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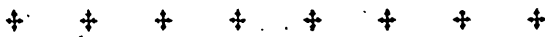


HOLINESS



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CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.
 " Elm St. Church Meeting, every Monday, at 8 p.m.
 " Berkeley St. Church, every Sabbath, at 4 p.m.
 " Queen St. Church, every Monday evening.
- BRANTFORD—At the residence of Judge Jones, every Sabbath, at 4 p.m.
 " Oxford Street Church, Tuesday, at 7.30 p.m.
- ST. CATHARINES—Welland Avenue Church, every Saturday, at 8 p.m.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. Crispen.
- STRATHROY—Two weekly meetings are held.
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—The hour immediately preceding public service on Wednesday evenings.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 2 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.

Expositor of Holiness.

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No. 7.

“BY THY CROSS AND PASSION.”

“He hath given us rest by His sorrow, and life by His death.”—JOHN BUNYAN.

What hast Thou done for me, O mighty Friend,
 Who lovest to the end!
 Reveal Thyself, that I may now behold
 Thy love unknown, untold,
 Bearing the curse, and made a curse for me,
 That blessed and made a blessing I might be.

Oh, Thou wast crowned with thorns, that I might wear
 A crown of glory fair;
 “Exceeding sorrowful,” that I might be
 Exceeding glad in Thee;
 “Rejected and despised,” that I might stand
 Accepted and complete on Thy right hand.

Wounded for my transgression, stricken sore,
 That I might “sin no more;”
 Weak, that I might be always strong in Thee;
 Bound, that I might be free;
 Acquaint with grief, that I might only know
 Fulness of joy in everlasting flow.

Thine was the chastisement, with no release,
 That mine might be the peace;
 The bruising and the cruel stripes were Thine,
 That healing might be mine;
 Thine was the sentence and the condemnation,
 Mine the acquittal and the full salvation.

For Thee revilings, and a mocking throng,
 For me the angel-song;
 For Thee the frown, the hiding of God’s face,
 For me His smile of grace;
 Sorrows of hell and bitterest death for Thee,
 And heaven and everlasting life for me.

Thy cross and passion, and Thy precious death,
 While I have mortal breath,
 Shall be my spring of love and work and praise,
 The life of all my days;
 Till all this mystery of love supreme
 Be solved in glory—glory’s endless theme!

—Miss F. R. Havergal.

 HOLINESS AND FAITH.

It is a trite remark to make that this is a simple subject, as simple as simplicity itself; nevertheless, so many seem to stumble over it that there must be something connected with it which, practically considered, is difficult. To discover and meet this difficulty is our design.

In the first place, consider the serious consequences of failure here. It means loss of all, not only of the particular blessing sought, but of every hope, for without faith it is impossible to please God. Well, answers one, if such a result be possible, it is best to let well enough alone, and seek nothing further of gospel blessing. I will have nothing to do with holiness if failure to have faith for its obtainment involves the possible loss of all things.

But man has no option in these matters. Christ says, "Verily I say unto you, one jot or tittle shall in no wise pass from the law till all be fulfilled." That is, we must measure up in our lives to the whole gospel, must not leave out in our obedience one of the commands of God, and, "Be ye holy" is one of them. As well might the awakened sinner argue that he would act as if he had never heard the gospel, and be judged with the heathen who know not God. He cannot do it. Light has come into the world, and the condemnation pronounced against many is, "They loved darkness rather than light," and to receive not the truth in the love of it is to court the delusion of the devil. "Because they receive not the truth in the love of it, and for this cause God shall send upon them strong delusion, that they may believe a lie, that they all may be damned who have pleasure in unrighteousness and have not pleasure in the truth."

So, dear reader, you have no sea-room here; you have entered a narrow way, and must either go forward or backward. Forward means glad acceptance of every command of God, and of every ray of light poured upon such commands, whilst backward means disobedience, death eternal.

This presents the subject to some, seemingly, in a harsh, forbidding aspect, and yet it is thoroughly scriptural, for disobedience to the voice of God is classed with the worst forms of sin; even shrinking from the knowledge of God's requirements concerning duty makes us forfeit our standing with Him, whilst at the same time the *fearful* and the *unbelieving* are coupled with liars and murderers, as having their part in the lake that burneth with fire and brimstone.

Hence you see, at once, dear reader, that the subject of faith in connection with holiness assumes a most serious aspect, and cannot be trifled with or experimented with, as if failure to learn the lesson were fraught with no serious consequences. Faith is the cope-stone of our religious life, as far as our part in the work of a holy life is concerned, and its importance can scarcely be exaggerated.

Many seekers of holiness appear to fail in their efforts to secure full salvation from want of faith, when the real cause is defective consecration. When the seeking soul takes the work of full consecration in his own hands, and by sheer will-power endeavours to get on believing ground, there is always failure, and that failure is too often charged at the door of inability to understand the way of faith. A man once said, when seeking religion, "I can't get into the knack of believing," as if there was about the exercise of faith some *leger-de-main* work, some trick of the intellect, which, like a rare puzzle, must be suddenly apprehended, and then all would be well. But when under the guidance of the Blessed Spirit the work of consecration is complete, faith in that Jesus to whom the soul has, by a solemn compact, surrendered everything that it accounts precious in this life, is easy, is the next most natural step. For if we have really parted with all but Jesus, not to accept Him as all in all leaves us poor indeed. Therefore, when apparent difficulties surround this simple subject of faith, it is generally best to suspect ourselves as lacking in our full acceptance of the ministry of the Holy Ghost in the work of our full surrender to Christ. The fact is, that perfect consecration of all to God—laying all on the altar—includes giving up unbelief, means so fully giving up our preferences, our will, that we dare not doubt His word in the least particular. And, of course, where unbelief and fears are surrendered to God, faith in all His promises must take their place.

ACTING FAITH.

This process of reasoning brings us to the real practical part of our subject, which is the absolute necessity on our part of acting as though we believed the words of Jesus. Here is a believer who, under the ministry of the Spirit, has consciously given up all to Christ. Now, Jesus declares He accepts him as fully as is his self-surrender to Him. It is not difficult to believe this as an act of volition, but the real fight of faith is when he is tested in his willingness to act out his faith in life. He is required to believe every word of God. Now, the word of God shows that as the Holy Spirit has led him to the present point of perfect submission to God and acceptance of Him for time and eternity as the sole object of obedience, so He, the Spirit, is to still guide into all truth. Perhaps now the first test of faith is testimony for Jesus. He may be asked to testify, for the glory of God, and the strengthening of others, to the exact attitude of his heart towards God. If he is loyal to his perfectly accepted Saviour, he will do so and leave the consequences in God's hands. The test may be in recommending his all-sufficient Saviour to others, or it may be in doing all things heartily as to the Lord, seeing he now serves the Lord Christ.

Now this test of faith may be accompanied with little or no emotion

of joy, and this in fact constitutes the essence of the testing of one's faith.

And here we remark that this testing of emotionless faith seems to be for all, either at the beginning or during Christian life. Even if the first act of faith is accompanied with a mighty baptism of joy nevertheless the testing time will come, for we walk by faith not by sight. This is the fight of faith. Happy is he who learns the lesson thoroughly. But notice that the peace of God which passes all understanding is guaranteed to all such. The law is, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God, and the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus." And the philosophy of this result is as evident as the law of cause and effect; for if we give up all to God, and believe that in accordance with His word He will do for us exceeding abundantly above all we can ask or think, the consequent peace of mind must measure up to our faith in our covenant-keeping God. But it is not left to the deductions of dry philosophy; but, as a matter of fact, God always gives of His peace as we step out fully on His promises and leave all in His hands.

