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# THE PREACHER

A MID-MONTHLY MAGAZINE FOR MINISTERS.

VOL. I. NO. I.

JANUARY, 1914

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25 CENTS.

## The Preaching of To-Day

By Rev. H. C. Morrison, D. D.

Much depends upon the preacher himself. Our Lord Jesus says, "A good man out of the good treasure of the heart bringeth forth good things." Back of preaching that counts in the regeneration of humanity, the purifying and uplift of society, there must be the true man of God.

There are three indispensable qualifications that go into the making of the true minister of the Gospel: First, he must be sure of his personal Christian experience; Second, he must be sure of his call from God; Third, he must be sure of his message.

The man who preaches the Gospel "which is the power of God unto salvation," effectually, must, of necessity, know in his own consciousness that saving power. He who would lead lost men to Jesus Christ must know the way by having traveled it himself. No one can successfully introduce lost men to the Savior who is not personally acquainted with Him. Happy the preacher who goes into the pulpit with divine fire burning in his own soul.

No one can properly interpret, explain and enforce spiritual truth who has not the Spirit with him; for "spiritual things are spiritually discerned." The deepest and most important lessons a preacher will ever learn are not learned in the theologi-

cal class-room, but in the place of heart-searching and waiting upon God in prayer.

When Jesus Christ was about to send forth His disciples to the great task of evangelizing the world, He "commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father," which Promise was the Baptism with the Holy Ghost, saying, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The preaching of today, the preaching that will convince men of sin, lead them to true repentance and bring them to Christ for salvation, must be proclaimed by men filled and empowered with the Spirit.

There is no question with regard to the power of the Gospel to save; the great need of the time is a consecrated ministry who will, without modification or evasion, proclaim that Gospel. When John the Baptist came preaching in the wilderness the Hebrew Church was fearfully backslidden; nevertheless, all Judea and Jerusalem gathered about him to hear his message. There was something in John's manner and the truths which he proclaimed that convinced the people that he was a God-

sent man; and the human race has never wandered so far from the paths of righteousness, or fallen so deep into sin and ignorance that it has not been able to recognize a *God-sent* man. The prodigal in the far country grew hungry for the bread in the father's house; and the human soul grows homesick and there arises such a longing to hear from its Creator, that causes it to start, look up, listen and believe when it detects the tone of authority and unction with which the message of the Lord falls from the lips of a God-called and Spirit-sent messenger.

The successful preacher of today must not only feel within his heart the "Woe is me, if I preach not the Gospel," but his life, conduct, manner and method must be such that the people will be profoundly impressed when they hear him preach, that they are listening to a "man sent from God."

It should be well understood that it is not the mission of the minister of the Gospel to give to men his opinions, or proclaim to them his notions and views with reference to Biblical discussions or supposed modern discoveries. He is a messenger: it is his high commission to proclaim the Word of the Lord, and God has said, "My Word shall not return unto me void." It is "Quick and powerful as a two-edged sword."

The destructive criticism of the Scriptures, the popular unbelief broadcast among the people; the many false teachings and vain philosophies seeking recognition among us; and the great tides of worldliness pressing in upon the church from every quarter; make the preaching of the Word of God the imperative demand of the times.

The ministry can save the day if they, with a profound sense of the saving grace of God in their own hearts, and a deep consciousness of the divine call to the ministry, burning and surcharged with the

message of the Lord in their souls, will stand in their place and mightily proclaim the great truths of the Gospel revealed in the Holy Scriptures.

### A "NOW" FAITH.

As a general rule, our faith is measured by our expectation. If we think that fruit is not to be gathered *just now*, that all we can now do is to scatter the seed, and proclaim the Gospel, and if we find our comfort in the assurance, that at some time, somewhere, somehow, there will be fruit of what we are now doing, then it is certain that we shall not at this present time see men turning to God under our preaching. And it becomes a question if this vague trust in the future is such faith as should accompany the preaching of the Gospel.

Does not our faith suffer a defeat as often as we abandon, or fail to entertain, the expectation of seeing immediate fruit? The Apostles testified to continual victory: "Thanks be unto God, who always causeth us to triumph in Christ Jesus;" and they preached the Word with expectation that the power of God would so accompany it as to make it there and then effectual to the conversion of souls.

The great Adversary does not limit his activity to the removal of the Word from the hearts of those who hear; he secures his point more effectually by making the preacher believe that no immediate fruit may be looked for. Jesus has laid a sufficient foundation for our faith in the promise that He will be with His servants unto the end of the world, having all power in heaven and in earth. Many a preacher, in our days, says to himself, "The age of miracles is past; it is not to be expected that Christ will bear testimony to the Word of His grace, by mighty signs and wonders, as in Apostolic times;" and then, how naturally follows on this, "We may not expect to see any marked results when we preach."



# Five Steps To The Fulness of Blessing.

By Rev. J. Gregory Mantle.

