that perish, do you mean to proclaim that your heart—the dwelling place of Jesus—is deposited in the Savings Bank or in that last farm or lot you bought, when the cry of the poor and lost, for whom Jesus **your** Savior died, was ringing in your ears? I do not think it wrong to own property; many of God's servants have been rich, but they **lived** for Him and riches followed, while the majority of His servants now reverse the order. The sin lies in getting and keeping for our own use what belongs to God. Conversion not only includes the **turning of the man to God. but the turning of all his surplus into His treasury.** Proof: "Sell that ye have, and give alms; provide

## STANDING ON THE PROMISES

yourselves bags which wax not old, a treasure in the heaven that faileth not, where no thief approacheth, neither moth corrupteth."

Is it not a fact that you have a town lot, a farm, a bank deposit that you do not need? The Lord commands you to sell it! Will you dare stand before Him having disregarded this plainest of all commands? Do not put the duty off on the ground that the property is growing in value; do as the Lord commands and see if He can not multiply if faster than you can. Do not postpone the duty that is so pressing, on the ground that you will remember the Lord's Cause in your will. You certainly do not think you would get credit for leaving that which you could no longer control or use, to the Cause! I could not be induced to put a surplus dollar in the bank. Why? Because I am commanded in the Word of God not to do this, and I am earnestly endeavoring to **serve God in temporal things**. I believe Him when He says that my inheritance is in heaven. If we set our hearts on this world and work for its treasures, small or great, avarice and covetousness will crowd God out. If we set our hearts on God, on Christ, on holy things, on the salvation of men, if we keep ourselves in a condition to respond to every duty as God in His Providence and Word makes it known to us, He will feed and clothe us and **entrust to our handling just as much as we are capable of handling for His glory**.

You complain of hard times. You complain at the chastisements of the Lord. You wonder when there will be a change for the better. You rely on the arm of flesh and hope for success in governmental changes. You are looking in the wrong direction. God is in the affairs of men. He counts the hairs of your head. You long for prosperity. Let me ask you some questions: In planning what you will do when your ship comes in, is it not a fact that you

## FAITH-INSPIRING UTTERANCES

have thought many times of yourself and few times **about** God? Is it not a fact that your heart is set on the things that perish? Here is a truth well worthy of your consideration: **If you will reverse your mental efforts and be anxious about the Kingdom of God only, you will never again need to be anxious about food and raiment.** However, you must make up your mind to be contented with what is necessary. How much do you need today? Food, raiment and a temporary abiding place. The remedy for hard times that never fails, is to plant, sow, work and do business for God, in God's way. Are you willing to pay the price of prosperity? God pledges Himself to furnish you what you need if you will agree to work unselfishly for Him, and you cannot enjoy more if you work for yourself! If you have not sufficient faith to take that thousand dollars out of the bank and "lend" it to the Lord, what will you do when the bank fails, and fail it must, when you come down to Jordan's brink! How can you ask God to bless your crop or your business or your body, when you know that God knows that in the event of His blessing you would squander His liberality on yourself, invest it in another farm, deposit it in the bank, or fold it up in a napkin and bury it, thus proclaiming to the world that you are afraid to trust Him to continue to bless you!

I am reminded of an incident in the life of Jesus that always appeals to my heart. He was on Simon's fishing boat in the Sea of Galilee. After teaching the people He said to Simon: "Launch out into the deep, and let down your nets for a draught: and Simon answering said unto him, Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net; and when they had done this, they enclosed a great multitude of the fishes; and their net brake." The lesson is apparent. You have tried your own way for a long time. Force yourself



## STANDING ON THE PROMISES

to try the Lord's way. When you begin, and pray one unselfish prayer for the extension of Christ's Kingdom and that you may be the humble instrument of working for Him, a new sun will arise on your pathway and you will have an influence at the Throne of Plenty. Hear the Word of God. Here is perhaps a fine picture of your struggles during the last few years: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill, and desire to have, and can not obtain; ye fight and war, yet ye have not, because you ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Prayer is potent and all-prevailing only when it is unselfish.

## **THOUGHTS ABOUT FAITH**

*I can assure you, I fully reciprocate your feelings of friendship and esteem. The more I have come to know you, the more highly I appreciate you and your work. Your great faith has been to me an inspiration and I have mentioned your work from almost every platform upon which I have spoken.*

*—Pres. E. V. Zollars*

# THOUGHTS ABOUT FAITH


## CERTAINTY OF FAITH



REASON is a wondrous power and yet it just about as frequently leads us into trouble as it keeps us out of it. Reasoning from the known—how little we know!—toward the unknown—how vast the unknown!—is fraught with tremendous difficulties and consequences. Men talk of “blind faith” and “enlightened reason.” I dare affirm that the history of the world proves the reverse. Reason is often blind; faith, never!

## STANDING ON THE PROMISES

### DESCRIPTION OF FAITH

AITH has a thousand eyes. Light from Infinity enables it to see with them all, to see the end even before the beginning. It levels mountains. It lifts up the valleys. It casts obstructions into the sea. It rolls the stone from the door. It glorifies the commonplace. It clothes the things that are not as yet with the garments of reality. It sheds its glory on the pathway, and sings of victory in the ear of the footsore traveler who presses on with orders for only one day at a time.

## FAITH-INSPIRING UTTERANCES

### FEEDING FAITH



THE man who wishes to be strong in the faith, and doubt not, must feed his faith constantly; he must study and meditate upon the Word with the same persistence, regularity and liberality that he feeds his body. It is not an unusual thing to hear a Christian complain that his faith is weak. It is no wonder. If the average Christian would starve his body as he does his faith, he would be too weak even to complain! Faith takes hold of God and His promises through the written or spoken Word. How can a man expect to believe that God is able to do what He has promised if he is so indifferent to the promises not to know even where to find them? Your faith feeds upon the Word of God; you cannot expect to strengthen it without feeding it. I am sure some of you will try to say that your work or business is such that it is impossible to feed your faith even once a day. Is this true? At first glance it is apparent that you have not the time, but there is another side to the question, the right side! You belong to the Lord; this you have confessed and do confess. Granting this, will you not acknowledge that you have permitted the question of meat, raiment and money to become your master, while with your tongue you confess that One, even Christ, is your Master? With whom and for whom do you labor? Who comes first in your firm? Your thoughts, your plans, your efforts! Hear me: If you will reverse the order and put your duty to God first, you can find time each day to feed your faith, and you can let the Master manage the business while you do it! If you have not faith enough to do this, it is weak, indeed. I declare to you most solemnly and forcibly that I would not like to exchange worlds with no better hold on God than

## STANDING ON THE PROMISES

this. Brother, sister, friend: the Savior asks you to answer this question: "Is not the life more than meat, and the body more than raiment." Take heed! Paul answers by asking you another question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" You have no right to wear out God's temple by using it exclusively for yourself, and besides this, greater happiness and success lie along the line of doing things His way.

## FAITH-INSPIRING UTTERANCES

### EXERCISING FAITH



F you wish your faith to grow, you must not only feed it every day on the Word of God, but you must give it something to do every day. Launch out into the deep of God's promises and into the deep of His work. I can see how doubts may creep into a heart where a poor little half-starved faith lives, but I do not think the Christian who prayerfully reads his Bible and places burdens on his faith by way of giving it exercise, and therefore strength, could be troubled with doubt, to any alarming extent. Many study the Bible in order to find argumentative weapons. I used to do it myself, but I charge you before God and His Son, Jesus Christ, our Lord, that you read it as God's message to you individually, in order to be taught, in order to be reproved, in order to be corrected, in order to be made strong in the faith that is in Christ Jesus. Do not, under any circumstances, fail to remember the exhortation of Paul: "Let the word of Christ dwell in you richly in all wisdom," and try to put what he says to a practical test.



## STANDING ON THE PROMISES

### TRIALS OF FAITH



WE are commanded to let our lights shine, and to manifest the virtues of Christ. What is Christ's light in us? What are His virtues? Undeniably, unselfish devotion to others, patience in trial, invincible purpose, and unbroken persistence. Success has attended my efforts, yet I have had many severe trials. I can not understand why our crop should be washed away, but it was. I cannot understand why our valuable stock, without any apparent reason, should lie down and die, and thus involve us in the necessity of going into debt to replace them in order to carry on the Lord's work, but they died. I cannot understand why seven thousand copies of **Evangelistic and Expository Sermons**, printed in order that the young preacher might have bread, should be burned, but they were burned. I cannot see why Mrs. Johnson, whose life has been unhesitatingly and unstintedly given to the young preachers, should be stricken down and for nearly a year lie between life and death, thus involving me in heavy expense and sorrow, but she was stricken. When I look back over all these things I can see the Father's hand. In His great preparatory school leading toward usefulness and heaven, the curriculum embraces many branches: Losses, Trials, Heartaches, Disappointments, Pains. I believe that your one great need, my one great need, the one great need of all the children of God, is to realize His Wisdom, Faithfulness, Care and Love.

## FAITH - IN SPIRING UTTERANCES

### FAITH AS TO OUTCOME OF THE WAR

**T**HOUGH war may plow the earth to its subsoil; though sorrow which has always followed in the wake of sin, alike to the innocent and the guilty, envelopes the nations; though the mighty may be cast down and the humble lifted up; though the oceans of the earth may open and hug in their cold and voiceless depths the navies and commerce of the world; though the earth grows crimson with the blood of the slain; though the very air seems full of the spirits of the departing; though many deny God and subvert His Cause, I hear the voice of the "Man of Sorrows," as it rang that night in the long ago over the waves of turbulent Galilee—"Peace be still." It will be still again, for when He spoke, "There was a great calm."

## STANDING ON THE PROMISES

### PRAYER FOR FAITH



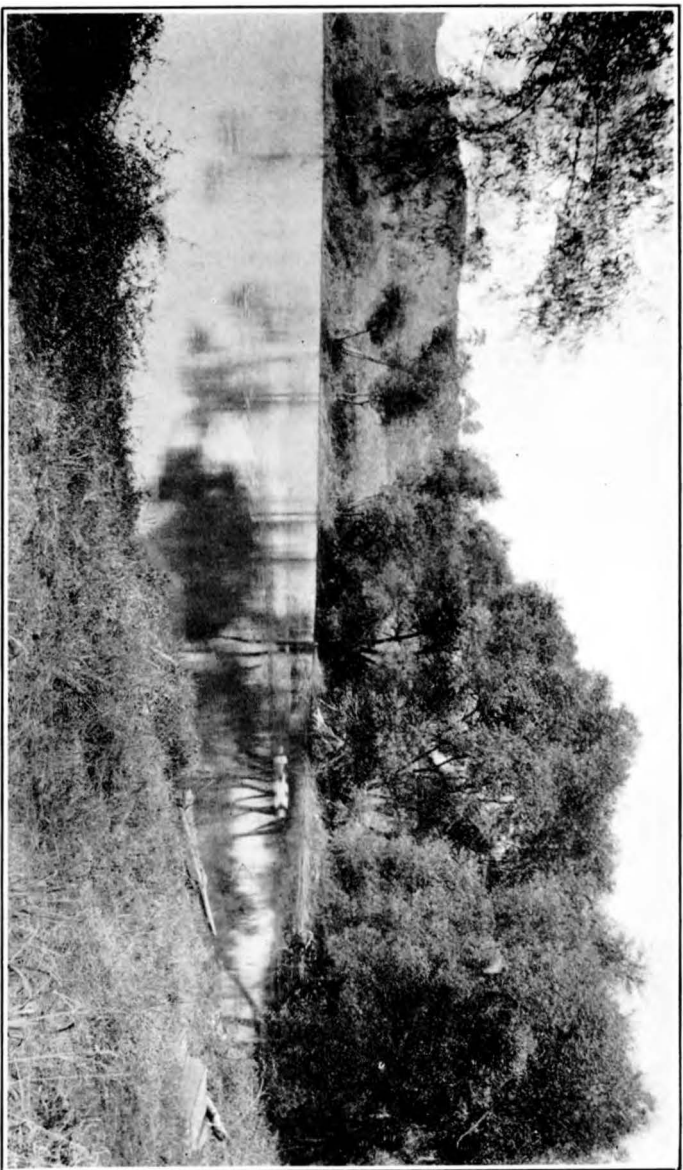
for a faith that will take in all of God's promises and take them in always! O, for a faith that will deliver me from self and let the Master use me!

O, for a faith that will enable me to set my heart on holy things, and be steadfast in my endeavor! O, for a faith that will take hold of the truth that He who made and governs the universe has time and interest to count the hairs on my head! O, for a faith that will do things because God requires them even when reason and experience seem to be against it! O, for a faith, that in sorrow will give me comfort; in trouble will give me peace; in loss will give me consolation; in poverty will give me contentment; in trial will give me strength; in persecution will give me joy; in death will give me heaven!

TESTIMONY CONCERNING PRAYER

*Answers to prayer are the only surety that we have prayed  
aright.* —E. M. Bounds





VIEW ACROSS THE POND

# TESTIMONY CONCERNING PRAYER

## ARGUMENTS FOR PRAYER

### Argument From Creation



THE devout student of nature cannot fail to see that all things visible and material were created to supply the constitutional needs of man; that he, viewed simply as an animal, cannot frame a wish for which nature has not an abundant satisfaction. For man

the sun rules the day, and the moon rules the night, and for his happiness the countless and unnamed worlds exist in fathomless space. For him the seasons, Winter with her ice and snow, Spring with her swelling buds and enchanting prophecies, Summer with her harvest and fragrance, and Autumn with her bursting garners and crimson and gold, roll on in endless progression. For him nature attunes her voices, and for him, changing yet changeless beauty lives in perennial youth. For him the oceans wash his shores, the rivers murmur anthems of peace, mountains lift their snow-crowned peaks into the blue vaults above, and grass carpets the valleys on which he walks. Nature's God has been prodigal and He has written over all His works, in every language and dialect in words too plain to be misunderstood, that all these things are for the happiness of man.

Imagine, if you can, the instantaneous depopulation of the earth. The stupendous and incomparable realm of creation would appear worse than folly's wildest dream. Without man's eye the heavens would be but a desolate waste, and without his ever-multiplying and ever-increasing wants the fertile fields might as well be a sandy and boundless desert. How wonderful the pre-Adamic statement: "And there was not a man to till the ground." The earth was made for man; without him it is incomplete, indeed a failure. The Creative Mind had him in view before the beginning,



## STANDING ON THE PROMISES


before the world was brought forth from the womb of Chaos, before the morning stars sang their lullaby over the cradle of new-made nature, or before the primeval sons of God gave voice to their joys in shouts of praise. The earth was made for man in a far more important sense than the superficial observer ever sees. The heavens above it, the atmosphere around it and its countless variety of products all unite in proclaiming it a suitable dwelling-place for him who is the offspring of God. What do we see in creation, in nature? Wisdom, beyond a doubt. What else: Goodness, most assuredly. What else? Power, beyond question. Anything else? Yes, proofs, numerous, and incontestable, that God cares for us, and that nothing that pertains to us can be foreign to Him. From this I conclude that God is never forgetful of our temporal wants. He has made abundant provision for our bodily needs, and He must be pleased when we cast ourselves on Him in time of bodily want. In addition to this, let us contemplate the reciprocities of nature: man is made for woman, woman is made for man—indeed the whole race seems to be for my happiness! From this I draw the conclusion that He who took such infinite pains to provide us with the means of making ourselves and others happy is still concerned about us, still desires that our earthly sojourn shall be happy, and still listens, attentively and sympathetically, when we cry to Him in the hour of trouble. I think you will agree with me in the general conclusion that the God of creation, from whom we sprang, whose we are, and to whom we naturally go in time of trouble, must have made us with this in view, and that He must be pleased when, in self-forgetfulness and humility, we do as He expected us to do when He made us—bring all our needs before Him and expect Him to supply them. Let us reason a little along this line. Has any human being a natural need for which the God of nature has

## FAITH-INSPIRING UTTERANCES

not made provision? Certainly not. Is he in a contemplative mood? Let him look into the heavens. Is he thirsty? Let him quench his thirst at nature's great inexhaustible water supply. Is he sick? Let him turn to nature's great dispensary for a remedy. Is he lonely? Let him open his eyes and heart to his fellow-beings about him. But what shall we do when these things fail us, as fail they must?" Does nature suggest an answer? It does. What is it? Let him follow his natural inclination and turn toward his Creator. Do you think God would ordain that there shall be a new sunset at each close of day, and a new morning at every sunrise for man's happiness; stretch out boundless space and inlay it with blazing worlds for his contemplation; provide for the supplying of all his little wants in life; place in his heart the desire that nothing but prayer can satisfy, and then turn a deaf ear to his petitions? I emphasize the truth which you know to be truth, that it is just as natural for a man to pray when in distress or need as it is for him to eat when he is hungry, drink when he is thirsty, or seek companionship when he is lonely. Prayer is natural, for all men pray; they do not pray always, but at times they pray! I cannot account for this save on the ground that the Creator so made us, and that, reasoning from what we know of nature toward what is unknown, we can but conclude that God really hears us, and if He hears us He must of necessity, judging from what we know of Him as He is revealed in natural things, answer us too.

## STANDING ON THE PROMISES

### Argument From Providence

E believe that God made all things, but does He govern all things? Does He govern personally or by law? I answer, both. Certain things are governed by law, but even these things are under the care, control, and supervision of the one Original, Almighty and Self-Existent Architect. He who made the machine, vast and wondrous; He who attuned the universe to music can, by the touch of His finger, stop it for a moment or forever, or by the breath of His nostrils blow it to atoms. Things that are regulated and governed by law move like clockwork. All things are under law in an important sense, and yet there is, there must be, a personal, Divine, and direct supervision of the stupendous whole and of each little detail. Does God govern the universe? Yes. For whose benefit? For man's benefit. This granted, it is easy to conclude that even the so-called laws of nature may be set aside to give the earnest child of God the right of way to the Throne of Grace. But men say that this is unreasonable and incredible. Not half so much so as the supposition that He who took infinite pains and unnumbered ages to prepare a habitation suitable to the tastes and wants of man, would then close His eyes to his wants and stop his ears to his cries! Creation without God in it as its power to exist, would be as far out of the range of reason as Providence without a Prorider, and if God is in creation, He is, He must be, in providence.

## FAITH-INSPIRING UTTERANCES

### Argument From Redemption



CREATION and providence have never produced perfect happiness because man is a sinner. Does redemption teach that God hears us? I think it does. Israel's bondage and deliverance may be considered a type of our bondage in sin and our deliverance from it. They were greatly oppressed and burdened by the Egyptians: "And the children of Israel sighed by reason of the bondage, and they cried and their cry came up unto God, by reason of the bondage, and God heard their groaning." I have already proved that God hears the individual. Here we have proof that He heard the cry of a nation. If He heard the cry of a nation in the distress of physical servitude, it requires no stretch of the imagination to conclude that He heard the cry of the world in the bondage of sin. This is certainly a reasonable conclusion, but I will not pursue it further. Is there anything in the underlying principles of redemption to lead us to believe that God hears us, apart from direct statements? There is, I think, ample proof of it. Granted that God took interest enough in the race to redeem it, He must in the very nature of things love us enough to heed our calls. The whole design of redemption may be summed up as God's effort to bring men or bind men back to Himself, and I can not see how the vital principle—life from God—could be maintained and perpetuated without an open way from the creature to the Creator. Hence, relying on reason only, with the admission that God has redeemed us, I conclude that He who hath redeemed us must and does hear and answer our prayers. It took Him four thousand years to perfect His scheme of redemption and bring man to the point where he would realize and acknowledge his need of salvation, and surely after all the

## STANDING ON THE PROMISES

time and pains required to do it, He would not and did not finish, and then leave man with it to fight his way out of the wilderness of sin as best he could. Either this, or He hears us when we cry.

The eyes of the Lord are over the righteous in the Christian dispensation, in the twentieth century, this year, this day, now! The ears of the Lord are open to our cries in the Christian dispensation, in the twentieth century in this year of our Lord, at this moment! If His eyes are over us, if His ears are open to us, He must answer. There are some who seem to think that prayer is good for the Christian as a kind of spiritual gymnastics, that it helps the Christian but does not move the Creator. This is the rank-est of error. In redemption God manifests His love. His condescension and mercy also establish a line of communication between earth and heaven, at this end of which is the earnest, believing, Christian heart, and at the other end of which sits our God in His own uncreated splendor, and glory indescribable, ready to hear and help. I sum up this argument and leave this matter with you for reflection and action: AH the voices of Nature, Providence, Redemption, and may I add. Human Experience, join in one mighty and triumphant declaration that our God is not too great, nor too far away, nor too busy to hear us and heed us when we cry to Him. Amen.

## FAITH-INSPIRING UTTERANCES

### Argument From Fatherhood Of God



DOES our heavenly Father take an interest in the little details of our little sojourn on His footstool? Jesus, His son, our Brother, answers: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things unto them that ask him." Has our Father given any proof of His willingness to give? Paul answers: "What shall we say to these things? If God be for us, who can be against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" How does our Father measure out His gifts to those who love Him? Paul answers again: "But unto every one of us is given grace according to the measure of the gift of Christ." Is our Father forgetful of us? Hear Paul again: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered unto the saints and do minister." Is our Father able to supply all our wants? Again Paul comes to our help: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Is our Father able to do more than we can ask or think? Paul answers again: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

## STANDING ON THE PROMISES

### PLEADING THE PROMISES



AS I present God's Word to men, I present God's Word to Him! I first of all have a fixed and definite knowledge of the needs of the work. I eliminate myself except as far as I desire to be used of God as an instrument for the vindication of His purposes and promises, and then, using the exact words of Scripture, my faith lays hold on Him for the blessing. I would not say I can pray as many Scriptural prayers as I can preach Scriptural sermons, but the material is practically inexhaustible. In other words, like George Muller, who made it a business to read God's Word on his knees, I make the instrument of God's revelation to me the instrument of my petition to Him! There are passages of Holy Writ which I have pleaded uncounted times, and I confess that sometimes the Throne of Grace seems far away; sometimes I seem to have worn the promises out and to have worn my welcome out, but when the crisis comes the promises renew themselves like the morning and I plead them with the old-time vigor.

## FAITH-INSPIRING UTTERANCES

### EXAMPLES OF PLEADING THE PROMISES

**P**AYER is the pleading of the promises of God by His dependent and helpless creatures before the Throne of His Grace and Plenty. I go at the matter in a most matter-of-fact manner. I simply plead the promises. I will give you some examples: Jesus said: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This promise was made after a lengthy discussion of temporal things. Note that it is conditional. We are not to make temporal things the object of our lives; we are rather expected to seek God's Kingdom—its outward extension and its inward prosperity. Doing this, we have a perfect right, a Divine right, a blood-bought right, an inalienable right, and an undeniable right to approach the Throne of Plenty with boldness and say earnestly and trustfully: "leather, I have sought Thy Kingdom and Thy glory; I have sought to increase Thy glory and honor among men; I have boasted in Thy promises before the sons and daughters of men; I have striven to be unselfish and serve thee without hesitancy or interruption; now I am needy, I plead Thine own promise, I stretch out my empty hand, and lift my heart in gratitude for past favors—oft Thou hast opened the windows of heaven to me; if it be Thy holy will add Thou what Thou seest I need, not what I think I need, and keep me humble and obedient in Thy sight, through Jesus Christ, my Lord. Amen!"