We once bowed in prayer with a sincere seeker of full salvation, and when the act of faith was fully performed, although there was no immediate baptism of joy in the Holy Ghost, when we put the question: Now, is there not perfect peace in the soul concerning this subject? the reply was a glad, decided yes. And so it ever is, so soon as the seeking soul steps out upon believing ground, immediately God's own peace takes the place of former unrest, and it so plainly exhibits itself in the countenance that we now seldom fail to recognize the genuineness of the act by the settled peace which enthrones itself there. The beauties of holiness at once begin to flash forth their heavenly rays.

Now, this acting faith is the very foundation of a holy life, and we have delayed here because, unless this foundation be well and solidly laid in the immutable word of God, no real progress will be made; ever-changing frames and feelings will become the standard of piety, whilst the instability which courts ever-recurring failures will characterize the after life. Faith in God's revealed word is our righteousness, even as Abraham believed God and it was accounted to him for righteousness, and thus he became the father of the faithful.

We sum up, then, the whole subject thus far brought, and say, that the Christian, led of the Spirit thus as He only can lead the sincere trusting soul, should reckon himself "dead indeed unto sin, but alive unto God," "should walk as a child of the light." By acting out faith in all God's requirements as made known to him, moment by moment, by the Blessed Spirit, he walks by faith,—he fights the good fight of faith and lays hold on eternal life."

But what, it is asked, about the joys of full salvation, the raptures of abiding in Christ, and the Pentecostal gift of power. These, we assert, on the word of God, which liveth and abideth forever, will all follow, even beyond the utmost imaginings of the seeking soul. He enters into covenant engagements with a covenant-keeping God. None ever trusted in Him and were confounded. We have no fear concerning this part of the subject. Our only fears are lest your faith fail, lest in your desire to walk by sight and not by faith you dishonor God's word, and turn away from your steadfastness.

Let the fight of faith go on. Let one genuine promise of God stand before a thousand fears or human arguments. Though you should fall a thousand times, always recommence the fight where you failed before. Victory is absolutely certain; and the Holy Spirit is a patient, forgiving, most encouraging teacher.

“To patient faith the prize is sure.”

Above all, keep up your confidential relations with the Blessed, loving Holy Ghost. Without His conscious guidance in all your warfare you will fail. Study His character, as given by Christ Himself. Examine His operations, as indicated in the history of the early Church. Be jealous in accepting any human teachings or experiences at this point. Draw your knowledge from the fountain head, and as you learn to know Him as your Comforter and Guide, so will you not only be established in obedience, but also in the unspeakable blessings of the New Covenant; for eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath laid up for them that love Him, but He hath revealed them to us by His Spirit.

We close this chapter by adding our testimony to the experience of the last quotation. In surrendering ourselves absolutely to the companionship and guidance of the Holy Spirit in all things, not only are we moment by moment led into all truth, but also from day to day we experience such fulness of joy, and perfect satisfaction in the service of God, that no previous imagining could have reached, and no human language can measure up to in its descriptive power. God does reveal to us, by His Spirit, that which was previously unknowable, and is now unutterable. Glory be to God!

We are glad to hear from the Rev. Jacob Freshman that his work is still extending on his hands. He has just returned from England, bringing two assistants with him. He is arranging to buy a \$20,000 hall, and is spreading out on the right hand and on the left. But he needs pecuniary assistance in his work. His address is, Rev. Jacob Freshman, 25 Seventh-street, New York.

HOLINESS AND THE SPIRIT'S WORK.

Experiences on the subject of holiness not only vary in kind, but also in degree; that is, there is infinite variety in their outward expression. There is, judging from observation, the possibility of accepting Christ as the Saviour from sin, and walking in this new found experience, and yet being very slow of heart to believe all that the Bible teaches concerning duty and privilege in this walk of faith. For this law runs through all Christian life, "according to our faith it is done unto us." Perhaps we can bring out this thought better by introducing the experience of a Presbyterian minister with whom we had a conversation recently. Said he: "A few months ago I commenced to read the Acts of the Apostles for devotional purposes, and when I came to the account of the descent of the Holy Ghost on the day of Pentecost, the following train of thought was started: Was this great gift of the Spirit something to be confined to that period, or is the essence of it a possibility for all, and therefore for me, at the present time. I began to search the Scripture, having this definite object in view, and soon became convinced that the substance of the wonderful gift of that day was a possibility for me."

Now, the next question to decide was, in what particular thing did that gift of the Holy Ghost consist, and here, dear reader, we invite you to join us in the investigation. We know that the witness of the Spirit to the pardon of sin was vouchsafed to man under the old dispensation of grace. No modern saint can speak with stronger assurance of sins forgiven than could David: "As far as the east is from the west, so far hath He removed my transgressions from me." Also the power to walk with God, and be perfect in the scriptural sense of that term, belonged to former times. Enoch walked with God. The Lord Himself bore testimony concerning Job that he was a perfect man, and many of the Old Testament writers give ample evidence in their lives that they knew what full salvation was—being saved from sin, loving God with all the heart and delighting in His law, it being their meditation day and night. And yet, all this time, the Spirit, in the New Testament sense of that expression, was not yet given, and St. Paul declares that all this blessed experience of the saints of old was to be eclipsed under the present dispensation. The former dispensation was to have no glory by reason of the glory that excelleth. If, then, some possible blessings were bestowed upon humanity immeasurably beyond the experiences of David and Enoch, Isaiah or Daniel, in the Pentecostal baptism of the Holy Ghost, forgiveness of sin, and freedom from its presence and curse in our lives will not alone meet the demand for something so wonderfully excelling all former spiritual gifts, as to fairly eclipse them, by reason of its transcendent glory.

Some have brought out the childish thought that the substitution of the Christian Sabbath, with less rigidity of observance for the Jewish Sabbath, and the simpler forms of Christian worship for the more elaborate ritualism of the Mosaic temple and synagogue service, will meet the requirements of St. Paul's extravagant language. But the bare mention of such a puerile thought is its own refutation. When Christ cleared away the excrescences of Pharisaic ritualism and Sabbath observance, there is not much to choose, in these respects, between the two dispensations. At all events, the difference is not so great as to warrant such language as is used by prophet and apostle concerning the glory that excelleth. Something vastly superior must be looked for to make good the language of Scripture.

Again our Saviour, in discoursing concerning the coming Pentecost, made wonderful statements concerning its exceeding value to man. He declared that the least person in this spiritual experience of Pentecostal blessing should be greater than the greatest under the old dispensation. He instituted a remarkable comparison to illustrate its exceeding preciousness, implying that as this great boon to humanity could not be given whilst He was with them, that it would be better, on the whole, for them if He should leave them to make way for the advent of the Spirit. "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go away I will send Him unto you."

Thus reasoned our Presbyterian brother till the following practical solution of the wonderful problem came to his mind in the following question: Might not the gift of the Holy Ghost mean that, He should actually take the place of Christ's bodily presence in the world, and thus be to every one who would receive Him all and more than Christ could be, if really in the flesh and accessible by us. "Now," said he, "I could readily conceive the immense advantage of having the privilege of daily fellowship with Christ, as did the Apostles before His death and ascension. I could bring all my temporal as well as spiritual difficulties before Him, and receive instruction concerning the duties of my life. I would not remain long in perplexity about anything. I would learn each day what to do, and when and how to act. Besides, His visible presence would add immeasurably to the joy of life. All this and more I could take in as the practical outcome of such a blessed privilege. Now, if the gift of the Comforter on the day of Pentecost means all this and more, then I can somewhat estimate its value. Again," said he, "I began to examine the Scriptures to see if this was the real meaning of Pentecost, and became convinced that my highest thoughts were fully met in Bible teaching concerning it. And then," he added, "I just commenced to act out my faith in the Holy Spirit, according to this teaching, and at once found myself raised up to a plain of Christian experience far beyond anything formerly known."

