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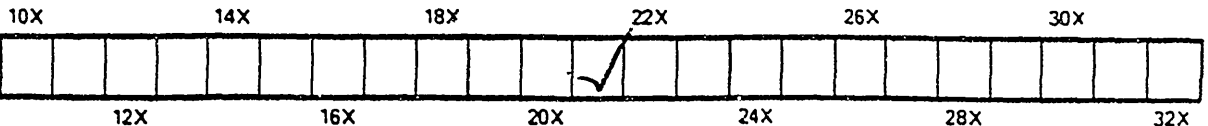
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EMMANUEL

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VOL. VI.

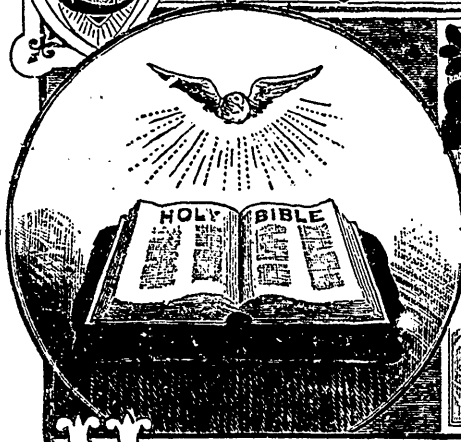
JUNE, 1888.

No. 12.



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Expositor



OF

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OLINESS



Toronto:

Published under the Auspices of the Canada Holiness Association.

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PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN, COURT STREET, TORONTO

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CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

Every Saturday, at 7.30 p.m., at Dundas Street Church.

Every Saturday, at 8 p.m., at Woodgreen Church.

Every Sunday, at 3 p.m., at 111 Avenue Road.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at 284 Robert St.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

At Summerville, in the Methodist Church, every Tuesday evening, at 8 p.m.

Holiness meetings are held in Tilsonburg, Welland, Montreal, Parkhill, Wilsonville, and some other places which we will place in the calendar so soon as we receive details.

THE
Expositor of Holiness

Vol. VI.

JUNE, 1888.

No. 12.

“WHENCE COMETH MY HELP.”

BY JAMES BOWKER.

When I look out across the lovely land
At break of summer morn, far o'er the
meads
Flecked with the shifting shadows of the
clouds
That sweep before the vap'rous sweet south
wind,
The mountains lift unto the roseate sky
Their sloping shoulders golden with the
gorse;
And, dark amid the bracken's feathery
fronds,
The lonesome cromlech rises sharp and clear,
'Neath which the Celtic King, blind to the
dawn,
Sleeps, undisturbed by songs of moorland
birds.

From tint to tint they change throughout
the days,
Until the twilight deepens, dusk and warm;
And, flooding all the valley with soft light,
The crescent moon glides up beyond the
pines
On green Tibradden, which stands far and
dim,
As are the hills of heaven in wistful dreams
Of those whose life drifts to the tideless sea
Bordered by flowery fields of asphodel.

Then through the lanes wheat-crowned Har-
vest strays
With Autumn apron-filled, and in the fields
The reapers sing amid the royal sheaves;
And over all the beech's flameless fire,
The amber of the chestnuts' fading leaves,
The scarlet of the rowan's lurid fruit,
The spectral pomp of summer's ling'ring
death;
The mountains many-coloured stand heath-
clad,

Against a sky barred with deep crimson
streaks,
And streamers running swift before the
gales
That herald winter.

The sad months die down
In ruddy sunsets, and in storm and snow,
The sullen ocean murmurs in the gloom,
The mist swirls up and sweeps around the
vale,
Hiding the hills in cere-clothes wan and
weird;
And in my heart is born a nameless dread
That only in a dream I saw their slopes,
Purple in shimmering sheets of heather
bloom;
Or watched their outline in the eventide
Sharpen against the saffron sky, and fade
Into the starlit night. But as I muse
How all things change and crumble into
dust,
Above the sighing of the homeless wind,
The loving promise of our God I hear:
“The mountains shall depart, the hills re-
move,
But yet my kindness never shall depart,
Nor shall my covenant of peace be moved.”
And so I lay me down in trust and sleep,
Childlike within the everlasting arms.

“THERE is nothing that can wipe out
wrong but right.”

WHEN God intends a man to do a great
thing He puts him through a great school-
ing. No one writes a true poem unless some
of his own heart's blood goes into it. No
one preaches a great sermon who has not
felt the throb of a great sorrow. The dis-
cipline may be trying, the process of refining
painful, but the drilled and polished work-
man finds himself so fully equipped for the
highest service that he extols the methods
of God.—*Sel.*

THE CANADA HOLINESS ASSOCIATION CAMP-MEETING.

As announced in our last issue, this camp-meeting is to be held at Wesley Park, Niagara Falls, for ten days, commencing on the seventeenth day of next July. We expect a large attendance, and are assured that there will be no lack of workmen that need not be ashamed, rightly dividing the word of truth.

Whilst we feel confident that those who are living in conscious harmony with God will not miss their Providential way as to going to this gathering, we would especially urge upon all who have not reached the land of settled questions concerning Christian experience, all who are consciously lacking in their Christian work, in short, all who are conscious of needing help in their religious life, to put forth strong effort, if necessary, to attend. Many at the present time gladly tell of the *permanent* assistance received at our former Association gatherings, and are proving the efficient nature of that good received, not only in present satisfactory experience, but by their improved ability to impart help to others.

All needed knowledge concerning travel and accommodation can be had by dropping a card to Rev. J. R. Daniels, Niagara Falls, Ont., who will send the desired information.

INTERNATIONAL CAMP-MEETING.

There is also to be the usual International camp-meeting on the same grounds, commencing in the early part of August, to be followed by another

HOLINESS CAMP-MEETING,

under the auspices of the Wesley Park Association. We trust that as many of the friends attending our camp-meeting who can will remain to one or both of these camp-meetings. Also members and friends of our Association who cannot be at our gathering will, we hope, if possible, attend at the other series of services for as much of the time as practicable.

In the meantime let us pray in the Spirit, with all prayer, that the God of

holiness may magnify Himself in the sight of all by signal displays of His divine power to save to the uttermost during all these services.

TEMPTATION FROM WITHIN AND WITHOUT.

We alluded in an article in the last EXPOSITOR to this subject, but deem it right to dwell more lengthily on it.

In the teaching of many modern writers on this subject, it is stated that in the justified state temptations come from within and without, but that in the entirely sanctified they only come from without. As further explaining the matter, it is said that when Satan tempts a saint whose heart is pure that he finds no response from within, but if only in a justified state, the tempter is co-operated with by traitors within the heart, who generally help him to make short work with his victim.

Now, as we have in other places remarked, this statement of doctrine is true to facts when it is properly interpreted, but the modern interpretation is both wrong and misleading. In its true explanation it points to the teaching of Paul where he discourses concerning the Spirit. He shows clearly and repeatedly that the only provision made for successfully resisting temptation is by following implicitly this one law. When for this simple gospel provision we substitute the effort to do right from a sense of duty, to carry out the rules of the Bible as rules or laws of life, then Satan has immense vantage ground against us, and is constantly successful in plying us with temptations. His success then is like that of a warrior who, besides his besieging army, has part of his forces as traitors in the camp of the enemy; success is almost certain to crown his efforts.

Need we illustrate this truth? Select any form of right-doing along this legalistic line and see how speedily the statement is proved. Let it be that of keeping holy the Sabbath. Now after the most rigid observance of pious rules concerning its sanctity, at the close of any one

Sabbath-day sit down and see if the conscience is perfectly clear and the record of the day perfectly satisfactory. You read in the Bible that you must not think your own thoughts, speak your own words, nor do your own works. And this rigid rule, be it remarked, is in perfect harmony with New Testament teaching. Now apply these rules to your conduct. You point to the fact that you have stopped unnecessary household labors. But are you sure of this? Have no unnecessary fires been kindled? No unnecessary utensils been used, calling for additional labor in their cleansing? One additional piece of delf, polished for luxury or convenience sake, and not as a work of mercy or necessity, breaks the spirit of the law as certainly as the act of the Israelitish woman who was stoned by Moses for picking up some chips to light her fire.

Then as to the words spoken. Have none been uttered at the table concerning what was on it, or concerning individuals whose names chanced to come up in conversation, but what were in perfect harmony with this law? What about thoughts? One minute's thinking our own thoughts breaks the rule as certainly as hours spent that way.

Any one who examines the subject thus closely will find that in endeavoring to keep holy the Sabbath-day by the help of the laws of Scripture, he is at a tremendous disadvantage, and his state is aptly described by a garrison trying to defend itself against open enemies and secret traitors lurking within the walls. Defeat under such circumstances is absolutely certain. As a matter of experience, we have never ourselves succeeded in keeping *holy* the Sabbath-day after this method, although the effort has been many times repeated, and with a determination and persistence which would have secured success had success been possible; and further, we never yet met another who achieved perfect success along this line. And yet we have met Christians who rivalled the Pharisees in their observance of minute rules concerning its sanctity.

The same result would be arrived at in examining efforts to keep the laws of the Bible concerning "Always abound-

ing in the work of the Lord," "Redeeming the time," "Praying without ceasing," etc. No matter how satisfactory the conversion has been, no matter how clear the testimony of the Spirit to sins forgiven or to entire sanctification, if efforts are made to obey these precepts as laws of holy living; if, in short, there is any attempt to walk by these rules in place of walking by the one rule of the New Testament, the law of the Spirit, certain failure is courted, and he illustrates this state of temptation from within and without.

But when this figurative language is made to do duty for one who rejects this law of liberty both in theory and in practice, then its use is both misleading and is apt to be ruinous to Christian character. Those who reject this obedient walk in the Spirit are spoken of by the apostle as going about to establish their own righteousness, and not submitting to the righteousness of God. Of course, most, if not all, of those whom we aim at will not accept this description of themselves as true; and yet we maintain that it aptly describes every Christian who rejects, in theory or in practice, the law of the Spirit as the one and only law of life; for thereby they reject the only way whereby the righteousness of the law, that is, the righteousness of God—being perfect, as our Father in heaven is perfect—can be fulfilled in them.

To make it evident to all lovers of the truth who may read these lines that they are trying to establish their own righteousness, and not to secure the righteousness of God, if they reject the law of the Spirit, we ask them to examine their thoughts and the sensations of their minds when they read the following personal experience of the writer during the last Sabbath. We select it not because it was a special case, but simply as one of very many. We, by following the law of the Spirit, were enabled so to live that we did not think our own thoughts, speak our own words, or do our own deeds for one minute of the entire day. And we do not arrive at this as a deduction from some mystic belief about imputed righteousness, nor yet as the outcome of dwelling in the fountain, *i. e.*,

being continually cleansed, but claim that outwardly and inwardly our life harmonized in the sight of God, in our own sight, and in the sight of angels and devils with the righteousness of the law, the righteousness of God. The righteousness of the *law* was fulfilled by us who walked not after the flesh but after the Spirit during the twenty-four hours of the first day of this present week.