Again, Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you: herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Study these promises. Note their extent. Observe their conditions. When I ap-



## STANDING ON THE PROMISES

proach the Throne of Grace I quote this promise, not to remind the Master of it, for He has not forgotten it, but to comply with my part of the covenant, and then I say in effect: "Great God and loving Father, these are the words of Thy Son in the days of His flesh. In this hour of need I come to Thee by Him, and plead, lovingly, earnestly, expectantly, with all my heart and soul and mind and strength, His own words. I abide in Him and delight to feed on His exceeding great and precious promises, and on these grounds, I Thy servant, Thy son, Thy partner, Thine heir, beseech, implore, entreat Thee to give me the desires of my heart: Fill me with Thy Holy Spirit, increase my faith, intensify my zeal for Thee and the souls of men; press on me the weight of the world's woe; keep me in Thy love; satisfy my reasonable wants, and place in my hands much of this world's goods, and then give me the wisdom that cometh alone from Thee, that I may manage Thy work to the smallest detail, unto Thy glory. Keep me from presumption and self-seeking; keep me from doubts and unbelief; let not my faith be put to shame in the presence of sinners; let the peace of God that passeth all comprehension and measurement flow into my heart unceasingly and glorify Thy holy Name in my body and spirit, which are Thine; Thine by creation, by providence, by redemption, by choice, by consecration, and Thine be the glory and dominion and power forever, through Jesus Christ, my Redeemer."

Now do not misunderstand me. I do not have a set speech which I "say over" to the Lord. Whatever my pressing wants seem to be—these I plead. Knowledge is indispensably a pre-requisite to prayer. You cannot plead the promises unless you know them. There are hundreds which you may learn from the Bible and plead at the Throne of God's Grace. It is no wonder to me that so few people know how to pray; the majority do not try to find out what

## FAITH-INSPIRING UTTERANCES

our Father has really promised. Pray—plead for what you need. Go at the task with all your heart. In the meantime search for the promises applicable to that particular thing, and be sure to comply with all the conditions specifically laid down; not once, twice or thrice, but make it your life and you will certainly not be disappointed.

## STANDING ON THE PROMISES

### REMARKABLE ANSWERS TO PRAYER



OUR experience has been varied and we have been subject to the same moods and tenses as other ordinary mortals. The greatest trial of the early days was perhaps the failure of the publishing house where our books were printed, which precipitated on us bank notes and open accounts to the amount of three thousand dollars. And I did not have a dollar with which to pay! What was I to do? Believe and pray! There was nothing else I could do. Remember I had this debt on me and the expenses of the school too. Gradually the notes began to disappear. Faith and prayer and work!

The East Tennessee National Bank held one of the notes amounting to one thousand dollars. Now one thousand dollars is a "good round sum." One day I got a notice that the big note was due. In the same mail I got a notice from the Circuit Court Clerk, Fountain County, Indiana, informing me that he had one thousand dollars from the estate of Mrs. Eliza Perkins, subject to my order. If this had occurred in Old Testament times, some of the critics of the Almighty would have said such a thing was impossible. In the Main Building of Johnson Bible College there is a tablet to the memory of Sister Perkins. God through her delivered us. She rests forever from the toils of earth.

In the Spring of Eighteen Hundred Ninety-Nine we had many trials. Many debts pressed. Many false reports were flying, especially the one in which Satan seems to take so much delight, that we were getting rich at the expense of the brethren, when the truth was, humanly speaking, we were facing bankruptcy and ruin. No one but God knew the real condition or the great need. We pressed both on His attention daily. At times it seemed that the heavens were

## FAITH-INSPIRING UTTERANCES

solid brass above our heads. The struggle was desperate, awful. It appeared that the flesh, the world, the devil were arrayed against us and that the Church was rapidly falling in with the opposition! "Man's extremity is God's opportunity." I confess that my faith was sorely tried— such a trial in the early days would have turned me back. Awful doubts, black, threatening, persistently marshalled their battalions. It was night and the blackness grew intenser. But it is always light where God is for "God is light." During this experience I looked to the Lord and the daily mail for deliverance. At last the day came; it always has come to the believing heart. There came in the mail a very dainty letter from Honolulu, addressed in the dainty hand of a woman. I opened it and found a draft for two thousand dollars! It may be a weakness, if so I confess it, but I went up to my bed room and lay down on the floor and just let my heart overflow in joyful tears. Who told this good woman so far away of our need? I did not, and no one else but God knew. When you make us that long deferred visit you will see in the College building a marble tablet inscribed to Alice E. Beard, for "by her hand God delivered Israel."

In an institution like this the demand is constant and insistent. The bill for repairs is sometimes alarming. Mules and horses and wagons and harness wear out and must be replaced. Five or six years ago we awoke to the discovery that we must have some new mules. I had what looked like a good prospect for the money, and so I went to a neighbor and bought eight young mules. I paid for two and gave my note for the others. The prospect failed to materialize. Then I set in to wear the note out. I paid along as I could. I told the man whom I owed that at any time he wanted it all to let me know. This transaction covered about four years. At last one Friday or Saturday he sent a man for the

## STANDING ON THE PROMISES

money. The balance was two hundred dollars. I told him to come again the following Saturday. I immediately began to make the need a special object of prayer, but a strange thing happened. While I needed two hundred dollars, and while I prayed for two hundred dollars, for some reason which I have never yet been able to find I could not keep my faith up to the two hundred dollar notch. Early in the week a brother from Louisiana sent me twenty-five dollars; "he hath oft refreshed me,"—and others sent various sums. Let it be borne in mind that I made no appeal save to God. All week long my faith pendulum-like swung from one hundred to two hundred dollars. I was certain of the one hundred dollars! When the time came I cleaned up the office and had one hundred dollars and either three or four cents over! "According to thy faith so be it unto thee."

The question of food for the students has always been a big question. Especially is this so in reference to cows and milk. In Eighteen Hundred Ninety-Three when we started we had, I think, three cows. It seems to me now that I gave as much thought and prayer to that as to any other single department of the work. My desire was to secure a good working herd of thoroughbred Holsteins. I made repeated efforts to secure them, but failed. At last in the Summer of Nineteen Hundred Two I decided to give the matter my undivided attention. I sent out a statement to my friends and began to pray in earnest. I sold all the cattle on the place. I bought a fine herd which cost about twelve hundred dollars. My friends responded with a fair degree of liberality, a number of them giving twenty-five dollars each. I devoted most of the summer to the effort. All the obligations had been met but one and it was due on a certain day. I had all the money but about forty dollars and was getting anxious. That morning I went out to meet the mail. I got a letter from the Church at Milton, Illinois, enclosing the

## FAITH-INSPIRING UTTERANCES

amount needed saying it was for the very purpose! We have a valuable herd now, and it is a constant source of support to the school and a constant encouragement to my faith. If I get discouraged I call on the big black and white cows. This experience teaches me—it took ten years to work this problem out—that if a man really, deeply, faithfully purposes in his heart to do anything for God, leaving self out, and if he perseveres in prayer, God may for his own training make him wait, but in the end the answer is as sure as God is God and Jesus Christ is his Son. "Men ought to pray."

As the school has grown in material equipment we have endeavored to build up a strong Faculty of vigorous young men who fully understand our purposes and our plans. About ten years ago a young man of excellent personality and spirit came here to school. He had been in college before. I gave him some classes. Save one year he has been with us ever since. About five years ago I told him that whenever he decided to get married I would build him a house and increase his salary. Up to this time he had worked for a bare living. He decided very quickly to get married and he did! I did not have one dollar to put into the house and was in no condition to ask my friends, for I get tired of asking them so often. The only thing I saw to do was to borrow, a thing I very much dislike to do, but I have been in debt thousands of dollars for the Lord, and always worked out, so I was not afraid. I therefore went to a young sister in Christ and borrowed three hundred and fifty dollars. The house cost about fifteen hundred dollars. The Professor got married and moved into his home. Little by little I worked the bills down until I got to the three hundred and fifty dollars and paid a little on that. But with a big school on hand to warm and feed I could not see any pos-

## STANDING ON THE PROMISES

sible way to get the money. The young woman notified me that she wanted it.

In January, Nineteen Hundred Four, I decided to take a trip to Texas and Oklahoma and endeavor to raise the money. I was well received and well treated but did not get much cash, and the trip was expensive. Toward the end of the time allotted to the trip I was taken seriously ill. However, I was among brethren who gave me the best of care. I had a close call. After a time I was able to travel, and came home. The debt still hung over me. I was barely able to sit up. One morning I made up my mind that as soon as Mrs. Johnson left the house to go to her classes I would call up the bank and ask to borrow the amount. She got ready to start, then went to a closet and got a bundle of letters and handed me one, saying, "See what that has in it." I did so and found a draft. She handed me another and still another until I took out the amount needed. All this money had come from people who knew nothing of the need, and it had come during my absence and sickness. Again God had vindicated His promises, and again deliverance had come at the critical moment. And, mark this, that trip apparently so barren of results has brought us fully five times the amount I went after.

Those who have seen the pictures of our buildings before the fire will remember that they were made of wood. They were large, well built and commodious, but they did not give the air of permanency to which I thought such an institution was entitled. I, therefore, used to have a vision of a brick building, big, magnificent and enduring; and I worked and prayed, and rallied the boys to work and plan to that end. However, our plans fell to the ground, or to us seemed to do so. See how God answers prayer! See how he leads us in paths of which we know not! We were fairly



FAMILIAR SCENES AT JOHNSON BIBLE COLLEGE





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well equipped. We were doing a good work, but we were woefully misunderstood and misrepresented by men who meant well. Some of the experiences through which I have passed would have sent me to my grave but for faith in God.

In the Fall of Nineteen Hundred Four school opened with a splendid enrollment, and in November following, I decided to take a trip to Indiana in the interest of the work. On the evening of December First, I was speaking in the great Tabernacle Christian Church in Columbus on my favorite theme: The Promises of God and Believing Prayer in Relation to the World's Evangelization. While I spoke, our Main Building, into which had gone ten years of labor and sacrifice, was burning to the ground. I did not know it then, but God was cleaning off the ground for the big brick building of which I had dreamed and talked and for which I had prayed so much and worked so hard. As one of the boys pulled his trunk down the stairway of the burning building he said: "This means a brick building." The next evening after the fire, in a hotel at Maryville, Tennessee, a number of persons were discussing the loss, and one gentleman asked of the others if they thought I would rebuild. One who knew me—although he knew nothing of my whereabouts or my plans—said: "He is building already." And I was. I already had two thousand dollars toward the new building and on my trip homeward had planned and outlined my appeal. At first I thought I would go among the Churches and ask for money, but a sober second thought convinced me that this would be too slow. I therefore decided to do as I had always done, leave myself out, put myself in! lay the thing before the brethren everywhere and "cry mightily unto God" for deliverance. God began to deliver the very moment I made the opportunity for Him. One of the boys came in and gave me a dollar, then a dollar came from a young colored boy whom I had been teaching,

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and then—here again my pen seems utterly to fail—I cannot tell how we did it. All I know is we worked and prayed and “God gave us an answer of peace.” The building grew and the money came from everywhere and from all sorts of people. One ardent Roman Catholic gave me two hundred and fifty dollars. Sums varied from a dollar to two thousand dollars. The experience was worth more and had more in it than Methuselah’s nine hundred and sixty-nine years. For twenty-three months I did not sleep out of my own bed. I just stayed at home and worked and prayed. I was wonderfully sustained in body, mind and spirit. We had a band of about twenty-five young preachers who stood by us nobly with their prayers and their work. During all these twenty-three months of God’s special care for us, and for His work. He was displaying gloriously His power whenever we made the opportunity for Him. “Prepare ye the way of the Lord.”

The rebuilding period would make a good-sized volume if the history of it should all be written. During these stirring days I saw the promises of God fulfilled and had my prayers answered in a manner falling to the lot of but few. Oh! these were thrilling days. It seems to me now that my Lord just set out to recompense me for the ten years of toil, self-denial, and persecution. There were many trials, but there were daily triumphs. It mattered not what went wrong, the morning mail day by day brought renewed assurances that the “hand of the Lord” was with me. For much of the time the money came in faster than the building went up; but we finally caught up. I remember one Saturday night we paid off, when the brick walls were about two-thirds up, and it took all we had. You can imagine the burden lay heavily all day following, but I record with everlasting thankfulness that the Monday morning’s mail brought enough to keep things going for nearly a week! Another pleasing incident: After the buildings were finish-

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ed we bought the furniture and had all the money to meet the note, amounting to about six hundred dollars but one hundred, and it seemed impossible to get the amount. I borrowed the amount, but before my wife had arrived at the bank, the mail came in and brought a check for the amount from a devoted sister in the Lord, in North Carolina.

I have herein laid bare my heart—the secrets which have been between me and God. I assure you that Ashley S. Johnson, a sinner saved by the grace of God, and kept by a love which no man has told or can tell, and Johnson Bible College, are a living protest against doubt, a living monument to the faithfulness of Jehovah who hears and answers those who in faith and self-forgetfulness call upon Him.

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SINCE the writing of the foregoing words in Nineteen Hundred Nine, Ashley S. Johnson experienced many similar manifestations of God's faithfulness.

It would be interesting and helpful to tell how a barn was built, how a farm was purchased, how constant improvements were made, how additional equipment was installed through prayer. During each of several summers ten thousand dollars was asked and received for the Cause of Christ; several times a considerable overflow came. During periods such as these, answers to prayer were not the rare, but the continual happenings. Out of the abundance of material, all of which is interesting and faith-inspiring, just one incident will be related.

Among the annoying problems of Johnson Bible College for many years, was the matter of water supply. In attempting to abolish this discouraging feature, a well more than six hundred feet deep was drilled, but in a crucial moment a hook straightened out, precipitating the fall of nearly five hundred feet of pipe to the bottom, not only losing it, but destroying the use of the well. Experts exhausted their ingenuity to remove the obstacle without avail. The demands of the World War drew attention from the water problem for some years. At one time only about forty young men remained to study for the ministry.

The school-year Nineteen Hundred Twenty-Two and Twenty-Three witnessed the return of a student body suggestive of pre-war days. Once again the water question became acute. On the Twenty-Third of March, Nineteen Hundred Twenty-Three, at the evening Prayer-Meeting, without previous thought or discussion with anyone, President Johnson announced: "On the Twelfth of May, we expect to celebrate the Thirtieth Anniversary of the laying of the first Cornerstone of Johnson Bible College, at which

## FAITH-INSPIRING UTTERANCES

time we expect to turn on the water in our new system, and pay all bills for its construction. Tomorrow morning we shall survey the new pipe lines and distribute tools. If any of you wish to help, dig!"

"The impulse was sudden," said President Johnson, "like the Holy Spirit came on the day of Pentecost, and I was much elated. I dare say that the student-body was elated also. Our boys are easily led to do the Lord's work and He was in that impulse, although we knew it not then. We did know it was a big job, worthy of our faith, our labors, and worthy of our Lord's numberless promises that illuminate the pages of Holy Writ. We knew that it was not in His eternal, uncreated, underived Nature to lie, and that He has backed everything He has planned in the ages with His oath. Further, we had been testing His promises and His resources for thirty years and there is no failure in the records of His dealings with us, save those traceable to human ignorance and fraility."

In less than twenty-four hours the students were digging. While plumbing was being done, Henry Leopold, a student of the college and a mechanical genius, suggested that he thought the pipe could be removed from the abandoned well. He personally made a tool by which this was accomplished.

After investigation President Johnson estimated that twenty-three hundred dollars would be necessary to complete the work. Fifteen dollars was received from the father of two students without appeal. It was decided to send out letters to friends of the institution just twenty-three days previous to May Twelfth and ask the Lord to send a hundred dollars each day for the twenty-three day period. Each student was asked to pray daily for the success of the enterprise. Said President Johnson: "We were planning to go to our brethren and before the Throne of

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Grace with a definite proposition. I have found that the Lord delights to work with us when we do His business in a business-like manner. We asked God to hear us and answer us for we needed more water and a great increase of faith. This was the only road open to us. 'We prayed as if everything depended on prayer', and told God what we needed as if He knew nothing about it except what we told Him. This is the way Jesus prayed. There is a deep mystery here that we have never sought to solve for no mortal can do it. I may be a mystic. I follow human reason until the darkness begins to gather, then I cast myself on this divine and perfect Character; on His exhaustless resources and on His everlasting love.

"He hears my prayers.

He answers my prayers.

He often gives us more than we ask for."

The results were astounding. In eight days the twenty-three hundred dollars was received. One hundred and two letters came in one mail. It was then decided to ask the Lord to double the amount for the sake of the faith of all who anxiously awaited the outcome. It was soon doubled and the stream continued to flow until the five thousand dollar mark was passed. The very windows of heaven seemed open to allow His blessings to descend in great abundance. Perhaps never before in the history of the school had the young men joined their leader more enthusiastically at the great Throne. As to the mechanical side, it was equally successful. Thirty hours before the scheduled time, after faithful hours of labor on the part of the students, water came out of the reclaimed well.

For a time the problem seemed to be about solved. But very soon it was evident that the well did not furnish a sufficient stream. It was then that President Johnson began

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to understand why the Lord had more than doubled the amount for which he had asked. He had prayed for it in faith; here he found a specific need for it all. He immediately contacted for the drilling of another well. This attempt proved successful, for after reaching a depth of more than four hundred feet, sufficient stream was reached to supply every need of the institution. The new system was completed and after all the bills had been paid, there was nothing left. Just enough had been received! To use President Johnson's expression: "The Lord knew the night, when we, like Abraham, 'went out not knowing where we were going', how much we would need. Our faith was abundantly rewarded. It is best to let the Lord figure out how much you will need!" Thus, God not only granted the sum for which His servants had prayed and He not only permitted them to find water before the scheduled time to vindicate Himself, but knowing that their real prayer was not for a specific sum of money, but for the completion of a work for His glory, He answered according to their need as only infinite Wisdom and Love can do. Said Jesus: "Your Father knoweth what things ye have need of, before ye ask him."





## **SELECTED PASSAGES**

*Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder and His name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever.*

*—Isaiah*

## SELECTED PASSAGES

### GREATNESS OF GOD



OD said to Moses, "I AM THAT I AM." The very thought that we cannot apply the past and future tenses to Him is of itself wonderful. Things that pertain to man have been, they are, they may be, they shall be, but all that pertains to God is!

now!! is eternally!!! Thing's with men begin and end; with Him there is neither beginning nor end. Men exist by His favor and pass away by the word of His mouth, but God is self-existent, all-knowing, unchangeable, everlasting. The human mind staggers at the thought of God. In the hour of solitude I contemplate Him until with heart overburdened and hand upon my mouth, I bow my head to the dust. O! the greatness, the awfulness, the mystery of God! O! the littleness, the weakness, the ignorance of man.

It is believed that Moses was the author of the ninth Psalm. In this Psalm God's eternal existence is grandly emphasized: "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." No human mind can fully grasp this. It is awful, overpowering, in its grandeur. We form notions or conceptions of what we have seen and heard, but this is beyond our grasp. The most exalted and sustained flight of the imagination cannot encompass it. "Before the mountains were brought forth"—it is too great for me! "From everlasting to everlasting, thou art God"—my imagination stops in its flight and with wavering wing seeks its abode of flesh! Man counts time; he estimates time by seconds, minutes, hours, days, weeks, months, years, decades, jubilees, centuries and

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millenniums. God keeps no count. He has no point from which to count, nor toward which to count: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Again: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." There is no time with God—in the uncreated, indescribable, and perpetual effulgence of His own: original glory He sits upon the throne of the universe and takes no thought of the flight of years which seems so rapid, alas! how rapid to us! He deals out what we call "time", but what is in reality "eternity", to us, in moments, and each, through our hands passing swifter than thought, goes back to Him, pregnant with meaning—mercy or woe, joy or sorrow—into the record that shall confront us when at last we shall stand before our Judge! "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof; clouds and darkness are round about him; righteousness and judgment are the habitation of his throne; a fire goeth before him, and burneth up his enemies round about; his lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth; the heavens declare his righteousness, and all the people see his glory."

Astronomers have invented many bold figures in order to impress us with the immensity of the universe. I have seen a statement like this: Load four of the biggest ships on the Atlantic with peas, and set sail in the realm of space and throw out one pea every thousand miles, and after unnumbered ages shall have passed, and after inconceivable distance shall have been covered the last pea will drop into space as the empty boats sail out of the harbor into the ocean of immensity! This is truly wonderful, but Holy Writ

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gives us a glimpse of the Maker of space, of worlds, of immensity that is even more wonderful than this. My readings have been quite extensive, but for wondrous boldness, indescribable music and matchless comprehensiveness, I think it stands peerless in the realm of English literature: "Who hath measured the waters in the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Who hath directed the Spirit of the Lord; or being his counsellor hath taught him? With whom took he counsel, who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering; all nations before him, are as nothing; and they are counted to him less than nothing, and vanity."

## STANDING ON THE PROMISES

### TRIBUTE TO MEN OF OLD



AS long as time shall last the name of Abel will be associated with the first man or with the first example in history of a man bringing the first and best of all that he had to God. As long as time shall last men will hear the story of Enoch who walked with God for hundreds of years. As long as time shall last the story of Noah will be new unto every generation because he went out on the promises of God when reason seemed to be against him. As long as history shall be written Abraham will be known as the father of the faithful and the friend of God. As long as men shall revere honor, bow at the shrine of virtue, exalt the name of that which is pure, laud that which is courageous; as long as men shall admire self-sacrifice and self-forgetfulness, the names of Moses and Joshua and Samuel and Isaiah and Jeremiah will live in perpetual youth. As long as men tune their harps to the praise of God and their hearts to His honor and glory; as long as men touch the strings of human hearts with the melodies of sorrow and exaltation, the name of David will be honored among the children of men. As long as the morning is new, as long as the sun is bright, as long as the dewdrops hang on the trees like pearls, as long as love pervades the world, as long as Messiah reigns in the heavens, the characters and lives of the heroes of the old institution will stand out like mountain peaks above the clouds, above the storms; on them the immortals shall look and think, and thus be lifted into the skies of a calm, sweet, gentle, beautiful radiance of heaven coming down and touching them there. And as long as manhood is revered, as long as truth is loved, as long as personal purity is exalted, so long will their names be sweet, their names be honored, their praises be sung.