This was told us with the accompaniments that only inward joy and rapture can give,—the voice, the eyes, the countenance all blended their testimony to the fact that our brother had indeed found that joy which was unspeakable.

And now, dear reader, from this experience we may gain an insight into many practical difficulties in observing the lives of professors of holiness, as well as learn weighty truths concerning our own personal standing before God.

It would seem to be possible to accept Christ in His power to save from sin, in the Old Testament idea of that blessing, without measuring up to the glorious experience made possible in the outpouring of the Holy Ghost on the day of Pentecost.

Doubtless, there are many sincere Christians who have thus learned Christ; but want of light concerning their privilege, or needless fears concerning fanaticism, or lack of faith keeps them from embracing the whole Pentecost truth concerning the Blessed Spirit, and hence they come short of a full-orbed New Testament experience of entire sanctification.

Many of these hold the experience of full salvation somewhat as they did that of justification, fitfully; and yet their claim as professors of holiness must be allowed, even as their claim as professors of justifying grace formerly was admitted. Here is a man who, at one particular epoch in his Christian experience, obtained the blessing of holiness. To him it was a real uplifting into a higher, purer experience of Divine things. As a minister, he immediately commenced to preach with much greater power; as a private member he began to abound in labours for God, and much *greater success attended his efforts to do good*. But, after a time, he was met with an impression from the Spirit, following which he felt would commit him absolutely to following wheresoever the Spirit might lead, even at the loss of his ministerial standing amongst his brethren, with all sorts of pains and penalties possibly following in the wake of such a life. Now, it is not necessary for such an one to make up his mind that he will not be obedient to God, to fail of the blessings which would follow prompt yielding to the guidance Divine (for we presume the impression in question is of God), simple hesitancy on the plea of ignorance preventst he Spirit leading such an one into all truth.

Our subject may investigate, and doubt may be the result. He may even reach clear, intellectual convictions concerning the whole matter, which are not in perfect accord with Bible teachings, and let them influence his conduct. He may be perfectly sincere in all this; nevertheless the fact remains, he does not accept the full ministry of the Holy Ghost, and according to his faith, and only up to the measure of his faith, is his experience in Divine things. It is not in his case wilful, open rebellion against

God's will, else he would forfeit His justifying grace. Say even it is a sin of ignorance; nevertheless it carries with it the forfeiture of joy in the Holy Ghost, which would have resulted from perfect obedience. Now, God may have to bring such an one through a long process of discipline in order that he may see his privilege in listening to the voice of the Spirit in whatever form that voice may reach the soul, even should it be through that from which he especially shrinks, namely impressional guidance. But during all this time this subject of God's teaching may sincerely profess to enjoy the blessing of holiness, nevertheless his joy does not measure up to the New Testament standard. Not being sensitive to the touch of the Spirit, as he might be, or even, perhaps, as he was for a time after he first received the blessing, he often walks in darkness or doubt concerning duty in many things.

That his whole experience now falls short of the standard brought out in the New Testament, a close observer cannot fail to discover; but that his experience is still superior to what it formerly was, he is himself fully conscious. God is meanwhile carrying on His work to the best of His ability, considering the material He has to work upon, and sooner or later, if he but love the truth, He will bring him into all the blessed fulness connected with accepting the gift of the Holy Ghost in Pentecostal power.

We have prolonged somewhat this discussion of the subject, because we firmly believe that this is the proper clue to understanding many of the perplexities arising from the attitude of some professors of holiness to aggressive holiness movements. The doctrine of the Holy Spirit in Pentecostal power, as the privileged possession of all believers, is the cope-stone of gospel privilege, and failure to attain to it as a constant experience accounts for most of the vagaries in the lives of honest professors of full salvation.

Dear reader, what is your attitude to this glorious doctrine? We press upon you the apostolic question, Have you received the Holy Ghost since you believed, or having received Him in Pentecostal power, have you retained His presence in ever-increasing joy since that glad hour? If not, we would urge you, by every gospel motive, to tarry at Jerusalem till you are endued with power to walk in the light of this wondrous New Testament blessing.

Give yourself into His hands with perfect self-abandonment, and He will guide you into all truth concerning your duty and privilege, and soon you will, with a tongue of fire, tell of the wonderful things of God. He will even do for you exceeding abundantly above all you can ask or think.

Mrs. Browning said: "Whoever fears God fears to sit at ease."

HOLINESS AND THE GUIDANCE OF THE SPIRIT.

This is but one of the many offices of the Blessed Spirit in His relations to man. But, because of its great importance in its relation to other blessings of the New Covenant, we deem it right to devote a chapter to its consideration.

The fears of man and the ingenuity of Satan have hampered the subject with many difficulties, which, like the lions described by Bunyan in "The Pilgrim's Progress," roar and show their teeth to the discomfiture of many who began well the Christian course. But, just as to the persevering Christian in that inimitable allegory, the lions were found to be chained, so all the difficulties which seem to environ this subject of the Spirit's guidance into all truth disappear before the bold, determined advance of the earnest seeker of truth Divine.

Notice for a moment some of the warnings placed before the eyes of him who would inquire into this matter. One reads, "Beware of fanaticism," and it is argued that because some fanatics have made a hobby of this doctrine, therefore all who meddle with it are sure to become fanatics. Again, you see the sign, "Beware of the assumption of infallibility," and it is argued that because some stubborn egotists have played "Sir Oracie" with disastrous results both to themselves and to others that, therefore, all who meddle with this subject will imitate them to a greater or less degree. These are some of the imaginary difficulties which hedge about the subject.

But there are real difficulties which must be taken into account. Christ Himself recommends all, on the very threshold of truth, to count the cost before accepting it. The most formidable difficulty is, that the way of the Spirit is not the way of the flesh, and, therefore, he who follows the guidance of the Spirit must ever be misunderstood by those who do not. No matter whether a professed Christian or not, whether in the pulpit or in the pew, no man can harmonize with the Spirit-led follower of Christ who is not himself guided by the Holy Ghost into all truth. Hence, it follows that anyone who is not prepared to pay the price of occasional loneliness with God, when not only there is the apparent loss of all things material, but even of the sympathy of esteemed fellow-Christians—Christians who, although having received much, are unwilling to be led of the Spirit into *all* truth, cannot successfully cultivate acquaintance with this subject. And yet, not to follow Christ through evil as well as through good report is to fail in our service and incur the loss of all. It will be seen that we do not underestimate the many difficulties which surround this precious revealed truth.

But whilst not minifying the difficulties, we give it as our clear, decided

testimony that no one doctrine, in its bearings on our Christian life, is so essential. Happiness, satisfaction, and fruitfulness in the work of God, in their completest forms, are intimately associated with this glorious New Covenant truth.

But how can one know that the Spirit guides him into all truth? May he not think he is thus led, and afterwards find out that he was mistaken? These and multitudes of similar questions start up before the enquirer after truth at the very beginning of his quest, and most persons think that they all must be answered before they can make progress.

But this, we maintain, is the wrong way to commence the searching process, and, therefore, continuing in it would only lead into endless snares. Let us try a shorter method.

In the first place, do the Scriptures teach us that the Holy Spirit has undertaken as part of His work to lead us during our whole pilgrim course, and in every particular thing connected with life? Search the Bible for an answer to this question, and let its reply be final. What mean such statements as these: "He will take of mine and show it unto you;" "He will show you things to come;" "He will guide you into all truth;" "He will abide with you, and shall be in you;" "The Comforter which is the Holy Ghost;" "Walk in the Spirit, and ye shall not mind the things of the flesh;" "Ye have an unction from the Holy One, and ye know all things;" "They shall be all taught of God?" These could be multiplied to almost any extent. What, we again ask, do these teach if not the grand fact that the Holy Spirit is given to man as a counsellor, ever abiding in him, to show him what is the truth for him to know every moment of his life—*all* truth.