Now we ask you, dear reader, what have been your involuntary thoughts concerning this personal experience? Have you to confess to yourself that it seemed like a species of blasphemy, or have you simply felt incredulous as to its truthfulness on general principles? that is to say, you think such an experience so hard to have, judging from your efforts to keep holy the Sabbath-day, that you think it highly improbable, if not impossible to be correct.

But see now what this involuntary thought on your part implies. Christ describes this life of perfect obedience as easy. You think it is hard, difficult, if not impossible, of attainment. Is it not evident, then, that you have not submitted to the righteousness of God, but are trying to establish another righteousness, which the Bible calls your own rightness; and thus you represent, whether a claimant of justification or sanctification, one to whom temptations come both from without and within. Whilst no increase of efforts to be still more rigid in the observance of Sabbath rule, and no additional blessings received, whether of cleansing, of sanctification, or baptisms, can possibly alter your state in this respect, so long as you fail to walk in the Spirit, that is, abandon all Sabbath and other rules and follow implicitly the one law of the Spirit, so long will you fail of the righteousness of God, and continue to try to establish your own righteousness.

To conclude: if this meaning be retained of the without and within temptations we shall have no quarrel with the language, even admitting that it is not scriptural. But we maintain, that in the vast majority of instances where it is used its meaning is made a different matter altogether; but to prevent undue

length, we will reserve our remarks on this part of the subject for another article.

"TO-DAY IF YE WILL HEAR HIS
VOICE, HARDEN NOT YOUR
HEARTS."

Hob. iii 15.

The question is continually being asked, How can we hear the voice of God? How distinguish between the voice of the Spirit and other voices? Our answer ever is, that perfect faith in God is the only way for this knowledge. But the simplicity of this God-appointed way is stumbled at, and the cry is for some other way, some reasonable, common-sense, scriptural way, in short, some method whereby one can see *his way clear*; anything but the way of faith. And yet this effort after some other way tends to block up the true way, is the hardening process going on whereby the way of faith is missed, and perishing in the wilderness is secured. They fall after the same example of unbelief as the Israelites of old.

The converse of the above passage is true. If you harden not your hearts, then you *will* hear His voice. But, as we have above intimated, to harden the heart is to yield to unbelief, unbelief being in itself sin, and the parent of all forms of sin.

Now, hardening the heart is a process very easily understood. Our first parents hardened their hearts by simply doubting if it was so serious a matter to eat of the forbidden fruit as God said it was. The Israelites hardened their hearts by doubting at times if the promises and commands of Moses were really the voice of God to them. The hardening process so closely follows on to unbelief that they may almost be said to be one and the same thing; and when unbelief has done its work perfectly, then you have the fool who saith in his heart there is no God.

Hence the lesson of the chapter from which the words heading this article are taken is that if any man desires to hear the voice of God distinctly, let him

cease to harden his heart, by renouncing unbelief.

But how is this done, you ask. No, v, here we congratulate you on having taken a step in advance, if you have really given up the old question as to how you can hear the voice of God and substituted this latter question for it, for this can be more easily answered than the other.

Unbelief concerning a fact can only depart when perfect evidence concerning that fact is forthcoming. Let us illustrate. Here is a land-owner who hears of some sudden claim made by another to his inheritance. If his faith in the genuineness of his title-deed to his estate is in the least undermined by this claim, he cannot get rid of his unbelief until he re-examines the foundations of his confidence that he owns the property in question. If now he, in the examination, can trace his title-deed, without a flaw, to the Crown, or to some Act of Parliament which makes it good against all comers, then his faith as to the genuineness of his title to his property must be re-established. Unbelief on his part would then be to his neighbors a sign of weakness of mind or dishonest purpose.

Now apply this illustration to the case in hand, and its teaching is obvious. If one is in doubt on this vital subject of hearing the Spirit's voice, whether the question be as to hearing His voice once, twice, or at all times, the proper way to fight unbelief is to re-examine the title-deed to this estate, this wondrous heritage of spiritual blessing.

It will be well as a preliminary thought to note the motive regulating the soul in commencing this examination. If eagerness on the part of the man above considered to prove his title-deed secure should prevent him submitting any part of the evidence to competent outside examination, from the fear that others might find flaws where he could not, would not this disposition of mind on his part be pronounced foolish by all? So, too, if he went at the task of examination with covert desire to find flaws, and even asked the assistance of those who had secret purposes to serve by perpetuating his un-

belief, would not this also be the height of folly?

Is it, then, too much to ask that at least the wisdom of men concerning their temporal interests should be possessed when examining the foundations of faith concerning hearing His voice? One should examine into this great matter without fear and without prejudice, but in godly sincerity, not simply to satisfy curiosity, but to commit one's self for life to all the practical demands in our life which must grow out of the subject when settled.

We also remark that the mind of the inquirer should not suffer itself to be distracted by other questions whilst in this pursuit, but steadily fix itself on the investigation of this one question, Does God propose to speak to me in the person of the Holy Ghost? How often, and under what circumstances?

Now the Scriptures only can answer these questions. Search the Scriptures, for they are they that testify of Christ.

If, now, it is evident that Christ revealed to humanity that in this dispensation it is our privilege to hear His voice in all things that pertain to life and godliness, and if this is clearly established by His own sayings, and confirmed in the lives and writings of the early Christians, then when this is discovered as an indubitable fact, unbelief must give way to faith in this revealed fact.

Then, when one has reached this point, nothing but disobedience to God can account for his failing to hear His voice, for the moment he abandons himself to act out his faith in obedience he at once knows the will of God concerning him, for God is true to His promise.

This we believe to be the only way this question can be settled, and it can always be satisfactorily settled by this way of faith, for to the earnest examiner into the teachings of the Bible concerning hearing His voice, it will be found that the doctrine does not rest on one or two passages, but that it pervades the whole book. It is a fundamental truth, and the whole superstructure of spiritual religion is built upon it. So the kingdom of God is neither here nor there

but within you. It is not meat, nor drink, nor dress, nor any outward act or acts, but is righteousness in the Holy Ghost.

SELF-DENIAL.

(An Extract, with Comments.)

"When Christians wish to accomplish anything, they must act on the principle of self-denial. Is money wanted? Deny self, and give it. Do without some luxury, and honor the Lord with thy substance."—*An Exchange.*

Now this paragraph will be readily subscribed to by nearly all Christians as fairly representing Bible teaching, and all healthy Christian experience. And yet, if it be closely scanned, it will be seen to belong to what Paul calls the law of sin and death.

"Is money wanted?" When was money seemingly more wanted? Pick up any religious paper and see. What urgent calls from missionary societies, from church building societies, from moral reform societies, from benevolent societies, whose name as to variety is legion! Then turn the attention nearer home, and the very church in which you worship, brings pressing claims concerning present indebtedness, concerning its Sabbath-school needs, and its various charitable enterprises. Then ever and anon there are ringing appeals from its pulpit for financial help for all kinds of Christian and moral enterprises. Verily the whole Christian world travaileth in pain to be delivered of its multitudinous cries for financial help.

The reply of this representative writer to this omnipresent call for money is, "Deny self, and give it. Do without some luxury," etc. But this is a very general direction, and so the question must arise as to how to fit it for practical use. Here is a man who is enjoying a thousand luxuries; now will he fill the bill, according to Scripture measure, if he deny himself one luxury, or must he deny himself all if he would have a clean conscience? One denies himself the luxury of sugar in his evening beverage. But is not tea itself a luxury? And so, to become consistent, he comes to simple water. Again, he cuts off the luxury of

cakes and other table delicacies, and contents himself with bread and butter. But is not butter a luxury? And so he gets down to the simplicity of dry bread and water, Graham bread at that. Now he turns his pruning hook against luxurious house-furnishings, and finds out to his amazement that carpets, curtains, in short, nearly all within his house has the element of luxury clinging to them, for he finds out that he could exchange them for a cheaper pattern, securing in the exchange a margin of money to give to the world's charities. But when he has gotten to this low rung of the self-denying ladder, he suddenly discovers that his neighbor, who owns a much poorer house, is ready to exchange with him and allow him a snug sum to boot for benevolence. So he is forced to admit that his very home is a luxurious one in comparison with others, and, on principle, must be given up, if he would reach the bottom of this self-denying process. But even after this sacrifice of his home has been made, what guarantee has he that a still poorer abode may not make its claim for further exchange? Then when he turns his attention to dress, he finds that it also is a bottomless abyss on the line of self-sacrifice.

And so it is readily seen that this self-denying rule is really of the essence of Paul's law of sin and death; for, in the first place, it gives the death-blow to all hope of reaching a satisfactory law of life in its ever-descending scale of giving up luxuries. Its end is death.

In the second place, it proves to be a law of sin. For, if careful observation is made, it will be found that as men deny themselves luxuries on this line, so they find it impossible to refrain from censorious thought or word concerning the luxuries indulged in by others. We speak that which we have known, and testify that which we have seen. Nay, the very spirit with which this statement is met by apostles and practisers of this teaching, if observed, will read its lesson to thoughtful minds. Our conviction is, not hastily formed, that nothing feeds spiritual pride more than acts of self-denial practised according to this teaching. How else account for the fact that those who deny themselves *some* luxuries

in dress and appetite so often draw attention to themselves concerning these things? We are clear that the teaching of the Bible classes all such efforts to regulate Christian beneficence on this self-denying line as amongst the works of the flesh, as a part of the law of sin and death, because as we have shown, they neither secure the liberty of perfect obedience, and tend directly to sin. They make great promises of liberty, but the promisors themselves are the bond-slaves of the law.

Now contrast to this yoke of bondage, which neither we nor our fathers were able to bear, the true freedom which is secured to every child of God by the one law of the Spirit, when accepted as the sole rule of life concerning Christian beneficence.

According to this law, the Christian who walks in the Spirit, knows just how much to give to every claimant, just what luxuries to give up and what not, whilst the principle of self-sacrifice, which was operative in him when surrendering all for Christ, now is lost, swallowed up in the gladness of cheerful obedience, and becomes thus a joyous impulse, prompting in every call for acts of beneficence, now done heartily unto the Lord.

Notice that this law of the Spirit makes free from the law of sin and death, not by destroying beneficence, nor by inducing a cold indifference in heart and life to the claims of Church and State, but by securing a satisfactory rule in practical life for the proper dispensing of charities, and makes it possible to live, whether in palace or hovel, under the constant smile and benediction of our loving God; for now, in any station in life, all our acts of charity are wrought in God, by Him to full perfection brought.