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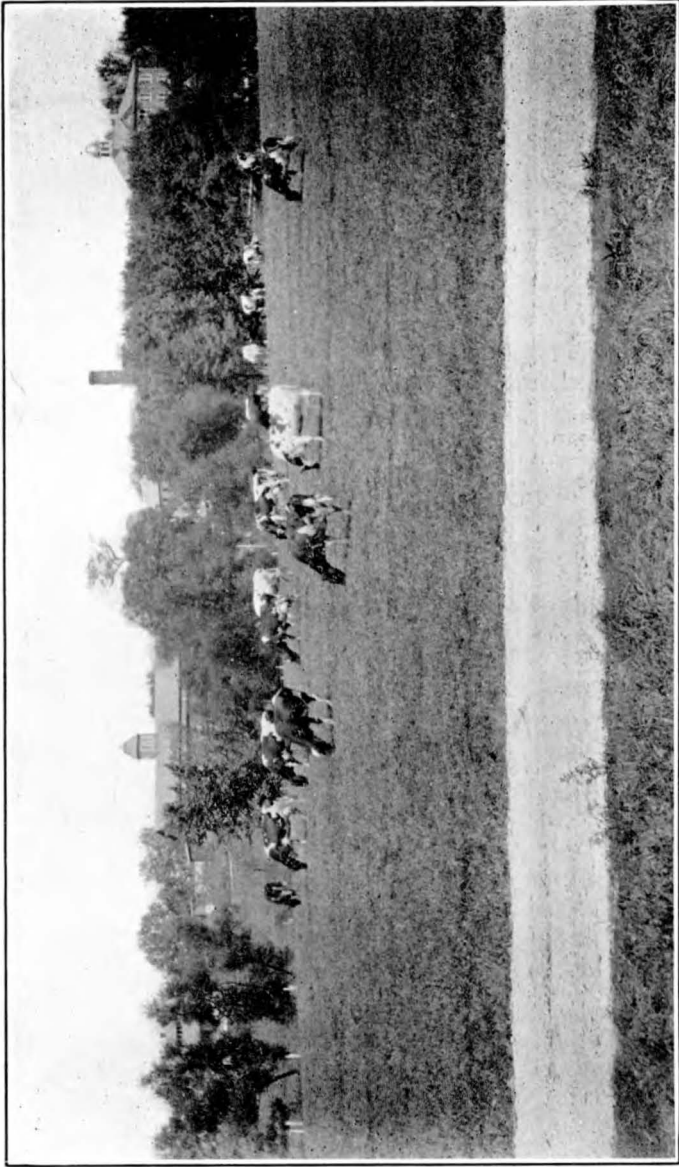
Therefore, I say of the Old Testament, though the covenant itself is abolished, you cannot abolish Abel, Abraham, Isaac, Jacob, Moses, Samuel and the prophets. They will live as long as time lasts, yes, until the sun grows cold! yes, until time grows old! yes, until the leaves of the Judgment Book unfold! yes, and beyond, in the Kingdom of God triumphant and glorious, where many shall come from the East, and from the West, and from the North, and from the South, and sit down at the feet of the Master with Abraham, Isaac and Jacob and with Moses and the prophets. May God grant that I may be there and that you may be there! Amen.



## STANDING ON THE PROMISES

### THE MASTER WORKMAN

**T**HOSE who see in Jesus only the arbitrary propagator of facts, commandments or measures calculated to bring the race back into subjection, have studied His earth-life to little advantage. I grant that He came to emphasize by word of mouth and through his chosen witnesses, many great principles, but, and I would utter it with a voice that all the earth might hear, He came to illustrate in His manner of life, His patience in suffering, His submission to the will of men in death and in His triumph over death in rising again, the beauty, the adaptability, and the glory of His teachings to the needs of men. Men did not need a theorist, a dreamer, a prophet; they needed some one who was willing to give his own life to the proof of his claims, and to the enforcement of his teachings. All this Jesus did. He was indeed the greatest teacher the world ever saw, but He was also the world's greatest toiler. His teaching was new, startling, and revolutionary; His life was unselfish, peerless and amazing. He set up the highest standard in faithfulness, self-forgetfulness and hopefulness that the world had ever seen, and then, contrary to all precedent, all history, all expectancy, He lived up to the strictest letter of what He taught. The Teacher and the teachings are inseparable, and equally inimitable.



SHOWING PRESIDENT JOHNSON'S PRIZED HOLSTEINS IN FOREGROUND



## FAITH-INSPIRING UTTERANCES

### CORONATION OF JESUS



WOULD not discredit Moses for he was faithful in his day and faithful in his generation. No other mortal man was ever honored in life and death as he was honored, for on the height of Pisgah he viewed the land that God promised to Abraham, Isaac and Jacob. He died and He who made and governs the world buried and left him there, and I say, "Noble man of God, noble toiler, self-sacrificing, self-forgetting, servant of God, rest! Thy labor is done, thy laurels are won. I will not detract from thy glory." But he to whom I pay this tribute said that the day would come when God would raise up One whom men should revere in all things. He has come and the angels from the mighty hosts of heaven came down to earth to sing the sweetest of lullabies in the records of time over the cradle in the Manger of Bethlehem. He lived and walked and taught among men and finally the shadows of death settled down upon His pathway. He was our pilot toward the promised land; He who forgot Himself and unselfishly labored for others came down to the lowest depths that men might live. He died for them. The weight of the world's woe broke His tender heart; the sun went out in darkness and the very earth that He made by His own Omnipotent power reeled like a drunken man or like a storm-tossed ship. But He came up again and He has gone to be with God; He has entered heaven by His own blood. Sleep on Moses! Reign on Messiah! On thy brow, O Moses, I press the chaplet thou didst so well and honestly win. Reign on Messiah! I press on Thy noble brow the combined

## STANDING ON THE PROMISES

diadems, the combined crowns of all the kings, of all the emperors, and of all the rulers of earth! Reign on Messiah until all the hearts of earth and heaven shall be attuned to Thy praise! Reign on Messiah until all the kingdoms of this world shall be swallowed up in Thy Kingdom! Reign on Messiah until every knee shall bow and every tongue confess! Reign on Messiah until earth rises to Thee and heaven comes down to us and in Thy glory we shall behold Thy face and join with all the sanctified in every age in singing the song of Him who slept near Pisgah's height and to the Lamb that was slain! Reign on Messiah until there shall not be any rebellion, any sin, any sorrow, any graves, any funerals, in all Thy vast domain, when the kingdom shall be Thine and the glory shall be Thine, and when the New Jerusalem shall come down and we shall see Thy face and go out no more. Amen and amen.

## FAITH-INSPIRING UTTERANCES

### THE TRAGEDY OF THE CROSS

**H**ERE is a thought that has an effect on my heart and life which no human language can adequately describe: See Jesus on the Cross between two thieves, disgraced by those whom He came to save! It is He who is from everlasting, He who measured the waters in His hand and spanned the heavens with His hand, and comprehended the dust of the earth in a measure and weighed the mountains; He who made the mountain on which the Cross stood, the wood of the Cross, and the very nails which pierced His hands and feet, and the sun that refused to shine on the awful tragedy; He who was, and is, and shall evermore be, equal with the Father, and to whom, from of old, numberless angels and archangels had ministered; in the hour of agony, when by one prayer He could have brought legions of angels to His help, gave up and let the weight of the world's woe break His heart!!! The Man of Prayer stopped praying and passed into the realm of death; the Self-Existent One, the Omnipotent One, the Omnipresent One, the Omniscient One, gave Himself for me; His life for mine! May God, our God, burn this thought forever into our souls!!! Long may I linger in sight of the Cross!!!

## STANDING ON THE PROMISES

### THE GOSPEL IN ITS FULLNESS

**T**HE promise of redemption embraced "all families of the earth." But the promise could not be fulfilled until Jesus broke down the middle wall of partition and abolished the Law of Moses by nailing it to His Cross. After the resurrection of Jesus and just before His ascension, He gave the Apostles a worldwide and age-lasting commission. I challenge the world to produce any law or commission before this that comprehends all nations and all ages. We can not go back of this commission and find the way of salvation fully revealed. We can not appeal from it, for it is the highest court in the revelation of God to man. This commission embraced in brief all that came before it. It is the accumulated and concentrated wisdom and power of forty centuries. It is fire from the burning altar of God. It is the final, the culminating message of Jesus the Christ to the perishing race. Behold the circumstances under which it was given. Give wings to thy imagination. Stand with Jesus and His apostles upon the sacred mountain in the land of His nativity. The hour for His departure has come. The pain of separation shows itself in every face. There is silence on earth. Hark! The same voice that awoke sleeping Lazarus and stilled the turbulent waves of the sea, sounds again. See Him move His hand! He draws the veil that enwraps the unborn ages; see the mighty hosts of men pass in solemn review before Him! There is silence in Heaven. Angels, cherubim and seraphim, crowd toward the gates of the city, and to the tops of its turrets, and towers, and battlements. In heaven all eyes are turned toward earth; on earth all eyes are turned toward heaven. The universe with its innumerable hosts, stops to listen. The chariot of fire,


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drawn by fleet-footed steeds, rolls down the sky. The time has come to say farewell. Listen, oh ye saints. Listen, oh ye dying sinners. Listen, oh ye angels of God. He is going; listen to His farewell: "All power is given unto me in heaven and in earth: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."




STANDING ON THE PROMISES

JOY TO THE WORLD

 JOY to the world, the Lord revived! Joy to the poor, for He brings them "unsearchable riches;" joy to the rich, for He teaches them to use their riches for His glory; joy to the suffering, for He whispers, "Peace, be still;" joy to the thirsty, for the "water of life" flows in beauty from the summit of Calvary; joy to the hungry, for He brings them the "bread of life;" joy to the captives, for He offers liberty; joy to the dying, for He has abolished death and brought life and immortality to light through the Gospel; joy to the homeless, for He promises an eternal home beyond the shadows; joy to the heathen, for the wilderness shall blossom as the rose; joy to the "desert places" in human life, for His love is as boundless as His mercy, and its crystal tides will flow on forever; joy to the whole earth, for the sun will never set on the advancing columns of His victorious army; joy to all nations, tribes and tongues, for the scheme finished by His resurrection is as deep as the stains of sin, as wide as the demands of our sinful condition, and as high as the eternal throne; joy to the angels of heaven, for they shall worship Him in the presence of the Father; joy to us, for He shall come again and bring an eternal benediction to those who love and serve Him!

## FAITH-INSPIRING UTTERANCES

### IMMORTALITY

HE whole world about us speaks perpetually of immortality. The whole world about us speaks in thunderous tones of the possibility of an everlasting life. The dying of the flowers in the Fall of the year, and their resurrection in the Springtime tell us that even nature around us and under our feet has in it the seed of Springtime, and the seed of a continuous existence. The Creator has fixed this in their constitution, their nature, and surely he has done as much for men. Many of the trees grow under adverse conditions, so with the flowers, so with all manner of vegetation about us. It is a marvelous thought that everything in nature contributes its voice to one thing: inasmuch as there has been perpetual life in things that cannot hear, cannot speak, cannot see, cannot know, cannot feel, surely man, choicest of creation, surely woman, a part of man in her loveliness and beauty, surely these creatures made in the likeness and image of God, shall live again! Even apart from all Divine Revelation the voices of nature tell us to hope on. The voices of our own hearts cry for an existence beyond this. We are conscious of so much that is unfinished here; conscious of so many aspirations, high and holy, that cannot be gratified here; conscious of so many tasks before us which we cannot do here; conscious that this life itself with all its joys, vibrating between smiles and tears, is a failure except there shall be something beyond, some place, some opportunity, some long day; some place where the sun may be commanded to stand still, until we shall have reached the heights and accomplished the task that is in us. Our very nature calls for perpetual existence. Our minds, yea, I may say the universal mind has interwoven in it the idea of future life. We

## STANDING ON THE PROMISES


must live because we do live! Nature never disappoints us by lying to us in any matter pertaining to the life that now is: although our plans here below are upset in a good many ways, on the whole we can testify that this life has been good to us. On that ground we feel that He who made this world and put us in it, and has put in us the desire to live hereafter, shall not forget us in the crucial moment there, if we do not forget him in the crucial moment here.

I said the flowers speak of immortality. I have here a concrete example: In Cairo, Egypt, there is a garden blooming in perpetual glory, fragrance and beauty; old forms are dying and new forms reappearing, and improving no doubt, with loving culture and care. The seeds for this flower garden were taken out of the tombs of Egypt, out of the graves of mortals older than the Christian Era. Mourners laid their choicest flowers on the biers of their departed friends in that wondrous land before Jesus, our Lord, was born: the flowers withered, their fragrance departed, but the life in the seed continued. God cared for the seed. It had life in it. Generous hands gathered up these little citizens of ages gone, planted them in the warm earth and the life burst forth against the weight of the soil and the power of gravitation and grew into beauty, fragrance and glory again!

So shall it be in the Holy City, in the heavenly life, for God cannot do less for us. In this hope I live and in this hope I shall die; and await the time appointed when my Lord and King shall call for me.

## FAITH-INSPIRING UTTERANCES

### CROWNS

 HAD a letter from Brother Herbert Moninger the other day, and he said: "The Lord will give you a crown so chucked full of jewels that you cannot see the crown for the jewels." That is the conception some people have of the reward of the righteous—that we will have crowns on our heads. But the Christian's crown is a quadruple crown, and I want to present these scriptures to you, clearly showing what it is:

An incorruptible crown: "And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible."

A crown of righteousness: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A crown of life: Let me lay the emphasis on life, eternal life, immortal life, continuous life or E-X-I-S-T-E-N-C-E: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

The crown of glory: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."



## **FAVORITE PROMISES**

*Heaven and earth shall pass away, but my words shall not  
pass away.*

*—Jesus*

## FAVORITE PROMISES



ONE: "O taste and see that the Lord is good: blessed is the man that trusteth in Him (Psalm, thirty-four: eight)."

Two: "He healeth the broken in heart, and bindeth up their wounds (Psalm, one hundred forty-seven: three)."

Three: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths (Proverbs, three: five and six)."

Four: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him. He that trusteth in riches shall fall; but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner (Proverbs, eleven: twenty-four to thirty-one.)"

Five: "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 you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Malachi, three: ten)."

Six: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matthew, five: six)."



## STANDING ON THE PROMISES

Seven: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly (Matthew, six: six)."

Eight: "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you (Matthew, six: thirty-three)."

Nine: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him (Matthew, seven: seven to eleven)."

Ten: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew, twenty-one: twenty-two)."

Eleven: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark, eleven: twenty-four)."

Twelve: "Jesus answered them, and said, My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John, seven: sixteen and seventeen)."

Thirteen: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John, fourteen: twelve)."

Fourteen: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me

## FAITH-INSPIRING UTTERANCES

shall be loved of my Father, and I will love him, and will manifest myself to him (John, fourteen: twenty-one)."

Fifteen: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples (John, fifteen: seven and eight)."

Sixteen: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (Romans, eight: thirty-two)."

Seventeen: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (Second Corinthians, eight: nine)."

Eighteen: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness, which causeth through us thanksgiving to God (Second Corinthians, nine: six to eleven)."

Nineteen: "Hereby we do know that we know him, if we keep his commandments (First John, two: three)."

Twenty: "Beloved, if our hearts condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight (First John, three: twenty-one and twenty-two)."

Twenty-one: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor (John, twelve: twenty-six)."

## STANDING ON THE PROMISES

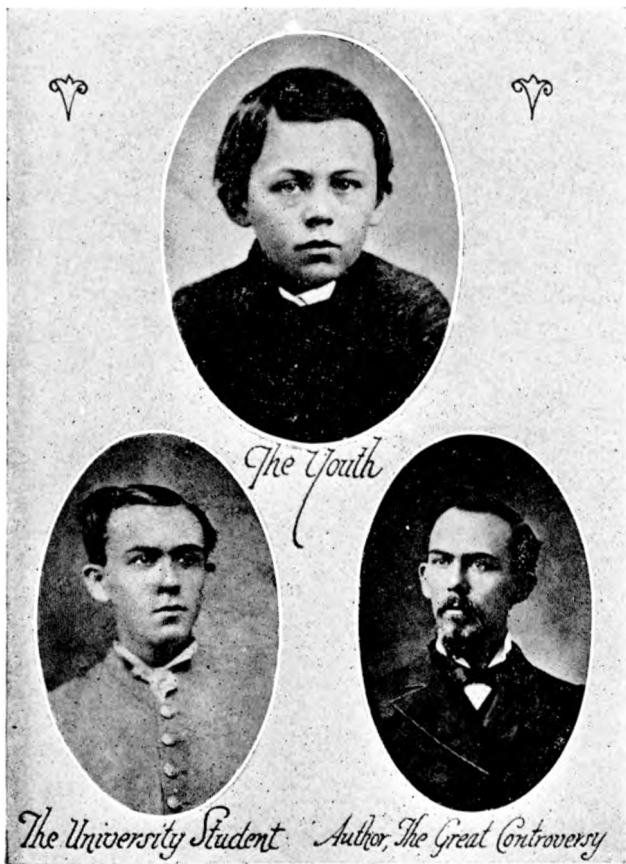
Twenty-two: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again (Luke, six: thirty-eight)."

Twenty-three: "But my God shall supply all your need according to his riches in glory by Jesus Christ (Philippians, four: nineteen)."

Twenty-four: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister (Hebrews, six: ten)."

Twenty-five: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Ephesians, three: twenty and twenty-one)."





AT THREE STAGES IN HIS DEVELOPMENT

**Growing in Favor With God**

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

*—Paul*

## GROWING IN FAVOR WITH GOD



THE motivating purpose of the present work has not been to write a biography merely as such; rather it has been to enforce the supreme finding of a great life—the fact that God is yet prayer-hearing and prayer-answering. No narrative has been attempted; mere glimpses have been offered at a sincere soul at work with God.

It may be, however, that a more consistent testimony will be offered if some of the gaps are filled. Attention is given, therefore, to various features in the development of the character of Ashley S. Johnson not heretofore mentioned. A few words are said concerning his fortunate ancestry; certain incidents are cited relative to his boyhood and approach to maturity; his early preaching is sketched briefly and his literary adventures at least touched upon. An attempt is made to speak more definitely of his many unusual gifts. And most important of all, an estimate is made—though entirely unworthy—of the part of Emma Elizabeth Johnson in the Lord's work at Kimberlin Heights.



## AM I A SOLDIER OF THE CROSS?

Am I a soldier of the Cross,  
A follower of the Lamb?  
And shall I fear to own His Cause,  
Or blush to speak His Name?

Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed thro' bloody seas?

Are there no foes for me to face ?  
Must I not stem the flood ?  
Is this vile world a friend to grace,  
To help me on to God ?

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy Word.

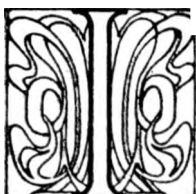
The invitation hymn used on October Thirteenth, Eighteen Hundred Seventy-Seven, when Ashley S. Johnson confessed his faith in Christ.

## **ANCESTRY AND BOYHOOD**

*Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.*

*—Paul*

## ANCESTRY AND BOYHOOD



N their last illness, both President and Mrs. Johnson sought the medical advice and care of Dr. Howard A. Kelly, of Baltimore. According to that eminent and Christian surgeon, "In the economy of grace it is by no means a necessity, yet it is a distinct advantage and a blessing to have godly ancestors."

To say that the ancestors of Ashley S. Johnson were passionately religious would be misleading. Religious after a fashion, yes; probably it is fair to suggest that they were more or less typical of folk in their community. Ashley S. Johnson's ancestry was rather remarkable nevertheless. This man inherited a keenness of intellect and a strength of will by no means ordinary. And whatever one's individual notion may be as to the full influence of heredity in the development of character, blood does tell.

He was doubly deserving of the name Johnson, since his father and mother were first cousins, being the son and daughter respectively of two brothers, Jeremiah Johnson, Senior, and James Johnson. These people had migrated to Tennessee from North Carolina and were supposedly of the same family as President Andrew Johnson.

Jeremiah Crockett Johnson, fully six feet in height, strong and robust of physical frame, decidedly fine looking, sound in judgment, morally upright and in many respects the possessor of a high idealism, presented an outstanding personality. He was a respected citizen of his community. His signature meant something at the bank. His word was dependable. He was kind-hearted; he was neighborly. And he impressed upon his children ideals of justice, fairness and honesty.

Barbara Johnson was a dainty woman. She gave birth to seven sons, six of whom grew to manhood. Though a great sufferer during most of her life, she was faithful in

## STANDING ON THE PROMISES

the discharge of her duties. She was a kind and good mother.

Ashley remembered his paternal grandmother; Mary Kimberlin she had been, before marriage. She made an impression upon his boyish mind because he was desperately afraid of her. When an old woman she displayed tremendous strength of will. She was the daughter of a pioneer and readily revealed the indomitable spirit of her father.

According to family tradition, Jacob Kimberlin was a veteran of the American Revolution. Following the War, actuated by a venturesome and daring spirit, he had made his way Westward through rugged East Tennessee, following the general course of the French-Broad River. Not improbably, in some instances his trail led where the feet of a white man had not trod previously. He was a typical pioneer—one of thousands who heroically and bravely faced the dangers and privations resulting from such a rugged life in order to make possible the future habitation of the wild regions of America. According to surviving legend he arrived on one eventful evening, in fatigue of body, at the home of a lone settler, where he sought shelter and rest for the hours of the night. He met the settler's only daughter, was aware of an instant love for her, and soon had won her hand in marriage.

Here in this beautiful valley, where a view of the heavens is unobstructed save by the monarchs of the forest, where the light of the moon is reflected from the waters of a gently flowing river, and where the glory of God is apparent in the blooming of wild flowers, the singing of birds and the calling of wild animals to each other, the pioneer erected his crude cabin. Mary Kimberlin was an only child.

Well has somebody said: "Although Jacob Kimberlin has lain in his grave on the bank of the River for more than a century, and his only monument is a slab of red sandstone,

## GROWING IN FAVOR WITH GOD

his name, together with the name of Johnson, has been heralded abroad through many States and Countries and is everywhere synonymous with 'preacher-making.' "

## STANDING ON THE PROMISES



IN an old log cabin, built shortly after the close of the Revolution by his great grandfather, Jacob Kimberlin, in Knox County, Tennessee, twelve miles East of Knoxville, on the Northern side of the French-Broad River, Ashley S. Johnson, well-known author, educator and "father of the poor young preacher," was born. His father and mother had been united in marriage on August the Twenty-Sixth, Eighteen Hundred Fifty-Six, and he, their eldest son, was born on June the Twenty-Second, Eighteen Hundred Fifty-Seven.

Young Ashley showed signs of precociousness. At two years of age he knew the alphabet, except the letters b, d, p and q; with these he had a struggle. His first attempt to write was upon the family hearthstone when he used for crayon a piece of soft slate rock. His father was his first teacher and under his tutelage the child learned to spell a few simple words. His boyhood passed before the day of public schools; his first schoolmaster was Leander Plumlee, an old-fashioned gentleman, who conducted a subscription school in the neighborhood. The boy's only text was a copy of Webster's Blue-Back Spelling Book, but he used it to good advantage. The scarcity of books confined his reading matter to *The Life of General Francis Marion*, *Mother Goose's Melodies*, *Aesops Fables*, *The Life of Washington*, the Knoxville papers, and possibly a few other local periodical publications.

He remembered some of the horrors of the Civil War. His people espoused the Southern cause and one of his uncles, Jeffry Johnson, an infidel, was brutally murdered. With tear-dimmed eyes, President Johnson sometimes would relate how his uncle had looked up from his deathbed and complained that his head hurt him.

"My life during the years following the War," wrote President Johnson, "was as uneventful as that of any other

## GROWING IN FAVOR WITH GOD

farmer's boy. I read everything I could get, and my thirst for knowledge was never gratified. I worked on the farm in the Spring and Summer, and went to school in the Fall and Winter."

After the Civil War, Alexander S. Thompson, a veteran of the Union army, taught school at various places in that part of Tennessee. He, more than any other person, contributed to the mental development of young Ashley. President Johnson delighted in telling of his first meeting with that good man:

"What is your name?" he was asked.

"Ashley Johnson, sir."

"Can you read?"

"Yes sir, I can read anything I ever saw."

"Can you read Greek?"

"I never saw any of that, sir."