Now, if the Bible teaches the fact that God has made provision, through the immediate contact of the Blessed Spirit with us, to guide us into all truth, what right have even professed Christians to put difficulties in the way, any more than they have right to put difficulties in the way of the doctrine of the resurrection of the dead? What God has undertaken to do, can He not perform? The manner of the Spirit's operation we have nothing to do with in the way of prescribing or circumscribing, our sole duty is to bow the head in glad acceptance of the fact, and that blessed fact is that the Holy One is willing, any moment, to take up His abode in every willing heart, and commence His work as Counsellor and Guide, and continue that work through every day, every hour, yea, every moment of our earthly pilgrimage.

Dear reader, have you grasped this blessed truth in all its fulness? The simple acceptance, without discount, of the Bible utterances on this subject, cannot but bring gladness to the heart.

Now you undertake to examine into the details of the matter with a zest which seems to say you are examining the further beauties and riches of a suddenly received possession of infinite value.

How, then, does the Spirit manifest Himself as our Guide? We reply that He only can answer this question in the fact of such guidance. Of course, it is but reasonable to suppose that He who made us will continue to work in the lines of His own making. When the Comforter takes up his abode in us as a welcome, honored guest, He naturally will utilize the material to hand to the best advantage. Our common sense, our reason, our affections, yea, our physical powers are at once made to harmonize with the truth. Hence there is, there can be, no antagonism between God the Maker and the being made. Otherwise, well might the thing formed say to Him who created it, Why hast thou made me thus? The presence of the Holy One as an abiding friend simply unites the physical, mental, and spiritual powers into one harmonious whole. Common sense becomes more intensely so, reason is more reasonable, and our instincts or affections harmonize with the heart of God. Such results, in the nature of things, produce perfect, continuous joy, and the outcome is, "always abounding in the work of the Lord."

This is the true ideal of a perfect Christian life—a life hid with Christ in God, and according to our faith it is accomplished in us. Every Christian has the blood-bought privilege of entering into this "rest of faith," and abiding therein. But unbelief, hesitancy, fearfulness as to the results of the Spirit's leadings, ever and anon hamper His work, so that many fall by the way after the same manner of unbelief of the Israelites of old, and many others are only established therein after much delay—the result of unbelief. But the golden gate into this Paradise of God ("for the tabernacle of God is with men") is ever opening before us, and the Spirit and the Bride are ever saying to all, "Come and partake of the water of life freely."

Dear reader, why

"Linger shivering on the brink,
And fear to launch away?"

Why not, seeing you believe the Bible, "commit all thy ways unto the Lord, that He may direct thy path?" From personal knowledge we know that the way of safety, of success, of satisfaction, and of full-orbed joy is here, for we have entered through the gate into Beulah land, and find that all its ways are pleasant and its paths are peace.

An exchange gives this little catechism: "Did you ever see a counterfeit ten dollar bill? Yes. Why was it counterfeited? Because it was worth counterfeiting. Was the ten dollar bill to blame? No. Did you ever see a piece of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No. Did you ever see a counterfeit infidel? No; never. Why?"

OBJECTIONS ANSWERED.

There are objections and *objections*. That is, some are captious and have no foundation in sincerity, but there are sincere, honest persons who are deterred from investigating the subject of holiness, and accepting the experience because of, to them, real objectionable features which the subject, as presented to them, has.

They say, many testify to having received this experience, and very soon after lose it. In many places where such flaming evangelists as Caughey, the Palmers, Inskip, and McDonald have preached this doctrine, hundreds have professed to enter into its experience, and after a very short interval few, if any, could be found who had remained steadfast. Of course, it is admitted by these parties that the same can be said of revivals where the work is confined to the conversion of the unsaved, but it is presumed that the work of sanctification ought to be more permanent than the other, for is it not constantly taught, they say, that the blessing of holiness will keep us, that those who obtain this experience are less likely to lose it than those who simply obtain justifying grace. Then, it is added, of those who do continue to profess the experience, many are censorious, fault-finding, unamiable in their spirit, and forbidding in their style of deportment. From all of which this inference is drawn, when such a very small percentage, if any, obtain permanent advantage from the preaching of the doctrine of holiness, it is a questionable benefit to make it so prominent, and one cannot be blamed for refusing to come out as a seeker of the experience, especially as we know, say they, of many Christians who have lived godly lives and have died happy deaths, who never made a profession of the blessing of holiness.

We have thus put these objections in as fair and complete a form as we can, and we are free to admit that they carry considerable weight in them, and cannot, therefore, be passed by with a flippant remark or a denunciatory epithet. And yet, when closely examined, their apparent solidity crumbles away, and their seeming weight is only an appearance, not a reality.

All of God's commands are universal in their character, and the pains and penalties attached are real and inevitable when we merit them through disobedience. Therefore, to love God supremely, to be perfect even as our Father in Heaven is perfect, to be holy as God is holy, to fulfil all the law in love, is absolutely necessary on our part if we would not forfeit our birth-right to covenant promises. No failure on the part of others can secure exemption for us from one jot or tittle of the law—all must be fulfilled by us, and in us. Uncompromising love for the truth must characterize us if we would obtain or retain the favor of the God of truth.

“They that love the truth hear My voice;” saith Christ, and, therefore, it is seriously possible that these plausible objections may be but the meshes of Satan’s net into which we have fallen through our want of love for the whole truth.

We can build up no substantial argument on the numbers who do or who do not comply with the injunction to be holy, for when our Saviour replied to a similar argument lurking in the question: “Are there few that be saved?” He seemed to narrow down still more the *few*, seeming to imply that not only would none of those who did not strive to enter into the strait gate be saved, but many of those few who were striving to enter, would fail so to do.

When He, who is truth itself, presents the subject in such a serious form, it ill becomes us to rest short of the consecration of our whole life to the discovery and practice of truth concerning holy living,—much less to rest on any number of objections, however specious their character may be.

Again, granted that these formulated objections might satisfy us in dismissing this subject from our attention whilst in this life; if in imagination we place ourselves before the bar of God, we would find ourselves speechless and unwilling to parade them there, because by anticipation we would know how they would be received, and their fallacy exposed by our Judge.

But with reference to the objections themselves, we remark that it is unwise for us to assume that we have been placed in favorable circumstances to observe concerning the number who walk worthy of their high calling. We remember reading the following incident which will illustrate our meaning. A certain captain returning from India declared his skepticism concerning any good done by missionaries in India, for “I,” said he, “have never met any of their converts.” During the progress of the conversation he boasted of his success in hunting tigers, having, as he asserted, killed a number of them. A friend professed skepticism as to the existence of tigers in India, for “I,” said he, “have lived a number of years in the country and have not seen any.” The captain replied, “that’s because you did not go where they were.” “And might not,” the friend replied, “that be the reason why you did not meet with any converted Hindoos?” For our part, we find many who not only profess holiness but live it, and whose lives successfully challenge the minutest inspection. We grant that many who profess holiness are austere in their deportment, exalt the outward form, and are consequently deficient of the inward grace, and therefore, they obstruct greatly the way leading to these most blessed truths. But we are nowhere in the Scriptures promised that such obstructions shall not impede the progress of the inquirer after truth. “It must needs be that offences come,” and the way to the highway of holiness is ever the way of the cross. Over the door of entrance may always be read Christ’s words:

“If any man will come after Me, let him deny himself, and take up his cross and follow Me.” Whilst the way itself is a path of peace, a road where no ravenous beast goeth up thereon, and perfect joy and complete satisfaction are realized by those who walk therein, still, as before intimated, the entrance thereto is beset with all forms of difficulties. Thus heaven hath willed it, and thus it must ever be. And so, without to any appreciable extent minifying these objections raised against the subject, we simply through them make more emphatic the command, “Be ye holy, for without holiness no man shall see the Lord.”