The happiness of love is in action; its test is what one is willing to do for others.—*John Hur.*

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

EXTRACT FROM WESLEY.

“Those who love God with all the heart must expect a great deal of opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world. They always oppose the work of sanctification most.”—*John Wesley.*

And yet to-day multitudes of Methodists who profess to revere John Wesley almost to the point of idolatry, are not deterred from illustrating in their personal antagonism to this holiness movement these words of John Wesley. One would think that simply quoting this paragraph would stop every form of opposition to holiness on the part of Methodists who do not profess to have the experience. But does it? Alas, no. John Wesley evidently had no hope that anything that he could say would accomplish such a desired result. He was too close a student of the things he saw, not to know that this antagonism was too deep-seated to be dislodged by mere words. Hence he warned all who would travel this highway to expect their *greatest* opposition from professed Christians. And if he lived at the present time, we believe he would not only include in this statement professed Christians in the Methodist Church, as he did then, but also in holiness circles. Men everywhere, however sincere, who commence in the Spirit, and have for years been trying to be made perfect in the flesh, will oppose spiritual work; and it would appear that the intensity of that antagonism is measured largely by the number of years of such living.

Think it not strange then, brethren, concerning the fiery trial which is to try you from this source, as though some strange thing had happened you; for they that will live *godly*, i.e., the Christ life, must suffer opposition. Indulge, then, no vain hopes that you will be an exception to the rule. If you are a genuine example of one who has received the Holy Ghost, and are continuing to walk in Him, then all who are not spiritual will sooner or later oppose you, if brought into close enough contact with you.

This antagonism you can destroy in two, and only two, ways—either by bringing them into the unity of the

Spirit, or by yourself ceasing to walk in the Spirit.

It is marvellous how quickly this spiritual antagonism disappears when one neglects to walk in perfect obedience to the Holy Ghost. One may continue to testify to holiness, and exhort others on that line, yea, and do many things in the name of holiness, and yet so certain as he is not consciously led of the Spirit in all he does and says, others soon lose their fear concerning the whole matter, and treat it with mild ridicule, or ill-concealed contempt. But when one walks in the Spirit, contempt and ridicule are soon found to be too weak for the work of opposition, and the appeal is made to sharper weapons. Wesley's rule is the true scriptural one. "They always oppose the work of sanctification *most*." When opposition comes most from lukewarm professors, or from worldly-minded people, then, according to Wesley's teaching, there is cause for serious inquiry as to our spiritual status before God.

EXPOSITION.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."—Heb. viii. 10.

If this passage from the prophecies of Jeremiah does not refer to the law, the guidance of the Holy Spirit into all truth, in what manner can it be satisfactorily explained? The Jews had the law written on parchment or engraven on stone, and they were commanded to read and study diligently these laws, and teach them to their children, in order to better obey them. But in this the new covenant there evidently was to be a new departure, a complete contrast to all this. Can that be called an entire change which simply annuls *some* of the minuter laws of the old covenant, and adds a few more commandments to be carefully studied and obeyed? If this is true, reason and common sense must pronounce the prophecies deceptive, and Paul's citing them in this connection as silly, seeing he would be drawing attention to a seemingly great promise with a very trivial fulfilment.

In the writings of the Latin poet Virgil, he makes one of the demi-gods predict that the Trojans would be driven by the extremity of hunger to gnaw substances which had no nutrition in them; but the only fulfilment of this dire portent was an accidental eating, on the part of a few of them, of something which was not food. Now critics do not hesitate to pronounce this a serious blemish in the writings of the great epic poet. Much more might we criticise the writings of the great apostle of the Gentiles if blemished with such glaring discrepancies between prophecy and its fulfilment.

But when the fulfilment of this grand prophecy is made to point to the guidance of the Spirit as taught by Christ and explained and illustrated by Paul and his brother Christians, then, in place of calling for adverse criticism, the whole subject awakens our highest admiration, as worthy of the God who promised.

In the old covenant the law was written on material substances, and it was necessary that one should either study them for himself or be taught by another. Hence, there were all the disadvantages connected with inability to retain them in the memory and the inaccuracy of teachers. But in the new covenant the Spirit furnishes "in the inward parts" the law suited for every time of need.

In the old, as a necessity of the case, the general laws were divided up into an immense number of minute directions, to meet the varying needs of different individuals, until the whole became a cumbersome code of laws needing constant study to master and retain in memory. But in the new, whilst this needed minuteness of detail is not only kept up but vastly increased, it is so simplified by being written on the heart, that the wayfaring man, though a fool, need not err concerning the law suited to any time or need.

In the old, interpreters of the law were a prime necessity, and gradually took advantage of that acknowledged necessity to load down the original law with a mass of human explanations which finally claimed equal authority with the laws of Moses themselves. But

in the new, each one having direct, momentary access to the fountain-head of all law, he need not be hampered in the least by the claims of any scribe, or set of scribes, to superior ability in explaining the law. For provision is made that all shall know Him, the Law-giver, from the least to the greatest; no one having to say to a neighbor, Know ye the Lord, to find out who can read or interpret the law for him.

Thus, in every essential respect a complete contrast is preserved, and so the present covenant is emphatically entitled to be called the new covenant, whilst the former one has been formally annulled, and, as Paul intimates, has passed completely away, has no glory by reason of the glory that excelleth.

IN CHRIST'S STEAD.

"We are here in Christ's stead. We stand before the world to exhibit Christ's loveliness, to do Christ's work, to live Christ's life on and on."—*Bishop Simpson.*

This is accepted as a generalized truth. But how many will accept it as a particular truth? How many, because it is true in their case, have to admit to themselves and others that the world sees Christ in them in all His loveliness? Further, how many will admit the possibility of any man living this Christ-life? Let one claim to live this life, and will not the scepticism expressed concerning its being the genuine article be founded on the secret belief that such a life is now impossible?

Now we maintain that the Scriptures teach that this Christ-life is not only possible but easy of attainment, so easy that none need miss it. Moreover, we affirm that when it is attained one is conscious of the fact, and, therefore, to mention it is no more out of place than for Christ to have uttered the words, "which of you convinceth Me of sin." "I do always the work of Him that sent me."

When the believer accepts the Holy Ghost, as did the first disciples, and walks in Him as the sole law of life, then this life is an absolute certainty, "for the righteousness of the law is fulfilled in

him who walks not after the flesh but after the Spirit." What more did Christ as the perfect man than fulfil all righteousness—doing the perfect will of God! If, then, we prove what is that good and acceptable and perfect will of God, we also measure up to the fulfilment of all righteousness.

But whilst any latent unbelief as to the possibility of living this life exists in the heart, it must stand in the way of its accomplishment, for, according to our faith, it is done unto us.

Yes, even wrong views as to the simplicity of the method and the easiness of the way, will prove an effectual bar against securing it. For when the notion is entertained that it is difficult of attainment, it points to the fact that it is looked on as attained only by the works of the law.

Reader, what think you of this matter? You accept the general statement of Bishop Simpson as Scriptural. But have you during the past month *lived* the Christ-life? Of course you have tried to, but have you really lived it? Have you so certainly lived it that for you to imply a doubt concerning its exact similarity to the life of Christ would not be a mark of becoming humility on your part, but would be trifling with the truth?

Again, do you believe that you may, from this present moment on, live this perfected life? If you so believe, and do not henceforth so walk even as He walked, then it must be because you will not. For by accepting, this moment, the gift of God the Comforter Divine, and moment by moment walking in Him in perfect self-abandonment of faith, this life is not only possible, but certain.

YOU can not make your life perfect by simply pruning. The old sin is sure to spring up somewhere. The best way is to begin at the roots.—*C. E. H.*

"THE reason why there is so little self-condemnation is because there is so little self-examination. For want of this, many persons are like travellers, skilled in other countries, but ignorant of their own."

BLOWING ONE'S OWN TRUMPET.

There is one and only one antidote against this unseemly habit, and that is the law, the guidance of the Holy Spirit. When we gladly and loyally accept this rich provision, given to regulate our daily walk and conversation, then only can we, with perfect safety, discourse of our successful labors in the Lord. But when we turn aside from this abundant provision of Heaven, and lean to our own understandings in this thing, then do we ever and anon drift into the breakers of spiritual pride, or be dashed against the rocks of self-conceit. The very devices we use to guard against this evil serve but to ensnare us the more. For example, the effort to act out the role of voluntary humility, invariably plays into the hands of self-praise. Then we make a virtue of our very short-comings or failures in Christian work.

That is, being engaged in active church or moral reform work, we allude to our failure in any direction as a becoming token of humility, illustrating the words of the poet,

"How proud am I my faults to see,
Proud of my own humility."

The element of pride is never wanting on such occasions, and can be easily discovered without very deep probing. We once had a casual railroad conversation with one of the eminent evangelists of to-day, and when we brought forward the thought that it was our privilege and duty to do our Christian work so as to have not only the well-done of the Master consciously realized, but also to be satisfied with it ourselves; he took strong exception to this sentiment, and with ill-disguised vaunting, gave in detail an account of his revival services for the previous week in a neighboring town, and then, after making it appear to us and the surrounding listeners to be far beyond the ordinary in spiritual power and definite results, he *modestly* remarked that he would not like to say that he might not have done more. And so, under cover of this thin veil of voluntary humility, he was enabled to blow a blast of self-praise with a vigor sufficient

to attract the attention of all around him. One has quaintly said, "Blessed be the man who bloweth his own trumpet, for verily it shall be blown." Now we do not believe that this evangelist was exceptional in this thing, but that he was simply illustrating the fact that when one rejects the only divine safeguard against spiritual pride, the evidences of the presence of a desire to vaunt one's self speedily appear.

Many hover around the words of our Lord when He said to the Apostles, "After ye have done all these things say, we are unprofitable servants," and try to extract from them food for voluntary humility. For, after recounting multiplied efforts at Christian work, they modestly quote this passage to cover up what is still lacking on their part. But they conveniently forget that little word *all*, which, when noticed, makes the passage utterly unsuited to their purpose. For Jesus, as if anticipating these very efforts to climb up into His kingdom by another than the right way, declares here that only after we have done *all* these things, that is, having left not one thing undone, then, and not till then, can we claim to be free from censure. But this plainly implies that if after having done nine-tenths of all the things He gives us to do, we leave one-tenth of them, yea, one iota of them undone, we are worse than unprofitable servants, and are, therefore, worthy of stripes.

But even when one becomes disgusted with his public efforts of attracting notice to his work by means of sensational sermons, well advertised, glowing newspaper accounts, and public and private relation of incidents where *he* was used as an *instrument* to accomplish definite work, he is just as liable to go wrong by playing the role of silence, acting out the worldly proverb, "Let another praise thee." But we will not go into the minute description of this method of blowing one's trumpet, simply remarking that it is often more successful than the other. For whether successful or not, it tends to pride; either the pride that blooms openly and unblushingly under the praise of others, or that fattens by depreciating the work

of others, and assuming an injured, martyr air because of unappreciated merit.