The following five steps will be found useful to ministers who desire to lead Christians out of spiritual babyhood into spiritual manhood. If it were only recognized that until believers leave the "blade" period of the Christian life and press on to maturity, there can never be a rich spiritual harvest, what eagerness there would be to bring about a revival of spiritual religion. That revival can only come in God's way, that is by beginning at the centre and not at the circumference.

Many efforts at revival fail or prove impermanent, simply because this clearly revealed law of God is ignored. An unspiritual and worldly church is expected to be God's chosen channel of overflow to a thirsty world! It is as absurd as to expect a host of sickly, lame, enfeebled soldiers, many of whom are of doubtful loyalty, to wage a successful campaign against a resolute and united enemy.

*The first step is the confession and putting away of every known sin.* "If we say we have no sin (to confess and be cleansed from) we deceive ourselves and the truth is not in us." (1 John 1:8-10.)

I knew a lace manufacturer who eagerly coveted the fulness of the Holy Spirit. Whenever he came to ask God for His best gifts, God always said: "Put those mettes right!" A mette is a little thing used in the manufacture of lace. All the mettes in his factory were filed, which meant a considerable profit to him, and a corresponding loss to the customer. Whenever he became eager about a richer spiritual experience God put His finger on the mettes. At last he resolved to obey. He rose very early one morning and taking

the mettes out of the machines, he broke them in pieces. His work-people were aghast when they came to find every loom unusable. The master explained the matter; assured them they should lose no wages by waiting, and quietly watched as the new mettes were fitted into their places. When the music of the running looms sounded in his ears he left the factory, shut himself in his office and knelt down to pray. He was scarcely on his knees before his whole being was flooded with the presence of God. With similar honesty, everything about which there is any controversy must be put away.

There can be no possible progress until we frankly submit ourselves to God's judgment as to the righteous and unrighteous things in the life and act upon it. Many want power without purity, and happiness without holiness, but God is a God of order, and *only in His way* can His best blessings be obtained.

*The second step is an implicit trust in the cleansing Blood of Jesus.* "He is faithful and righteous . . . to cleanse us from all unrighteousness." "The blood of Jesus His Son cleanseth us from all sin." (1 John 1:7. 9.) "Sin" is a far bigger word than "sins." "Sin" in the singular represents the root; "sins" in the plural represent the outcrop of that root. God strikes not at the boughs, with their wild and sour fruitage, but at the roots. Reformation begins with the boughs and never gets to the root. Sanctification goes first of all to the root. Sin is the egg out of which the crocodile comes, and if you can crush the egg you have crushed the crocodile.

## THE PREACHER.

That sweet singer, Frances Ridley Havergal says: "One of the intensest moments of my life was when I saw the force of that word '*cleanseth*.' The utterly unexpected and altogether unimagined sense of its fulfillment, on simply believing it in its fullness was just indescribable. I expected nothing like it short of heaven." There is no respect of persons with God. Why not therefore, as these lines are being read, claim a similar emancipating experience?

As you pause for a moment, dare out on the promise of God and say: "The Blood of Jesus, His Son, cleanseth me, even me, from all sin!"

*The third step is obedience to all the light God has given.* "If we walk in the light as He is in the light we have fellowship one with another." (1 John 1:7). There can be no fellowship but in the light. God has many things to reveal to us, as we walk with Him, that are not in accordance with His will. He deals very gently and tenderly with us, and only requires us to obey the light. He will show us the hatefulness of our self-life only as we can bear it, and hard by the light there is always the cleansing Blood so that we may live a life of unbroken fellowship by simply walking in the light. The same moment that we enter upon a policy of subterfuge and guile, the darkness begins to gather about us, for a want of transparency is inevitably followed by a loss of communion.

*The fourth step is an utter abandonment of ourselves to God.* That means the placing of the whole being, the reputation, the gifts, the talents, all, on the Altar which is Christ Jesus. Catherine Booth was once plunged in doubt and depression. General Booth inquired the cause. "I am not sure" she said, "that God has accepted my sacrifice." "What is the Old Testament law about gifts that touched the altar?" asked the General. Quickly came the answer: "All that which toucheth the

altar is most holy." "And is all on the altar?" asked the husband. "Yes," said Mrs. Booth. "You are there, and the children, and our possessions, and our reputation, and I am there, with all I am and have and hope to be." "Then what happens?" said the questioner. "It is holy," said Mrs. Booth, "because it touches the Altar which is Jesus Christ;" and as she uttered the words there sprang up a certainty of acceptance and a joy in God which were never lost. Even so "yield yourself unto God as alive from the dead." (Rom. 6:13.)

*The fifth step is the reception and recognition of the gift of the Holy Spirit.* Just as simply as you took the gift of Eternal life, without any emotion, excitement, or feeling of any kind, so take your share of the gift of the Holy Spirit from the enthroned Christ. He has received from the Father, for His Church, the fullness of the Holy Spirit. (Acts 2:33). He holds your share in His hand, and only awaits your obedient, appropriating faith. If it is more blessed to give than to receive, how thrice blessed it must be to give this priceless gift to those who, by its reception and recognition, attain to the maximum of their usefulness in the service of God.

