

went on to say that modernism was undermining the Christian faith.

When alone I began to think it over, and wonder if people were really trying to modernize Christianity. Since then I have read several articles, which led me to believe that Evolution, Higher Criticism and German Theology spell Modernism; all denying and trying to argue away Fundamentals of the Gospel; the Virgin Birth of Christ, the Blood Atonement, the Resurrection of Christ, His Divinity, and the Personality of the Holy Ghost. Men are standing behind the sacred desk today who have absolutely no faith in these fundamentals, and are trying to remove the very foundations on which we rest our faith for eternal glory.

All of these fundamental themes are under the searchlight of modern criticism, and are being openly attacked by those within the house, Jesus is being wounded in the house of His supposed friends. In a long article in the May number of the "North American Review," Dr. Shailer Matthews (a leading divine) says: "The present theological controversy is being led by men who give themselves over to the pre-millenarian type of religion. They stand for what are called Fundamentals: an inerrant Scripture, the Virgin Birth of Christ, the substitutionary atonement, the physical resurrection, the ascension and return of Christ."

"None of these, it will be observed, is in the realm of morals."

As a brother says, a man who makes such a statement as this knows nothing about the wonders of the Cross. He may be acquainted with the ethics of the Bible, but he is entirely ignorant as to its redemptive process. "Cut the Holy Book anywhere and immediately it begins to bleed. The beauty of the Bible is the scarlet thread of redemption which runs from cover to cover."

"Christianity is more than ethical, it is redemptive. The attractive power of Christianity is the Cross of Calvary." He Himself said: "And I, if I be lifted up, will draw all men unto me."

We notice also that Dr. Fosdick, who is a Baptist preacher, I believe, occupying one of the leading Presbyterian pulpits in America, says, "The Fundamentalities insist that we believe that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner." The Presbyterian Conference censured this man not long since for preaching heresy. Then his great congregation and the students of a leading college protested against his resignation and are standing by him.

Oh, brethren, it is time to arouse ourselves to the terrible conditions that surround us. Let us not fail to warn our people against this infidelity that is creeping into the churches, and urge upon them to stand by the old faith "once delivered unto the saints."

Good words, kind deeds, or a good life will never merit salvation. Our hope of Heaven is in the Cross of Christ. Let us be strong to preach the full Gospel; salvation from sin in the heart by the Precious Blood of Jesus, which brings joy to the soul and peace which passeth knowledge.—I. M. K.

"THE ANOINTING."

By J. L. Bartlebaugh

Oil is very necessary to have machinery run smoothly; in fact, it will soon not run at all if not oiled. "The anointing" or "unction" spoken of in First John 2 is the oil which should be used on spiritual machinery to have it run well.

I. Preachers surely need this unction. Straight preaching always does good rather than harm—if it has the anointing. Let us keep this unction on our message and people in a good spiritual condition will lament them. Those needing help and anxious for it will measure up, and those who are out of harmony with the truth will twist and squirm in their seats and at the same time feel that a power higher than the preaching is arresting them. Zwingli had the "anointing," and men who heard him preach said they felt as if the preacher were building them in the air by the hair of their head. Let us have that in our preaching which not only goes after a man's scalp, but which brings the man with it.

II. Laymen need "the anointing." It will stop them from running into fanaticism. The "tongues movement" does not get well anointed folk into its wild fire. Free Methodists who are carried away by it are not the 100 per cent. kind. If we keep the "unction," we will not gallop off on a little "hobby horse" and not return.

This anointing will be a good preventive for a set way of doing things and a lot of set expressions. Many allow a harsh, critical spirit to creep in upon them, while others give way to a compromising spirit. The "unction" will keep us both true and mellow.

III. Some means of keeping "the anointing" are:

1. I must get it. I can not keep what I do not have in my possession. This anointing is first received when one is sanctified wholly. The Lord never anoints carnality, even though some teach this. Caradine says to do so would be just greasing the "old man" when we are to have him destroyed.

2. I must live in my Bible. The Word of God is the "Sword of the Spirit." Now how can the Spirit fight for you and me without a weapon? It is sad indeed to see many who claim a good standing with God not practising a daily search of the Scriptures. No wonder they are unctionless. If men will follow the teachings of the Bible and search it, it is wonderful how God will anoint them.

3. I must deny myself. Do I live in the flesh? I do not mean the carnal mind spoken of in the Bible as "the flesh." I mean, do I make no effort in bringing the natural self to a line of daily discipline? If so, I am an unctionless man. I may have zeal and "pep" but no unction.

4. I must be humble. "Be clothed with humility," saith the Word. We are very apt to think that our strong points are our weak ones, and our weak ones are our strong ones, but others looking on can read us much better than we ourselves. So the Lord allows them once in a while to tell us of our weak points. If we resent, God withholds the anointing. If we consider and bend, God will give us a sweetness in

unknown to those who take the opposite line.

These, with many other things which "the anointing" teacheth us, will be means of our having the mighty unction of the Holy Ghost.—Free Methodist.

MARRIED.

Bradley-Steen

At the home of Mr. and Mrs. Alexander Hayes, Head of Millstream, a pretty wedding was solemnized on Wednesday, Sept. 3rd, by Rev. W. W. Howe, when their niece, Miss Ruby Viola Steen, of Head of Millstream, and John William Bradley, of Grey's Mills, Kings County, N. B., were married. Miss Ira M. Hayes, cousin of the bride, acted as bridesmaid and little Miss Viola Hayes was flower girl. Carl Hutchings supported the groom. Mrs. Leslie Hayes played the wedding march from Mendelssohn. The ceremony was performed under a beautiful arch on the lawn, after which a sumptuous supper was served on the lawn to about 125 guests. The gifts to the bride were costly and numerous. The groom's gift to the bride was a beautiful grey squirrel choker, to the bridesmaid a gold ring set with opals, and to the organist a pearl necklace. The best man received a gold stick-pin and the flower girl a signet ring. After many congratulations and good wishes the happy pair left by train for Moncton. On their return they will reside at Grey's Mills.

CHRISTIAN PERFECTION

Christian perfection makes its possessor perfect in his Christianity, not necessarily perfect in anything else.

Out of a heart made perfect in love, there must necessarily flow a life devoted to God. "A good tree can not bring forth evil fruit."

Love is in proportion to faith. Little faith, little love; much faith, much love; perfect faith, perfect love. Perfect faith can only exist in connection with perfect surrender to God.

Christian perfection does not exclude growth. Both in nature and in grace, God's works may be perfect in every stage of their development, and yet constantly growing in their perfections.

To be holy is not to be perfect in body, it is not to be perfect in mind, it is not to be faultless in practise; it is simply to be pure in heart; it is simply to be freed from sin.

Perfect Christianity, or Christian perfection, consists in perfect love. Perfect love is that which loves God supremely, and your neighbor as yourself. Such love is the fulfilling of the law and the end of the commandment.

Knowledge, judgment and practise will always be imperfect in our present state of being. But Christian perfection implies perfect submission, perfect faith, perfect love, and, up to the standard of knowledge, perfect obedience.

Christian perfection is a bestowment and an impartation, wholly derived from the merits of Christ and constantly dependent upon the indwelling spirit. It can not exist a single moment in any branch that is not abiding in the Vine. — Rev. Dougan Clark.