

PLACING THE BLAME.

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that we were being carried away with such a hobby. O, the double-mindedness of carnality! It can be so sweet and affable and sanctimonious when it wants your good will, but when an issue arises it will show its antagonism every time.

We fear today that in that average community things religious are going on very smoothly. Perfect harmony between the churches—all is unity and love. The actual unity, however, is that of a grave-yard where there is death and decay. They can have a big union service and the popular sins be denounced; but let a preacher come along declaring that the Holy Ghost can eradicate inbred sin from the heart and sanctify wholly, then look out for the union. Dr. Puffball will scowl and declare it to be fanaticism; Dr. Lovely will try to pour on "rose water" of compromise and advise not to go too far; Dr. Strut will say: "It is a shiboleth that was exploded a hundred years ago, and John Wesley would modify his interpretation to suit the needs of the age if he were alive today."

But some of the best people will go in and get the blessing and rejoice in the power of the blood to cleanse from all sin. The greatest danger of the Holiness churches is to settle down to the average condition. Many for the sake of peace withhold the definite testimony. They soon lose the reproach and the blessing too. Whenever you see a so-called holiness preacher becoming prominent in work outside and having honors given him by popular churches you may know that he is not very hot for holiness. He may be as orthodox as ever, but he lets worldly propriety and not aggressive loyalty to Jesus determine his course.

Now, beloved, let us accept our heritage of reproach. If we have the goods we can glory in the cross. We must not compromise for the sake of recognition. We need to preach, enjoy and live holiness in such a way that it will commend itself to honest people everywhere. And when they speak evil against us our true transparent lives will be the best apology for the truth we preach.

There is only one place where holiness will be popular, and that is in Heaven. The preacher in a big church who thinks more of his reputation and living than he does of his soul is not apt to accept the teaching, neither will rich, worldly officials of the big church. But everywhere there are some who will pay the price and enter in. If we live true and sweet and holy we shall not lack for friends here, but our greatest reward will come by and by.

"He who complains that he is not appreciated only evidences the fact that he sets a higher estimate upon himself than others do upon him. If some professed Christians would only forget themselves in an all-absorbing interest to bless others, both themselves and the world would be better for it."

"He who cowers before criticism, or weakens in the presence of ridicule, needs more of the spirit of Him who stood unmoved before Pilate's bar and Calvary's cross."

PENCIL POINTS FOR YOUNG PREACHERS.

No minister of merit can be kept out of sight.

Capacity never lacks opportunity.

In five cases out of ten, my brethren, what is called genius is just common sense.

Have you ever noticed how many of your opinions are second hand?

It is better to back out than be thrown out.

Some of us who have tried to set the world on fire have discovered that there are a lot of fire-engines always on duty.

The minister who is not known all over town as the hot enemy of the rum traffic should go forward for prayers.

Cheap sensationalism first attracts, then disappoints, then disgusts. The truth of this has been tested so often that it is not worth while for any preacher to make further experiments.

It is a good deal easier to set up a mark than to hit it.

The critical hour is now.

Eternal attention to detail is the price of pastoral success.

Not all the preachers who figure much in the daily papers are waylaid by reporters and compelled, at the point of a gun, to consent to be talked about.

Big words in the pulpit often serve to cover up little ideas.

My son, you cannot run a 20x40 church with a 2x4 official board.

Some speakers get greatly excited talking about nothing.

It takes the plowshare of downright hard work to turn over the furrow of pastoral success.

An elegant whistle? Certainly. But how much did you pay for it?

After all, the success of your sermon depends upon how much your people carry home.

What is more distressing than an old man trying to act like a youth?

If I could have my way I would add this question to those answered by candidates for admission to the Conference: "Will you persistently seek to put a Church paper into every home of your congregation?"

The Rev. Deuteronomy Steadypull has been invited back for another year.

Only positive immorality will so surely cost a young minister his standing in the community as lack of promptness in meeting his financial obligations.—Bishop Joseph F. Berry in *Christian Advocate*.

A learned divine accosted a simple-hearted Christian in this way: "Well, John, it is a long and hard way to heaven, is it not?" "Oh, no, sir," he answered; "it is only three steps." "How is that, John?" "Why, first, step out of yourself; second, step into Christ; third, step into heaven." The minister acknowledged his indebtedness to the poor rustic for one of his most comprehensive lessons in experimental theology.

"It is one of the sad and sickening sights to see a professing Christian trimming his sails to catch personal favor and applause from every passing gale, regardless from whence it blows."

ONE-THIRD CONSECRATION.

Much of the consecration of which we hear in these days is fractional. It only includes a part of what God expects from us. Real consecration consists of being, doing and suffering the will of God.

The popular idea of consecration is simply doing the will of God. This degenerates unto a life of fleshly activity. It is even popular because it does not lead to the death of the carnal nature. Entire consecration is three-thirds. It is much easier to do the will of God than it is to be what He wants us to be and suffer what He wants us to suffer.

Hence, the popularity of the doctrine of "Power for service." This is complimentary to carnality. If the old man can be allowed to live he is willing to do much service—preach big sermons, give big talks in the prayer meeting, get joiners to the church and do many other such great deeds that shall shine in the sight of men and bring honors of the multitude.

But to be what God wants us to be—to have holy lives, or to suffer the will of God—is another matter. There is nothing in it of the flourish of the popular revival. It means to go with Jesus, "outside the camp, bearing His reproach." It means death to the carnal nature—the old man. The old man does not like to die. He is willing to head big "revivals," give great sums of money, work himself hard in raising church finances, etc., if he can only be allowed to live. One-third consecration means the sparing of the old man. Three-thirds consecration means his death. This is the reason that one is very popular and the other very unpopular.

Three-thirds consecration is made only by those who really desire the old man to die. They are disgusted, like Paul, with the body of sin. They do not want power for service, but the death of that in them that hinders real divine power. They make no counterfeit consecrations. They are just as ready to suffer the will of God in obscurity and retirement, where they will receive no human applause for their saintliness, but even where men may count them as "the offscouring of all things," as they did their Master. Jesus wants only those to go along with Him who are willing to suffer the crucifixion on the rugged cross for His sake. The consecration of such has no "string tied to it." They are ready to go all the way to Calvary.—*Christian Witness*.

"Our prayers and God's mercy," says Bishop Hopkins, "are like two buckets in a well: as one ascends, the other descends." But there is this difference: in the well, it is the full bucket that goes up; but in prayer, it is the full one that comes down.

"In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

"Jesus Christ came to deliver from the guilt, nature and consequence of sin. Until we realize the seriousness and extent of sin we cannot appreciate the greatness of the Saviour."—C. A. Waterfield.