The faith which honors God, and which He always honors, is what John Fletcher used to call "naked faith in a naked promise," which is faith without emotion, rapture or any other kind of revelation to the consciousness. These will come in God's own time when He sees you are prepared to trust Him in the absence of them.

Do not, for a moment, listen to the suggestions of your own heart that God has failed you; that you have received nothing in response to your daring act of faith. God cannot deny Himself. Constantly affirm: "I have sought, I have obtained, I have received.



# Evan Roberts on the Defensive.



## Seven Years God's Bond Slave.

"I make no apology whatsoever for my conduct in these seven years. There is *nothing* to apologize for; there is *none* to apologize to. God is my Master. What He bids, I do. Where He commands, there I shall stay. Shall I deviate or abandon my course of life and work because *man* fails to understand me? I will not do so. Paul said, I am a bondservant. This is not exaggeration, nor flower of speech, but words depicting actual verities. His spirit was God's own working place. So is mine. God has taken hold of my spirit in an extraordinary manner; pours through it inconceivable prayer; upholds it with nothing but His own strength; keeps me at this spirit work from my first awaking in the morning, until the last waking hour at night. Do I wake in the night? Then am I conscious of this spirit work. Do I forget this spirit work at meal times? That were an impossibility. Does the wounded man forget his pains? No more can I forget the spirit work. Does the famished cease to think of food and drink? No more can I forget the things of the spirit.

It appears to me that God is in haste. He is hurrying along some tremendous and momentous dispensational work. In order to accomplish these He had to take hold of some human spirit for this work. He has taken hold of mine. In spite of tiredness and weakness of body, the work goes on. But be not deceived. It is not I who plan it. It is not I who have conceived it. The glory is God's as much as the pattern of it, and it is by His strength alone can I do it.

What strength and what mind, and by what power could any mind hold on for

Evan Roberts was called by God from obscurity to worldwide notoriety in the Welsh Revival of 1904-5. Since that wonderful work of God's Spirit, the evangelist has been in seclusion in the city of Leicester, England, in the home of Mr. and Mrs. Penn Lewis. It has been the privilege of the writer of this note to visit that home on several occasions, and to meet Evan Roberts there. His surroundings have been the most congenial possible. For a long time both Evan Roberts and his kind host and hostess have been subject to annoyance, bordering on persecution, because he would not return to his family in Wales or resume the public work in which he was so greatly owned of God. Evan Roberts, though 35 years of age, has been compelled in self-defense, and also in defense of his friends, to issue the statement which follows. During these seven years of seclusion he has originated the "Overcomer," a unique magazine which has a large and rapidly growing circulation. He has also in collaboration with Mrs. Penn-Lewis, written a remarkable book of over 300 pages entitled "War on the Saints," and he has exercised the mighty ministry of intercession to which he refers in this statement—a ministry which puts to shame the cold, heartless, easy-going prayer life of many a servant of God.  
—J. G. M.

years of spirit work, when it is the *one* thing—although multitudinous in its expressions—from morn until night, a full seven days a week—and from January to December? Through God alone can it be done, and only the man blessed with an ever-increasing abundance of God's Spirit could hold on to such a course.

Were it taken up by my own volition I should have been able to work according to method—but this is absolutely impossible. I *have* to go by the Spirit indications. If I say I will drop it for a season, say from Saturday night until Monday morning, according to the command, "six days shalt thou labor," do I succeed? That day will be as usual, the severest of the week—for is it not the weekly war-day against the forces of evil? And do not the evil, bitter, unseen hosts rally together for such a day, and for such an onslaught as would weaken the forces of the Church?

If a person do physical work, the navy, for instance, he is able to cease from it at any given moment; intellectually, the student also can leave his book and studies at will; but with me spiritually, I cannot let go the work at will. It is not I who put it on my spirit. God puts it on; I have to get rid of the burden. The more I manage to ease myself from it the more the work increases. The larger the hole in the bulwark or dyke, the greater the rush of water; and the force of water enlarges the opening. So spiritually: the more skilled I become, in proportion my work grows larger.

So again let me say, and let those who believe me and desire to understand know, that *in these seven years I have been a spirit bond-slave of God*. No other path has been possible. To me it has been the one path, as unavoidable as that of Moses, between the rocks of Pi-hahiroth and Baalzephon, with a foe behind and the sea in front. God opened the waters—and Israel went onwards.

I am glad of this circumstantial guidance, for it has made my path very simple and saved me much perplexity. How restful is the heart of the one who knows no other path has been possible!

Then in order to prosecute the work I had to cut off both letters and men. In my work I have been greatly helped by my Christian host and hostess. With never a care, I have been absolutely free to pursue this strange career. Nobody but God could have given them the grace and understanding to leave me unmolested.

One thing I am glad of. I have finished my course, I have kept my faith. I have done the will of God in these years of precious and tremendously heavy work."