Mr. Thompson was evidently a man of rare qualities. Ashley became very fond of him. He was probably his most attentive student and sought his companionship and help constantly. Indeed, Mr. Thompson was almost a tutor to the boy. He was careful to provide studies for him that kept him busy; he lended him books to read, and above all else, taught him to apply his mind. In the years after the boy had developed into a man, whose ingenious mind gave birth to great plans almost without conscious effort, he said of Mr. Thompson: "He taught me to think!"



## STANDING ON THE PROMISES



ASHLEY S. JOHNSON belongs to that great company whose early surroundings are not luxurious and whose opportunities are meagre, but whose achievements are noteworthy and lasting. The man realized possibly as did no one else, the limited opportunities of his early life. He said of himself: "The background of my life was not unusual: born in the log cabin of my great grandfather, Jacob Kimberlin; a farmer's boy, brought up practically without Christian instruction; a student of the 'old field school'; a teacher at seventeen; a student of the university at eighteen; a law student,—a rather wild boy, but full of ambition,—such is my history to my conversion."

All life is but a succession of miracles. Blossoms appear in places most unexpected. The beauty, the fragrance and the fruit of the choicest summer day are all potential in the drear of winter's ice and snow. And so, also, the scenes of old log cabin, the farm, and the thousand forms of life in the fields and forest, implant much within the heart of a boy that will one day burst forth in a strong faith in God and inspire the activity that will prove a blessing to peoples of many lands. It is a great thing for a boy to learn the secrets of the birds, the squirrels and the rabbits; to be able to distinguish one family of trees from another; to breathe air, laden with the perfume of flowers and plants; to hear the music of the wind as it sings through the trees; to dream by the banks of a river; to work in the fields of God's great out-of-doors; to feel the cool breezes of eventide and even the withering heat of the summer noon; to see the moon lift her lovely face over the hills, and to behold, with a view unobstructed by man's poor and unsightly labors, the sky bedecked with her myriad stars. Great libraries, with their encyclopedias of knowledge, cannot teach these things, and all of the luxuries of the rich cannot cheapen their worth.

## GROWING IN FAVOR WITH GOD



SHLEY was an ambitious boy. He was but thirteen or fourteen years of age when he found this statement on the flyleaf of an old arithmetic: "What man has done, man can do." It appealed to his credulity then; as a man he believed it with all of his heart. At another time he was working with a fully-developed man in the harvest field. The sun was hot, the atmosphere was humid and the perspiration dripped from him. And there he declared: "I am here today, but I will not always be here!" After reflection, in his mature years, he wrote: "My parents were poor, but my father, being naturally ambitious for his first-born son, impressed me when a small child with the belief that I could be and do something in the world. I look over it all now, and I can not remember a time when I did not believe this although no purpose or plan had been formed."

One event is deserving of special mention. It was the occasion when Ashley really discovered himself. Like most boys he was backward and diffident about attempting to "make a speech." When required to declaim in school on Fridays, as the custom was, he was so frightened that he declared even the memory was painful to him. At his first appearance, however, he managed to say, "My dog is dead and I pat him on the head." At another time, "My bird is dead, said Minnie Ray."

When he was possibly fourteen years of age a debating society was organized in the community. Although frightened to have his name called, he was there, determined to do the best he could. As he was one of the younger members the questions were usually well "thrashed out" before he was privileged to speak. But he always said something. One evening his opportunity came. The majority of those selected to defend his side of the query were absent. As was many times the case he was the last one called. And

## STANDING ON THE PROMISES

this time he was rewarded for the many times that his faithful preparation had availed him apparently little.

The question was, "Resolved: that love is a stronger passion than anger." Ashley spoke for the negative. He completely surprised his hearers by his clearness and emphasis in stating arguments. The moderator, a well-read, elderly gentleman, was particularly impressed with the ability shown and gracefully spoke words of praise and encouragement. Henceforth, young Johnson was one of the leading debaters of the community, usually finding himself on the winning side. But of far greater importance was the influence this simple incident had upon his life. It was that time of which James A. Garfield was thinking when he said: "To every man of great original powers there comes in early youth a moment of sudden discovery—of self-recognition, when his own nature is revealed to himself, when he catches for the first time a strain of that immortal song to which his own spirit answers, and which becomes thenceforth and forever the inspiration of his life, like noble music unto noble words."

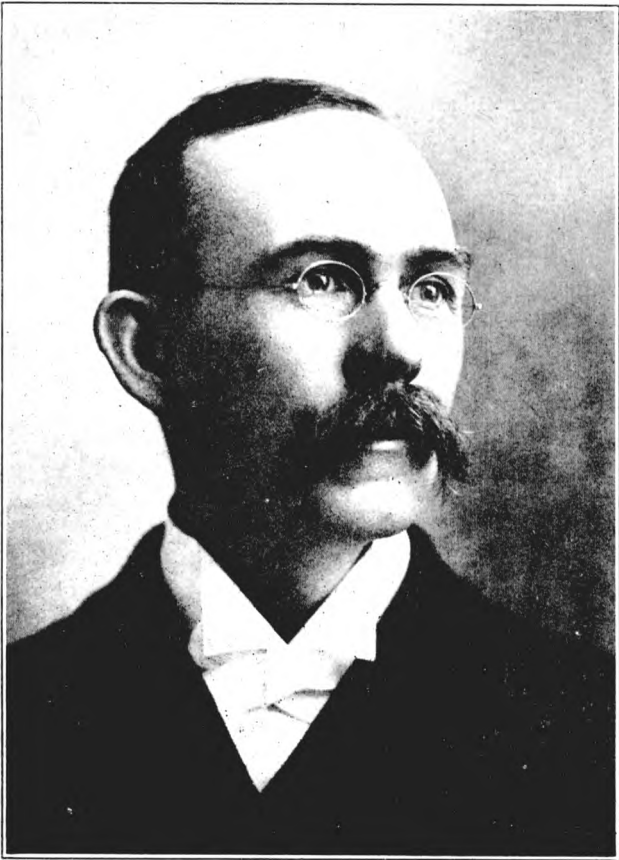
## GROWING IN FAVOR WITH GOD



HE glitter of many professions beckoned to him. When but seventeen years of age he passed the county examination for teachers and served in rural schools for about two years, mostly in his home community where he had his own schoolmates and boyhood friends as pupils. He was a successful teacher, but discontented. He had real aspirations. He once considered making application for an appointment to West Point. He thought also of studying for the medical profession. The law appealed to him and this took precedence over the other appeals, causing him to enter the University of Tennessee, at Knoxville, in Eighteen Hundred Seventy-Five. After several months in the University—during which his work was somewhat of a disappointment to some—he found it practically impossible to continue and resorted to teaching school again. Early in Eighteen Hundred Seventy-Seven he entered the law office of General J. C. J. Williams, who afterwards became United States District Attorney. He studied law also in the office of Judge J. F. J. Lewis, of Knoxville. Apparently on the way to realization of his ambition, he was converted to Christ in October, Eighteen Hundred Seventy-Seven, and his plans were at once radically changed.







ASHLEY S. JOHNSON

A photograph taken probably three or four years before  
the College was born.

## **ACTIVE MINISTRY**



*I preached my first sermon "within a week of my baptism and from that day to this I have laid my life on God's altar, counting every thing loss, nothing worth while but the proclamation of the Gospel.*

*—Ashley S. Johnson*

## ACTIVE MINISTRY



ASHLEY S. JOHNSON was almost a man before he learned much about Christ. When yet an infant, however, he had heard read the account of the creation of the world. About the same time his "Uncle Ashley" gave him a small book of Biblical narratives.

Of this he said: "I will never know in this life how much good this tract did me." One story especially made a vivid impression upon his youthful mind: the unsuccessful attempt of the impetuous Apostle Peter to walk upon the waves. He was about five years of age when he heard Jephthah Ginns preach upon the text: "I am come to send fire on the earth; and what will I if it be already kindled?" The repetition of the text was the major part of the sermon. About a year later he heard a kind-hearted, community preacher, Billy Bilyeu by name, speak upon the words: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." And so, he seemed to have heard sermons of uncertain value from time to time.

He was about twelve years of age when he first heard the "Great Commission." During this period he had an impulse to become a Christian, but little or no encouragement was given him. About the time he entered the University, he attended a Baptist meeting, but failed to "get through"; a year or so later he tried again with similar results. He became more godless and profane than before. But there was a changed circumstance with which he had to reckon. His father had been converted and used his strong influence for good. He used to plead, saying: "Ashley, if ever you are converted, you will be a preacher." It was in September, Eighteen Hundred Seventy-Seven, that the change came.

## STANDING ON THE PROMISES

He was attending a Baptist meeting of the old mourners'-bench variety and, in the midst of the excitement and confusion, an unbidden thought came to him: "Here I am, ti'fling my time away, knowing the truth, and these people are drifting to judgment in ignorance: I will turn over a new leaf and be a preacher."

Concerning his father's religious struggles, Ashley S. Johnson wrote: "Father was 'converted' at an old-time revival when he was a mere boy, but having no clear conception of the way of salvation revealed in the Scriptures, soon fell away. Some of the brothers brought from the university the teachings of Tom Paine and his echoes and, notwithstanding the fact that grandfather was a devoted man of God, the majority of his sons drifted out of the Church into the darkness of unbelief. My father went with the others and consequently spent his early manhood entirely beyond the reach of Gospel influences. The Paine book reasoned; the preaching of the day and the revivals of the day did not reason and did not appeal to him. As I grew into manhood, he became deeply dissatisfied with his condition and, although I knew nothing of Christianity, I have a distinct impression of his struggles after the light.

"Our home was moral in the highest degree, but little was known of Christ. The ideals set before me and my brothers were of the highest. My father's creed was: 'Be honest, tell the truth, respect the rights of others', and we had to do it! There was no compromise under the government in which I grew to be a man, but we lacked one thing, which was everything,—the knowledge of God.

"In about the year Eighteen Hundred Seventy men of God came this way preaching peace by Jesus Christ 'on the plain terms of the Gospel.' Father's struggle was terrible. His mother was still living, a talented and wonderful woman. She threw the weight of her great mind against the

## GROWING IN FAVOR WITH GOD

new doctrine now taking fast hold on her son's heart. He explained to her what he had been taught, that the Gospel is God's power unto salvation, and that men are converted by the Gospel while they hear, and not by something done afterwards. The simple argument was too much for grandmother and she exclaimed: 'If I ever was converted it was by the Gospel while I heard it.'

"Father never went to college, but in all that goes to make a man he was educated. He was baptized, I think about the year Eighteen Hundred Seventy-Three, and to the day of his death was a faithful, liberal, aggressive member of Christ's body.

"He was inflamed by his new-found truth, and realizing his inability to advocate it publicly, set his heart upon seeing his eldest son enter the work. He was stern, relentless, immovable, when once he saw his duty. That I should be a preacher was the one fixed purpose of his life, and during my days in the 'old field school,' the university, and when as a law student I thought little of God, he said little but thought and prayed much."

## STANDING ON THE PROMISES



IN two important respects Ashley S. Johnson was a descendant of pioneers. Quite as significant as his blood relationship to Jacob Kimberlin was the association he enjoyed in young manhood with pioneer preachers of the Word. Among the early proclaimers of the New Testament Plea that touched his life were Dr. L. R. Lawson and John Adcock. The latter had brought Ashley's father to a knowledge of the truth, and his persistent efforts in the face of sectarian opposition and persecution were noble. Dr. Lawson was a man of towering physique, the possessor of a pleasing voice, energetic in manner, well versed in the Scripture, firmly convinced of all that it claims for itself, and zealous to spread the truth. These men did not regard their preaching as a profession. Though not enjoying a mature education, they preached the Gospel of Christ with power and left the impress of their lives upon those who knew them. They remind one of the disciples of the early Church, who "went everywhere preaching the Word." Said Ashley S. Johnson: "Early in my life some of the proclaimers of the Ancient Gospel, notably Dr. L. R. Lawson, John Adcock, Gilmore Randolph, and W. B. Smith began to preach the truth in our neighborhood, and they planted in my mind the seed of all I am and all I hope to be. I give particular credit to John Adcock, who used to unfold the way of salvation to an audience of probably not over six persons. These noble men of God have passed on, but as long as I walk the paths of men, I will hold them in grateful remembrance."

On the night of October the Thirteenth, Eighteen Hundred Seventy-Seven, Ashley S. Johnson confessed his faith in Jesus Christ as the Son of God. Dr. Lawson was the preacher. The invitation hymn was, "Am I a Soldier of the Cross?" On the following morning he was baptised by John Adcock in the French-Broad River.

## GROWING IN FAVOR WITH GOD

In reality he was converted to the ministry. He once remarked: "If conversion is a complete turning, I was converted, for I turned my back on all my life-plans and ambitions and gave myself unreservedly to the work of Christ. I preached my first sermon within a week of my baptism and, from that day to this, I have laid my life on God's altar, counting everything loss, nothing worth while but the proclamation of the Gospel."

He was not dilatory about beginning to preach. On the Saturday following his baptism he went to Thorn Grove, Tennessee, to a religious service, of course not anticipating that he would be asked to speak. To his great surprise Dr. Lawson asked him to preach. Preceding this he had never prayed in public. He read from the Word the first chapter of James and based his remarks upon verse the twenty-first: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." It was his own belief that he never preached a sermon which was better received than this. "Salvation by Grace" was the theme of a second sermon, preached soon afterward. And then he was invited to preach at more distant places, one being at Bearden, Tennessee. With this incident was connected a sweet sentiment. His proud father made the trip with him and as he was about to enter the pulpit, took him by the hand and with tears in his eyes whispered, "Ashley, my son, do your best."

## STANDING ON THE PROMISES



EARLY in the Summer of Eighteen Hundred Seventy-Eight, Ashley S. Johnson began a trip on horse-back through the mountains of Sevier and Cocke counties, Tennessee, preaching as he went, the unsearchable riches of Christ. He went in the manner and spirit of the mountain preachers. He was not personally acquainted with settled "pastors"; the godly men with whom he was associated preached because they could not do otherwise. He preached several places before one good brother gave him a dollar. On the same field he was given a horse to help him in his journey to the next meeting-point. He declared: "I was impressed with all in the program of Jesus, but the one great thing is that His Gospel is to take the whole world in spite of all odds against it. That thought interested me more than any other one thing. I saw so clearly that I thought I could turn the world upside down."

Here and there amongst the happenings of these early years is a significant incident. At one place the young evangelist was courteously received but cordially discouraged. The insincere life of a former minister had reacted against the Cause. But the complete neighborhood was shaken by the faithful preaching which followed his arrival. One morning while standing by a small stream young Johnson slapped a companion on the back and said, "Jim, you ought to be a preacher." And "Jim" and two brothers, whom Johnson baptized, became a credit to the ministry. Three stalwart sons of that pioneer disciple, who thought that "mighty works" could not be done in that place, were led to proclaim the Gospel!

A good meeting was held under the shadow of the great Smoky Mountains. A week's preaching had resulted in but one addition. The meeting was not closed then only because a heavy rain and swollen stream prevented sojourn to another point. In all twenty-eight were added. But

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Ashley S. Johnson had something impressed upon him here which he never forgot. A woman who long had neglected her Christian duty made the Good Confession and was obedient to her Lord. With tears she told her young preacher that had it not been for him and his message at that time, she probably would have been lost. He returned a few weeks later to find her newly-made grave. In the light of eternity there is but one decision really worth-while and it is hazardous to neglect it!

He trained himself in every way that was available. Immediately following his baptism, under his father's eye he studied the English Bible intensively for several months before making much attempt at preaching. The opportunity of a college degree seemed beyond his grasp, but he by no means neglected his education. Besides the Bible, his chief text was a dictionary. Hour after hour he labored with it. His vocabulary of later years, his fluency of speech, his remarkable powers as a writer, were the reward of industrious study. And with Abraham Lincoln and others, this man lived to show that one who thoroughly knows God's Word is not ill-trained from any possible viewpoint. The mastery of its pages involves the mastery of those sentiments of sweetness and strength, of purity and courage, of truthfulness and fidelity, which are the finest flowers of culture.

In these early years a literary career was begun. In Eighteen Hundred Seventy-Nine or Eighteen Hundred Eighty was issued the first copy of *The Christian Watchman*, a monthly journal designed to acquaint its readers with the religious movements of the day. It soon had a large circulation over the Eastern part of Tennessee and the Western part of North Carolina. It drew attention to its editor as a result of which his name appeared at the head of the *Christian Standard* along with that of Isaac Errett. *The Christian Watchman* also caught the eye of Dr. A. L.



## STANDING ON THE PROMISES

Thomas, of Chattanooga, who invited its youthful promoter to edit a proposed similar publication, *The Christian Sower*, to have been issued from Atlanta. The idea did not fully mature, but several articles, dealing with the inconsistencies, errors and misleading tendencies of denominationalism, had been written, which were deemed of sufficient merit to justify their completion and publication in book form. The *Great Controversy* was the result.

He preached here and there at needy fields. His labors were rewarded in a goodly number of baptisms and in turning several to the ministry. He ministered for about six months to the First Christian Church of Knoxville, and also to a little group of disciples in Chattanooga, who have since grown into the strong and influential First Christian Church of that city. He was drawn into public debate with credit to himself. During the Winter of Eighteen Hundred Eighty-Three and Eighty-Four, he labored in South Carolina.

The most important event in his life, save his conversion to Christ, was a trip to Canada in the early Summer of Eighteen Hundred Eighty-Four. The National School of Elocution and Oratory, of Philadelphia, held a summer session at Grimsby Park, Ontario. He felt the need of voice culture, which he received. But of far more importance than this was his meeting Emma Elizabeth Strawn, the noble woman who was to walk and labor by his side in Christian service for forty years. He was impressed with an immediate admiration and love for her, and after a brief and delightful courtship, they were married at Dunnville, Ontario, December the Thirty-First, Eighteen Hundred Eighty-Four.

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ALLOWING their marriage the young couple resided for a short time at Clarence, New York, ministering to the Churches at Clarence and North Lancaster. Soon, however, they returned to the South where young Johnson did some speaking in behalf of prohibition. Also it is probable that a few short meetings were held during the Summer. The following Winter found them in South Carolina in fulfilment of a promise made earlier.

Concerning his second advent into South Carolina, Ashley S. Johnson wrote: "I was more than ever brought face to face with the Great Harvest and the need of more preachers. I was the only man in that large State who was giving his entire time to the work; indeed, there were very few preachers in the State. One night I was sick, in the cabin of a good man, and I got up and built a fire and sat by it and thought. And there, as suddenly as had come my resolution to preach, came the thought that I could train men to preach by mail. The Correspondence Bible College was born!

"The first man to whom I revealed my plans agreed to take the course. In due time it was announced in the papers that I would teach people by mail, and then I had a revelation that astonished me beyond measure. I knew the Harvest Field was great, but until that day I never had any conception of the number of consecrated, but poor young men who desire to preach the Gospel. Our enrollment soon ran up to over two hundred students, representing all parts of the United States, Canada, and even Australia. The work prospered beyond our brightest dreams."

Ashley S. Johnson's preaching in South Carolina was worthy of being stressed; it compared favorable with his greatest works. Successful meetings were held at Evergreen and Rice Patch in Hampton County. At Browning he

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and Mrs. Johnson held a truly great meeting, doubtless the most influential ever held by Churches of Christ in that State. It is believed that this meeting began on December the Thirty-First, the anniversary of their marriage. The theme was, The Simplicity of the Gospel. For miles around the entire community was stirred. This was one of the coldest winters in the history of the State, but that did not keep people from hearing the truth as proclaimed in simplicity and with power.

This was an event that made history for the Church of Christ in South Carolina. Its influence abides until this day. About a hundred souls were baptised, some of whom have been leaders in Church work in that State. And no less than five preachers have come out of that meeting. Little wonder that James S. Lamar, the eminent preacher and author, should write the young evangelist: "You have waked up the old State."

Because of the growth of the correspondence work, a move was made to Augusta, Georgia. Here for a year or fifteen months the work was continued, Johnson preaching for a Church at the same time. But meanwhile, another venture was in progress. President Johnson wrote: "During one of my meetings in South Carolina, I immersed Thomas H. Fitts and Albert T. Fitts, his son. The son was probably fourteen years old. I was impressed with the boy. I told his father that when I became settled I would take Albert and see what I could do for him. Therefore, when we went to house-keeping in Augusta, I sent for him and, although I had previously influenced several young men, among them, J. M. Cross, W. E. Daugherty, J. C. Coggins, L. B. Coggins, J. W. Coggins, I consider the arrival of this boy at my door the real beginning of my work for Christ as now developed into the School of the Evangelists. I sent the young man to a business college. Our correspondence

## GROWING IN FAVOR WITH GOD

work grew, and I decided to give up regular preaching and settle in Knoxville, Tennessee. I bought a lot on a good street, built a house, not forgetting a room for my boy. We prospered. Money came to us plentifully.

"We had not been in Knoxville many weeks before I had a new inspiration—to start a school for the education of preachers. I endeavored to find a location in the city, but failed. About this time our 'old homestead,' originally owned by my great grandfather, Jacob Kimberlin, was for sale. After much discussion, I persuaded my wife that it was best for us to move to the country, which we did. While we were building our house, the question of the School came up again, although our correspondence work practically took our whole time. One day I got a letter from one of my students in South Carolina, asking some questions on baptism. I replied, referring him to the Scriptures. His reply was, as it comes back to me, about as follows: 'Your explanation of baptism is what I believe. I am a Methodist and have never been baptized. As far as I understand them, the disciples of Christ believe as I do, but the nearest church to me is in Atlanta, Georgia. What would you advise me to do?' Our new house was nearly done. I wrote him to come to Tennessee, and I would immerse him. He came in due time and remained all told about a year and a half, and day after day, I taught him the way of the Lord more perfectly. Thus, my little school of the prophets contained two students—the noblest of God's handiwork—John B. Dickson and Albert T. Fitts."

One further incident must find its place in these pages. During the Fall of Eighteen Hundred Ninety-One, Mrs. Johnson was joyfully anticipating the sweet sentiments of motherhood. Characteristic of ambitious parents, great hopes were born. But alas! the mother was stricken. For two or three weeks she hung between life and death; at one

## STANDING ON THE PROMISES

moment it was believed she had passed over. Her final recovery was little less than miraculous.

The little life passed out. But the parents believed that had he lived there would have been no School of the Evangelists (or Johnson Bible College). And ere their own could have reached maturity, they sent forth hundreds with the passion and power to fling the Tidings of Redemption unto the uttermost parts of the world. The Lord giveth! The Lord taketh away! The Lord restoreth! Blessed be the Name of the Lord forever!