But whilst there is no device of man which can guard successfully against self-praise, there is, as before stated, one way whereby complete success can be achieved, so that we may speak of self and our work in the Lord on all suitable occasions, and always have the well-done of the Master in so doing. By this law of the Spirit

“ We shall not full direction need,
Nor miss our Providential way,
As far from danger as from fear
Whilst Love, Almighty Love, is near.”

THE LEADINGS OF THE SPIRIT DISTINGUISHABLE FROM OUR OWN THOUGHTS.

BY REV. ASBURY LOWREY, D.D.

As regards the leadings of the Spirit our position is this:

First: A believer is led by the Holy Spirit, both directly and indirectly, in all the affairs of life, great and small, but especially in spiritual things.

Second: It is the privilege of the believer to reach a point of moral certainty that his beliefs are according to revealed truth; and that his life is ordered by the Lord, and that his ways and acts please Him.

Are not these propositions Scriptural? Let us examine and see, before we puff them aside as fanatical fancies. It is written in Heb. x. 16, “I will put My laws into their hearts, and in their minds will I write them.” What does this mean? It certainly signifies more than that God will breathe into us good dispositions. We think it is a precious promise that God will implant in a believing soul an intelligent rule of truth and right action. This is done, according to the words used, not by way of suggestion and influence, but in the form of record. It is law put into the heart, and precepts written on the mind. It is both the Decalogue and the Gospel, “engraven, not upon tables of stone,” but upon the more enduring substance of the understanding. And to do this, it must

be remembered, was a part of God's original covenant with man. Such a work wrought upon the inner man must create a high degree of certainty, for it is the Sermon on the Mount, which is the law revised and perfected, transferred to our intelligence.

Another passage implying guidance and certainty reads as follows: “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John xiv. 26.) This text contains two promises. First, that the Holy Spirit will “teach” disciples “all things.” Second, that “He will bring all things to their remembrance.” The second proposition may be understood, though not exclusively, of plenary inspiration, by which the disciples were to be enabled to recall, speak, and record the sayings of Jesus with infallible accuracy. It ought not, however, to be exclusively so understood, for it doubtless includes the revival of those precious memories of our Lord's words, and their impressive application to the mind and heart, which the believer experiences on special occasions. The first proposition of the text must mean original teaching of the Spirit—it may be independently of the Word, but not contrary to it. The Spirit and the Word are always a unit; and this is our safeguard against fanaticism. When our impressions, supposed to be from the Spirit, do not coincide with the sayings of Jesus, and the decisions of a sound mind and an enlightened and healthy conscience, it is time to pause and inquire if we are not being deluded. Our feelings and motives should be constantly analyzed, and brought to the touch of infallible tests. It is in this way that we “discriminate between the ordinary operations of the Spirit and our own thoughts.” The Holy Spirit leads the mind by a cluster of blending lights, just as the musician leads the voice in song by a blending of harmonious sounds.

Let us examine another magnificent proof-text. “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall

hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" (John xiv. 13-15.)

Let us analyze this passage and see what degree of certitude it pledges to the believer. First, the Holy Ghost is called the "*Spirit of Truth*," in opposition to ignorance and superstition, and also in opposition to weak and erring human judgments, when left to themselves, unaided by a Divine criterion. Therefore, whatever the Spirit alone suggests is pure truth and absolutely right. Whenever, therefore, we shut ourselves up to His teachings, apart from and unwarped by our own imaginations, we cannot mistake. Error and fanaticism come in at the point where we mix our own notions, whims, and dreams, with the teachings of the Spirit. But if we filter our turbid ideas and confused impressions through the Scriptures, and common sense, under the leadings of the Spirit, we shall be conducted into all essential truth, and escape the absurdities of fanaticism.

This leads us to note the second office of the Spirit in this connection. "*He will guide you into ALL truth.*" Observe, not some truth, but all truth. This, of course, does not mean all secular, scientific, and historic truth, but spiritual truth—those truths which make us wise unto salvation. Nor does it mean that He will lead us into all speculative and unrevealed truth, but all *essential* truth "*pertaining to life and godliness.*" Those led by the Spirit have an insight into the Gospel which those not led by the Spirit can never attain unto. Though learned and intellectual, their ken is limited to a narrow range and surface view.

Again, the mode of the Spirit's leading is here indicated: "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." The Spirit is a subordinate teacher in His relation to Christ. He reports and verifies the words of Jesus; and when He has something new and original to reveal, He makes His communications through the

Word. By this fact let those be put to shame who claim to have got beyond the Bible in their intimacy and communion with the Holy Ghost. They have not only got beyond the Bible, but above the Holy Ghost. The Holy Spirit speaks only the words which He hears as they drop from the lips of Jesus.

"*He will show you things to come.*" This does not mean that the Holy Spirit will bestow the gift of prophecy in the ordinary sense, except so far as was necessary to complete the canon of the New Testament. But it does imply that the Spirit will greatly strengthen our sagacity and penetration. That the Holy Ghost does bestow clear-sightedness and a marvellous amplification of spiritual knowledge, is a matter of daily observation and constant experience. The Holy Ghost broadens the horizon of thought, increases light, and gives liberty. "*Where the Spirit of the Lord is, there is liberty.*"

"*He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.*"

This is a remarkable utterance, and shows the relation of the Holy Ghost to Christ, and of Christ to the Father. The Holy Spirit does not glorify Himself, does not speak of Himself, does not come to us even of His own accord, but glorifies Jesus, speaks the words of Jesus, and is sent by the Father and the Son jointly, and yet has concentrated in Himself the sum of all power and grace. As all that the Father hath belongs to Christ, the Holy Spirit in showing us the things of Christ, shows us equally and at the same time the things of the Father. And thus the Holy Spirit, though the third person in the order of title, is the first and chief in administration. All the stores of grace are treasured up in Him, and with them He makes His advent into the soul. This is no theoretical Trinity, but a Trinity *at work*—a Trinity focalizing its fires and forces on humanity. The Father transfers Himself to the Son, the Son transfers Himself to the Holy Spirit, and the Holy Spirit pours Himself into man. According to this wonderful passage all the ful-

ness of the Godhead streams into the believer's soul *in* and *through* the Holy Ghost. As waters are gathered from a thousand living springs and streams in a large reservoir to supply the wants of a great city, so all the virtues of redemption are collected in the Holy Ghost. He distributes them; He extracts all the efficacies of the literal blood of Christ, and applies them as a consideration and plea for working, according to promise and the faith of the suppliant—all the glorious results of Christ's sacrificial work in a believer's nature.

And how can all these mighty transforming operations of the Holy Spirit take place in the soul, life, and character of a man, and not involve certitude as to the truth of our beliefs, the particular and generally unerring Divine guidance of our life and practice, and, above all, certainty in regard to our saved condition, heavenly relations, and eternal hopes? If the ocean were conscious, could it receive all the contents of a thousand rivers and not know it? No more can we "walk in the Spirit" and not be able to "discriminate between His operations and our own thoughts." "Thank God, we do not "follow cunningly devised fables." We absolutely know Whom we have believed.—*Divine Life*.

REMARKS ON THE ABOVE ARTICLE.

Gladly we direct attention to this article, as in our judgment the fullest and best reasoned one on this most important subject which we have yet read. The two propositions with which the article commences are a long step in advance of the creed adopted by Bros. Steele and McDonald. But even Dr. Lowery will find it difficult, if not impossible, to remain at this point without taking a step or two more.

In the first canon we suggest it would be an improvement to put *may be*, for *is*, making it read, "A believer may be led by the Holy Spirit," etc. For, in the first place, every believer does not receive the Holy Ghost, as is plainly implied by Paul's question to the twelve Ephesian disciples. And, in the second place, how can the Spirit lead believers who maintain, as an article of faith, that it is impossible "to discriminate between

His operations and our own thoughts." But that Christ's death and resurrection has made it possible for every believer to be "led by the Holy Spirit, both directly and indirectly, in all the affairs of life, great and small," we heartily endorse as the plain, unmistakable language of the Bible.

As to the words, "especially in spiritual things," we remark that we fail to see the line of demarcation here alluded to, in the New Testament. This distinction is plainly made in the Old Testament, but some of its prophecies clearly indicate that this distinction was to be swept away in the New Dispensation.

The nearest approach to the thought in the teachings of the Apostles was when men were selected to attend to the proper distribution of food to the multitude. But on close observation it will be seen that this has reference to the different character of the work appointed to different individuals. It does not refer to different kinds of work done by the same individual.

In the second canon, the latter clause contains the substance of the whole question. "It is the privilege of the believer to reach a point of moral certitude . . . that his life is ordered by the Lord, and that his ways and acts please Him." This, we maintain, admits all we contend for as the outcome of divine guidance. And, moreover, we venture the prophecy that, ere many years have gone, it will pass as current coin amongst the great majority of writers and teachers of the doctrine of holiness. We trust, also, that he who penned the above article has the supreme satisfaction of knowing, through the direct testimony of the Divine Spirit, that during the past twelve months, to go no further back, his ways and acts in every respect please Him. If so, we invite him to be a sharer with us in our joy, as we are in his. And we further intimate that we could introduce him to a goodly number of like experience.

The first clause of the second canon, we suggest, might be misleading. If the word beliefs is intended to include doctrines, and conveys the thought that the guidance of the Holy Spirit, accepted by a Calvinist and an Armenian, for instance,

would with certainty bring them to see eye to eye in creed, we would be inclined to express a genuine doubt concerning such a consummation, for we incline to the opinion that diversity in beliefs would still characterize believers, although all were filled with the Spirit, and led by Him into all truth.

But after all the grand truths enunciated in this able article, and, however, it may tend to strengthen the confidence of those who desire to or already have committed themselves to the Holy Spirit to be guided into all truth; still there are certain implied facts which must, in our opinion, hinder it greatly in helping others to settle this question practically.

After all, it seems to teach that, practically, the Holy Ghost is inferior to both common sense and the Bible. "But if we filter our turbid ideas and confused impressions through the Scriptures, and common sense under the leadings of the Spirit, we shall be conducted into all essential truth"

Speaking from experience, we hesitate not to say that whoever follows the method here indicated, will not secure a satisfactory experience concerning the promise, "He will guide you into all truth." For many years of our Christian life we endeavored to have the Holy Ghost occupy this subordinate position for us, but we never succeeded. Not until we gave Him supreme right of way, without any limitations concerning Scripture and reason, did He fulfil for us fully the promises of Christ.

Moreover, we think it is asking us to live on a plane lower than that on which Abraham, Philip or Paul walked. For such incidents as the offering up of Isaac, the conversion of the eunuch, and going to Macedonia in preference to Asia, must be ruled out of such a life as that made possible by the above quotation. No, we believe that the rich treasures of the Gospel contained in the doctrine of divine guidance into all truth will not yield their store unless to a more venturesome faith.