EVAN ROBERTS.

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Is not *His* way the wisest?  
Is not *His* will the best?  
And in perfect acquiescence  
Is there not perfect rest?

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## CHRISTMAS EVANS.

Christmas Evans was one of the greatest preachers the principality of Wales has ever known. His preaching was imaginative, dramatic and pictorial in a remarkable degree. He fell asleep on July 19, 1838, in the 73rd year of his age, and the 54th of his ministry. Just before he passed away he said to those around his bedside, "I am leaving you; I have labored in the Sanctuary fifty-three years, and this is my comfort, that *I have never labored without blood in the basin*,"—the ruling power of imagination being strong in him to the close, for the great preacher evidently meant that he had never failed to preach Christ and Him crucified.

This Covenant was made, he says, "under a deep sense of the evil of his own heart, and in dependence on the infinite grace and merit of the Redeemer."



# THE COVENANT OF CHRISTMAS EVANS.

"I call the day, the sun, the earth, the trees, the stones, to witness that I come unto Thee, Redeemer of sinners, that I may obtain rest for my soul, from the thunders of guilt, and the dread of eternity.

"I entreat Thee, Jesus the Son of God, to grant me for the sake of Thy agonizing death, a covenant-interest in Thy blood which cleanseth; in Thy righteousness which justifieth; and in Thy redemption which delivereth.

"O Jesus Christ, Son of the living God, take my time, and strength, and the gifts and talents I possess; which, with full purpose of heart, I consecrate to Thy glory in the building up of Thy Church in the world, for Thou art worthy of the hearts and talents of all men.

"I desire Thee, my great High Priest, to confirm, by Thy power, from Thy High Court, my usefulness as a preacher, and my piety as a Christian, as two gardens nigh to each other; that sin may not have place in my heart to becloud my confidence in Thy righteousness, and that I may not be left to any foolish act that may occasion my gifts to wither, and I be rendered useless before my life end. Keep Thy gracious eye upon me, and watch over me O my Lord and my God, for ever.

"I give myself in a particular manner to Thee, O Jesus Christ the Savior, to be preserved from the falls into which many stumble, that Thy name may not be blasphemed or wounded, that my peace may not be injured, that Thy people may not be grieved, and that Thine enemies may not be hardened.

"I come unto Thee, beseeching Thee to be in covenant with me in my ministry. Whatsoever things are opposed to my prosperity, remove out of the way. Work in me everything approved of God for the

attainment of this. Give me a heart 'sick of love' to Thyself, and to the souls of men. Grant that I may experience the power of Thy Word before I deliver it, as Moses felt the power of his own rod, before he saw it on the land and waters of Egypt. Grant this, for the sake of Thine infinitely precious blood, O Jesus, my hope, and my all in all.

"Grant me strength to depend upon Thee for food and raiment, and to make known my requests. O let Thy care be over me as a covenant-privilege betwixt Thee and myself, and not like a general care to feed the ravens that perish, and clothe the lily that is cast into the oven. Let Thy care be over me, as one of Thy family, as one of Thine unworthy brethren.

"Grant O blessed Lord, that nothing may grow and be matured in me to occasion Thee to cast me off from the service of the sanctuary like the sons of Eli; and for the sake of Thine unbounded merit, let not my days be longer than my usefulness. O let me not be like lumber in a house at the end of my days, and only in the way of others.

"I beseech Thee, O Redeemer, to present these my supplications before the Father; inscribe them in Thy Book with Thine own immortal pen, while I am writing them with my mortal hand in my book on earth. According to the depths of Thy merit, Thine undiminished grace, and Thy compassion, attach Thy name, in Thine Upper Court to these unworthy petitions, and set Thine 'Amen' to them, as I do on my part of the covenant. Amen."

Afterwards he writes, "I felt a sweet peace, and tranquillity of soul, like a poor man that has been brought under the protection of the Royal family and had an annual settlement for life made upon him."



## FROM THE EDITOR'S CHAIR.

### THE PREACHER.

EDITORS:

Rev. H. C. Morrison, D. D.

Rev. J. Gregory Mantle.

Publishing Office.

1821 West Walnut St., Louisville, Ky.

Our little magazine is an illustration of the truth "Of the making of many books there is no end." We believe however, and what editors do not, that there is room for this new venture. Of voluminous, able, and well-edited magazines for preachers there are abundance. Into the fields traversed by these we do not propose to trespass. "The Preacher" will be easily read, for no article is to exceed four columns, and its aim is so practical that we are sure it will appeal to many who are perplexed and discouraged by the difficulties which every preacher has to encounter today.

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The following sentence arrested us in our reading a few days ago: "The want of ministerial success is a tremendous circumstance, never to be contemplated without horror." Can we do anything, through the page of "The Preacher," to avert such a calamity? We believe we can. We shall, at any rate, make that our aim in every number. We mean to speak to the hearts of the preachers rather than to their heads, confident as we are that a richer spiritual experience will solve most of the preacher's problems and sweep out of the way most of his difficulties.