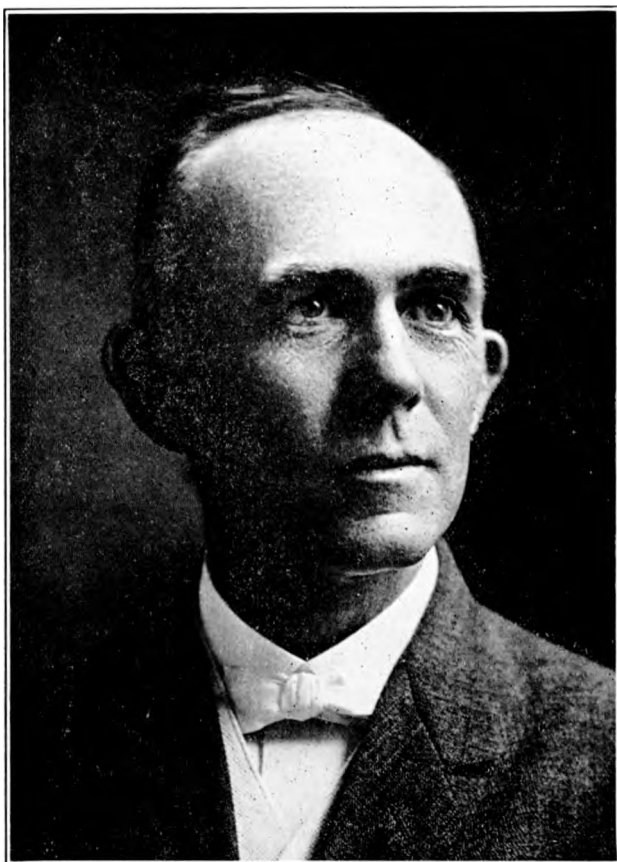
MAN OF GENIUS

*And unto one he gave five talents.*

*—Jesus*







ASHLEY S. JOHNSON

A favorite picture of himself. He declared it revealed his soul.  
It was taken in Nineteen Hundred Ten.

## MAN OF GENIUS



SATISFACTORY explanation cannot be made for genius. A certain minority of rare spirits may not be classed with the common run of men; they are unique. Environment, education, and even heredity, fail to throw light upon their peculiar fitness. Theirs is a special aptitude, insight or inspiration. In one or more particulars the genius seems by nature to be called for a special mission; one that may not be accomplished by another, however faithful that other's preparation may be.

Ashley S. Johnson's claim to genius is in the diversity of his talents, his activities, his accomplishments. He was an all-around man, fitted to take hold of almost any type of problem as one who thoroughly comprehended it. He did many things well; the following pages attempt to picture him as an outstanding character from many viewpoints. Taken all together it would seem that he was crowned with a certain element of genius.

## STANDING ON THE PROMISES

### BIBLE SCHOLAR

**N**OT least among President Johnson's achievements was the acquiring of an unusual knowledge of the Word of God. During the early years of his ministry he had studied it almost exclusively. He memorized lengthy passages and so thoroughly had he mastered them that he quoted voluminously without faltering on a single word. He possessed an unusual gift of assembling verses that were related to each other. Early in his study it had been his habit to "pigeon-hole" in his mind any dark passage until greater light came to him. He did not use helps to Bible study. He believed that conclusions reached after faithful, persistent and sincere individual effort were more to be desired than the dogmas formulated by church councils and ecclesiastical societies.

He was not a master of the original languages. Late in life for a period of about ten weeks he applied himself diligently to the study of Greek and was able to read the letters of John in their original tongue, but aside from this he studied the English Bible exclusively. And although handicapped considerably in this way, he yet possessed an understanding that would have been a credit to the mentality of a scholar of the first rank. He seemed to read the Mind of the Spirit. Though he was mistaken at times perhaps in the full significance of a word or text in some less important connection, in a thorough comprehension of the great themes of the Word he was almost without peer.

He cared little about a close study of the adjuncts of the Bible. It was not his purpose to prove to the incredulous that Jesus lived, but to acquaint himself thoroughly with His words and to break the bread of life to a hungry world. He had no sympathy whatever with unbelief in any

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form, inside or outside the Church. With all his heart he believed the Bible and wasted no time on its obdurate and self-centered critics.

He clung tenaciously to the faith that was once for all delivered. He believed that the world's only hope was in the Gospel as revealed by Christ and the inspired writers and not in a theology polluted with the materialistic philosophy of men. His great beliefs may be summed up in the following quotation: "The Bible is the inspired Word of God from cover to cover; the prophets of old spoke as they were moved by the Holy Spirit; Jesus Christ was born of the virgin Mary without the interposition of an earthly father; He is the Son of God in the all-inclusive and all-exclusive sense and therefore He can do everything; He died on the Cross for the remission of our sins; He arose from the dead on the third day, in the body in which He was buried, for our justification; He sits at the Father's right hand in glory, making intercession for the saints according to the will of God; He is the supreme Dictator of life and death; His terms of salvation, inspired by the Holy Spirit, were proclaimed by the Apostles and put on record in the book of Acts; the Church of the living God was built upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner stone; outside of His Church there is no promise of present or eternal salvation—the terms of salvation and Church membership being one and the same; God, through Jesus Christ, still answers prayer; Jesus Christ will come again in glory at the end of the world, at which time there will be a resurrection of the dead, both of the just and the unjust; and God will judge every man from Adam down to the last man who draws mortal breath, according to his works, and according to the laws laid down in the Holy Scriptures, both Old and New, and reward every one eternally according to his work."

## STANDING ON THE PROMISES

### DEBATER



SHLEY S. JOHNSON took part in two religious debates; in each he displayed keenness in finding his opponent's weaknesses, consummate skill and clearness in stating his own beliefs, and above all else an accurate and usable knowledge of the Word.

His first debate was held in Greene County, Tennessee, less than two years after his conversion. He affirmed the proposition: "Resolved, that the First Covenant (The Law of Moses) is abolished." Mr. John Cain Miller, a Lutheran minister, was his opponent. He organized his argument under two general heads: in the first place he proposed to deal with the origin, comprehensiveness, limitations, priesthood, basic principles, period of administration, and abolishment of the First Covenant; under the second it was his purpose to discuss the inauguration of the New Covenant on the Day of Pentecost, following the installation of Jesus as Priest by the Oath of the Heavenly Father, and the worldwide Commission, the inspiration of the Holy Spirit and the authority of the Apostles.

Supported merely by his fifty-cent Bible, Johnson opened the discussion with the proposition from Hebrews: "There being a change of priesthood there is also of necessity a change of law." Mr. Miller in his opening speech completely ignored the affirmative argument and persisted in that tendency until forced to make reply, when he stated that Jesus had been baptised at the age of thirty to make him a priest. Johnson immediately arose and with Bible in hand stated: "Mr. Miller affirms that Jesus was baptised at the age of thirty to make him a priest. We have a written agreement that no authority shall be submitted except a 'Thus saith the Lord.' If he will produce a Biblical text

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for his assertion I will give up the debate and quit the field. When Mr. Miller was unsuccessful in producing the statement, the affirmative speaker submitted another statement from Hebrews: "For if he (Jesus) were on the earth he should not be a priest, seeing there are priests that offer gifts according to the law." Through Lutheran influence the debate was terminated after the first day of the proposed two days' discussion.

In his second debate, held a dozen years later, President Johnson was equally successful. Mr. Hemstead, a Baptist minister, in affirming: "The Church with which I, (H. C. Hemstead), stand identified, is Apostolic in doctrine and practice," was much troubled by the word "Apostolic." It was shown that the Baptist Church dates back of the Apostolic ministry, even to John the Baptist, and hence, is not Apostolic in origin. Unlike the Apostolic Church it has an unscriptural name; it has a human creed, The Philadelphia Confession of Faith, published in Seventeen Hundred Twenty-Four; it employs unscriptural language; it does not admit men and women into the Church as the Apostles did; it teaches that baptism is not essential to salvation in direct contradiction to the Apostolic teaching; it teaches and enforces the doctrine of the total depravity of the human race.

On the second day, in affirming: "The Church with which I, (Ashley S. Johnson), stand identified, is Apostolic in doctrine and practice," President Johnson set forth in his characteristic lucid and cogent style the beliefs and practices of the Church of Christ and its claims for being Apostolic. He stated that particular emphasis is laid upon the Personality, Deity and saving power of Jesus Christ; upon the importance of knowing assuredly that the Church began at Jerusalem; upon the fact that the terms of pardon and Christian fellowship are one and the same; upon the importance of answering sinners seeking light in the exact

## STANDING ON THE PROMISES

words of the Apostles; upon the divine power of the Gospel of Christ; upon the perpetual and personal mission of the Holy Spirit; upon the extraordinary emphasis on the Name of Jesus Christ, and consequently on the name Christian, which is derived from it; upon the necessity of perseverance in the Christian life; and upon the passionate cry for Christian Unity upon the sure and all-sufficient basis of the Word of God.

## GROWING IN FAVOR WITH GOD

### GOSPEL PREACHER

**F**ROM the time of his conversion Ashley S. Johnson's ruling passion was to preach the Gospel. Oratorical power always had attracted him. In youth the law, with its gifted exponents in such personages as Webster and Clay and Calhoun, and later the art of sacred oratory, with its unparalleled heritage extending from Peter at Pentecost and Paul at Athens to Brooks and Beecher and Jowett, thrilled him as no other desire or ambition. In giving up active evangelistic work to settle down to the more tedious duties of an executive he suppressed in a measure his own longings. He sometimes said that he hoped to be extending the invitation of the Gospel during his last earthly moments.

He was a decidedly unique and impressive speaker. His mannerisms were peculiar to himself, there being nothing borrowed nor patterned after another. He spoke usually in a conversational tone, lifting his voice to emphasize certain words or phrases. Though the master of a rare collection of words, he expressed himself in diction that the most unlearned could understand. There was no artificiality nor superficiality about him, not the slightest desire on his part to parade knowledge. Neither was there dramatic performance that sought to impress by a purely emotional appeal. When he gestured, it was by a natural, rather impetuous movement of a closed hand or with a sweeping movement of his arms. There was about him a fullness and largeness of utterance, a quality marked in men of unusual calibre. He was by nature highly sensitive and made no effort to choke the rich utterance that flowed out of his great heart when under the sway of emotion. At such times he reached a rare eloquence, born of a close and appreciative study of the



## STANDING ON THE PROMISES

Word of God. At all times he impressed one with his sincerity and honesty of purpose. To hear him was to trust him, to believe in him and to love him. One of the most scholarly and saintly men who ever heard him declared: "When I listened to him it seemed to me that my heart would burn within me as did the hearts of the disciples that day while they walked with their Master from Jerusalem to Emmaus."

President Johnson was a Gospel preacher. His sermons were the result of his own labors in studying God's Book, and not reproductions from the prominent minds of his time. He drew ideas from the great fountain of life and in his own unique manner clothed them in the most simple ways of expression. He was not philosophical in his thought and wasted no time with cheap illustrations, although in later years he was fond of telling stories drawn from the Bible or from his own experiences. His messages were rugged, unpolished, and free from the taints of an attempted compromise with unbelief. They were not classic examples of word-painting, but an honest attempt to make known to men the Mind of God.

His sermons were never stilted. In preaching to the students he many times read a chapter or portion of a chapter, making comments on the verses as he read. They were perhaps not always true to homiletical pattern, but, because of his unusual familiarity with the Scripture, that enabled him to bring a multitude of texts to bear upon a given passage, his discussions were rich and profitable. He never cared to preach textual sermons. It was on some great theme as The Law of Moses, The Gospel or The Office of The Holy Spirit, that he demonstrated most clearly his remarkable ability. The Christ was the center of all his thought and preaching.

## GROWING IN FAVOR WITH GOD

### BIBLE TEACHER

**P**OSSIBLY the most attractive feature of Johnson Bible College in its early days was the Biblical instruction imparted by its founder. It was President Johnson's custom to teach the Pentateuch and the Epistles himself. He delighted to study over and over again the great masterpieces of divine argument and rhetoric couched in the language of men. In teaching, Romans was his favorite book. With it he spent weeks and even months. It was his habit to devote time where he felt most profitable. He perhaps would pass rapidly over several verses or chapters or even books, while in some weighty passage, as the eighth chapter of Romans, tarry until he exhausted his great store of ideas. In his habits of teaching, as in every other way, he was strikingly independent.

His courses consisted mostly of lectures. He did not require a great deal of reading as it was his foremost desire to have the students familiarize themselves first of all with the exact words of the text. Sermon outlines continually came to his mind which he passed on. He cared little about grades. His one great ambition was to have the student for his own sake acquaint himself with the Book of Books. And the most lasting feature of his teaching consisted not in so many ideas given, but in the faith that he engendered, the visions that he opened up, and the appreciation that he awakened of the richness and all-sufficiency of the Word of God to men. His experience in the classroom did not dampen his evangelistic fire nor lessen his enthusiasm, for, although he was of necessity didactic and practical, he retained his idealism and driving passion to preach.

## STANDING ON THE PROMISES

### AUTHOR



ASHLEY S. JOHNSON was a voluminous and gifted writer. When but twenty-four or twenty-five years of age he brought forth his first and greatest contribution to the literature of the Restoration Movement, **The Great Controversy**. The amazing number of one hundred thousand copies of this book has come from the press and beyond doubt it is in some respects the strongest advocate of primitive Christianity among all books now in print. It proves irrefutably that division in the Church is contrary to the will of Christ, the exhortation of the Apostles and to the progress of the Church on earth. Denominationalism breeds internal strife, tends to justify infidelity, and offers a spectacle for the criticism and ridicule of the world. "The Bible and the Bible alone" is the one hope of unity. Back of the reformers, back of the Dark Ages, back to the very shadow of the Cross to the age in which men preached as their Message was revealed by the Spirit of God! A willingness to surrender human creeds, names, and traditions and revert to the Church of Apostolic Doctrine and Practice is the one hope of disrupted Christianity. **The Great Controversy** is unique in design, comprehensive in scope and powerful in the presentation of a Great Plea. Its arguments are irrefutable, its expositions clear-cut and many of its passages eloquent.

President Johnson is the author of several other books of unusual merit. In his **Sermons on the Two Covenants** is set forth clearly and painstakingly the relationship of the Law and the Gospel, and the superiority of the New Covenant over the Old. Mr. Harold E. Monser, in compiling references under the head of the Ten Commandments for the Cross-Reference Bible, found this to be a real source-book.

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**The Holy Spirit and Human Mind** is perhaps as thorough an investigation into the working of the Holy Spirit in the salvation of the world as can readily be found. **The Life of Trust**, inspired by its author's trust and dependence upon God, is a comprehensive investigation of God's promises relative to the possibility of believing prayer. It is literally an encyclopedia of the "exceeding great and precious promises." **The Tennessee Evangelist**, a series of evangelistic sermons, was sold widely and many of its messages were preached by other men. **The Resurrection and Future Life**, his last book, is a Scriptural investigation of the life beyond. His other books, all of which have had a wide circulation, are: **The Self-Interpreting New Testament**, **Opening the Book of the Seven Seals**, **Johnson's Speeches**, **Bible Readings and Sermon Outlines on the Christian Plea**, **Condensed Biblical Cyclopedia**, **Out of Darkness into Light**, **Letters to a Young Methodist Preacher**, and **Ten Lessons in How to Read, Understand and Remember the Bible**.

He was well qualified to delve into the great themes that he undertook. When one has completed **The Great Controversy** he may conclude that little more remains to be said concerning the arguments for and the possibilities of Christian Unity. And the same may be said for his other books.

In addition to his skill to write, he knew how to circulate his publications. A grand total of two hundred and forty-five thousand copies have been printed, nearly all of which have been distributed. A no less distinguished author and scholar than President John W. McGarvey once asked how he managed to circulate his books as he did, saying that his own did not sell so freely.

## STANDING ON THE PROMISES

### CONVERSATIONALIST

RESIDENT JOHNSON was a very interesting conversationalist. There was no aloofness about him. He was approachable by the rich and the poor, the educated and the uneducated. Fully appreciative of association with prominent persons, he yet delighted to mingle with the less favored. Whether one happened to be a mechanic or a clerk, an office boy or a bank President, a farmer or a lawyer, he could find some point of contact. Not infrequently when busy in his office, he paused to spend some time with a passer-by. He often neglected his appointments in the city; he knew many people and enjoyed talking with them. He mingled with his students as a father with his own children.

His interests were as varied as his friends. When he taught the Bible, he was generous with the students in helping them clear up dark passages. He was interested in politics and there was born in him the Southerner's loyalty to State and Country. He devoted much time to his farm and herd of cattle and either was a source of extreme interest and delight. He was an extravagant admirer of unusual men and never wearied in reciting incidents about them. Bits of humor sparkled all through his conversation. He could hardly suppress a desire to tell jokes and humorous incidents, a thing which he did in most captivating manner. His conversation never drifted into dry fields of speculation. Neither did he become tedious nor show a desire to monopolize conversation. In all of his talk there was a display of courtesy and a real consideration for his companions.

## GROWING IN FAVOR WITH GOD

### RELIGIOUS ADVERTISER



ASHLEY S. JOHNSON knew how to advertise his religion. Said M. D. Clubb, President of the Tennessee Missionary Society: "He was the most consummate advertiser of moral values we have ever known. He got in touch with people and convinced them that he was doing something worth while, and needed their help, and got it." So honest, so upright were his methods of enlisting the co-operation and support of people that a study of them not only pays tribute to his manhood, but throws light on a true Christian means of advertising.

President Johnson was entirely frank and truthful in making an appeal. He never resorted to questionable means of money-getting when sore pressed for funds. There was not the slightest trace of sensationalism about him. He stated facts exactly as they were. He ordinarily specified the particular use that he had for money and stated the amount needed as accurately as he could, sometimes to the very cent. He was confidential in his letters. By nature decidedly informal, he corresponded with his friends as he talked with them, heart to heart. He considered that every man who invested in the Cause of Christ through him was deserving of a full and accurate account of what was being done. A passing glance at his appeals is enough to convince one that they were free from deception. Witness the following introductory sentences to several, chosen almost at random, which are typical: "I am sure that the news I bring you will thrill your soul and body: After twenty-five years of planning, praying, weeping, working, waiting and sacrificing, J. B. C. is out of debt!" "We are coming out of the wilderness: Our friends have cut the grocery bill down from fourteen hundred dollars to an even five hundred. I send

## STANDING ON THE PROMISES

you a self-addressed envelope." "I am going to reach out to find a little spot in your heart that I believe is there." "We paid our light bills yesterday to date and did not have one dollar left." This last statement was mentioned as "a stroke of genius" by a writer complimenting one of President Johnson's appeals in the famous advertisers' journal, *Printer's Ink*.

His appeal was made wholly on the merit of the work that he was doing. James T. Robinson, of Ohio, who in the early years of the college gave liberally when it was in distressing need of help, once said: "**The man who gets money out of me for the Cause of Christ does me a favor.**" Ashley S. Johnson believed that to be a truth which all Christians everywhere should realize. When asking in behalf of the Kingdom of God he never allowed himself to feel that he was an imposition, and he never solicited for any other cause. The burden of the world's darkness and spiritual poverty was upon him; he gave all that he had freely to the work of Christ; and he felt that it was the reasonable and pressing duty of those who are able, to carry the responsibility of the lost and needy. "The most pitiable creature in God's universe," said he, "is the man or woman in the hour of death who has received much and given nothing." And so sincere and fervent was he in that belief that his power to move the hearts of others was overwhelming. A rich man once complained that President Johnson was inclined to have him feel that he was responsible for the institution: this he considered a fine compliment.

## GROWING IN FAVOR WITH GOD

### EXECUTIVE

**D**OUTBLESS it was as the founder and President of Johnson Bible College for more than thirty years that Ashley S. Johnson was best known. And as an executive he displayed his full strength of will and charming personality. One of his proverbs was: "Blessed is the man who has a head and can use it, and thrice blessed is the man who can use the other fellow's head." As an individual he was "thrice blessed." He knew how to enlist the co-operation of those around him. He introduced the industrial idea into the school and made it successful because for every job he found a capable boy. He planned buildings and so impressed others with his integrity and ability that they contributed the money to meet the expenses. He knew how to establish a personal touch that drew the interest of others. His was a magnetic personality. He realized the danger of allowing even the Lord's work to become practical and lifeless and so organized his office that perfunctory service was insured against. His personal attention was given to his mail and an autograph stamp never entered his office. The work of financing the institution was made more attractive by dividing up as much as possible the various needs of the school, and having one list of friends provide coal, another light, another bread, another dinners, and so on. In this way an individual may remember the birthday—or any other day—of a mother or dear friend by providing one specific need for the young preachers on that particular day. Teachers were drawn to the institution who helped organize and stabilize the courses so that a high grade of college work could be done throughout.

Men who knew Ashley S. Johnson were impressed with his integrity and ability. He was a business man of the



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highest type. He knew exactly what he wanted to do and could not be moved by professional talk. His career among business men was an open book of unspotted pages. A bank President once told him that he could borrow from that bank to the amount that he cared to obligate himself. Dr. Lincoln Hulley, President of Stetson University, said to him: "The ability required to run this institution would run the Southern Railroad from the head office in Washington city to the end of its remotest branches!" Lawyers, bankers, statesmen, merchants and business men generally, joined in estimating him as a man of not only unimpeachable character, but of rare talents, all of which were consecrated to the propagation of the Gospel of Christ.





A WORTHY WOMAN

*A worthy woman who can find?  
For her price is far above rubies.  
The heart of her husband trusteth in her  
And he shall have no lack of gain,  
She doeth him good and not evil  
All the days of her life.*

*—Proverbs*

## A WORTHY WOMAN



ELDOM indeed do two such strong lives unite as when Ashley Sidney Johnson and Emma Elizabeth Strawn joined hands and hearts on December the Thirty-First, Eighteen Hundred Eighty-Four. It is quite impossible to suggest which was the more remarkable person. Years come and go without bringing forth the like of either. Here were two great personalities, both unusual and well adapted to join in a fruitful service.

They were happily mated. Both of strong will they were well fitted for each other. Their talents did not seem to overlap; they supplemented each other in a delightful way. Gifts readily apparent to the one were for the most part lacking in the other. They needed each other; happily, they soon recognized their dependence. Those of a credulous temperament believe that their rather strange meeting was Providential.

Their divergent tendencies was a fortunate circumstance. He was the son of a pioneer, partaking greatly of his spirit and nature, born and reared in the mountains, feeling the strength of the great out-of-doors. She was city born, not used to the ways of the country; refining influences had ever been thrown around her. She did not weaken his rough-hewn nature, but tempered it with gentleness. To their home she brought those uplifting influences only known to the most cultured. To his rugged and stalwart character she lended gentleness and dignity and refinement. Great as was the force of his strong religious convictions over her, it is to be doubted if her influence over him was not of equal merit.

Furthermore, he was venturesome, impetuous and enthusiastic; she was cautious. She moved slowly. On her own initiative she possibly would have lacked aggressive-

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ness, but balanced his venturesome disposition perfectly. Doubtless she saved him from catastrophe more than once. He used to say that he had never gone wrong when he had taken her judgment upon any matter.

Temperamentally they were the extremes: he was decidedly an optimist while she was more or less pessimistic. He could not be discouraged. His courage, his faith, and his resourcefulness were equal to any emergency. But doubtless his extreme optimism sometimes almost overlooked the facts. Her intuitive forebodings actuated and controlled him. Safeguarded by her cautious and hesitant judgment his ventures were more sure.

He was interested in big things, but details would have worn him out. These fell to the lot of his faithful wife. He led the way; it was his faith that opened up the future. She lacked the vision to have undertaken alone work such as they accomplished. But someone has suggested that nine-tenths of any worthy work is drudgery, and a great share of the drudgery of this work must be ascribed to the credit of Mrs. Johnson. Day after day, week after week and year after year, she poured over her books and office duties; she stood in the shadow of her husband's personality, willing to serve in a modest way, knowing that her labor was not in vain in the Lord. In a large way she assumed responsibility for the less attractive aspects of the work and toiled faithfully to the very limit of her strength and endurance.