Again, the fact that others have lived satisfactory Christian lives, and died in the Lord without professing a distinct experience of full salvation, is no proof that you or I can do the same. Comparing ourselves amongst ourselves is not wise. Everyone must give an account of himself to God. Therefore, in considering the claims of holiness upon us we must regard ourselves severally in our relation to God alone, and must measure up to the light given or possible to us as individuals.

We have known persons live to all appearance careless of the claims of the gospel upon them, although moral according to the world's standard of morality, but seldom or never entering a Christian church, yet by a death-bed repentance apparently gaining heaven. Now no one in his sober senses would advise another to imitate the lives of such in the hope of having a like history at its close. With just as much reason would one act who makes the life of a good man an excuse for present neglect of duty. In the case of the imitator, it is making the experience of another an excuse for present disobedience of the commands of God; whilst the person so imitated may all the time be living up to the light possessed, or, whilst we may be ignorant of the fact, his whole life may be faulty, and he condemned therefor. In short, Christ is the only standard by which we are permitted to compare our lives, and any effort to erect any other may at once be suspected as having a bad origin. We may only follow another as he follows Christ, not as he fails so to do.

Serious objections are made by many to making special efforts to propagate this experience either by writing or distinctive means of grace, for, say they, “it implies that there is a dearth of this experience in the Church.”

Now, whilst we combat the objection, and maintain that there is a necessity for distinctive holiness literature and holiness meetings, we admit the correctness of the inference drawn from their existence. There is a dearth of this experience in the Churches. Any person who will turn his attention to it will find that the proportion of those who testify to having a clear, distinct “Methodist testimony,” as John Wesley called it, that is, a positive experience of entire sanctification, is very small, indeed, both in the

ministry and amongst the members. Now, since ordinary services have failed thus far to make this experience general, it is but common sense to try extraordinary, that is, special, distinctive methods for this definite result, whilst the success attending these special efforts is our argument for continuing and increasing them.

ERRORS TO BE GUARDED AGAINST.

We have, in the forgoing papers, discussed some of the errors into which many fall whilst earnestly seeking the grace of holiness; but there are serious errors into which many fall after having received their heart's desire. Several of the more prominent of these errors were somewhat lengthily considered in certain articles written for the December and following numbers, of the EXPOSITOR OF HOLINESS; but we judge it to be expedient to summarize the whole in this short chapter.

It will be noticed that, whilst there are many errors which might be mentioned, there is one general principle of wrong running through them all as their foundation, viz., failing to keep the true scriptural equilibrium between the graces of the Spirit and the outward expression of them. If undue prominence be given to the emotions, it tends to mysticism; whilst, on the other hand, undue prominence given to the outward expression of a holy life ever tends to censoriousness, fault-finding, dictating to others, uncharitableness, unteachableness. The true, safe path is an highway of holiness. It is straight and narrow, and so plain to discover and so easy to travel "that a wayfaring man, though a fool, shall not err therein." But by-paths start off from it on either side and in every direction. Hence, whilst one *need* not stray from the right path, nevertheless there is every facility presented to the careless or fickle-minded to stray. Only the one path leads to Heaven, whilst every other sooner or later ends in destruction. Scilla on the one hand, or Charybdis on the other—ancient symbols of peril—open their vortices to swallow up the voyager who carelessly or designedly leaves the middle way of safety.

Scripture carefully describes the holy man, so that there is no excuse for failure in our own judgment of ourselves or of others. A holy man is Christ-like, exhibits to himself and to all the graces of the Spirit, which are love, joy, peace, long-suffering, gentleness, meekness, truth. If these be in us and abound, they make us that we be neither barren nor unfruitful in the knowledge of God. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he hath been purged from his old sins.

Notice that these graces of the Spirit cannot be successfully counterfeited, whilst all other devices of sanctity can. Even the devil can transform him-

self into an angel of light in all outward appearance; but "Satan cannot love."

Men are ever prone to judge of a holy life by outward appearances, hence the ease with which Pharisaism can impose on the credulity of men. The man who parades his plain dress, his fastings, his long seasons of prayer, his serious countenance, his pious sighs and shouts, his liberality in material things, will ever secure the reputation for sanctity sooner than the one who is simply spiritual, and who is therefore always rejoicing in God, and yet abounding in the labors of the Lord. Reputation for sanctity, or the outward expression of it, must not therefore bias our minds in sitting in judgment upon ourselves or others, for the Bible is the only rule given us in these things.

How to guard against these errors hence is evident, it is not by guarding against them one by one, but by guarding the citadel of our strength—oneness with Christ. "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Our one great fight of faith is to abide in Christ. This accomplished, all else follows. Abiding in Him, we walk even as He walked. Abiding in Him, we ask what we will and it is done unto us. Abiding in Him, all the promises are fulfilled in us, for all the promises are yea and amen to us in Christ Jesus. Abiding in Him, the Comforter Divine is given us as a constant guest and an ever-present counsellor. Christ, then, works in us both to will and to do of His good pleasure. Then we walk worthy of God unto all well-pleasing. If, then, our Master commends we should be satisfied; for when God commends shall we find fault? and, sooner or later, all who are spiritual shall take knowledge of us that we abide in Christ.

TEMPTATIONS.

MRS. W. E. BOARDMAN.

The temptations that beset the fully consecrated Christian, differ materially from those that assail the worldly Christian. In the wilderness life, the temptations were rebellious wills, murmurings at God's ways, and dissatisfaction with their circumstances. But after the Jordan is crossed, and the land reached, when no longer appeared the visible manifestation of God's presence among them, and they were called to live by faith. Satan changes his tactics and aims directly at their faith. Just so it is with the consecrated Christian Satan, aims to dull the faith, by bringing something between Christ and the soul. After the will is fully surrendered, then he works mainly through the conscience. Coming as an angel of light he puts obstacles in the

way, and discourages the trusting soul, then he says, look at your failures! look how far short you come of being what you ought to be, and thus puts our goodness in the place of Christ, who by His indwelling is the keeping power.

As an illustration of this, I well remember in the year 1841, after having learned the indwelling of Jesus, and His power to keep one from yielding to sin. I was one day caught in Satan's trap, and my eyes turned from Christ to look at self. It was three weeks after having enjoyed full liberty of soul, I awoke in the morning with a dull, disagreeable headache. At once Satan said, "you have lost your joy." Sure enough! my poor heart responded on looking within, there is no joy there to-day, it was indeed gone, and left me feeling very desolate. Then came the suggestion you ought not to have expected it would last, just look at what you are! how did you dare to expect the joy to continue, you don't deserve it, so many Christians better than yourself, do not have joy all their lives long, and they work for Jesus quite as much as you do. Some have done more than you have the "strength to do!"

"That is all true" I replied despondingly, "I had no right to think I should be so highly favored above others."

"Yes! and you have been presumptuous and there is but a step between faith and presumption."

"I see it, yes, that's so, I fear I have been presumptuous."

"And what will you do about it now?" persisted my adversary, "you must be honest before the Christian world. You must not deceive any one, but tell how you have lost your joy."

"Yes I will be honest! I deceive! why I prided myself on my outspoken honesty before I was converted, it would be indeed dreadful to deceive now. But I told the truth when I said Jesus was the joy of my life and His presence was real to me. But what a short time since, is it possible that it was only yesterday? Time creeps on when one is unhappy, but it flies on wings of speed when one is in the glorious sunlight of God's presence."

Thus Satan was permitted to talk to me all day, one thing brought up another, until I was thoroughly disheartened, and wished I had never enjoyed such peace, to have it taken from me leaving me in such desolation of spirit, without being conscious of having done anything wrong.