\* \* \* \* \*

We are going to make two requests of all those into whose hands the first number of "The Preacher" falls. It is first, that they will give the magazine a trial for one year by sending twenty-five cents in stamps to the Office of "The Preacher," 1821 West Walnut St., Louisville, Ky.

That will bring to them, by mail, the twelve numbers of the magazine to be issued during 1914. The second request is that those who get a copy of the magazine will either introduce it to a ministerial friend, or send the name of a preacher on a card to the above address. John Foster, the preacher and essayist, said of John Howard the philanthropist that "the moment of arriving at a conclusion and the moment of taking action were one and the same." Who, in the matter of our urgent request for immediate and hearty co-operation, will emulate John Howard?

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We shall be pleased to send from the Publishing Office a parcel of "The Preacher" for distribution among preachers. Many will prefer to buy a dozen copies and distribute them among their friends. Those who, on a perusal of this first number, see in it the prophesy of the good things to come, will perhaps write for a few copies to distribute at their Preacher's Meeting. There is no capitalist behind this little magazine, therefore we shall be glad, even in sending a parcel for free circulation, to receive the cost of mailing.

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We shall be glad also, to consider articles for "The Preacher." Nothing must exceed four columns, and the more pointed and pithy the article, the more likely it is to find a place in these pages. It is good to practice the art of condensing both in preaching and in writing. We have no room for the vague and the indefinite. We want to make our readers pause and ponder and pray, and then preach as they have never done before. All letters and articles should be addressed, Editors of "The Preacher," 1821 West Walnut St., Louisville, Ky.

# Ten Minutes with Great Preachers

## "The Losses of the Saved."

By The Late Rev. E. B. Pusey, D. D.

Regius Professor of Hebrew, Cambridge, England.

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3:15.)

This is what the apostle says of the losses of the saved. From this loss there is no escape, except by casting off our inured slothfulness; by exchanging lukewarmness for burning love; slavery to the world for freedom in God; ambition of this world's glory for ambition of the service of God; man's fleeting breath of praise for the praise of God; and the dull routine of an unspiritual, careless life, for a pressing onward toward the mark of our high calling of God in Christ Jesus.

The special characteristic of this description of the Day of Judgment, is, that it relates to the saved, to those who have builded on the foundation which is Jesus Christ. We may be so building on Him the true Foundation, as to be saved, and yet through our own fault we may incur in that day of trial, endless, irremediable loss.

Day by day, and year by year, men will have gone on, laying tier after tier of this their spiritual building, which on account of their real belief in Christ, and their trust in Him, they thought enduring. They built on and on; whether they had, from time to time, misgivings, is not said. I can hardly think that God left them without such visitations; but if He did, they stifled them. For they builded on unto the end, but it was "like a dream when one awaketh." Only they awoke in the Day of their Judgment; and the fire was around their habitation. All that they had builded perished to the foundation,

and they themselves escaped so as by fire; scorched, half-consumed, yet saved.

And yet they must all the while have been earnest in their way; perhaps they were praised, and the praise blinded them the more. Some of them may have left names behind them. But the temple for which they toiled, and of which men talked, collapses in ashes amid the fires of the Judgment Day. And all is perished.

A life-long labor perished! It is piteous, even when we hear of it in this life; when the temporal end, for which a man has toiled all his life, crashes at the last. But remediless! and for Eternity! It is too terrible; only our God tells us of it, that it may not be true of us.

Probably the Day of Judgment will show both the value of things which seemed valueless, but were done out of pure love for God; and the valuelessness of things, about which we took the greatest pains, to which we consecrated most years, for which we were most praised, because what was human, most crept in there. Probably then, we are all of us more concerned, than we at all like to think of, in the things which are to be burned up. Yet it is better to think *now* than know for the first time *then*.

What is so common as to have mixed motives for our actions. The world praises us, and it is hard to think the world wrong when it is kind and pleasant, all the more because it is not its wont. Self-love suggests to us the memory of the act that was good, and forgets the motives; and that, all the more readily, because we sometimes act out of better motives, which



self-love takes care to remember. Then too, it keeps out of sight the mountains of vain self-indulgence which throw a cold damp shade over so many of our actions.

The Day of Judgment will bring to light all these hidden things of darkness; it will also make manifest the counsels of the heart, and then, as the issue of that unveiling shall every man have praise of God.

Since nothing can receive praise from God which is not, more or less directly, more or less purely, done for God, may it not be a terrible discovery, how little we have really done for love of God.

Nothing but a continued active habit of directing our actions to God, such as results from offering them to God, morning by morning, for the day; and then renewing that direction frequently through the day, by some brief prayer as, "For Thee O God;" will rescue our acts from the unclean contact of those spiritual harpies, our besetting faults.

God in mercy sometimes lifts the veil, and shows thee who wish to serve Him how much of what they thought was grace was mere natural activity.

