

of methodism which are now feeling their way toward each other. In our discussions and actions we must not forget this work potential of all moral influences. THE EXPOSITOR will surely make this plain.

In His prayer for His disciples Jesus clearly shows that it is only as we are one with Him that we can be made perfect in one. And Peter, in endeavoring to show the relation of purity to unity, says, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." If we are thus actuated by the Spirit of Holiness, we shall soon be able to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity."

SPECIALTIES.

Those who make the subject of Bible holiness very prominent, by the pulpit or the press, are sometimes spoken of as specialists. There is a sense in which we cheerfully accept the designation; for if the bringing before the public gaze some neglected or forgotten truth constitutes us specialists, we are glad to be permitted to perform that service for the glorious truth, that Jesus came to save His people from their sins, as to their inward power over motive, as well as the burden of their guilt and condemnation. But if the name of specialist is to be understood as the name of one who is devoted to the advocacy of something that makes a man one-sided, fanatical, a monomaniac,—whose one narrow idea so fills his soul as to practically shut him out from seeing the goodness and the glory of any other line of action, except that one to which he has addicted himself,—then we do not accept the designation. That there may have been persons of strangely constituted minds, who have so spoken and acted in connection with this subject as to distort the true proportions and relations of the matter, we have no doubt, for such exceptional individuals attach themselves to every department or phase of human thought and enthusiasm. But when this subject is fairly considered and understood, it will be seen that holiness is "wholeness"—wholeness of christian life, looking with equal interest upon all that is duty to God, and unfolding with equal eagerness all that is christian privilege for man. Holiness is not, therefore, a partial or sectional thing, it does not present a "phase" of christian life, it is its full-orbed splendor. Those religious people who avoid the subject when brought to their notice, had better claim