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ABBIE MILLS.  
—

I'm free! I'm free! The Lord unbarred  
The prison where I lay,  
He sent me forth to sing a song  
For Him both night and day.

I'm washt, I'm washt; I'm clean and white,  
The cleansing stream I found,  
And I'm so glad since I have heard  
Salvation's joyful sound.

I'm kept, the Lord my keeper saves  
When joy remains, or goes,  
When Jesus' voice doth still the waves  
Or wrathful tempest blows.

I'm hid within his shadowy hand,  
And there content I lie,  
My only care my Lord to please,  
His name to glorify.

I'm free, O yes, I'm free indeed ;  
The Son hath made me free,  
And onward moves my faith-winged soul,  
My risen Lord to see.

And when my song for Him below  
Is ended, every strain,  
I'll praise, in sweeter notes I know,  
The Lamb for sinners slain.

—*The Banner of Holiness.*

Rockford, Ill.

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**HOW TO OBTAIN THE BLESSING  
OF HOLINESS.**  
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Remember our present object is not to speculate about it, but how to secure as an experience what is known as "full salvation," "the higher life," or "entire sanctification." We are then writing to those who are ready to start this moment to seek and to find this great salvation.

Now, in the first place, see that you are ready to start. Have you on the garments of salvation? That is, are you now conscious that you are justified by present faith in Christ, and can truthfully sing:

"My God is reconciled,  
His pardoning voice I hear ;  
He owns me for His child,  
I can no longer fear.  
With confidence I now draw nigh  
And Father, Abba Father, cry."

If there is the least rent or soil in these garments, attend at once to the matter, for if you start on the journey after full salvation with any lurking condemnation, the result of actual sin or unconscious backslidings, you will have the mortification of having to retrace your steps, however far you may have gone when you discover the fact.

But still you are not ready to start until you secure a suitable guide. But will not the writer answer this purpose? By no means. He may be astray himself. Many think he is, and so thought many concerning every teacher on this subject, including Christ Himself. Even if right just now he may go astray at some future time, and so involve you in trouble. Suppose you take John Wesley as your guide. Well, there would be one slight advantage—you would be thoroughly *Wesleyan* in your creed. Or suppose you take Whitfield, or Madam Guyon, or Fletcher, or Fox. Well, the same remark may be made concerning them, you may be orthodox as regards their teaching. But they do not know you personally, and cannot be with you as you live out the experience, to guide you amidst the multitude of perplexing questions which will constantly need