But to see first in the Day of Judgment, that life has been one great mistake; that so very little, or nothing, has been done purely for the love of God; that of that little, something had been afterwards been taken from God, and given to self, in some seeking for human praise; that amid the wood, hay, stubble, of a whole life-time there had been but a grain here and there of what was pure—a little gold-dust, or some chip of a costly stone—would be a misery to which all the miseries of this life concentrated in one, would be nothing.

The spirit of self-assertion and of self-satisfaction cannot live in the region of close communion with God.

## Walking In Darkness.

"How apt we are to think of God as a hard disciplinarian, who delights in having us go in a path beset with difficulties and trials, simply to test our powers of endurance. On account of such thoughts, many shrink back from the path God opens up before them, and seek another one for themselves which to their finite wisdom seems easier. When tempted, as every one is sure to be at some time or another, to commit this sin, let us remember that, "All the paths of the Lord are loving-kindness," whatever they may appear to us. It could not well be otherwise, as we rest assured that He who loves us more than any earthly father could, would not lead us into any other kind of path. Whatever, then, the path He opens for each one, let us go forward fearlessly and joyfully, knowing that in the darkest places He will be near, and be a Light unto us."

\* \* \* \* \*

When in Bedford jail, John Bunyan wrote: "I never knew what it was for God to stand by me at all turns, and at every effort of Satan to afflict me as I have found Him since I came in hither. For look, how fears have presented themselves, so have supports and encouragements; yea, when I have started even as it were at nothing else but my shadow, yet God, being very tender of me, hath not suffered me to be molested, but would with one Scripture and another strengthen me against all; insomuch that I have often said: Were it lawful, I could pray for greater trouble, for the greater comforts' sake."

\* \* \* \* \*

Pray—pray—pray!

'Tis God's appointed way:

Doth not each promise say,

"For this thou shalt endure of Me,  
That I may *do* it unto thee"?

## THE STORY OF JOHN TAULER.

By Rev. J. Gregory Mantle.

## Chapter I.—Introductory.

Among the mystics of the fourteenth century there is none that is more worthy of our study than John Tauler. "If," said Martin Luther, "you would be pleased to make acquaintance with a solid theology of the good old sort in the German tongue, get John Tauler's sermons; for neither in Latin nor in German have I seen a theology more sound or more in harmony with the Gospel."

The scene of John Tauler's birth, boyhood and ministry was the historic city of Strasburg. He was born of respectable parents about the year 1300. While still a youth he resolved to devote himself exclusively to the religious life. With that purpose in view he entered the Convent of the Dominican Order in his native city, and spent ten studious years in this retreat. He then removed to Cologne and Paris for further training, listening, in the former city, to the wonderful preaching of the mystic Eckhart.

After these years of quiet preparation, John Tauler became one of the most eloquent and powerful preachers of his age. Crowds thronged the Strasburg Cathedral to hear him preach. His sermons were discussed in the intervals of their daily toil by the artisans and mechanics of the city.

He was in the zenith of his popularity when God sent to him an unknown layman, who like Aquila, in the case of Apollos, "took him unto him and explained to him the way of the Lord more perfectly." Tauler's eyes were opened. He saw that he was dominated by a strong, stubble self-life; that the praise of men was as sweet incense to him; and that until he was delivered from the hateful power of self, he could never be what God wanted him to be. For two years he did not preach at

all. During this long period of silence, he sat a docile learner in God's school of humility, and learnt complete self-abandonment and submission to the will of God.

When at length he did attempt again to preach in the Strasburg Cathedral, he burst into a flood of tears, and sat down speechless in the presence of the vast crowd who assembled to hear him. In this way he learned to experience the truth, he afterwards so mightily taught to others. How this great change came about, we propose to tell in some detail in the chapters which will follow. Providentially the conversations have been recorded. It is a thrilling story, particularly interesting to preachers, and as full of profit as it is of interest.

The fourteenth century was an age of great political and ecclesiastical strife. In the year 1314 two German princes, Frederick of Austria, and Louis of Bavaria, were elected at the same time as Emperors of Rome. Each had a strong party on his side, and the Pope had taken part with Frederick. He had good reason for so doing. Twelve years earlier, it had been declared in the famous Bull of Boniface VIII, that it was a necessary condition of the salvation of every human being, that he should own himself the subject of the Pope of Rome. "There is no power," said this audacious Bull, "ordained of God, but that of the Pope. All other power only exists as subservient to his power, and in so far as he deposes his authority to such power." The Emperor Louis had no thought of acknowledging such an article of faith, and thousands of Germans rose up in indignant opposition to this arrogant and unwarrantable addition to the Word of God.

At the head of this opposition stood the brave and God-fearing Emperor Louis.



## THE PREACHER.

There is a remarkable tribute in existence as to the character of Louis. It has come down to us from eleven German cities, and is as follows: "He is a man doing justice and striving after righteousness. Of all the princes of the world, it is he who lives most conformedly to the teaching of Christ. In faith as well as in modesty and in moderation, he shines as an example to others."