From a business viewpoint, she was more practical than he. He could put forward great deals, but she was more cautious in the handling of money. He was by no means unreliable, but his great generous heart would suffer imposition sometimes; his trust in people, when misplaced, might have brought calamity but for her thoughtfulness. If possible, he was almost too generous. He would have given away things which were essential to his own life and work.

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She ever felt the pressure of being economical. The dollars given to their work at great sacrifice lay heavily upon her heart. Besides she was of Scotch extraction! Teasingly her husband sometimes would ask if she were not part Jew!

There were other ways in which their natures were mutually helpful. His extreme frankness of speech was often softened by her careful intervention. He was highly idealistic while she was quite practical. He never met a stranger, but at heart she was more or less exclusive in her likes. It was she who likened her husband to Mary and herself to Martha. She willingly took to herself the rebuke which the Lord gave to Martha. She knew that her life was largely taken up with details, with "things," but felt her service was necessary though it did not shine as did his. There was more color to his personality than hers; he was more demonstrative, more revealing of self, more forceful. But he was never more faithful, more honest, more sincere, nor more deserving of the plaudits of others than the faithful one who modestly toiled by his side during the years. In every respect she was his supplement, sharing in his labors and deserving of equal credit in the accomplishments.

The conception of a work of faith was in no part due to Mrs. Johnson. She simply could not comprehend it. Her very nature restrained her in growing into it; she was as a child learning to walk, fearfully placing one foot in front of the other. But she was faithful in helpful service even when she scarcely had faith in the project at all. When once her help was enlisted, it was given unconditionally and unreservedly. There was nothing shallow about her; she threw her whole soul into anything she did. She was not creative, but of wonderful strength to one who was.

It is a happy thought that very early they arrived at deep faith in each other. President Johnson used to say that he had known but two people of whom he was afraid—



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his father and his wife. Mrs. Johnson's influence over him was so commanding that he dared not wave aside her good judgment. He looked to her constantly, and while his enthusiastic nature was continually at variance with hers, still he hesitated to plunge into anything until he had her sanction. On the other hand, she came to treasure his strong convictions, religious and otherwise. She aimed to do little more than hold him up, encourage him, aid him in any way she could. It was her purpose to carry out his policies, so implicitly did she believe in him. She biased him in his plans, but in execution of those plans they were at one.

How happy the thought that their lives were thus brought together! Any suggestion as to what either could have done without the other would be hazardous, but quite evidently they were well fitted to work together. It is hardly impertinent to suggest that without her he probably would have lost himself in his ventures, while she without him would scarcely have been called upon to exercise her unusual gifts and sane and cautious judgment. Together they accomplished a work for the Lord, both monumental and enduring!

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EMMA ELIZABETH JOHNSON was a superior woman from any possible viewpoint. Her heritage, her early training, her happy choice of companion, her subsequent surrender to the Lord's work, all fitted her for a great and fruitful service.

The influences thrown around her in girlhood were the choicest. Both her father and mother were unusual. Theirs was a substantial home. They were determined that their children should have worthy training to face life's battles. It was not strange, therefore, that Emma Elizabeth, their eldest daughter, was sent for a year to a College for Ladies at Hamilton, Ontario.

According to her husband, Mrs. Johnson was partial to her father. For him she had an unusual admiration and affection. Temperamentally she partook of his nature. He was more practical than sentimental, and from him Mrs. Johnson doubtless received her rare fitness for office responsibility. When yet a girl her father sometimes lamented the fact that she was not a boy as he felt she was talented for wonderful success in the business world.

Furthermore, she admired her father because of his delicate moral sense. Never did there pass from his lips a questionable utterance. He was extremely modest, especially for a man. In action and speech he was chaste in the highest sense. Happy the daughter with a father of such moral qualities!

One could never forget Mrs. Johnson's mother. She was a charming character. Even when past fourscore years her mind was keen and her wit abounded. A radiant smile almost constantly lighted her comely features. Mrs. Johnson was not covetous, but sometimes said that she regretted she had not her mother's gift of meeting people.

The following theme is approached delicately and with a bit of hesitation. Mrs. Johnson gave up many things in

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joining her husband in definite service for Christ. Her change of environment following marriage must have been an ordeal for her. Her early home was at least comfortable, if not more or less luxurious. And the most superficial student may well understand that Tennessee, South Carolina and Georgia all knew the sting of poverty a quarter of a century following the Civil War.

Sympathetically it is suggested that her husband's home was strikingly different from hers. But she adapted herself and offered no complaints. She remembered only that her husband's family paid her the highest respect; Mother Johnson particularly treated her as a queen. Into her new surroundings she settled cheerfully; in after years all of her memories were pleasant ones.

About Mrs. Johnson there was rare charm. She had personality. But how vague these characterizations! And who even dares suggest the drawing power of an attractive life!

She was modest. She could not be flattered. Over and over again she was showered with praise for her portion in a great work. Few women since the days of the favored Mary have been more "blessed among women" than she. Her husband believed that she was a mother to more preachers than any other woman of her own generation. She placed the influence of her queenly life upon hundreds. But through it all she remained retiring and free from pride.

She was extremely conscientious; if possible, her conscience was too acute. Almost constantly she worried, ever afraid of unmeaningly misrepresenting the truth. Her husband was her source of consolation; to him she took her troubles. It was his suggestion that she should never read Sheldon's pricking masterpiece, **In His Steps**.

In other ways she was equally scrupulous. She sought to make her life conform to the humble work in which she

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was engaged. She deprived herself of many things to eat because the preacher boys could not have them. Every addition to her household equipment was made prayerfully. She desired to live upon the dire necessities of life. Such common household piece as a refrigerator was not known to her home for thirty years. She felt the urge of being reasonably well dressed, but neither possessed nor wore costly ornaments. Her life was given to humble, Christian service; she tried to comprehend and pay the price.

She was never presumptuous. She learned that the world at heart is selfish. A proverb of her husband which she sometimes quoted was, "Blessed is the man who expects little, for he, verily, shall not be disappointed." But she was not coldly indifferent nor insensitive to kindness. Her heart was moved by a kind word or helpful deed. She was never ungrateful.

She was a beautiful character: more striking than her rich brown eyes and expressive face was the beauty of soul which these revealed. Many times did her husband say that she was the purest-minded person he had ever known. Ever careful about her person, extremely chaste in her selection of words, and painstaking in every action, she was a fit woman to talk to young preachers about the glory of Christian service and culture.

Her favorite hymn was, "More About Jesus I Would Know," and in her willingness to give, her thoughtlessness of self, her concern for the work entrusted to her, she continually sought to imbibe more of His spirit. In all that the term implies she was a Christian woman.

## STANDING ON THE PROMISES

N December Thirty-first, Nineteen Hundred Twenty-four, Ashley S. and Emma E. Johnson celebrated their fortieth wedding anniversary. It was a very pleasant event for them. Just two weeks later he was taken from her.

Seldom is seen such blending of lives in holy love. Their forty years together was but a long courtship that grew sweeter with time. Their happy married state has been compared to the love that existed between Robert Browning and Elizabeth Barrett.

The secret may be told in a few words: he was a great lover and she was responsive to his constant affection. Practically every element of his nature contributed to his lifelong devotion to her. Highly emotional, extremely frank and demonstrative, and childishly sentimental and sincere, he never sought to suppress a chaste feeling. He considered love for his wife seriously, often declaring that he could "make" enough for but one day at a time.

Mrs. Johnson loved very deeply. She was naturally reserved and more or less exclusive, but her heart was golden, and when once won, revealed an untold wealth of affection.

They were never ashamed of their great love for each other. Neither did not seek to conceal it. Daily they used the sweet language of newly-weds. In the office it was not the unusual but the ordinary occurrence to see him break away from dictation in the heart of a letter, go to her and, placing his arms about her, ask if she still loved him. Seldom did he pass her in the house without in some little way reminding her that she was the source of his happiness. If he walked away from the house he invariably called her upon his return. What delight he took in cutting roses for her! How attentive he was in every way!

Between their home and Knoxville is a tree under whose

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branches they never passed in perhaps thirty years without kissing. It mattered not how they traveled nor who happened to be with them, here is one place they always expressed their love.

Mrs. Johnson used to say that at the basis of love must be admiration. And they endeavored to be attractive to each other. He appreciated her economical tendencies; he would have been angered at the very suggestion of her wearing diamonds or costly jewels. With him practice of religion was consistent with theory. Still he liked for her to be well dressed. He was most complimentary at all times; he never overlooked her little attempts to please him. Until the late years of his life he had a habit of dropping down in front of her and rubbing his nose on the floor when she appeared in a new dress.

He never neglected her. He saw to it that she was not left alone. When she was away from him for a day or even an hour, he tried to fancy what she was doing from time to time. When she took a trip, in imagination he followed on her journey. And often, when together in public he would reach for her hand to squeeze it reassuringly.

They were one in the fullest sense. Yet there existed about them a calm dignity. They did not presume nor impose upon each other. And while they displayed their feelings publicly they never went beyond the strictest laws of propriety. Their love was hallowed; they did not cheapen it by an unfitting remark or deed. Their love was deep, the honest expression of sincere hearts.

They were kind and patient. Many incidents could be cited, from which one or two are picked at random. Once he was quite provoked by some happening. Consequently he answered a query from Mrs. Johnson rather curtly. She patiently went to him and said, "My dear, do you mean to talk sharply to me?" He quickly looked up with realization

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breaking upon him, and replied, "No, I have been unthoughtful," and put his arms around her. Many were the times that he placed ink blots on Mrs. Johnson's carefully kept books, but she did not complain. On the other hand, she had a habit of continually interrupting him while he was dictating. Ordinarily he took her suggestions without comment, and if he protested at all, did so in the mildest way possible.

They both sought to remain young. Often did he talk about his "young wife," declaring that each year she seemed younger and dearer than ever. The approach of her birthday always hurt him; he tried to forget just how old she was. But in action neither of them grew old. Wrinkles came upon their faces, but not upon their hearts. He called her his "little girl" and was pleased when she referred to him as "little boy." And he was just a matured boy while she took to her grave many girlish traits.

Their religious hope was comforting. They lived and died in the assurance that they would know each other in a better land in the brightness and beauty of perennial youth. *The Resurrection and The Future Life* was his last book, written some dozen years preceding his home-going. The inspiration for it was the additional conviction which it brought that he would know Mrs. Johnson in the life beyond. To her he dedicated it, in the words: "To my wife, Emma Elizabeth Johnson, my partner in God's work, by whose side I have walked for twenty-eight years; and by whose side I expect to walk, beyond the grave, beyond the hades life, beyond the coming of our Lord, beyond the Judgment Day; see and know her in immortal youth in the heavenly life, where we shall live in gladness with our King, hand in hand and heart to heart, ages upon ages. Amen."

**Their Home = Going**



*I believe Him when He says that my inheritance is in heaven.*  
—Ashley S. Johnson

## THEIR HOME - GOING



SHLEY S. Johnson suffered much physical pain during his life so rich in its love and service for God and humanity. He was subject to very severe headaches—a defect he seemed to have inherited from his mother.

During the years when he was writing books voluminously, planning and working and praying for the growth of the college, he was almost constantly so afflicted. It was his “thorn in the flesh” and while he, like Paul, prayed for its removal, his petition was denied. He sought the advice of physicians, but before an operation was seriously considered, other ailments had so weakened his body that it was thought to be decidedly hazardous.

He was never a strong man physically. He experienced nervous prostrations very early in his manhood and always felt that he was sustained only through answered prayer. Ten years previous to his final home-going he suffered a nervous breakdown and was forced to rest for several weeks before resuming his labors. Doubtless the Great War had its effect upon him. His afflictions were many and varied. He worked faithfully, continued to pray, retained his cheerful nature, talked almost lightly about his desire to live for twenty years more, but the intricate machine was gradually wearing out.

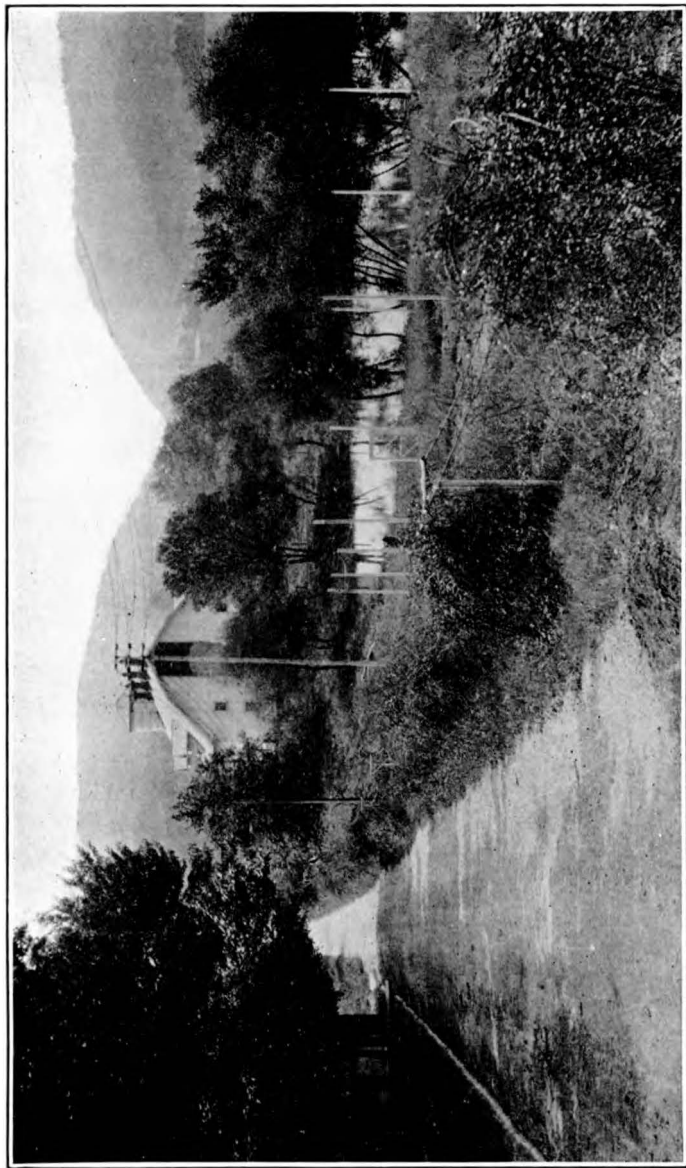
During the Summer of Nineteen Hundred Twenty-Three a very painful and irritating abrasion developed upon his shoulder as the result of an X-Ray burn. It worried him a great deal and with his other ailments forced him to seek expert medical attention. He spent four months during the following Winter in Chicago, and, while the burn was not cured, his general condition was greatly improved. He gave his particular attention to making sure for all

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time to come the faith and finances of the institution. In the following Fall he again sought relief from his shoulder affliction. He was treated for about a month in Nashville, after which the doctors agreed that an operation was the only hope of relief. Preparation was made for it: he was placed upon an operating table, but the surgeon, himself a Christian in profession, spirit and practice, was cautious and re-examined him. So high was his blood pressure that it was later suggested he would have had but one chance in twenty-five hundred. The surgeon bent over him tenderly and asked, "Do you suffer much?" He said that he did. He was told that the chances were against him, and replied, "My work is not yet done. I prefer to remain and suffer."

He returned to his home. In no wise had he become downcast. He simply stated that the matter must rest with the Lord now as he had done all that he knew to do and, humanly speaking, the case seemed hopeless. Nevertheless his grip on life was weakening. He slept much of the time, but managed to dictate his mail and to look after the work generally. He continually revealed the impression that he had not much longer to serve. He would begin giving advice to one who happened to be with him as to how things should be after his going, but suddenly, as if to rebuke himself for raising doubts as to his future, would call back his old optimism, and conclude, "but I may live ten years yet." One of the doctors in Nashville had told him, "You will have to nurse your heart like a baby." In his last appeal to the Old Guard he quoted the lines:

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie."



A FAVORITE VIEW FROM THE COLLEGE HILL



## THEIR HOME-GOING

Mrs. Johnson sometimes tearfully told him that she did not know how she could live without him, but he would respond invariably that he was going to live for several more years.

No one felt more keenly his need of further treatment than did Mrs. Johnson. Correspondence was taken up with the eminent surgeon, Dr. Howard A. Kelly, of Baltimore, who assured President Johnson that he would do whatever he could for him if he would come to his Sanitarium. Time was set to leave early in January, of Nineteen Hundred Twenty-Five.

President Johnson preached his last sermon to the students on Lord's Day, January Third, with the fifteenth chapter of the Gospel according to John as his text. His closing words were compelling: "If we do not sing together any more here, we will sing together over there; if we do not pray together any more in this place, we will pray together in Heaven; if we do not shake hands again on earth, we will shake hands in the New Jerusalem; if we do not meet here again, we will meet on Heaven's golden strand, where there will be no more parting, nor sorrow, nor tears. Boys, come, and bring others with you!"

He continued his work on Monday. On that evening he made his last public address in this world, in reality a farewell address to the students whom he loved so dearly. Broken in body, greatly disturbed in mind because of his many ailments, he spoke nevertheless with a great deal of power. Possibly he never moved his students before as he did that night, for surely he had never spoken to them under such circumstances. He declared that he had given all that he had for them and exhorted them to cling fast to the faith and lay hold upon the life eternal. "I feel that my work is about done," he said. "I have worked earnestly!"

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I have worked for a long time! I feel ready to go!" Commenting upon his prospects of never returning to the sacred Heights so dear to his heart, but rather going on to the immortal habitation, he exclaimed: "When I arrive, I will say, I am Ashley Sidney Johnson from Kimberlin Heights—and so this is the New Jerusalem!" And finally as he labored to suppress his emotion and command the grace and poise that were once his, he brokenly finished: "God Almighty bless you! God Almighty keep you! God Almighty bring you up at last to the Golden Gates!"

President Johnson himself and those around him were greatly disturbed by his condition; the feeling that he was spending his last night at Kimberlin Heights was prevalent. As he was about to enter his car he said to the writer: "Whatever else you may say about me, say, 'I have fought the good fight, I have finished the course, I have kept the faith!'"

He was taken to his home and as he approached the door, exclaimed: "O, my God! I want to live awhile yet. My work is about done but there are some things which I do greatly desire to do yet." He staggered considerably as he moved around in the house, almost needing assistance to keep on his feet.

Mrs. Johnson made a search through some papers for information concerning the growth of the college. President Johnson became engaged in an old scrap book and his attention could hardly be drawn from it. Mrs. Johnson suddenly announced that she had found a copy of "Uncle Jim," a little pamphlet he had written many years before as a tribute to James T. Robinson, the faithful "Uncle Jim" of Johnson Bible College. For some time he had desired seeing it as he considered that it was one of the best things he had ever written, and when it was found, exclaimed feel-

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ingly: "Thank God! Let us pray! Everyone get down on your knees."

In the midst of conversation an old college song also was found. At President Johnson's request, Mrs. Johnson took it to the piano, singing it as she played. It pleased her husband very much.

The hour of eleven drew near. Conversation concerning the trip to Baltimore on the morrow followed. President Johnson suddenly suggested that he entertained the belief that something desperate was going to happen. He could not tell whether he would be restored over the night or awake in the presence of angels. He exclaimed pitifully in substance: "My dear, my God will heal me wholly. He has promised that He will. He just must do it." Mrs. Johnson nodded as she stood with bowed head.

During the night President Johnson got up from his bed, fell on the floor and only with Mrs. Johnson's assistance did he manage to get back in bed. Morning found him practically helpless. He dictated some mail however. At about twelve-thirty in the afternoon Professor W. H. Sperry entered the room, expressed his regret at their necessitated leaving, and also his hope and confidence that their trip would be successful. Dr. E. L. Barham came in, spoke very little, and retired to the outside to remain until their going. President Johnson was not only physically disabled; his mind did not function well. He once excused himself for his failure to think clearly. Before leaving the house, at Mrs. Johnson's request he prayed for the last time in his home where he had prayed so continuously for thirty years. Among other things he said: "We have many friends in the far away land, but we have just as many and just as dear ones here." He bade farewell to those at the car rather cheerfully considering the sadness



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of the occasion. To saintly E. L. Barham he said: "If I don't see you again here, I will see you there; if you are not there, I will never get there." Since that farewell scene, Dr. Barham, too, has ceased to walk the paths of men.

President Johnson's condition seemed to grow better before he reached Baltimore. He became able to handle himself. He was examined by Dr. Kelly who expressed the belief that his suffering shoulder could be treated successfully. But on Sunday morning was announced to Mrs. Johnson that a cerebral hemorrhage had developed and that her husband had not long to live. It was January Eleventh, her birthday. She did not tell him that their parting would be soon. He was quite cheerful during the day. He joked some with his nurse and ate heartily. In his generous way he complimented Mrs. Johnson on how nice her hair looked. As time came on he grew very restless. For some hours Mrs. Johnson was able to comfort him by having him pray and praying with him. But after a time he became quite violent and remained thus until Tuesday night or Wednesday morning when he lost consciousness. Between the hours of ten and eleven, Wednesday night, January Fourteenth, Nineteen Hundred Twenty-Five, after nearly a half century of faithful and fruitful service in the Lord's vineyard on earth, the spirit of Ashley S. Johnson took flight from its body of pain to seek the glorious body and the more abundant life in the city not made with hands.

Mrs. Johnson returned to Kimberlin Heights Friday afternoon, accompanied by the mortal remains of her illustrious husband, and S. P. Heirs, who had been with her through the supreme trial. The funeral obsequies were held Sunday afternoon, January Eighteenth. Students acted as pall bearers. Two hymns were used—The Unclouded

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Day, a favorite of his, and Nearer My God to Thee. Dr. Ritchie Ware introduced President H. A. Morgan, of the University of Tennessee, who voiced the appreciation that the University had of President Johnson and its sympathy to his companion and loved ones in their hour of trial. Said Dr. Morgan: "We regard his life as an inspiration to our own lives. His courage was outstanding and phenomenal." A. I. Zeller read a very impressive obituary, after which Dr. Ware delivered the principal address of the occasion.

"It would be hard to find a text that would apply to the whole of this man's wonderful and phenomenal life," said Dr. Ware. "I have thought of the text of the Apostle Paul when he said, 'This one thing I do.' Minor prophets attempt to do many things, but major prophets attempt to do but one thing. They stand on tiptoe, eagerly stretching forward, that one thing might be accomplished. Dr. Johnson was a major prophet; everything he did was done for one great Cause. I do not believe anything was ever done in this institution but for the Cause of Jesus Christ; I believe that everything on the outside was done to the end that more and better preachers might be sent forth into the world. I think of another text that would be appropriate. It, too, is found in the words of the Apostle Paul: 'For I can do all things through Christ who strengtheneth me.' I think that he believed this with all his heart. Still another text has always been appropriate to this noble brother of ours—that one in the closing verse of the fifteenth chapter of First Corinthians: 'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' "

Dr. Ware laid especial emphasis upon his prodigious labors, his unconquerable faith and his phenomenal prayer

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life. He stressed the uniqueness and richness of his contribution to the Kingdom. Said he: "On this school is an inscription to all who desire to preach the Gospel and this invitation has stood all these years. It is the one that I have heard him repeat again and again: 'This institution stands with its doors wide open day and night, three hundred and sixty-five days in the year, to any young man, with or without money, who desires above every other desire in the world to preach the Gospel of Jesus Christ.' And hundreds have come and hundreds have gone until they have lighted a torch that has lighted the earth from the dawn 'till the setting sun. What a man of work! What a man of faith! What a man of prayer! Our lives are immeasurably blessed through having known him. Our work will be easier because he has lived. He has gone before! He has broken the ground! He has cleared the forest! He has done much that is essential for the extension of the Kingdom of God!