So adorn the doctrine that those may be won by the life who will not be won by the word.—*F. R. Havergal.*

SELECTION FROM FLETCHER.

Dr. Adam Clarke, counselling a young minister about study, said: "Make yourself master of Mr. Wesley's works." And as only second to them, he advised him to master Fletcher's writings. My reason for asking you to publish in your magazine the following extract from Fletcher is because we believe his works, other than his Checks, are to-day seldom read, and we meet with few quotations from his writings on the Higher Christian Life.

E. TESKEY.

To reject the Son of God manifested in the Spirit, as worldly Christians are universally observed to do, is a crime of equal magnitude with that of the Jews, who rejected Christ manifested in the flesh. Nevertheless, in vain has the Apostle Paul informed us that *Jesus Christ is a priest for ever, after the order of Melchisedek; the same yesterday, to-day, and forever.* In vain has John the Baptist declared, that *he shall baptize us with the Holy Ghost and with fire.* In vain has Christ himself made a gracious offer of this baptism to all nations. (Matt. xxviii. 19.) In spite of all these declarations, our incredulity still seeks out some plausible reason for rejecting the dispensation of the Spirit.

So long as those perilous times shall continue, which were foretold by St. Paul, so long we may expect to behold multitudes of erring professors, who, like the ancient Pharisees, not only refuse to enter into the kingdom of God themselves, but resolutely withstand all those who are striving to enter in. These faithless Christians, resembling the timorous spies of old, are constantly prepared to discourage every persevering Israelite, by raising evil reports of their promised rest. Attached to this present degenerate world, as the wife of Lot was attached to her polluted city, they are ever insinuating that there is little to be apprehended in their present situation; and as for that full dispensation of the Spirit, concerning which so many excellent things are spoken, they confidently assert that it cannot be expected in the present time, without giving way to the highest presumption and folly. On these

accounts, it becomes absolutely necessary that the true minister should stand prepared to *give every man a solid answer that asketh a reason for the hope that is in him.*

When, therefore, we assert that every sincere believer becomes a *temple of the Holy Ghost.* It is not to be understood by such expression that they have received the power of working miracles; since in this sense St. Paul himself was not always replenished with the Spirit. But it should rather be understood that the same spirit of humility, of zeal, of faith, and of charity, which so eminently dwelt in Christ, continually flows from him to the meanest of his spiritual members, as the sap is known to pass from the trunk of a vine into the least of its branches.

The Old and New Testament sufficiently prove that the special influences of the Spirit are to be universally experienced by the faithful of every age. Isaiah (xliv. 3) promises this invaluable blessing to those who are athirst for God. Ezekiel announces the same blessing in a variety of passages, to all those who enjoy the privileges of the new covenant. The prophet Joel more directly promises the extraordinary effusion of the Holy Spirit to the *young and the old* among the people of God; to *their sons and their daughters, their servants and their handmaids.* John the Baptist expressly repeats the same promises to all those who partake of his inferior baptism. Our Lord invites every believer freely to come and receive the long expected blessing. (John viii. 37-39.) St. Peter unreservedly offers it to the truly penitent. (Acts ii. 38.) And St. Paul everywhere declares that it is the common privilege of Christians to *be filled with the Spirit.* Nay, he even intimates that the name of Christian should be refused to those who have not received the promise of the Father. (Rom. viii. 9.) These few passages abundantly testify how strangely those professors deceive themselves, who confidently affirm that the Holy Spirit was promised to the Apostles alone.

Revelation is no sooner admitted, but reason itself confirms the truth for which we contend. Why was the Holy Spirit to be poured out in full measure upon

the first followers of Christ? If in order to their sanctification, have we less need of holiness than the Apostles had? If it was to shed abroad in their hearts the love of God, is that love less necessary for us than for them?

The more we meditate upon the Scriptures of truth the more we shall be convinced that the experience of real Christians, and the reason of natural men, coincide with that sacred volume in demonstrating that the grand promise of a Comforter must respect every sincere believer, as well as the first disciples of Jesus. To reject, then, this precious gift, is to trample under foot the pearl of great price, and to despise the Redeemer himself in that Spiritual appearance, which is of greater importance to us than his outward manifestation in Judea. Further, to insinuate among Christians that the promise of Christ's spiritual coming is no longer in force, is to enervate the glorious Gospel of God, and to maintain in His church that detestable lukewarmness, which will ultimately prove the ground of its condemnation. It is to surpass the Jews in their obstinate rejection of our only Lord and Saviour. There was no need, says the incredulous Jew, that the Messiah should suffer and die for our sins; nor is there any need, says the casual Christian, that the Saviour should come in a spiritual manner to reign in my heart. *The one destroys the body, the other the soul of Christianity; and both are equally strangers to the renovating power of the Gospel.*—*From Portrait of St. Paul, by Rev. J. Fletcher.*

BISHOP TAYLOR.

The action taken by the General Conference on Saturday last in defining the status of missionary Bishops, and providing for their support out of the Episcopal Fund, instead of the Missionary Society, was regarded by all as a most important and significant day's work. Bishop Taylor sat on the platform, apparently unmoved, listening with greatest interest in the discussion. A spirit of enthusiasm pervaded the Conference that was inspiring. The Bishop and

his friends could not have asked for more at the hands of the General Conference than was freely granted. The great heart of the Church will endorse the action. The Missionary Bishop is now co-ordinate in authority in his own field with that of any Bishop of the Church. The protracted, persistent, effort of some of the high officials to minimize the status of Bishop Taylor, and muddle the minds of the people in regard to the matter is now by the action, of the legislative body of the Church brought to an end. Fertile minds and busy pens will be otherwise engaged.

The General Conference of 1888 will be an historic one.—*Buffalo Christian Advocate.*

WE MAY KNOW GOD'S WILL.

"It seems to me," mused the old saint, "that there shouldn't be any half-and-half knowledge about questions of what the Lord's will is; no guesses, no uncertainties. If we only wait a full revelation (and why need we stir till we have it?) we shall be, we *may* be, as sure as Moses was, or any one of them to whom God spoke. We have such a hasty way of deciding upon the least bit of evidence that God has spoken to us—especially when our will is strongly set in one direction. Moses did not know the Lord's will once, and he put the man in ward and waited. Paul said, "*as soon as I shall see* how it will go with me."

"But suppose," was the perplexed question, "that the time has come for us to act?"

"If your time to act and God's time to teach you don't come together it's rather queer, that's all. I will tell you when your time to act is; when God has told you what to do. This acting upon a half knowledge of God's will is the plague and punishment of some lives; it does not give Christians faith, it gives them presumption, and, oh, what folly God is charged with."—*Advocate and Guardian.*

"ABANDONMENT consists, not in doing great things for self to take delight in, but simply in suffering our weakness and infirmity, in lotting everything alone."

THE LANDMARKS IN SIGHT.

BY S. S. BLANCHARD.

That the doctrine of Sanctification, as taught by the fathers of Methodism, is again coming to the front, is one of the signs of the times. It is being conceded that the Bible teaches it as a doctrine; also, that as a doctrine, it is only of value as it enters into the experience of God's children. Earnest and honest men, dissatisfied with their experience founded upon their exegesis of the Word, have turned to this simple condition: "Whatsoever ye desire when ye pray," have realized more in one moment about this doctrine than they have understood for years in the study of it. Distinct, but not separate, from their past experience. Before they scarcely knew, they not only became monuments of God's sanctifying grace, but are found earnestly contending for the faith once delivered to the saints. The truth is mighty, and will prevail. Nothing can stand the logic of a heart full of love, pleading for the truth as it is in Jesus. It is the best argument that can be presented to overcome opposers of this blessed truth. Ride on, thou conquering Saviour, until Thy Church, redeemed, shall be gloriously sanctified, "having neither blot or wrinkle, or any such thing."

GOD'S LITTLE BIRDS.

"Open thy mouth wide and I will fill it."—

PSALM LXXXI. 10.

I was treading God's path in a beautiful dell

When I spied a nest 'mid the sheltering leaves:

And, lo! three little birds is the story I tell,
God's birds, looking up with their sweet believes.

"Blessed trust," said I,

"Though they cannot fly,

Each opens its mouth wide for heaven to fill it."

There I stood in the bright, golden sunlight of spring,

With the sweet little lesson, to know what it meant;

When swift through the azure on happiest wing

Flew the mother bird, bringing what heaven had sent

"Praise the Lord," said I,

"For right down the sky

Comes the answer for each little faith-mouth to fill it.

"O blind little birds, always trusting for bread,

You think not of danger or storm in the air ;

Thanks, thanks for the lesson from heaven," I said,

My God, give me faith in Thy bountiful care.

Thy promise have I,

Blessed words so nigh,

"Open thy mouth wide and I will fill it."

Open thy mouth, child, in prayer and praise,
And surely shall come what is best for thy good,

So I ask with the birds, and the golden days
Are filled with songs like the songs in the wood.

Looking up am I ;

Like the birds I cry,

And swift to my heart come the blessings that fill it.

J. B. KNIGHT.

In the Mountains, Calaveras Co., Cal.

THE ONE LIFE.

BY REV. H. W. WEBB-PEPLOE.

In the incarnation of our Lord Jesus Christ there centres, by universal acknowledgment of Christian men, the whole scheme and blessedness of salvation. Whatsoever we agree to include in that word we attribute without hesitation to the work of the Redeemer, and readily acknowledge that man owes everything to Him. Pardon, life, power, hope—all are readily declared to be gifts conveyed to us in and through the incarnate Son of God. By His death we have pardon and life. By His life we have holiness and power. By His glory we have joy and hope. These are fundamental truths of our faith. But that life in the highest and truest sense of the word is not only centred in, but confined to, Him. That He literally in His own person includes all true life, and that none live in God's sight, but as instinct with Christ-life, is a statement of far greater

depth and more wide-reaching scope than any which speak of blessings received from Christ. The Gospel which speaks of blessings bestowed "by" Christ may have a twofold meaning of wondrous value and power ; first, as describing benefits secured for man by the operation of Jesus Christ on man's behalf, such as He purchased by His death for man :—"God was in Christ, reconciling the world unto Himself" "God for Christ's sake hath forgiven you"—"When He had Himself purged our sins"—"Redeemed with the precious blood of Christ"—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus"—"By one offering He hath perfected us"—"I go to prepare a place for you."

BLESSINGS BESTOWED.