But after the light dawned upon me, when my husband assured me that it was Satan who had been speaking to me all day, and when I saw that Jesus was the same kind, loving, unchanging friend He had been through those weeks of joy, then I thanked God for this day's experience, and of the knowledge gained of the wiles of the adversary. I learned more of the devices of Satan as an angel of light in that one day, than I had learned all the three years of previous Christian life. I saw that darkness came from

turning the mind off Christ into self. If we are obedient we need never have a dark hour, For while Satan would keep us ever hunting up something in self to recommend us to the Lord, Jesus is ever presenting Himself! and telling us to look unto Him, and to be filled with all the fullness there is in God for us. It is trying to meet Satan's temptations in our own way, which makes the difficulties, rather than putting them at once into the Lord's keeping and letting Him manage all the wiles of the adversary.—*Words of Faith.*

LONDON, Eng.

INCIDENTS BY THE WAY.

Our work last month was with the friends around Georgian Bay. We spent four days with Bros. Hill and McTavish, on the Thornbury Circuit. Special services had been held for several weeks with very satisfactory results. A large number, especially of the young people attending the Sabbath-school, had received converting grace, and the membership had been greatly quickened. A church thus prepared could scarcely fail to accept gladly teachings concerning fuller Christian privileges. Not that anything new was presented to them, for the pastors in charge had been faithful in holding up the banner of holiness, but four days devoted to this subject specifically, with additional laborers could not but secure more definite results. As might be expected, many during the services entered into the experience of full salvation, and gladly testified to the fact. We have not been hitherto associated in a more satisfactory four days' campaign. During the previous month we had been given some work to do of a rather unpleasant character, involving opposition on the part of professed Christians to distinctive teaching on the subject of holiness, and had made it a matter of request to the hearer and answerer of prayer that, if agreeable to His will, our work for the month might be free from these unpleasant features. This prayer was fully answered, for we were enabled to rejoice with many who entered into the rest of faith, on the three circuits visited, and everywhere full sympathy on the part of the church was exhibited. We increased the number of personal friends whose prayers and sympathy we expect will continue to accompany us in all our future work. What warmth oneness in Christ does give to friendships both new and old!

THEY ALL SPEAK THE SAME LANGUAGE.—We listened to a number of God's people who, with the Bible alone as their guide, had been led into the experience of holiness, but that experience was ever the same.

A COMMON DEFECT.—We find, however, that where defects in the experience have to be mourned over they ever connect themselves with the Spirit's

work, and particularly with the doctrine of Divine guidance. We become more and more convinced that no one subject is such a source of perplexity to earnest Christians as this, and therefore it needs increasing attention.

A PECULIAR EXPERIENCE.—A lady gave an experience, as nearly as we can remember, as follows: Said she, “Many years ago, whilst a member of another church, I experienced the blessing of justifying grace. Shortly after, feeling the need of a still deeper work of grace, I sought it under no distinctive name, but from a simple conviction that something more was for me and was needed to make my Christian life complete. Whilst earnestly pressing my suite before the throne of grace I was gloriously blessed with all and more than all my heart’s desire, such glory from the very presence of the Eternal entered my soul, that for weeks I was in one continued ecstasy of joy. My friends did not understand it, and after a time some whose friendship and superior knowledge I recognized reasoned with me about it, and tried to convince me that such a state was inconsistent with the ordinary duties of life, that it would unfit me for the necessary labors connected with home and friendship’s circle. I yielded to this specious reasoning, and going to my closet deliberately asked God to take away a part of my joy. At once I realized that my heart grew hard and my abounding joy became a thing of the past. And now,” said she, “I do not think I can ever receive my former experience of complete happiness, but whilst consciously saved, the Lord seems to say to me in reference to my loss of the former experience, ‘My grace is sufficient for thee.’” We remark here that we have met with several experiences somewhat analogous to the above, where Satan by some device has succeeded in stealing away the full-orbed experience of a Pentecostal baptism of the Holy Ghost, and then has brought them under a delusion in believing that their former experience could not be again obtained, because they had grieved the Holy Ghost. We say delusion, and we mean all and more than is implied in that word, for it is one of the most terrible lies ever propagated by the devil. We ourselves were to some extent under its baneful influence during a part of our Christian life, and know something of its thralldom. We assert that the thought is utterly unscriptural, and is an imputation on the character of the blessed Holy Spirit. It fetters His work, and adds immeasurably to the diabolical influence of God’s arch enemy. Fain would we expose to all the ingenuity of this hellish device, and to do so more effectually we will recur to the subject in some future article.

MEAFORD.—We had the privilege of conducting a few services in the Methodist Episcopal Church of this smart town. The Canada Methodist Church having been burned down, the two congregations have, per force, come together, sooner than the union movement demanded. Special services had also been held here by the pastors of the two churches, with encouraging

results. We were specially struck with the fact that although the meetings had been protracted through five weeks the congregations were large, the fine roomy church being nearly full every night. Our Meaford friends evidently are determined to hold up the hands of their ministers, and do their part to secure success. Methodism has conquered for itself a leading place in the town, and is all the better for being thus united. The Mayor is a Methodist, and was actively engaged in the revival services. We trust that holiness to the Lord will ever be the watchword of Meaford church.

ST. VINCENT CIRCUIT.—Bro. Perry, of this field of labor, had it on his mind to hold a holiness convention at one of his appointments, and our presence in his neighborhood decided the matter, so upon short notice we commenced at one of his principal appointments. But owing to several causes, principally a low state of religious life in the church, the attendance was not sufficiently large to warrant the continuance of the meetings here, so they were transferred to another appointment. Here a very different experience awaited us. The people turned out well, and entered into the spirit of the meetings with a zest which at once secured the spiritual blessings of the new Covenant. It was a faint repetition of the apostles' experience at Berea, concerning which it is written, "These were more noble than those in Thessalonica in that they received the word in all readiness of mind and searched the Scriptures daily, whether those things were so. Therefore many of them believed." In our mind we traced these effects to the cause, which was the fact that a few members, amidst many discouragements, had been true to holiness. One person who is true to the Spirit's guidance, in any church, or neighborhood, will preserve the leaven of holiness, and so affect others, although it may be imperceptibly, as to keep people prepared for the work of the Lord. We had time to hold but three services but they were seasons of power, and we trust of lasting benefit to us all. We confidently expect to hear of the continuance of the meetings, so suddenly commenced, with increasing power and results.

AN INSTRUCTIVE TESTIMONY.—A brother, a clear-headed, influential man, indeed he is brother to one of our best known judges, at the last meeting, in relating his experience said, "I now clearly understood how to account for my frequent partial failures in my sincere, honest service of God. But now," said he, "I am so confident that the blessed Spirit will henceforth guide me into *all* truth, that I challenge the attention of my neighbors to witness the improvement they will behold in my life." Now this was not the confidence in self which Peter exhibited before the death of Christ, but was simply magnifying the grace of God as he gladly realized the Holy Spirit working in him both to will and to do, of the good pleasure of God. What is it but obedience to the command of Jesus, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

SHINING.

Are you *shining* for Jesus, dear one?

You have given your heart to Him;
But is the light strong within it,
Or is it but pale and dim?

Can *everybody* see it,—

That Jesus is all to you?
That your love to Him is burning
With radiance warm and true?
Is the seal upon your forehead,
So that it *must* be known
That you are “all for Jesus,”—
That your heart is all His own?

Are you *shining* for Jesus, dear one?

You remember the first sweet ray,
When the sun arose upon you
And brought the gladsome day;
When you heard the gospel message,
And Jesus Himself drew near,
And helped you to trust Him simply,
And took away your fear;
When the darkness and the shadows
Fled like a weary night,
And you felt that you could praise Him,
And everything seemed bright.

Are you shining for Jesus, dear one,
So that the holy light

May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about Him,
What a Saviour *you* have found?
Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message,
That seemed to you so sweet?

Are you shining for Jesus, dear one,—
Shining for Him all day,

Letting the light burn always
Along the varied way?
Always,—when those beside you
Are walking in the dark?
Always,—when no one is helping,
Or heeding your tiny spark?