"The world is richer because he has lived and though we shall miss his cheery word, and though we shall not feel his warm handclasp as we did in the beginning and through the years, we shall see his face some day in that place where partings are never more, where there will be no more human weaknesses, where there will be no limitation of life, but where there will be complete emancipation from all grief and sorrow and pain in the presence of Him who was, is, and evermore shall be.

"Valiant-for-Truth, in the Pilgrim's Progress, makes a very fine statement. It is near the close of the book and is as follows: 'After this it was noised abroad that Mr. Valiant-for-Truth was taken with a summons by the same post as the other; and had this for a token that the summons was true, that his pitcher was broken at the fountain.

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When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I am got thither, yet now I do not repent me of all the trouble I had been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, Death, where is thy sting? And as he went down deeper, he said, Grave, where is thy victory? So he passed over, and all the trumpets sounded for him on the other side.'

"I think such a triumphant entry is that of our brother who, freed from this body of pain, has gone to be with those whom he had loved and lost for a little while.

" 'Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

" 'For tho' from out our bourne of Time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.'

"Knowing the life he lived, the faith he inspired, the convictions of his own heart, I believe that those words apply to him and that he, too, is meeting his Pilot face to face!

"Where this school in the beginning had one friend, today it has hundreds. It seems to me that it is worth

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while for Sister Johnson to come to this day—a day of sorrow to be sure—but a day of triumphant joy in the attestation of the worth of this man by this great outpouring of those who loved him and appreciated him.

“In thinking of this occasion, I thought of the words of Jesus, ‘I go away and I will come back again.’ If possible from the battlements of heaven, the spirit of our brother is striving with our spirits, and if he could say one word it would be: ‘Go on boys and finish the work which I have not finished, but to which I gave the best of all I had.’

“This man wanted to see the Word proclaimed around the world. He wanted to see the world saved. It was a great ambition. With every ounce of my blood, with every fibre of my strength, with every cell of my brain, and with every feeling of my devotion,—with everything that I possess—I pledge to give, that this Gospel may be preached as He desired. And I believe that I speak not only for myself, but for all the students here, and all who have been here, that they too, in solemn dedication, want to carry on the great work that our friend and brother, Ashley S. Johnson, has begun.”

## THEIR HOME-GOING



MS. Ashley S. Johnson possessed the courage to meet the emergencies of life. At no time did she show this so clearly as during the weeks following the home-going of her illustrious husband.

It is hard for one to appreciate fully how great her trial was. In a human way her husband had been practically everything to her. So perfectly had their lives blended that neither was complete without the other. They had been inseparable companions; they had counseled, encouraged and supplemented each other. And now, suddenly, this brave woman came to the terrible realization that in an important sense, she was alone. She had no children of her own toward whom to look. For forty years she had been more or less cut off from her own kin. Here she was, a woman advanced in years, no longer feeling the freshness of youth, realizing that her own health was decidedly uncertain, but courageously facing the future alone.

She experienced all of the heartaches that result from human partings. Everything that she saw but increased her loneliness. Every look had its own depressing consequences. Her whole life, her joys, her anticipations had been his as well. It seemed that there was some sentimental incident connected with almost everything around her to pierce her very heart. Alas, she had come to the hour that they had refused to think about, believing that they should enjoy life while they could, and not gather around them the gloom of future years.

She gradually adapted herself to her new condition as best she could. But there were places where time and thought and consolation could give no comfort. She missed her husband greatly in the office. The writer will never forget her first look into it, following her return from Baltimore. She evidently was not conscious that a terrible

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shock awaited her. As her eyes fell upon the chair where she was so accustomed to seeing him, she cried pitifully, and declared she saw him there. Possibly the most terrible place of all was the "kissing oak." Though she lived for more than two years following his passing, her sadness was the same here. Years never could have assuaged the grief of her lonely soul; love such as theirs is as eternal as God who inspires it.

Mrs. Johnson returned to her work with just one desire, one ambition, one source of consolation. She resolved to give herself completely to her work; if possible, she would lose herself in Christ in a greater way than heretofore. Sometimes she was pitied because of her responsibilities, and while appreciative of such sentiments, she candidly confessed she did not know what she would have done had it not been for her work. More than ever she appreciated the marvelous gift of God in Christ.

"We are going down the Valley one by one;  
Human comrade, you or I will there have none,  
But a tender Hand will guide us, lest we fall,—  
Christ is going down the Valley with us all."

She was overwhelmed with the estimate that others were placing upon the achievements of her husband. Many times she said she did not believe he ever knew how much his brethren valued his labors. All of this encouraged her to do everything in her power to keep his work, their work, God's work, moving forward as in the past.

While fully resolved to give her remaining years to the work, she had some doubts as to the wisdom of her leadership. It seemed to her that a woman should not be at the head of a boy's school. Here again, she was encouraged to find that the Old Boys, the friends of the institution, and the

## THEIR HOME-GOING

brethren generally, were almost unanimous in insisting that she was the logical person. Rightfully she was regarded as a projection of her husband's personality. But in addition to that she had been a very distinctive factor in the life of the college. From the very beginning she had worked side by side with her husband; her service was given quite as freely as his. And for ten years, she, due to President Johnson's afflictions, was virtually the head of the institution. If there is anything in preparation, she was certainly fitted for the task.

The work progressed during her administration of nearly two and one-half years. She felt the same confidence placed in her that had been placed in her companion. She endeavored to be equal to every demand upon her. Naturally reserved, she kept constantly before her the faith-inspiring movements of the past and sought to be progressive, to build as necessary, to launch out on faith as they had done through the years. For several years she had hoped for a new building. She fully expected it to be erected during her lifetime. When the challenge came to her to carry on, she showed her willingness, her capability, her determination to do so.

For years her physical health had not been reassuring. Natively she was endowed with a vigorous and healthy body, but cares had come her way. Once she had lain for weeks between life and death; at another time she had been subjected to a dangerous operation. And through the years she was afflicted with her full share of troubles. Early in Nineteen Hundred Twenty-Three she learned that cancer had made its appearance and immediately submitted to a major operation. When her husband left her she was in fairly good health. As time went on she felt more certainly that the cancer would not return. She was quite hopeful



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concerning herself, when suddenly, she learned that her worst fears were confirmed.

During the Summer of Nineteen Hundred Twenty-Six she was worried by sharp pains in her right shoulder. She immediately investigated with the verdict that it was probably a sort of neuralgia, resulting from her operation. She was treated for it with little or no result. Finally rapid heart action and shortness of breath made her condition alarming. Examination revealed that cancer had recurred.

She was overwhelmed with the shock. She was warned that she would probably live but a few months—hardly more than a year. She had anticipated staying with the work for ten years and seeing it in still more stable condition before leaving it. But she met the issue fairly. Though depressed at times by the grim, uncertain future, she prepared for the end.

She put forth every effort to prolong her days. She went immediately to Dr. Howard A. Kelly, at Baltimore, who treated her with radium. She patiently took every precaution suggested to her. And possibly the most remarkable thing of all was that her courage and even cheerfulness remained until the end.

Naturally she was not of a very hopeful nature. But when the supreme test came she was able to meet it. One morning, while suffering a great deal, she looked up from her bed and asked what it was that Peter said about being tried as by fire. Her one constant concern during these days was for the work to which she had given her life. It worried her also because she could not appear well and because her condition required her to have considerable attention. As her breathing became more laborious, she became more submissive and more cheerful.

Early on the morning of Decoration Day, May the Thirtieth, Nineteen Hundred Twenty-Seven, message was

## THEIR HOME-GOING

sent to Professor and Mrs. Sperry, saying that the end seemed near. They went to her home where they found her conscious; she called them by name with comments on their constant faithfulness to her and the work. At times she suffered difficulty in breathing and needed to be bolstered up. A drink was given and she gradually settled into a light though fitful slumber, but seemed to be resting easily. After the break of day, H. A. Bourne, a former Superintendent and a favorite of hers, arrived from Illinois. He was recognized. Mrs. Johnson lapsed into a light doze, until about nine o'clock in the morning when her breathing gradually slackened, and she entered into rest.

At one o'clock on June Second, the casket was carried by Alumni and Students from the home to the College Chapel where it lay in state until the hour of service. How fitting that the memorial services should be in this place, to the upbuilding of which she had given her best, and how strange and incongruous it would have been otherwise! Friends, neighbors and former students passed by in silent lines for a final glimpse at the face of her who so long had been the "mother of the poor young preacher."

Mrs. H. A. Bourne, longtime secretary and companion, Mr. Bourne, likewise faithful worker for many years, Mrs. W. H. Sperry, Mrs. N. R. ("Mother") Hall, who had welcomed her to the South when she was a bride, Mr. and Mrs. William Hughey, who had lived with her in the home, and others, filled the seats as nearest spiritual kin. She had expressed preference for the hymn, "More About Jesus I Would Know," which was sung by the Wade sisters, former close neighbors. They were accompanied by Mrs. Henry Haynes, of whose music both President and Mrs. Johnson were very fond.

Short passages of Scripture were read from the fourth and fifth chapters of Second Corinthians and from the clos-

## STANDING ON THE PROMISES

ing chapter of Revelation. It was the expressed request of the deceased that Professor W. H. Sperry should preach her funeral sermon.

"It is hard to preach a sermon upon such a life," said Dean Sperry. "It is difficult only in the choice of best material when there is such abundance. Count Zinzendorf, the noble but exceedingly humble Moravian leader, once said: 'I have but one passion; it is Christ!' The same might be spoken truly of this life."

Sections from telegrams and letters were read which revealed the mingled feelings in the hearts of many. The following words from two of them are typical:

"I am not disturbed so far as she is concerned; I know that it is well with her, for she played well her part in the enterprises of life. She was a woman of rare worth; a disciple with genuine devotion, a wife with a fidelity and sympathetic co-operation unsurpassed, a gentle soul whose culture and refinement were superb, a mother to many of us, with love genuine and interest deep, a Christian who carried the cross and now wears the crown."

"We were very sorry to hear that Mrs. Johnson has passed into the Great Beyond. She was great and grand and good. She certainly did her part nobly as a worker in God's vineyard and richly deserves a mansion in that Home beyond the skies.

"She was like a mother to me during the first few years I was at Kimberlin Heights and what I am today I owe in no small measure to her beneficent influences. Uprightness of life, devotion to duty, and untiring service were instilled in me by her daily life and also by her teachings. I am a better man because I came under her influence and I am sure hundreds of other students can say the same thing."

Dean Sperry briefly commented upon her life from

## THEIR HOME-GOING

three aspects. He declared that she was a pilgrim, a worker and a weaver. Said he:

“In many ways her life was as truly one of pilgrimage as were the lives of the patriarchs of old. She was a stranger in a strange land, having come here with her husband from her Canadian home; accustomed to other scenes and manner of life, she made her husband’s community and work her own, checking his excesses of impulse and cheering him in the dark hours. And even in the hour of her departure, no loved one of her own blood was near to close the weary eyes to rest. Yet in this change of scene and life there was no expressed regret and no aimless wandering, but an implicit faith in the Good Shepherd, the Builder of the House Eternal.

“As a worker she did her part nobly. Hers was a varied task without end: pianist during most of the years of the College, treasurer and bookkeeper and Registrar until the last few years, preceptress to the young men in the art of cultured behaviour, teacher of Sophomore and Senior Bible Classes, gracious hostess to hundreds of visitors, and stabilizer of her illustrious husband. To a marked degree she kept herself well in the background, content that the work advanced; yet every student and visitor quickly recognized that she carried at least her half of the load. She began the work early in life and continued faithfully to the end. Invited to spend her last days with her sister in Toronto, where she would have had care and attention, she refused to leave the work which Dr. Johnson and she had founded together, and which devolved wholly into her hands. Only those wholly committed to a work would make such choice! Many indeed are incapable of understanding the devoted decision! She was true, with uprightness and probity of life, faithful in devotion to duty, and ever useful in untiring service. ‘Blessed are they who die in the Lord, for they shall

## STANDING ON THE PROMISES

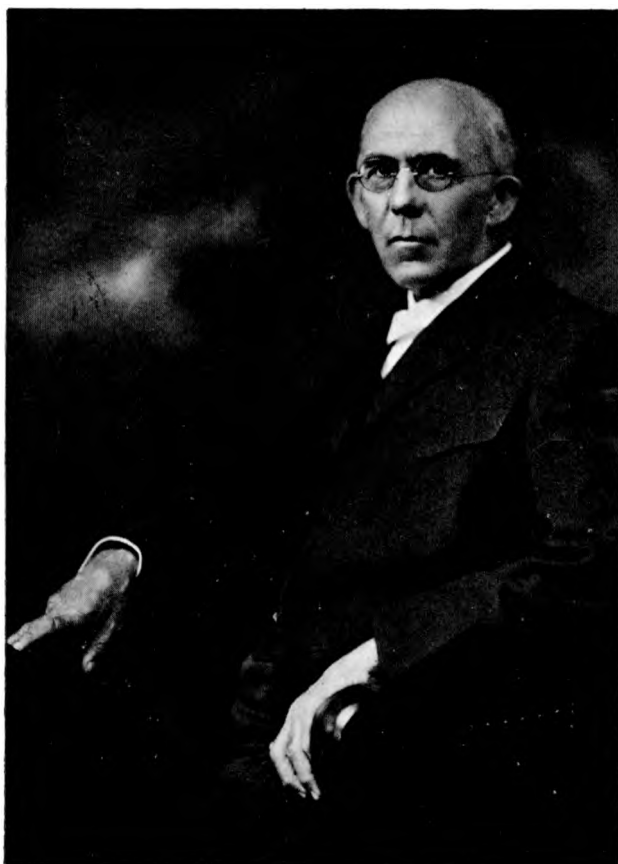
rest from their labors'—not inactivity, but rest and recompense. 'Their works do follow after them'; their influence remains as a sweet fragrance, a power for good. 'He that doeth the will of God shall abide forever.'

"As a weaver for the Master she wrought upon the crude raw materials in the lives of young men and was able to turn them out as worthy ministers of the Word. Flaws lurked and remained, it is true, but it is the handling and not the original flaws that is laid to our account. Hers was a labor of increasing progress: when Ashley S. Johnson laid down his mantle, she took it up without faltering. No empty nor unskilled shuttle did she wield, but one guided by experience and steadied by faith. The designs at which she wrought came to be changed, yea, but often in tears is the finest work done, and 'failure' may be but the reverse appearance of God's successes. The weaver lives on in the patterns he creates, even though he no longer walks the ways of men. Even so it is with every weaver for God.

"I am sure that were she to speak from the casket in this room where her picture and also that of her good companion look down upon us, she would not depart without some final word of exhortation to her sons in the Gospel. It would not be a long message, but a potent one. Very likely its gist might be stated in the words of Ephesians, the sixth chapter, the tenth to the eighteenth verses, which may be summarized in this form: 'Arm thyself well, Christian soldier; fight bravely; and having done all, stand!'"

Then the last acts were performed and the last words spoken. Her body was carried from the Chapel to the hillside, to be placed by the side of her companion. Here rest the remains of two who gave their all to poor young men who desire supremely to preach the Gospel. May they rest from their labors! May their good works follow after them!





ASHLEY S. JOHNSON

Mrs. Johnson's favorite picture of her husband.

**A Legacy of Trustful Example**



*I beseech you therefore, be ye imitators of me.*

*—Paul*



THE present work is near completion. The facts have been stated; there is very little material to add. There remains simply the task of drawing together the various threads and attempting an estimate of the contribution of him about whom we have written. Fortunately, in doing this we have the statements of many upon which to draw.

At once three ideas suggest themselves: Ashley S. Johnson created opportunity for hundreds of preacher boys; he enriched the Church by a demonstration of the power of prayer; he has left the memory of one who loved the Lord fervently and who showed forth His virtues. He rendered a great service; he exerted a great influence; he lived a great life. In all that the word implies he was a great man!

# ASHLEY S. JOHNSON

## A TRIBUTE

Like Abraham, "the father of the faithful," Ashley S. Johnson was a "friend of God" and helper of mankind,—a most worthy and noble "father in the Gospel" to many hundreds of young preachers.

By daring faith and courageous life and precept he imbued young men with childlike trust in God's promises and fired them with a burning passion for souls and a zeal for the pure Gospel as but few since the Apostles lived here below. From the four quarters of the earth he searched out young men, rich in endowment of mind and heart though poor in worldly goods, and drew them with the chords of love which his own great heart held for the Master of men.

He taught them to pray, to know the meaning of prayer, and to rest their lives and labors on prayer. He instilled in them deep personal love for the suffering Lord who died for sinners, praying Him to "press on their hearts the weight and burden of the world's woe." He taught them loyalty to the Spirit and to the Word of God.

A great hero and pioneer in the faith has fallen. But many thousands "live in the Spirit" because he lived. His works live after him and will live through other ages to bless the lives of myriads yet unborn. His monument will be bright, shining through the years. God bless our memory of him!

—L. C. CARAWAN

HE LABORED FOR OTHERS

*Denied of sons in the flesh, he lives in the institution he called into being out of nothing, and in the lives of thousands of spiritual sons who rise up all over the world to call him blessed, because he had faith enough in God to give them a chance.*

—Meade E. Dutt

## HE LABORED FOR OTHERS



It seems to me I could put all I know of Ashley S. Johnson under that one word, opportunity. He gave a chance for an education, a chance to know men, a chance to redeem a mistake, a chance to run ahead, and a chance to know God and find a large room for usefulness." Such is the tribute of one who for several years sat at the feet of the subject of this writing. And in a larger way it is a sentiment that lives in the hearts of many.

It is the exceptional man who feels the needs of his fellows; more exceptional still is he who feels the ability to satisfy the need when it is manifest. Ashley S. Johnson was of the temperament to do personally what he felt should be done. And so it is not strange that he began to teach the Bible by correspondence, when the suggestion came, while actively engaged in evangelistic work; it is not strange that he took into his own home a boy to fit him for the ministry, and later added a second; it is not strange that he went from one thing to another until he began a work whereby he could help every boy of purpose to fit himself for the greatest work in the world.

Mrs. Johnson recalled an occasion when, after speaking with an ambitious young man, her husband had expressed the feeling that it was too bad such poor boys could not prepare themselves adequately for useful service. But with him such feeling was not only "too bad"; it constituted a tremendous challenge to right that condition. Ashley S. Johnson was optimistic in his outlook upon young men; he believed they were worthy. And thus, he became for them a Creator of Opportunity.

On the inside of the cover of one of his catalogues, President Johnson had inscribed in large type: "TWINS!

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**Johnson Bible College and Opportunity were born the same day!"** To some this may seem a presumptuous statement; yet from various portions of the earth come the quiet assurances of successful preachers that all that they are and hope to be in the Christian ministry they owe to this man and his faithful wife. And occasionally there comes a pathetic note, "I have often seen where opportunity left me by not coming back to the school."

Ashley S. Johnson did not make stringent demands of his preacher boys. When a man was sincere, no arm was too short, no voice too faint, to reach him. But he did insist that a prospective preacher of the Gospel must have purpose and ambition. He used to say that some people thought he could take a pile of hair, skin and bones and mould it into a preacher, but he could not unless it was animated by a strong and determined purpose. On the written page as well as by spoken utterance he almost shrieked the word. He cried, "Spell it in majestic capitals, P-U-R-P-O-S-E!" His very being abhorred listlessness. An oft-quoted verse of his own creation was:

"It is not the amount of brains that makes a noble fate;  
It is 'get up and get' that makes men great."

He possessed the faculty of impressing the more worthwhile elements of character upon young lives. He taught them to be painstaking, to be cheerful, to control their tempers, to do their best, however insignificant the detail. He considered that whatever is worth doing is worth doing well. Often a very small incident would leave a lasting impression. For example, he had one boy make a trough out of wood. His instruction was: "Make it so that it will hold milk." To be sure the boy was amazed to learn after the careful work was completed that it was to be used for meal. To this day he is thankful for the incident.

## A LEGACY OF TRUSTFUL EXAMPLE

Once, certain of the boys witnessed a scene in which their President very unreasonably was subjected to harsh talk, but did not become angry. The explanation he gave was this: "Boys, I decided long ago that I would not be insulted. I take the position that a gentleman will not insult me and no one else can."

He cordially despised a critical, discontented spirit. His philosophy was, "I have troubles of my own; tell yours to a policeman." As a kind of motto he used to say:

"For every evil under the sun,  
There is a remedy, or there is none;  
If there be one, go and find it,  
If there be none, never mind it."

He emphasized the important things; he demanded the best. He impressed the ideal of selflessness of life. To quote another: "He taught the students that their heads, their hands and feet were made to be used, not for self but for the glory of God." Due to his inspiring personality many attempted to preach before they were prepared, but he pleaded with them for thorough education, declaring that while a squash grows in a couple months, an oak takes years to spread its stately branches.

He had at his tongue's end the word that would encourage and uplift. One of his spiritual sons has said: "He blessed my life more than he ever knew in his early expressed confidence that I would prove worthy of a place in the ministry of the Gospel of Christ. He made us to feel that ours was a high and holy calling. He manifested to us the untiring zeal and devotion with which the Gospel should be proclaimed. He led us to love our ministry. He taught us to pray." And the same idea is expressed by another: "Whether in the pulpit, office, classroom, field, or barn, his personality inspired and drew out the best within us."



## STANDING ON THE PROMISES

He took the trouble to be interested in other people. He blessed his own community more than ever can be told. To borrow the expression of a young man who knew him from childhood, he was the kind of man who never talked with one save he offered friendly and helpful advice. Though largely a prophet without honor at home, it is to be doubted if any man has grown up within ready access to the college without being urged to secure an education.

He was able "to sell" his boys certain expressions and sentiments. Often he is quoted: "You may tremble on the Rock, but the Rock will never tremble under you." He gave a helpful rule for interpretation of Scripture: "When any given passage of Scripture will permit of two or more reasonable interpretations, give it that interpretation that will permit everything else said on the subject to be true." And through the sermons and prayers of those who learned of him are scattered his thoughts concerning God and prayer. They too give constant expression to the thought that God is still the living God. And the man who is thoroughly convinced that God who walked with Enoch and was the Friend of Abraham still listens to His children when they cry to Him, has taken a long step toward interpreting life spiritually.

The profound impression that he made upon those who sat at his feet as students and who had every opportunity to discover his actual worth is beautifully expressed in the words of one who has served as a missionary to Japan, written shortly after the close of President Johnson's labors:

"In the moment when I sensed, what in its intensity seemed the total impress of his great life upon my own, I felt as though I had been profoundly rebuked. My own unworthiness in the presence of God seemed revealed, as though God had dispatched some prophet by whose mouth to lay bare my own soul. Here was a life brought suddenly

A LEGACY OF TRUSTFUL EXAMPLE

before me, the depth of whose passion for the Gospel of Christ, and the fullness of whose sacrifice and effort for the Cause of Christ humbled me under the keen realization of the impoverishment of my own response to the tremendous challenge of the Gospel. I stood rebuked, humbled, and yet I could not recall, either from the four years of my life at Johnson Bible College, or from more recent contacts with Dr. and Mrs. Johnson, a single word of personal rebuke or discouragement. Their words were those of praise, encouragement, inspiration and love.