Secondly, it is also a life which may have a twofold meaning as describing the benefits. He gives to man as a direct prerogative, which He secured by His work ; such as "I will send the Comforter unto you"—"To Him that overcometh will I grant to sit down with Me on My throne," etc. But from each of these descriptions of Gospel blessings the idea might be taken of receiving a blessing from one person into the hand or heart of another. There is not necessarily any idea of unity of life, for the two persons may be separate and distinct from each other, exactly as two persons among ourselves. And such is too generally man's highest conception of the gifts and calling of God in Christ Jesus. If men take, they take from Christ ; if they ask, they ask of Christ. If they hope, they hope through Christ.

But such thoughts as these (however in one sense true, when we contemplate the different relations of Christ to man) fall grievously short of the Gospel which Christ and His Apostles put constantly forth ; namely, that all men who really live before God live not by virtue of a gift from Christ, as is too commonly understood, but by virtue of an absolute unification with Christ, of an identification with Him which is not judicial only, though of course most gloriously so in the sight of God and the law, but actually and literally, though of course spiritually—a unification as true as the identification or unification of any human limbs with the head and heart by which they live and move and have their being.

Not only do we find it repeatedly enforced that "In Jesus Christ is life," that "He is the life," and that "He that hath the Son hath life, and he that hath not the Son hath

not life;" but, as all will remember, when faith is described as the process by which we obtain everlasting life, it is always described as a faith which translates us "into" Christ. It is not simply spoken of as having faith in Christ. And, moreover, no less than seventy-eight times at least do we find from the pen of one Apostle to the Gentiles the expression made use of concerning Christians that they are *in* Christ Jesus the Lord. This, if it be anything more than a beautiful theory, must involve actual inhabitation. This, from many, many passages of Scripture, is declared to mean not mere position but

ACTUAL PARTICIPATION

in life. Nor may we forget that this is put forth as a fact altogether irrespective of men's experience or enjoyment, provided only that a man be a true believer. So that whatever is involved in the idea of absolute unity of existence is true for every babe in the kingdom of God as much as for the perfected saint in glory, not only judicially, but as a matter of actual fact; not perhaps experimentally, but as a glorious truth to be accepted without doubt, and to be enjoyed so far as faith can turn facts to account in a position like that which we occupy on earth, of having the spiritual life hampered by the body of corruption.

The definite statements of Scripture upon this matter it is impossible to deny; but unbelief and the materialistic tendencies of our age have led to the minimising of the force of God's Word, till at last even Christians of earnest heart have lost their hold too commonly on this fundamental truth of all real life; of such life at least as man should aspire to. And if it be so, that the Church and the world alike have lost much of the power of God's revelation, how all-important that, when an awakening takes place, and men begin to reach out towards the highest and best, the Christian ministry should be at the very head of such aspirations, and should lead them into the realities, which alone are of God. This subject of life, its source, power, and future issues, is perhaps the most captivating that can engage man's mind, and, without doubt the most prominent of the day. Everywhere men are asking, "What is life?" and God, says St. Paul, "hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life;" and he adds, "the ministration of the spirit shall be more glorious than any other." Why? Because it would bring life more abundant to all who desire it

in and through the Lord Jesus Christ. We universally then, as ministers of Christ ought to be very clear and positive, both in mind and statement, as to the nature of that life which we are called to minister to the world, which lies in the shadow and darkness of death.

First of all my brethren, we have to meet—and it ought not to be difficult—a strange sad wave of

PESSIMISTIC PHILOSOPHY,

which has been largely developed in our day, and is leading numbers to accept that cold, cruel, and miserable creed embodied in Arnold's *Light of Asia*, and which may be described as a Western modification of the Buddhists' wish for Nirvana—a practical cessation of existence. A more painful creed it is hard to conceive, yet it meets us constantly among earnest people. It is a revolt against the pain and distress of this present life, with a failure to look sufficiently high for God. The effect of it is actually despair with some, leading even to aberration of intellect, while a settled melancholy is found in others who speak of existence as

"A life of nothings, nothing worth,
From that first nothing in our birth,
To that last nothing under earth."

But, after all, is not this the expression of a longing after a perfect life? And surely the Christian should be able to lift a protest of power against such a miserable creed, and to show that life is neither limited to this small sphere, nor should the wise man limit his gaze to each particular item of existence, but learn to think of the universe as one great whole, in which present light afflictions, that are but for a moment, are in some mysterious way being made to minister finally to "a far more exceeding and eternal weight of glory." We should not look too much to the things which are seen, but to the things which are unseen. It is ours to tell of the great and all-pervading life; not pantheistically making God equivalent to matter, but showing, as we should be able to do, that Christ is all and in all, in all deep spiritual sense; that His life is the only true life for all rational beings, and that, as He has given up that life that He might take it again with power to give it to all who receive Him as their spiritual life for evermore, it is in the power of every man to take and pass on that life and leave the mystery of present suffering to be solved hereafter by a God who has so wonderfully proved His affection by giving Himself for

us, finding as we do that, even in this present life (when Christ is ours), the good does most marvellously outweigh the evil.

Side by side with these sad tendencies to despair is another and strangely opposite tendency of the age; namely, that which springs from the progress of science, any may be called a desire to prove the absolute unity of all things—unity of creation, unity of being, unity of life in all that exists. The race of man is supposed to be a development of this unity.

SCIENCE NOT IGNORED.

This proves what a deep instinct there is in men, leading them to God when the best and highest has been reached; and though we have to speak at times in direct contradiction to the assertions of men who intrude the scientific into the spiritual in a manner that is absolutely unjustifiable, for at a certain point the two domains become totally distinct and separate, we may well recognize the measure of truth which is found in these scientific researches, and endeavor to draw men forward into God's own light, for the physical and the spiritual, however closely allied, can never be rightly treated as one and the same.

Thirdly, our province is to speak of the spiritual more peculiarly than the natural, and to endeavor to prove that there is only one life, and that one life is Christ's, so that "he that hath the Son hath life;" and that having Christ for our life is something infinitely higher and more blessed than merely accepting a gift. It is a grand thing to receive a gift from God, but it is a greater thing to receive the Giver. It is literally a dwelling in Him and He in us, being one with Him, and He with us. No believer in God would deny that if the creature is to enjoy eternal life and to share in the glories of God's own presence, these mighty blessings must come to him direct from God, and no believer in Jesus Christ would deny that He must be the medium by which these benefits are brought to man. All who believe in the Holy Spirit will admit that it is by His influence and power that the gifts of God pass to men's souls.

But in all these admissions there is nothing to prevent the idea (which, alas! would seem to pervade the churches widely) that when we have received these gifts we may still be separate in our existence from the three persons of the Godhead, and still living a life in which we draw from a distant God special separate gifts which are bestowed upon us by a hand that is stretched out

towards us while we reach up and take the gift. Of course, certain Scriptures speak of our receiving from God—"Ask, and it shall be given unto thee." Without this there would be no room for prayer. But the point that is so little apprehended, and yet is so clearly urged in God's Word, is that exactly what Jesus Christ is to God, the true Christian is also to the three persons of the Trinity, and only in the sense in which Jesus Christ can ask and receive of God the Father should the true Christian ask and receive. "All things are yours, and ye are Christ's, and Christ is God's." The point we have to insist upon is the

ABSOLUTE UNITY OF THE GODHEAD,

of the life, character, and power which pervade the separate persons of the Trinity, and which make them literally and truly one, while three in manifestation. This we may not tarry to speak of now. The fact is that Scripture knows but one real man, and speaks of each individual part of him as simply a member of one great whole.

Adam and Eve are described as the man, and all their offspring were to be but members of the one great body, living out one single life. It was sin that disrupted that great body of man's, and made each member seek for an independent existence; and as Christ Jesus was revealed to restore and enlarge what Adam had lost, so it is a solemn thought that for any who do reach hell the real meaning of the agony there will be the fulfilment in all its bitterness of man's rash wish to stand alone. Let that be realized fully, and man will indeed be in hell. Everywhere Christ is spoken of, not only as the second man, but as the all embracing and the only man whom God can recognize and deal with as man. See 1 Cor. xii. 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ"; and consider what the Apostle is seeking to prove till he sums up his argument in ver. 27 of the same chapter: "Now ye are the body of Christ, and members in particular." See again in Rom. xii. and see also the Revised Version of Gal. iii. 28, where we read this striking passage: "There can be no male nor female; for ye are all one man in Christ Jesus." We have, also, to insist upon the fact that God always speaks of men as dead spiritually from the very moment of their birth into this world, irrespective of any particular sins. Hence there is a necessity for life to be communi-

cated even to the man that is alive in the natural sense. Christ Jesus is the declared source of life. It is clear that if men are to live, and there is only one single source of life, the life which is given to all must be the life of the very Son of God, and that not from Christ, but Christ Himself. This is what we want to insist on; the life is not from Christ, but Christ Himself.

DIVINE COMMUNICATION.

Fourthly, the Scriptures know but one means of communicating this life eternal to the soul; namely, by the gift of the Holy Ghost and the acceptance of the same through faith. If this be so, the life that men live from the time they become believers must be essentially one, and that the very life which is of God, the life found in Christ. The spirit of life brings Christ, and so men are described as having Christ to dwell in their hearts by faith. But, alas! experience often contradicts, and must contradict, the good news. But God is true, and the Lord Jesus has died that experience and fact may be made alike for His people. What, then, is there between men and the full enjoyment of blessings? Simply a want of that childlike faith which takes exactly as God would give.

From this point of view, it seems to me that those who are entrusted with the ministry of this wonderful life of Jesus have certain solemn vocations which it behoves us to take into our experience with the view of enforcing the truth more determinedly and faithfully than in the past; for if it be true that from the moment that man accepts eternal life in Christ he receives it, then the first deduction we draw when we come to realize the blessed simplicity and yet grandeur of the salvation offered to all the sons of Adam, is, that nothing is required of them but to accept the Son of God—not to accept of Him, but Him—to accept Him as the very life of their souls.

A DIVINE UNITY.

Fifthly, what wondrous unity becomes possible between all the living members of the body of Christ. If ever Christendom is to be converted it is not by theories and schemes and resolutions, but by the members becoming instinct with the power of the Holy Ghost. What love, what joy, what peace, what delight in one another, if we once comprehended the depth and the reality of this truth. How free should we be from the root of bitterness which troubles the ministry in our Church if once we laid

hold of this blessed truth, "not I, but Christ," and if in everything the Lord Jesus as the life, were found to be pervading every part of our experience.

Sixthly, what wondrous holiness becomes possible for men united to Christ as the Head, and who draw their life and being from Him. Will any man say that to live a life of holiness is a practical impossibility, whether in the negative sense of abstention from evil, or in the positive sense of displaying the conduct and character of the Lord Himself? For fear of offending, it may be against one's own practical experience, ministers have been afraid in the past to avow the possibilities which lie before the saints when they have accepted the grace of God in its fulness. It is for fear that reprobation should come from the congregation that the minister's tongue has been tied. But we read in Thessalonians, "Now the God of peace sanctify you wholly; and I pray that your whole spirit and soul and body be preserved to the Lord Jesus Christ." The ministers have watered the words of God, as it were, with weakness to bring them before the congregation for fear that, if they preached them without faltering, the congregation would rise up in condemnation of the agent whom God had appointed to minister His truth. Let us not forget that holiness in the Lord is possible to the man who is united to Christ.