Not idly letting it flicker

In every passing breeze
Of pleasure or temptation,
Of trouble or of ease?

Are you shining for Jesus, dear one,—
Shining just everywhere;

Not only in easy places,
Not only just here or there?
Shining in happy gatherings,
Where all are loved and known?
Shining where all are strangers?
Shining when quite alone?
Shining at home, and making
True sunshine all around?
Shining abroad, and faithful—
Perhaps among faithless—found?

Are you shining for *Jesus*, dear one,
Not for yourself at all?

Not because dear ones, watching,
Would grieve if your lamp should fall?
Shining because you are walking
In the sun's unclouded rays,
And you cannot help reflecting
The light on which you gaze?
Shining because it shineth
So warm and bright above,
That you *must* let out the gladness,
And you *must* show forth the love?

Are you shining for Jesus, dear one?

Or is there a little sigh
That the lamp His love had lighted
Does not burn clear and high?
Is the heavenly crown that waits you,
Still, still without a star,
Because your light was hidden,
And sent no rays afar?
Do you feel you have not loved Him
With a love right brave and loyal,
But have faintly fought and followed
His banner bright and royal?

Oh, come again to Jesus!

Come as you came at first,
And tell Him all that hinders,
And tell Him all the worst;

And take His sweet forgiveness
 As you took it once before,
 And hear His kind voice saying,
 "Peace! go, and sin no more!"
 Then ask for grace and courage
 His name to glorify,
 That never more His precious light
 Your dimness may deny.
 Then rise, and, "watching daily,"
 Ask Him your lamp to trim

With the fresh oil He giveth,
 That it may not burn dim.
 Yes, rise and shine for Jesus!
 Be brave, and bright, and true
 To the true and loving Saviour,
 Who gave Himself for you.
 Oh, shine for Jesus, dear one,
 And henceforth be your way
 Bright with the light that shineth
 Unto the perfect day!

—Miss F. R. Havergal.

DIVINE SUPPLY ADAPTED TO BRING US TO GOD.

BY GEO. D. WATSON, D.D.

"My God shall supply all your need," brings us to see that we are to derive our daily bread, our daily strength, from God. It is God's plan to supply us with grace in such a manner as to bring us in closest communion with Himself. The highest form of existence for us is to live with God as a Father in this present moment; to draw supplies from Him through Jesus moment by moment, without ever having an old stock on hand, without ever having a store laid up, and without ever having an anxiety for the stores in the future. This is the lesson God tried to teach the Jews in the wilderness, and so He gave them the manna every day, on such conditions as to prevent them from providing for the future, or storing up His loving-kindness in advance. The lesson God tried to teach them was that they should never grieve over the flesh-pots that they had left in Egypt, nor through over-anxiety store up blessings for the future, but to live with Him as a child in its Father's house. The Bible speaks of the "great goodness which God has laid up for those that love Him," but it won't allow us to lay up in store the goodness of God for ourselves. The "storing up" is to be on the part of God, and not on our part. If grace could be stored in us as in a magazine for future days, it would prove to be a separation from God. I grant we frequently crave these magazines of stored-up grace, but it is a result of our unbelief and our ignorance of the Divine love. The fish in the sea never think of storing up a water supply for the future, the birds never think of storing up future supplies of air; and that is God's thought which He desires to teach us in spiritual things. Could we lay by us in store grace for future needs, we would thereby cut ourselves loose from God, and live as it were independently of Him until our magazine was exhausted. If we fill our cisterns with water from the reservoir, we do not feel our

dependence on the reservoir, and so, could we fill our spiritual cisterns with future supplies of grace, we would not lean intimately and momentarily on the Divine bosom. This is the real secret why men love to lay up treasures on earth. The fact is, the human heart don't want to depend on God for everything; and even a great many Christian people have a sort of a faith, that, if it were seen in its true colors, would be disguised unbelief. People like to get as far away from depending on God as possible. They want houses and lands and stocks so that they can say "Soul, thou hast goods for many years; take thine ease." People are afraid that God will forget to send the daily loaf, or that God's train might break down. The people think it is so much easier to trust the secondary agencies of nature than to trust immediately in the Lord.

This can be applied also to Christian ministers. They like to store up the supplies of human philosophy, commit their sermons to memory, to lean on a manuscript in the pulpit, or practice their gestures before a mirror, because they are afraid that the Holy Ghost might disappoint them. When God says, "I will be mouth and wisdom to you," which your enemies can neither gainsay nor resist, they dare not repose entirely on God, but must lay by them in store their own gestures, manuscripts, and agencies, as the Jews laid by manna in store; but as in that case, so in this, the storing away of treasures and provisions contrary to God's Word, always breeds worms. There are so few ministers of the Gospel who know how to lean immediately on the guidance of the Holy Spirit. I do not mean by this that he is not to study and be well informed on all the knowledge that God wants him to have, but nine-tenths of the knowledge which the average preacher of the Gospel gets is forbidden knowledge. We remain ignorant of what God wants us to know because we crowd our heads with the knowledge that God does not want us to have. Neither do I mean in secular things that we should not lay in coal for the winter, or harvest our grain. To the spiritually-minded there will be no confusion on these things. There is a way to provide food and raiment, and yet look to God immediately day by day for every meal. There is a way to study, to read, to write, and yet to lean immediately on Jesus Christ for the guidance of His Spirit, both in preaching and in conduct. God does not want us to raise reservoirs and magazines and storehouses between our souls and Himself. It is the infinite bliss of His nature to supply us moment by moment with all we need, and when we do anything to hinder the momentary flow of His loving provision we grieve Him. He would love to say to His children, "My child, thou art ever with Me, and all I have is thine." Imagine the child of a millionaire stealing cakes from the table and hiding them in his bedroom that he might have something to eat when hungry. But such a thing is as nothing compared to the child of God being restless and uneasy with regard to the future

plentitude of the Divine care, and endeavoring by a thousand subtle arts to sequester to itself the grace and the providence of God for future use, instead of generously and unlimitedly trusting to the provision of that love which is typified in the exhaustlessness of the atmosphere, and the light of the sun. Let us live to-day with God, and let Him take care of all the yesterdays and the to-morrows. "Sufficient unto the day is the evil thereof," "And according to your day so shall your strength be."—*Christian Witness.*

HE IN US.

What dull children we are, how slowly we come to a realization of the fulness of the blessing of the gospel of Christ! Most of us seem to linger all our life in the outer court, when our high calling is to enter the holy of holies. We spend more time in meditating upon the horrible pit from whence we were digged, than we do in contemplating the riches of the inheritance which we are called to possess and enjoy. We think more about the *wherefrom* than the *whereunto*, and at the best get but a glimpse of the Heavenly place in Christ, which we are called to occupy. The great mystery of the gospel (hidden from the wise and prudent, but revealed unto the simple minded little ones) is Christ in you, and this mystery is not a mere sentiment, but a fact, a real incarnation, the seed of God implanted and brought to the birth within us, so that the believer can say, "Christ liveth in me," and His life is made manifest in our mortal flesh. The great fact is accomplished when the creature's will is brought into unison with the Creator's, when the made can say unto the Maker, "I delight to do Thy will, O God." It is not the result of a forced surrender, but a love union; the altogether lovely must have wooed and won ere a man can come into true fellowship with the Father and His Son Jesus Christ.

Christ, "the first born among many brethren," declared "A body hast thou prepared me;" so God, persuasiveness of His love, is trying to win you to such a love of the Truth, as shall bring you into complete harmony with His divine will and purpose, that you may be a vessel, sanctified, made meet for His use. Redemption from sin is but a part of His purpose concerning us. His full purpose is never accomplished until He has brought us into such rapport with Himself that we live no longer, but He lives in us. None know the luxury of living, but those who have died to the motions of their old self-life, and have been brought to realize that it is *in Him* they live, move, and have their being. "Go out, He will come in." He that loseth *his* life for my sake, shall find *it*.—*Sel.*

FROM OUR MISSION ROOMS.