In 1327 a Bull of the Pope declared the Emperor to be a heretic and summoned him to appear at Avignon to receive his sentence. The Emperor took no notice whatever of this summons, and this of course enraged the Pope yet more.

When it became evident to the Pope that the Emperor Louis was gaining the day, and that most of the German towns were giving him their allegiance, the Pope laid the whole Empire under an interdict, and excommunicated the Emperor Louis.

A copy of this engine of wrath is preserved, and in these days of priestly arrogance and assumption, it is interesting. Some years ago, Dr. H. Grattan Guinness was viewing the chambers in Rome where the tortures of the Inquisition were perpetrated. "Surely," said he to the priest who conducted him, "Rome would never again resort to such extremities." The answer of the priest was exceedingly significant. It consisted of three words, "Rome *never* changes."

Here is the form of excommunication: "May the Almighty God cast Louis down, and give him into the hands of his enemies and pursuers! May he fall into an unforeseen snare! Cursed be his going out and his coming in! May the Lord smite him with folly and blindness! May the lightnings of Heaven blast him! May the wrath of God, and of the blessed Apostles, Peter and Paul, burn against him like fire, in this world and in the world to come! May the whole earth arm itself against him! May the deep open and swal-

low him up alive! May his name be clean forgotten, and his memory perish from among men! May all the elements oppose him! May his house be left desolate, may his children be driven from their dwellings, and slain by his enemies before the eyes of their father!"

Thus sounded from Rome the voice of the so-called "Shepherd of the Flock." The Emperor allowed the Pope to curse, and took no notice, except by commanding the clergy in the German Empire to continue their services, and turn a deaf ear to the curses of the Pope.

Here is a realistic extract from a chronicle of this stirring period.

1324 July.. *St. Kylian's Day*.—What a day this has been! Strasburg, and all the States which adhere to Louis, are placed under the bann. The bells were ringing merrily at early morning; now, the Interdict is proclaimed, and every tongue of them is silent. As the news flew around the city, every workman quitted his work. The busy stalls set out on either side of the streets were left empty. The tools and wares lay unlooked at and untouched. The bishop and the clergy of his party kept out of sight. We shall have a sad time of it, I see.

The clergy and the monks will pour out of Strasburg in shoals. A mere handful will stay behind—not nearly enough to christen those who will be born and to shrive those who will die in this populous city, and then out of the few priests who do remain, scarcely any will have the courage to disobey the Pope, and despite the Interdict, say "mass."

What part John Tauler played in this crisis we shall see in the next chapter.

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Those are least safe that are most secure. Satan is most active to seduce such; they are most off their guard, and God leaves them to themselves to humble them.

## REVIEW OF BOOKS.

MANUAL OF MISSIONS, by Rev. Carl L. Howland. 75c. Publishers: Fleming H. Revell Co., New York.

This is a very useful volume. Many have the vaguest possible idea of occupied and unoccupied territory. Here in a small compass, is an authoritative statement as to the great harvest fields of the world. It is a matter of deep interest to those who are watching God's Dispensational movements, that there is no part of the world to which the Evangel has not been carried. Tibet has been a closed land, but now thousands of Tibetans hear the Gospel as they go out and return by the mission stations which are surrounding it. Nepal, which is closed to all foreigners, is being evangelized by a Guakha bandsman, who received the fulness of the Holy Spirit at Khasia Hills, and was then instrumental in the conversion of over 300 men and women. In Afghanistan, where at the present moment it is death to become a Christian, a leading Afghan who was baptized at Edinburgh last spring, declares that when this persecution ceases about twenty-five per cent. of the Afghans are ready to declare themselves Christians. These were the only countries where there was no work of evangelization, and all of them have now been reached. These are facts with which the writer of this valuable little Manual was unfamiliar when he compiled his book, but they are of profound significance when our Lord's words are remembered: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14). As many statistics as possible were obtained directly from the societies in 1913 which greatly enhances the value of this section of the book.

THE SALVAGE OF MEN, by Agnes L. Palmer. \$1. Publishers: Fleming H. Revell Co., New York.

The readers of Harold Begbie's *Twice-Born Men* will perhaps remember that his remarkable book described in the most vivid manner possible, the work of the Salvation Army in Great Britain. This book describes the operation of the Army in the United States from the same standpoint. We are glad to note that in the preparation of her material the writer has steadfastly resisted the fascination of recent cases. The stories of remarkable conversions related here have stood the test of time. The writer of this volume has had an advantage over Harold Begbie in that her stories relate to different nationalities. Take for instance "A Son of Abraham," which is a thrilling and beautiful story of the Army's work among the Jews. Or again, "Of Viking Stock" which is a story of work among the Scandinavians. We see no reason why these realistic stories should not attain the same popularity as the book to which we have referred. They are graphic, pathetic, faith-inspiring records of the power of the Gospel of Jesus to reach down to the worst, and they say to all Christian workers: "Do good to all men despairing of none."