What power for service there is when this truth is realized, that the Lord Jesus can take possession of a man, and then the earthen vessel will be purified and cleansed and made meet for the Master's use to pass out His grace to the world around. What perfect peace in the worst hour of tribulation! That "perfect" is largely dropped from the Church's utterance to-day, and yet the word of God has put it there. "It is my peace," saith the blessed Lamb, "that I am prepared to give;" "Peace I leave you to preach;" "My peace I give to them to take." It is a strange power in earth or hell that can touch the peace of the God-kept saint.

Lastly, we have to live in the prospect of a unity to be developed in its perfection in glory. We look forward to that magnificent revelation of Christ Himself as the Leader and Head of His perfected body, our hearts swell with joy at the beautiful prospect. There will be a perfect oneness of glory hereafter, and though one star differeth from another star in glory, it is only because each star has its particular capacity to reflect the sun. Let that capacity be increased

according to the divine power, and there is no reason why the whole body of the stars should not equally shine with the glory of God, nor why the congregation to whom we have been allowed to minister the spirit of life, should not shine with Christ Jesus that came to raise us up to God and make us one with Him for ever and ever.—*The Life of Faith.*

THE LORD TALKS TO ME.

REV. JOHN THOMPSON.

The more I fully confess what the Lord does for me, the more richly He bestows His blessings. I want to witness that the Lord talks to me, John Thompson. That confession has a peculiar sound, and yet it is with all humility of heart just what I want to say. In saying this I am not claiming that I am favored above the most humble of the Lord's little ones, for He talks to all who are intent on knowing and doing His will. What wonderful condescension that the great and Eternal One should stoop to converse with such insignificant and unworthy ones as we are; but it is, nevertheless, a Bible truth, as well as a matter of Christian experience. Yes, God talks with me, and He has been talking with me nearly fifty years. Much of that time I did not understand Him as well as I should, but now His still small voice is becoming more and more familiar, and I understand Him much better than I did, and I expect as I ascend on the line of Christian maturity that I shall understand Him better and better all the while. In His talks with me He has been very careful to keep me from running into fanaticism, and hence when He talks with me He never tells me anything that conflicts with the trinity of voices. I mean by the trinity of voices, the voice of His Word, the voice of His Spirit, and the voice of His providence. If I should at any time hear a voice in conflict with this trinity of voices, I should know at once that it was the voice of a stranger, to which I should turn a deaf ear.

When I pray in secret, I am talking to my Father; but frequently He tells me to be silent for a while and let Him talk, and then I wait in silence before Him to hear what He has to say to my soul. Some of the things He tells me in secret He would have me tell on the house-top for the benefit of those who listen not to His still small voice. But then He tells me some

things that are too sacred to repeat. The soul has its secret communings with God that may not be told even in a holiness experience meeting, or even in the most secret band meeting. There are some things that God has to say to the soul that lose their power as soon as we cease to regard them as sacred. Let us learn to keep the Lord's secrets.

Sometimes the Lord awakens me from a sound sleep in the night-time while everything is still and quiet around me, and He tells me things that never would have entered my mind. The Mountain Lake Park pentecostal gatherings originated in these talks with my soul in these night seasons, which continued over a week before I mentioned the matter to any one, and other matters which have engaged my brain, and pen, and tongue. The Lord has not allowed me to misunderstand Him in any of these matters. What I am now writing comes from one of these talks with the Lord in the night season.

But the Lord does not confine Himself to these watch-night talks. He speaks to me in the street-cars, and as I walk the streets. For years I noticed that novel-readers had their novels with them in the street cars as well as in the steam-cars, and, at times, I have seen them apparently unconscious of everything around them. At one time I have seen the hearty smile, and again the countenance has indicated contempt, and then, again, I have seen the big tear coursing its way down the face. Such scenes are familiar to us all. This suggested to me that my little pocket Testament was more dear to me than light literature could ever be to the novel-reader. And now, as I peruse this sacred volume in the streets and in the street-cars, God speaks to my soul. What blessed seasons of communion with God I do have, as He thus talks with my soul. My pocket Testament has now become such a constant companion that I have a feeling of lonesomeness without it. And then, again, the Lord speaks to me in the crowd. I have learned that it is possible to be alone with God when surrounded with a busy, bustling, exciting crowd. The Lord speaks so as to make Himself understood "above the tumult and the strife."

Again, the Lord talks to me amidst the rush and excitement of business. Sometimes the mind must be concentrated on business, but every now and then there comes a let up for a few minutes, and then the hungry soul hastens away to God to

hear if He has anything to say, and then, if need be, the mind rushes back to business. In these short intervals of communion, the Lord says: "All is right; you do well to be 'diligent in business, fervent in spirit, serving the Lord;' but in the rush of business don't forget Me." I close this article with the impression that I have been telling the experience of thousands of the Lord's little ones who, in their soul simplicity, are accustomed to have God talk to them. How infinitely superior are these talks to the nonsensical gossip of this world's folly. Oh for a little more talk with Jesus!—*Christian Standard*.

WHATSOEVER.

BY MRS. M. N. VAN BENSCHOTEN.

Do you know of any efficient music teacher in this part of the city?" inquired a Christian lady of her friend who was calling. "I wish to engage one for my daughter."

"Yes; there is Miss C——on Ward street, and Miss L——, the sister of the young lady that I told you was ill, is an excellent teacher. She is not necessitated to teach, but will occasionally take a pupil."

"Ah, indeed!" said the lady and her heart gave a leap. Was this the Lord? Had she not been praying several weeks for this sick young lady? Had she not told the Lord if He would open the way she would go and tell her of Jesus, the mighty to save, for she had learned that she was not a Christian, but gay and worldly.

She had never met the young girl, as her family attended a Church of another denomination. They were very wealthy, moving in the higher circles of society. How could she reach her? She could not call uninvited, or at least without an errand.

Here was a proper errand. "I will go and see her to-morrow," she replied; "perhaps I can engage her." But her inner thought was, "May be I can gain access to the young lady."

"How is the sick sister?"

"She is no better, she suffers little except at times, but consumption has surely fastened upon her. She is so beautiful and generous, we all love her."

The next day, dressing herself with unusual care that she might win and not offend, and trusting in God for the necessary wisdom and tact, she called. She was invited at once into the family room where the young lady reclined upon the couch. A quiet recogni-

tion was given as the mother introduced them. The lady made known her errand.

"You are the pastor's wife of the Park Street Church, are you not? We heard they had a new minister."

Being answered in the affirmative she added: "Maggie is not in, but I think she will be happy to instruct your little daughter, as soon as Annie is well enough to spare her."

Pleasant inquiries passed, and rising to leave, the lady stepped and laid her hand upon that of the young girl, who lay with her eyes closed. "Good bye" she said; "I hope you will be better." Eagerly the young lady clasped and held her hand in both of hers. "O, how cool your hand is," and as the lady bent to kiss her, she said, "Please call again."

The lady turned to the mother and apologetically said, "I had a sister ill just as she is, two years ago, and it has given me great interest and sympathy for all such."

"We would be glad to have you come and see our Annie often."

Waiting some little time before she called again, a neighbor said to her one day, "We saw Mrs. L—— this morning and she said she hoped you would not forget to call." She had not forgotten; every day she prayed earnestly for the operation of the Holy Spirit.

At evening-time she went. The sick lady was sitting by the open window. The room was light and airy, the doors and windows all open to let in the cool evening air. Hoping to see her alone, she waited, but at length she said to the elegant mother, "I would like to pray with Annie, if you are willing." "Certainly," she replied. She stepped to the side of the young lady, and laid her hand upon her. "Please do not rise; I will kneel right here"—and then in tender words she prayed, while along the tones of her voice throbbed a boundless sympathy and a deep yearning love for the deathless soul.

As they arose, the unsaved mother was in a flood of tears, and all constraint was gone. Thereafter, she was sought for to tell the way to heaven, until one glad morning the sister came in haste. "Will you please come—Annie wishes to see you."

As she entered the room, the sick face beamed with heaven's light as she said, "Jesus has been here! I was trying to pray and to give myself to Him, as you told me, but I felt so tired, when He came and stood right there by my bed and leaned over me, and said, 'I will take care of you,' and since then I have not been afraid, but O, so

happy!" Her joy and peace were great from that hour. She requested baptism, and sent loving messages of holy warning to her young friends. At last, in the hush of the night, she spoke quickly, "How light it is! Is it morning, mother?" And then with a glad, sweet look upward, she raised her hands and said, joyfully, "*I a n coming, Jesus!*" It was the dawn of the great Eternal Day.

Music lessons! A soul saved, to shine forever in the Saviour's diadem. Jesus is King—our King! If He reigns in the heart, the interests of His kingdom will be always *first* and *uppermost* in our thoughts and in our lives.

PEACE, BE STILL.

Peace, be still!

Through the night of grief or pain
Meekly bow, nor strive in vain:
Let thy God do what He will—
Peace, be still!

Peace, be still!

Vain are plans and words of thine
To unfold thy life's design:
God's own voice explains His will—
Be thou still!

Be thou still;

Let the Great Physician deal
With thy case, to wound or heal;
Trust His never-failing skill—
Peace, be still!

Lead me on!

Lord, my Shepherd, feed, uphold,
Guide the weak one of Thy fold,
Till the night be past and gone—
Lead me on!

—*Selected.*

ALTERATIONS NOT IMPROVEMENTS.

The modern alterations in the Gospel are not improvements. I have observed one thing—that the preachers of the improved Gospel seldom display any joy, delight, enthusiasm. One person writing to me, standing at the antipodes of my faith, said: "You ask me, does it make me happy? There is nothing in what I preach that could make anybody happy." That is quite true; there is little, there is nothing left—it is all gone. They can prove, and prove, and argue, but

they have no joy. Contrast that with the preachers I used to hear. How they warmed up, and how they seemed to enjoy it, feeding themselves while they were feeding the people! Their faces beamed like angels' faces while they told of free grace and dying love, and "rang those charming bells." The dolorousness of modern prophets is striking. They remind me of what Tom Hood said to the clergyman who came and talked to him in a serious, solemn, sad manner: "Excuse me, sir, I do not think your religion agrees with you." The religion of the Gospel so thoroughly agrees with those who receive it, that it is a well-spring of joy and a delight to them. Therefore let us not depart from it.—*Spurgeon.*

LEAVES FROM MY NOTE-BOOK.

BY REV. W. HASLAM, M.A.