"But that moment of revelation, when the impress of his life upon mine was disclosed, yielded not rebuke alone. A flood of inspiration poured in upon me. I stood again in the current of a life streaming out Godward. I recalled the intense vigor with which he labored 'in the bonds of Christ'; recollected the reluctant impress of the painful years, slowing his steps as he wound his way from his home to the nightly prayer service at the college chapel; observed again a rather slight body resting a moment in the accustomed seat. I heard again the strains of music, as Mrs. Johnson at the piano led us in the singing of Gospel hymns; was refreshed again hearing the voices of a hundred young men raised in prayer to God. With prayers concluded, a rather slight figure, from which weariness seems to have flown, stands again before us and I hear his voice, now advising and encouraging; now exhorting; now defending; now assailing with all the powers of body, mind and soul, the forces which threaten the glorious triumph of the Gospel of Christ; ever proclaiming incessantly, eloquently, compellingly, the simple Gospel and its adequacy to the salvation of men unto the uttermost parts of the earth."



**HE LOVED THE SCRIPTURES**

*What in me is dark  
Illumine, what is low raise and support;  
That, to the height of this great argument,  
I may assert Eternal Providence,  
And justify the ways of God to men.*

*—Milton*

## HE LOVED THE SCRIPTURES



SHLEY S. JOHNSON was a man of one Book. His reading was fairly extensive; he traveled considerably; he was acquainted with men from every walk of life. He knew men and he knew books, but with Sir Walter Scott on his deathbed, was willing to affirm that there is but one Book.

In a more pronounced way than is usually enjoyed he understood that God has spoken to men; that His Word is all-sufficient, unchanging and eternal, the one enduring reality of life. In Christ the final word for the happiness, redemption and glory of men is spoken; no single thought has transcended Him. He is the Alpha and Omega, the beginning and the end. His Word is perfect: it meets all the demands of human nature; it invites no supplementary note.

He did not believe in a so-called "progressive revelation," yet was convinced of Christian development; that progressive understanding and adaptation of the revealed Word goes on continually. He imbibed the spirit of the reformers of the nineteenth century in their passionate effort to restore the Church of Apostolic beginning and doctrine. Their preaching that the inspired Word, and it alone, is the only basis of a united Church, he believed to be the greatest contribution to Christian thought in centuries. The emphasis they placed upon Jesus the Christ, as the Head of the Church, upon the completeness of His Word, upon divine authority vested in His inspired Apostles; their passionate cry to preach Biblical doctrines in Biblical phraseology, to plead for unity of God's people upon the common basis of the Word,—this mighty challenge to the Christian world he accepted and prosecuted with unrelenting vigor. By pen and word of mouth he made an unsurpassed contribution. The saneness of his position is attested in the knowledge

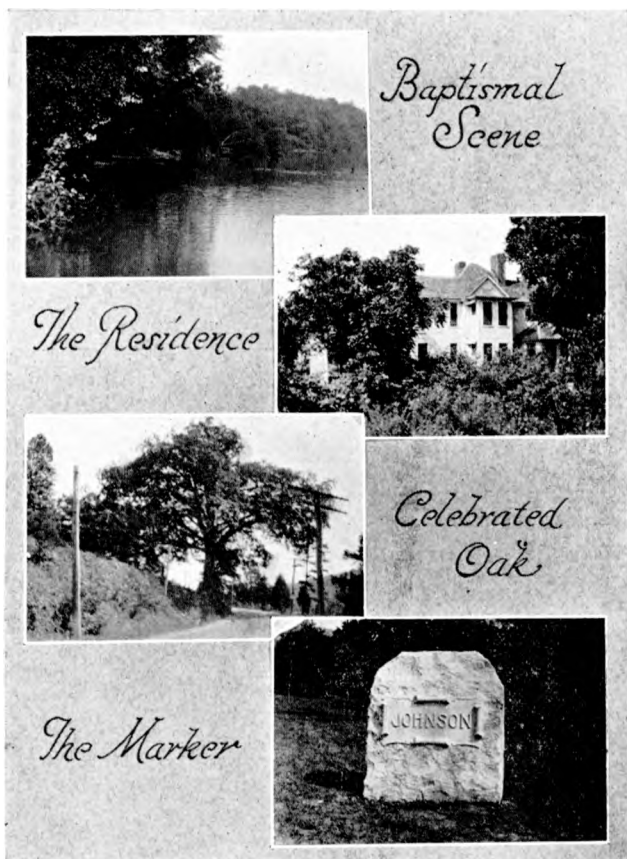
## STANDING ON THE PROMISES

that many of the divisive practices against which he wrote and spoke are for the most part abandoned.

He did more than prosecute a great Cause. There was uniqueness about his message. He discovered a neglected tone; he added something. He often said that the richness of God's Word is yet unfathomed; that surely future generations will marvel at the superficiality of our spiritual insight. And what was his distinct contribution? It calls for a hard statement, but the following may be suggestive: a more intense search for God's promises in respect to temporal and spiritual needs; an unqualified assertion, based upon convincing experience, that God still answers prayer; the establishment and daily support of an institution upon faith to stand as a living witness to God's guidance and goodness. He went far in claiming the promises, the depth of whose meaning we have yet to learn. He felt that much power for the Apostolic Plea is sacrificed in not stressing the efficacy of believing prayer. His life is a challenge for a fuller, deeper, more certain realization of the all-pervading work of the Holy Spirit.

Blessed is the life that knows the intimacy of close walk with God! Blessed is the man that feeds daily upon His Word! Therein is revealed the highest ideal of what man ought to be. Therein is affirmed that man is made in the image and likeness of God; that he is given a soul to contemplate the mystery of the Divine Nature. Therein is shown the glory of man in the humility of Christ who partook of our nature to become our Elder Brother. Therein we learn that our bodies are tabernacles for the Spirit of God; that our hearts may be purified and sanctified through the redeeming love of the Cross; that God's purposes are worked out in us. It is only such lofty conception of human life that can explain the spiritual fervor of godly men.

Furthermore, we are overwhelmed with the conviction



PLACES SACRED TO THE MEMORY OF ASHLEY S. JOHNSON





## A LEGACY OF TRUSTFUL EXAMPLE

that in their unending nature also, our lives partake of the divine; that as God is eternal, so are we. Already it has been suggested that it was the thought of an Unclouded and Unending Day that encouraged President Johnson to undertake his work of faith. Oh! the power of an everlasting life! The giant redwoods live through millenniums, but finally rot. Brutes now living may have lived when the Crusades were made, but sooner or later they die. But man, the child of God, lives forever! Again, we live as members of the Kingdom whose eternity is as sure as the King! The glory of Rome was; it is no more. But, "Of the increase of His government and peace there shall be no end."

The chief need of the world today is to be called back to concern for the spiritual. If any group of this age are to restore in reality the religion of the New Testament, they must restore the sacrificial life, the stewardship ideal, the conquering faith, the prayerful dependence of the early saints. The world must be told and retold, shown and shown again, that a life or an institution may be built upon faith in God and prayer to Him. To impress this truth the life of Ashley S. Johnson was freely given.

He did not feel that he sacrificed himself to live as he did. He had the spirit of the true man of God; Christian service was a privilege, a pleasure, and not an obligation. He believed He was working at the greatest, most enduring, most fruitful work in all of the world. His very conviction was reward sufficient. He wrote: "In my young manhood, while I was a law student, men of God came this way preaching a Gospel which they said was destined to take the whole earth. The very bigness of the thing attracted me, allured me, held me—holds me to this day. The Church has the task of the ages, nothing less than bringing a lost world back to the fold. Beside this, the building of the Panama Canal and the conquering of the air, are the merest child's-

## STANDING ON THE PROMISES

play. Take the young men and let them see that what we have undertaken is worthy of a man, a talented man—worthy of Jehovah. We must have a new crusade. The battle-cry must be: **'Men, Lord of the harvest, give us men!'** We must appeal for big things. We defeat ourselves in planning little things. This is a day of big things. Our little ideas make our Cause little in the eyes of the very men we must have."

In the same connection he said: "Money is a great power, but God calls for men. We need to change the emphasis. Given men, volunteers, consecrated believers, and the eternal God, whose treasures are exhaustless, stands pledged by work and oath to support them. The human side of the call is for men. Keep this before the assemblies of the saints. Once in the history of the Church, many well-to-do, not to say eminent, men gave their sons to the ministry of the Word. There has been a great change. **During seventeen years' experience, I have assisted in the ordination of only one son of well-to-do parents!** This was really remarkable and is yet, and bear in mind that I have dealt with hundreds. Where are the sons of our big bankers? Where are the sons of our big farmers? Where are the sons of our big lawyers? Where are the sons of our big doctors? Where—I hesitate to ask it—are the sons of most of our big preachers? Gone in the mad rush for fame and fortune in the race with the ungodly! There is a remedy for this appalling weakness. It lies first in this: The standard of success must be changed. It must be pounded into the very life of our churches—take the leaders individually—that a man can be successfully useful if he never makes a dollar. It must become apparent that life is not money; is not houses; is not land; is not bonds, but deeds; that life, like the Kingdom, is within men."

It is trite to suggest that the world is spiritually

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starved. Tossed about in the throes of materialism it knows not the quiet peace of oneness with God. The pessimism of its current philosophy, the suicidal reactions of its youth, the cries of despair of the aged, all attest this. It is looking and moving in the wrong direction. Encompassed by the alluring spectacles of its time, it has drifted from the Fountain of all that is good, its God.

Jesus "was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not." It ever has been so; it is still so! We would cross an ocean for a chance meeting with a king, but pause not for an hour alone with THE KING. Marble halls and ivory palaces take precedence over the peace and joy and glory of Immanuel. We do not sell what we have to attain the pearl of greater price! The very tributes we offer Him are of the lesser value. We travel the land of His Nativity, in rhetorical utterance we hear depicted the beauty of the hills over which He walked, but though He is knocking, knocking, ever knocking for more complete entrance into our barren hearts, we bid Him not! He seeks to be Guest and Host at once, but alas! is a Stranger to the chambers He desires most of all to fill! We fain would reverence a piece of His Cross, but will not unselfishly bear our own burdens for Him! With empty lips we lisp His praise, but by our selfish greed crucify Him afresh!

Among certain ones there is a cry for realization of Apostolic power in our preaching today. But, pity of pities! it too partakes of the carnal. The appeal for Pentecostal power too often is a hopeless babbling. A Pentecost with its sound of a rushing wind and its tongues of flame, but not the Pentecost that burns in the hearts of men! And why cry for the physical demonstration of Pentecost? The historic fact of Pentecost with all that it involves is as sure

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now as in the beginning. Pray let us be anxious that our hearts may be pure, that our minds may be transformed, that our bodies may be fit dwelling places for the Spirit that abides!

What does it mean to be spiritual, to be spirit-filled, to be possessed of the Holy Spirit? How arrive at this coveted state? Dr. J. B. Hunley has brought from the press a truly wonderful book, *Pentecost and the Holy Spirit*. As a young man he sat for a time at the feet of the one who inspires these pages. Just how far he was influenced there we cannot say; we do know that Ashley S. Johnson would have gloried in the recent production of his discerning heart and entrancing pen. This is his finding regarding the Holy Spirit's possession of a human life: "Any philosophy of life which teaches a spiritual experience by ignoring Christ, or failing to exalt Him, is futile. There is a law in the spiritual kingdom as sure as the law of gravitation, and that is, that the giving of the Spirit depends upon the exaltation of Christ."

Exalt Christ! Thereby we may become spiritual. This is heaven's dictum: "The Spirit was not yet given; because Jesus was not yet glorified." Alas! even to this hour the Spirit is little given, because Jesus is so little glorified as Lord of Life!

Would we know the comforting walk of an intimate acquaintance with Him? Would we have our hearts to be burned by His Presence? Would we experience the quiet peace of a night with Him alone? Then, let us seek Him in the "inner closet," in the room of His own appointment. May He teach us to pray! May He lead us in ways that we have known not! One who sympathetically reads His last discourse with those whose hearts ached sorrowfully as the gloom of His Cross encompassed them, cannot but feel that somehow they were to be closer to Him, more joyful in the

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Presence of His abiding Spirit, than they had been before. Said He: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Again, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy." That comfort, that joy, that peace, that power is ours today! May God, in His infinite patience, help us to claim it!

As is evidenced by these pages President Johnson was wont to refer constantly to faithful men of other days. It thrilled him to know that their God is our God, that their accomplishments may and should be eclipsed by our own. As one of his admirers well has suggested: "God's promises were personal promises to him, and he made the ancient worthies his personal associates through a happy faculty of becoming one of those present when reading or speaking of the incidents related to Holy Writ, and through such association gained inspiration for his endeavors." There is great truth in this statement. Men of old challenged Him! They challenge us! Silhouetted against the dark background of antiquity with all of its superstition and limitation, they shame us by their courageous venturing for God!

The life of prayer knows no limitation, either of time or space. Its treasures all may enjoy; its fruit abides perpetually. Thus, to the petitions of a bed-ridden saint must be attributed much of the evangelistic power of Moody. And it was a woman blind from childhood who penned:

"Oh, the pure delight of a single hour  
That before Thy Throne I spend,  
When I kneel in prayer, and with Thee my God,  
I commune as friend with friend."

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In this day of conflicting religious tendencies in the Christian world, one attitude has received considerable stress. Those who make any claim whatever for Christianity posit the subjective value of religious experience. Unhappily with too many there is nothing beyond this; to such, the efficacy of prayer is reduced to psychological phenomena. Nevertheless, we need to be told that the deeper experiences of men are real; that the man of prayer feels its compelling power more than he can tell. President Johnson used to relate a story of a Methodist Bishop who was examining a young man preparatory to ordaining him to the ministry. To the question, "What proof can you give of the Divinity of Jesus?" the answer came quickly, "Because He saved my soul." And Ashley S. Johnson too knew that he had been saved by redeeming love; he knew that his prayers had been answered; he knew Whom he believed!

There are legacies of fortune and legacies of influence, legacies that waste and legacies that endure. To his own complete satisfaction Ashley S. Johnson learned that God answers prayer. His testimony has been left to fade not with years. He prayed that his own example would be encouraging to others. There is challenge in his priceless bequest. His was a legacy of faith indeed.

"More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

**HE MANIFESTED THE VIRTUES**



*His life was gentle, and the elements  
So mixed in him, that nature might stand up.  
And say to all the world, — "This is a man!"*

*-Shakespeare*

## HE MANIFESTED THE VIRTUES

More than once the inspired writers suggest concerning the miraculous healing of Jesus that "virtue went out from Him." Such incidents are suggestive: virtue can go out only when it is present; a man can impart only that which he has. The human soul is a reservoir that inspires other souls only according to its own depth of spiritual content.

A man is greater than the sermon he preaches, the prayer he offers, the goodness he displays. It is fine to possess the vision, the courage, the resourcefulness to create opportunity for others, but he who would thus serve must count the cost to himself. The vision that uplifts is clear; the faith that inspires is certain; the love that endures is deep. He who calls out the best in others must be accustomed to the better things himself. There can be light only where there is a lamp.

It is profitable to know what a man can do; it is more profitable to know the man, to stand in his presence and feel his virtue. Therefore, in this last word we would stand off and view the man, Ashley S. Johnson; if need be we will forget for a moment his accomplishments, and contemplate the man who quietly moved among his fellows in the daily chores of life.

He was a man of "like passions with us." Human weaknesses were scarcely less prominent than his gigantic powers for good. Vehemently he argued that he had preceded Roosevelt in preaching: "The man who never makes a mistake never accomplishes anything." But somehow his very weaknesses seemed to have a vital part in the development of a character as sturdy as the hills over which he walked. And it is a hazardous undertaking to attempt a classification of the points wherein he was weak. Alas! often his weaknesses were but points of strength of finest and most delicate quality.

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Sometimes it is suggested that he was a poor judge of human nature, that he was deceived in men. Quite obviously his hopes were shattered probably more often than realized, but this by no means proves that he was slow of understanding or weak in judgment. A working motto with him was, "Every Man A Man." He was reluctant to send from the portals of his school any man. He worked on the principle that it is better to keep faith in men and be disappointed a thousand times than to arrive at a cynical outlook on life and conclude that the world is hopelessly lost.

Again it has been urged that he was vain; that he was autocratic; that he failed to appreciate the help of others. Fairness demands crediting these suggestions with an element of truth, but it would be wrong to stop there. He felt his own powers; like other men he preferred to have his own way. But this is no indictment of his character; it is well that he was so constituted. Otherwise he never could have persisted in the face of continual adversity; nay, otherwise Johnson Bible College would have been impossible. And the man who stands alone to fight for his work as he sometimes did, can scarcely be expected to be as considerate of the judgment of others as he might have been otherwise. Men simply cannot exert the power of giants one moment and release it to become pygmies the next; they cannot be superhuman under stress of crushing burdens and more saintly than human when the help of others is unnecessary.

Furthermore, when one remembers the ineffable goodness of the man, his patience with ingratitude, his freedom from self-conceit, his willingness to mingle with all types of people, the rich sympathy and love his great heart held for men, he rebels at the very thought of leaving the impression even for a moment that he was vain or unmindful of others. If those who knew him will be but good enough

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to speak sympathetically of any supposed weakness, they will do no more than he did a thousand times for them.

Back of his triumphant faith, his fruitful service and his unselfish devotion to the Lord was a great and good life. Filled to the brim it bubbled over with the water from which if a man drink he shall never thirst. Daily he manifested the virtues of Christ.

He was a man of unfailing cheerfulness. While highly emotional, he was not subject to depressing moods; rather he seemed always to be in an ecstatic frame of mind. Amidst trials and pains he enjoyed life immensely. In things that he saw around him and in his constant labors he invariably found something to cheer him. He admired nature extravagantly: he plucked flowers and watched for the first fruits of the soil. He was a lover of dumb animals and found especial delight in his herd of Holstein cattle. Once he declared with tears that his heart had been comforted many times in their presence when the world seemed dreary. It made him happy to see his boys do things for the betterment of the institution. He recounted humorous events for the pleasure that he gathered from the joyfulness of others. Cheerfulness radiated from him. To be in his presence was to feel that life was richer and sweeter.

He was a very generous man. In early years he learned that to expect other people to give, one must first of all give that which he has. This he did to the Cause of Christ. He lost all desire for material possessions. Like another great man of prayer he learned: "The Holy Spirit will give to the praying saint the brightness of an immortal hope, the music of a deathless song. . . . He will give sweeter and more enlarged visions of heaven until the taste for other things will pall, and other visions will grow dim and distant. He

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will put notes of other worlds in human hearts until all earth's music is discord and songless."

He obeyed to the letter the heart-searching command to lay not up treasures upon the earth where they rust away and from whence they are stolen, but in heaven where corruption is not and where thieves do not break through and steal. It was his firm conviction that God expects nothing less than the surrender of body, mind and soul to Him. He lamented the selfishness of Christian people. His heart went out in sympathy to the unfortunate and unfavored. He would not pass by a blind man without giving him something. All of the agencies of charity touched him appealingly, especially the care of little children. A genuine spirit of selflessness prompted the whole course of his life.

His generosity asserted itself in other ways. How grateful he was for the smallest favor! It mattered not how insignificant the deed, his appreciation was forthcoming. The slightest work of merit did not escape his commendation. Few men are so apt and profuse in their expression of appreciation of others. And the most striking feature of his praise was the sincerity with which he spoke.

Ashley S. Johnson was a friendly man. He held himself not above association with the most simple folk. There was no air of superiority to repel. He was never too busy to comfort the sad heart of a homesick boy or bereaved friend, to spend a little time with one who sought his acquaintance, to give advice when needed and to cheer all with his radiant personality. He gathered his boys around him either to admonish or to praise, to warn or to encourage. Among business men he was always a favorite and he enjoyed conversation with them. He sought friends and unhesitatingly declared that they were the greatest blessing God had given him in answer to his importunity.

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His fidelity to truth was a most admirable quality. He was uncompromising with wrong in any of its multiplied forms. He took exception to the assumption that no matter how absurd a statement may appear, it is to be considered tolerantly for a possible element of truth it may contain. With him every proposition had a right side and a wrong side. He opposed openly, fearlessly and tenaciously, the very appearance of evil. It was his purpose to build a Bible College founded on the Word, where, as nearly as possible, abstinence from sin is realized. It is for this reason that tobacco and kindred evils are kept out.

He was exceedingly frank. He was willing for others to read his character in the open. He could not be trusted to keep secrets. He had no secret sins to hide and he let the light of his being shine as far as it would. This spirit of candor is a striking testimonial to his honesty of purpose.

Ashley S. Johnson was rich in sympathy for his fellow-men. Tears filled his eyes at the slightest provocation. He was able to enter into the heartaches of downcast boys. He was willing to give his last fibre of strength that the poor boy might have a chance to preach the Gospel. He was ever mindful of the great struggling class of men and women, who, with praises unsung and uninspired by the glittering remarks of their fellow-men, labor faithfully and conscientiously.

"Let not Ambition mock their useful toil,  
Their homely joy, and destiny obscure;  
Nor Grandeur hear, with a disdainful smile,  
The short and simple annals of the poor."

He appreciated the small but costly gift of one of God's poor in worldly estate as he did the larger gifts of the more

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favored. Most of his associations were with consecrated poor people. He loved the simple, childlike and sincere character of Lincoln, and was not unlike him.

One more quality will be suggested: permeating the heart and life of Ashley S. Johnson was overwhelming love. Love is the crowning virtue of all and it embraces all. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." And further, to borrow the beautiful figure of Henry Drummond, the Apostle Paul passed Love through the magnificent prism of his inspired intellect and it came out on the other side in its elements of patience and kindness, generosity and humility, courtesy and unselfishness, good temper, guilelessness and sincerity.

In love, this highest and completest of all Christian virtues, noblest conception given man of his Maker, and sublime emotion that is able to lift humankind and merge kingdoms of hate into a Kingdom of good will, Ashley S. Johnson was superb. Love gave color to every other quality. Love explains his compassion for a world lost, his joy in service, his patience in trial. Love accounts for his persistence when discouraged, his cheerfulness when pained in body and perturbed in mind, his humility in days of glorious achievement and his courage in the hour of despair.

In his fellowship with thousands of people there was nothing perfunctory. He loved his partners in the Lord's work; he sympathized with them in sorrow, rejoiced with them in pleasure and mourned their passing. To his preacher

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boys he was a father indeed. He willingly gave his all for them because he loved them. No mortal can tell how many times he sang with them:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

At Kimberlin Heights the Door of Opportunity remains open; the spiritual atmosphere still pervades the institution; the work of prayerful trust continues. But there is a loneliness, a sadness, a wishfulness; students of other days in returning most of all long

"For the touch of a vanished hand,  
And the sound of a voice that is still."

These recent years have added their point of interest to the College Campus, one that is inviting only as a place for grateful memory and prayerful meditation. Memory must fill hearts with the cheer of days gone, and hope must whisper of a grand reunion yet to be. For they who here lie, lived and died in the brightness of immortal hope. May we see them again!

"And now abideth  
Faith, hope, love, these three;  
And the greatest of these is love."