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CHURCH PUBLICITY: THE MODERN WAY TO COMPEL THEM TO COME IN, by Christian F. Reisner. \$1.50. Published by The Methodist Book Concern, 150 Fifth Ave., New York.

If the writer of this exceedingly valuable book needed justification for such a volume he could have found it in an unexpected quarter. C. G. Finney, writing, in 1845, calls attention to the excitement which then prevailed, tending to a great



moral revolution. "Reform," he says, "is the order of the day and many questions of deep interest are arising one after another, to agitate the public mind, and the Providence of God is pressing the whole mass of mind with agitating questions, and producing just about as much excitement as can be healthfully borne. Now it is perfectly unphilosophical to expect so to gain upon the attention of mankind as to promote revivals of religion without making extra and protracted efforts. The ministry must 'cry aloud and spare not,' and must multiply their efforts and their means in proportion to the excited state of the world on its topics, until by the blessing of God they gain the attention and keep it, until the heart is subdued to God." If that was true in 1845 how much truer is it to-day. Never were the wise words of this great Revivalist more timely than now. We hesitate not to say that in hundreds of cases, pastors now preaching to empty pews, whose voice, particularly on the Sabbath evening, is "the voice of one crying in a wilderness," could increase their congregation ten-fold by a judicious use of the hints with which this volume abounds. Why should the children of the world, in this matter of publicity, be so much wiser than the children of light? Let the pastors, who are breaking their hearts over empty pews, only pray for a sanctified inventiveness, and then do something out of the common to break in upon the stolid indifference that prevails all around them and they will be the first to express their indebtedness to the author of Church Publicity for his sagacious and timely book.

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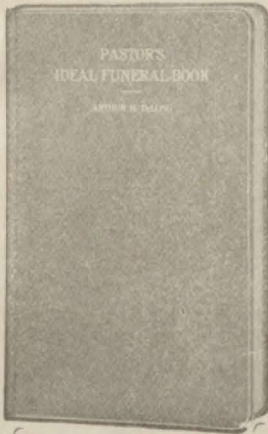
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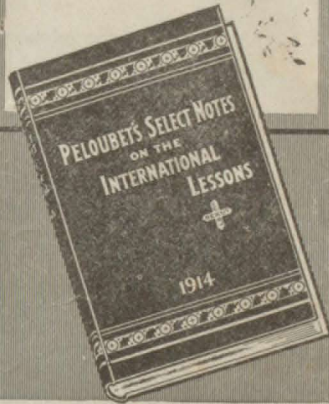
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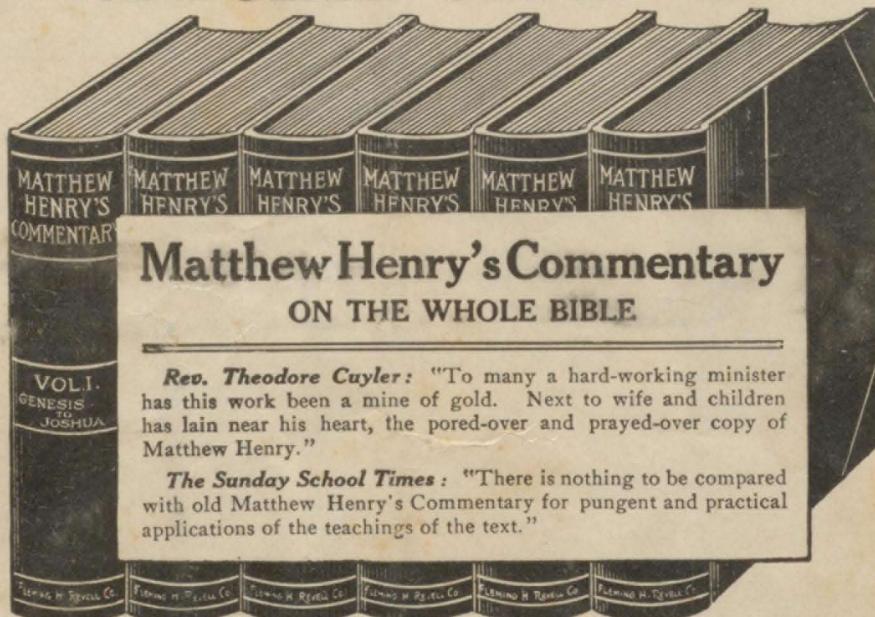


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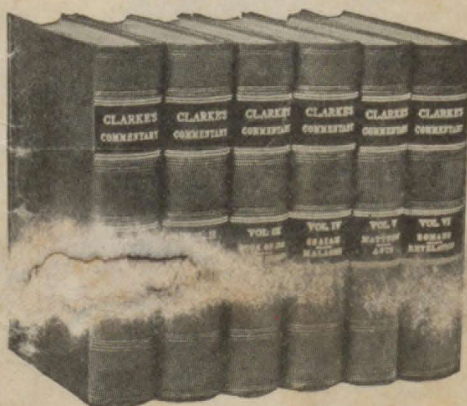
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