Author of "*From Death Into Life.*"

ASHAMED TO DIE.

I was called in haste one day to visit a gentleman who was supposed to be dying. I had noticed him in church several times; but latterly I had lost sight of him, and did not know where he lived or lodged.

On going into the sick man's room, I recognized him at once, and was sorry to find him looking so ill. In conversation, I soon ascertained that he was thinking more about his soul than his body. He had very little hopes of his recovery, but he was not thinking so much about that; his great anxiety was concerning his spiritual state.

I asked him whether he was saved.

He answered, "I thought so when I was hearing you; but I have been so miserable since."

"What is it about?" I enquired; "tell me, and I will see if I can help you."

"Yes," he continued, "I am saved; I was converted years ago. I am not in trouble about my conversion; but, here on my death-bed, I see that my life has been lost! I have been saving and keeping my life for my own business and pleasure, and now it is gone—I can never have these years over again. I am not afraid of death; but I am ashamed to die!"

What could I say to this? How many there are, who are selfish enough to take their salvation, and even enjoy it, while they never think of living for God's service. Like this gentleman, they may not be afraid to die: but they have not yet arrived at

being ashamed to die. Such persons will inevitably be ashamed, at the Lord's appearing, to find that they have done nothing for Him, who gave up all for them.

I could not help thanking God for my friend. I said to him, "Better late than never. I thank God you have been enabled to see the difference between salvation and life. Salvation is what God gives you, and life is what you give to God. He has shown you that, although you accepted his salvation, you have not given him your life."

"Yes, yes, exactly, that is what I feel and regret, particularly now, when I have no time or opportunity to mend it."

I said, "God does not upbraid us for the past. If He has shown you your fault, it is that He may pardon you; and not only so, but He can restore the years the canker worm has eaten."

"Thank you so much," said the poor gentleman, "for this word of cheer. Can God—will He—forgive the past?"

"Yes," I replied, "He can, and He is willing. He wounds to heal, and kills to make alive. What is more, He can yet raise you up, and give you a longer continuance here, to be a witness to others."

"Oh, thank you, thank you so much for this encouragement; but I am ashamed," said the sick man, "I feel unworthy to ask Him for all that!"

I answered, "I am very glad you feel your unworthiness; and, no doubt, it is a hundred times worse than you think. It is for this very reason that God has provided the worthiness of Christ for you! You and I are worthy of the cross, and the shameful death that Christ bore; but He willingly took that place, that His worthiness might be applied to us. 'He was made sin for us, that we might be made the righteousness of God in Him.'" (See 2 Cor. v. 21.)

"I am overwhelmed with the thought of all this," said my sick friend. "What can I say, or do?"

"Do," I repeated, "do the first thing. Ask God to forgive the past, and bless your dying testimony, if you are called away, to others who are living as you have lived."

"Yes, that I will," he said, heartily; and at once he made his double petition, with great earnestness and many tears.

I responded with "Amen," from my heart. Then it came to my mind to ask God to raise him up, and make him an example of Christian living. We have many witnesses for salvation, would we had more; but surely we do need witnesses to testify of the reality and power of Christian life.

In prayer, I was led to say, "Lord, now that Thou hast opened thy servant's eyes to see his past fault, forgive him for Jesus' sake, and for the same Lord Jesus' sake raise him up from his bed of sickness, to glorify Thee upon earth."

The dear man wept very much, and, after a little time, interrupted me while I was speaking to him, by saying, "I believe that God has forgiven me, and I believe also He will restore me to health again."

I said, "Let us then thank Him together. There is nothing too hard for Him to do, and I have reason to testify to his willingness and ability, for He raised me up from a greater sickness than yours, many years ago."

It was a joy to visit that dear man day by day, and to see him gaining strength of body, and, better still, gaining strength in the Lord.

"I want to give myself," he said, "a whole thank-offering—spirit, soul, and body—to be henceforth and forever the Lord's."

"That is right," I answered. "Now do not believe in your giving, but in God's taking. If you believe He has accepted your offering, thank Him for having done so."

"Do you mean," asked the gentleman, "that God has taken me already, spirit, soul, and body?"

"Yes, according to your faith. If you only believe in your giving, you are not further on than that; but if you believe in God taking, then you are there; and He has taken you. If I put this book on the table, the table has it."

"I do not think," said my friend, looking down, "I half understand about faith—I have much to learn."

This gentleman was in such a childlike and teachable frame of mind, that he was bound to grow and become a happy witness for God.

He left his sick-room a new man, full of zeal for God and love for souls, especially for saved souls, who were living in neglect of God's service as he had been. He longed that they also might be brought to live for God. He did not forget the unsaved, or lose an opportunity of urging them to accept salvation; but his specialty was to wake up believers to their privileges of working in the vineyard.

The vineyard should not be confused with the harvest-field, or the work of the evangelist. A vineyard is the place where the vine is cultivated as to its branches particularly. These need tending and training.

propping and pruning. Young believers should have some one to look after them, and to encourage them to abide in the way of the Lord. They should be upheld in the time of temptation and depression; and their young zeal needs to be judiciously and carefully moderated.

This gentleman of whom we have been speaking used to say to every believer he had intercourse with, "Give yourself to God as a thank-offering; offer and present yourself a living sacrifice upon the altar, Christ, which sanctifies every gift."

We want more of such men. May the Lord raise them up.

THE GIFT OF SPIRITUAL INFLUENCE.

I have read somewhere of a servant of Christ, of other days, a man singularly rich in the gift of spiritual influence with individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for Himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "His King who had saved him," and to be used by that great and wonderful possessor as should seem best to Him. And life this took friction and anxiety out of his in a very wonderful way, while it kept that life, so to speak, always directed peacefully and unweariedly, towards the idea of being used.

And the service was all the happier, because it was not the source of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reaper in the harvest-field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That Divine Spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sin of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace," in the peace of God.

It is one of the deepest and most sacred laws of the life of the children of God that their activity has its root in passivity, their strength has profoundly much to do with weakness, their rising up and going on, with giving way and sinking down, with that opposite of positive effort which is yet so fruitful of work. "Yield yourselves unto God."—*Extract from the Rev. Handley Moule's paper, read at the Conference of the Evangelical Alliance at Aberdeen.*

THE FILE-GRINDER'S STORY.

I met an old "file-grinder" a few years since, who told me that in the room where he had worked nearly twenty years were twelve massive grindstones. Each stone had its boss, who daily dressed it, and mounted on a wooden seat above it and ground files. Occasionally a stone, while going at full speed, would burst, flying in all directions with tremendous velocity; and as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent conversions among some of the furnacemen. The general opinion was that it was a matter of imagination; if there was a God no man had ever heard from Him—that He never did call or warn any one.

The speed had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat, pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed, said:

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'"

He had hardly said this, when the heavy stone over which he had been working burst in pieces, crushing his seat into a shapeless mass, and breaking the heavy "guards" as if they were glass.

There was no more scoffing that day. "Sir," added the old file-cutter, "we all felt that it was God who spoke; and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in that room that are trying to serve God. It is hard work to keep straight there, but it pays. A man

can do his work better ; and he feels that if a stone should burst and kill him, it would be all right with him."

"So you think that God really spoke to that man, do you?" said I.

"Certainly I do, sir," he said earnestly. "He saw that we were all asleep ; that it would take a loud, strong voice to awaken us, and so He spoke as He did, loud and strong, and we could not help hearing."

Friend, look back over your life. Has not God spoken to you many times ! Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear His voice ? You are in danger.—*Baltimore Methodist.*

LIGHTS OF THE WORLD.

"Ye are the light of the world," said Christ to His disciples ; and again, "I am the light of the world." In ourselves we are dark, opaque ; but with Christ in us we are full of light. This divine union is our filling and daily replenishing, for our own enlightenment and that of others ; for if we are full we must needs transmit. As the moon lights up the night by receiving and reflecting the rays of the sun, so we in whose hearts the Sun of Righteousness has shined, "giving the light of the glory of God in the face of Jesus Christ," may shine for the benefit of the world around us.

This light is described in the Word of God as pure, radiant, diffusive and pre-eminently useful. None can see it without recognizing its source, without feeling its influence. It is the power which God gives His children to make the world better and happier. Wherever we are, we are to shine, "you in your small corner, I in mine," to reveal the dangers of sin and error, to show the way to heaven, to point to the cross as the only hope of sinful men, to unfold the beauties of the life hid with Christ in God, and its eternity.

Can a child of God walk in darkness ? Let the beloved disciple who was divinely taught answer. (1 John i. 5-7). How can one who lives in and walks with God, who "is light," be in darkness ? How can we be in the light and not know it ? Can the sun shine and we be ignorant of its shining ? Yes, if we are blind, or if we retire into our houses and close every door and window. If we shut out the light, we must walk in darkness. But who will choose to do this ?

We are light-bearers ; reflectors of the divine radiance. Shall we fail to recognize the high dignity and privilege of our calling, or its obligations ? Shall we fail so to place ourselves toward the great Centre and Source of light as to imbibe His clear shining ? Abiding in Christ, Christ abiding in us, we become in the truest sense lights of the world ; like him of whom Jesus said, "He was a burning and a shining light." Living in the unseen and spiritual, in constant communion with heaven, we become filled, irradiated with its glory, and cannot fail to transmit it to all with whom we come in contact.—*Advocate and Guardian*

"HE ANSWERED HER NOT A WORD."

(Matt. xv. 23.)

Delays are not denials. Jesus delayed to answer, but He did not deny her request. He hath said, "Ask and it shall be given you." "Whatsoever ye shall ask the Father in my name, He will give it to you." Heaven and earth may pass away, but His word must stand forever. He delays the answer to try our faith, patience and perseverance ; but when He sends the blessing, He proves his faithfulness, pity and love. Be not, therefore, discouraged, though your prayers remain unanswered for a time ; it will not be always so.

This poor woman had to wait, though her case was very trying and her request very urgent ; but at last Jesus commended her faith publicly, and dismissed her with "Be it unto thee, even as thou wilt."

Prayer will prevail if it is the prayer of faith. Pray on then, and do not faint. Say as Jacob did on the plain of Peniel, "I will not let thee go, except thou bless me," Plead with Him, be importunate ; *wait His time*, be willing to receive in *His own way*, be concerned that He should be glorified in giving to you, or doing for you, and you cannot fail. This mercy is from everlasting to everlasting upon them that fear Him.

Then let us earnest cry,

And never faint in prayer.

He sees, He hears, and from on high,

Will make our cause His care.

—*Mrs. A. E. Bennett.*

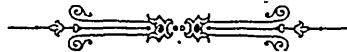
"To find 'the Truth' we must find 'the Holy Ghost.' The Scriptures are our aid in doing so, but the Truth is contained in Him who gave the Scriptures and dwelt in Jesus."

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