Mexico.—A beautiful incident occurred just after the sacramental service on Sunday, the 14th of October, in our Church in Mexico City. An old lady, a most faithful member, came forward with the request that her son be made a special object of prayer. She said, "He is now the only member of the family still out of the fold. He has been twice to service recently, and was here this morning, occupying a seat near the door. Pray, sir, that he may be brought into the Church." Before she had ceased speaking, a young man came slowly up the aisle and stopped just behind the old lady. As soon as she had finished (though he could not hear what she was saying) he said to Rev. Mr. Butler, "Sir, I wish you would receive me into the Church as a probationer." As the old lady recognized his voice she turned to him, and two happier souls never met at the altar of God. "While she yet spake the Lord answered her prayer."—*Standard*.

SEEING GOD.

REV. J. H. SMITH.

Seeing anything demands three requisites. First. There must be light. Second. The object must be within range; and Third. The eye's attention must be directed toward it. Now, as applied to the vision of God, only the third of these conditions involves any responsibility upon us. We cannot see God in any artificial light. He is Light, and any candle-light of reason or electric-spark of imagination that we might get up, would be absorbed in the day-dawn of His rising. We must see Him in His own light.

We cannot bring God near enough to see Him. The fact is, He is always near enough to be seen by every sinner; but He hides Himself, and God never put on us the task of uncovering the secret-place of His infinite wisdom. He manifests Himself.

So that all that is left for us is to fix our eye upon God. Now this condition is already met in the purification of our hearts. Herein all our desires are toward Him, and our eye is singly fixed on His glory. Consequently, the sight of God is not conditioned upon anything subsequent to purity; but upon purity itself. It is an experience of an experience, a feature of a certain state.

The sight of God is not interrupted when the pleasure of a certain mode of His manifestation wanes. The infiniteness of the Object and the finiteness of our capacity necessitates a somewhat panoramic method in the disclosures

of Himself unto us. He passes before us, and the more readily we part with the pleasing emotions, which were raised by the last view, the more quickly will we catch the spirit and glean the profit of the one now before us. Up in the observatory of our closet we may have a clearer atmosphere for the range of our telescope; but down in the crowd and bustle, where we have no room to erect the tripod, we may see Him with the naked eye of faith.

When, to see anything, we must get on tip-toe, or strain our eyes half out, one of three things must be the matter. The object is not near enough, or it is dark, or something ails our eye. Corresponding to such a state, there is a condition in the spiritual world, which is known by the individual in his conscious and unsatisfactory efforts to see God's hand in circumstances about him, and it is known by others, in the discontent, the repining, and the anxiety which show out in his life.

You ask, dear brother, where the fault is. Is it because God does not show Himself to me as to you? or, is it because there is some darkness about me? or, is my eye affected? Which is it? It is all three, and there is but one of them that you can alter. Come to Him who has promised to anoint your eyes with eyesalve. Come, seeking the removal of all antagonisms, from your soul, to the nature and the will of God. Come, asking Him for a single eye, a clean heart, and not only shall "thy whole body be full of light," but the Father and Son will come unto you, and manifest themselves to you.—*Christian Standard.*

A TURNING-POINT.

A Brooklyn clergyman, after hearing a Missionary recount some speedy answers to prayer, was impelled to add his mite also, for the encouragement of the listeners. When a young man, at college, he was obliged to run in debt to the amount of fifteen dollars. For a good while it acted on him as a clog (for debt is ever a brake on the wheels of spiritual life), and when the time for payment approaches, every avenue seemed closed to him; all efforts to obtain the money, seemed unavailing. He was greatly troubled, and had about decided that he had mistaken his calling; that he would go back to business and try to serve the Lord there, when suddenly the thought came to him, "Why not lay it all before the Lord?" He did so; and almost immediately received an anonymous letter, containing exactly fifteen dollars. It was years ago, but from that day to this, in spite of the most diligent inquiries, he has never been able to find out the donor.

It was the Lord's message to him, to "go forward," and decided him in continuing his studies, and devoting his life to the ministry.—*Words of Faith.*

 THE GREATEST STREET-PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been to hear a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was death. Greatest of street preachers! nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen, pagan, and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and, taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-repeated sermons will enforce the same doctrine, still press upon us the same exhortation: "Surely, every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."—*Anon.*

 HOLINESS CAMP-MEETING WORK.

Bro. Reid, in the *Highway*, well says: In the new fields the work is reported by the numbers converted and sanctified. Where the meeting is an old field the work differs. It must not only seek the making of saints, but the edification of saints, and "building them up in the most holy faith." Some are discouraged, some have yielded to the pressure of the "unfriendly animus," and scarce know whether they live or not. Others are perplexed with the wiles of the devil, and are harassed by his emissaries till they are much in need of help. Then many have been quietly pushing their way amid all these difficulties successfully and victoriously, but they have been almost alone so far as human friends are concerned, and they long for sympathy and association with those of like precious faith. All these, with others, flock to these meetings, glad to see souls converted, and souls sanctified, but O, so hungry to be fed with the real bread of life. The holiness worker who fails to look after this part of the work fails in doing the work needed to-day.—*Christian Harvester.*

 YOUNG PEOPLE'S DEPARTMENT.

 A SCENE IN INDIA.

The following tender incident, related by A. H. Baynes, in a recent address, will touch a responsive chord in many a Christian heart: I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the river-side, and saw a light in the dim distance, when he said to me, "Yonder is the only Christian in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character unspotted in the midst of the heathen around him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things, and always means what he says." I entered his humble bamboo hut and sat down upon the ground by his side, and as I discoursed about his loneliness and sadness, the tears sprang into his eyes, and he said, "No, I am never lonely; for as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all these years has He been with me."

"Lonely, dear Lord! how can I be
 With Thy sweet presence here?
 Thy strength in weakness to make strong;
 Thy hand to wipe each tear?"

—Selected.

 "GIVE US THIS DAY OUR DAILY BREAD."

In a miserable cottage at the bottom of a hill two children hovered over a smoldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged coat about him as he crouched down at the threshold of the miserable door. He dared not enter for fear they should ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. I guess God took care that it didn't fall on the house. See, it certainly would have killed us."

"If He could do that, couldn't He send us bread?"

"I guess so; let's pray, 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart. God sent an angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days; but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly and threw in the loaf, and then listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God forever for giving us bread because we asked Him."

"We'll ask Him every day, won't we? Why, I never thought God was so good; did you?"

"Yes; I always thought, but I never quite knew it before."

"Let's ask Him to give father work to do all the time, so we need never be hungry again. He'll do it, I'm sure."

The storm passed, the miser went home. A little flower had sprung in his heart. It was no longer barren.

In a few weeks he died; but not before he had given the cottage, which was his, to the poor laboring man.

And the little children ever after felt a sweet and solemn emotion when in their matutinal devotions they came to those trustful words, "Give us this day our daily bread."--*Presbyterian*.

"YOUR BROTHER IS DOWN THERE."

ARCHIBALD G. BROWN.

Work for God should be earnest and zealous, or else it becomes loathsome. Even God Himself cannot abide it when it is lukewarm. He said to the Church at Laodicea, "Because thou art neither cold nor hot I will spue thee out of my mouth." Does some one say, "Yes, but how am I to have that intensity of feeling?" By realizing that amongst the lost there are your own brethren and your own sisters.

A little while back, in the east of London, they were digging a deep drain

in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down on several men who were there at work. Of course there was a great deal of excitement; and, standing on the brink was a man looking—I grant with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, “Bill, your brother is down there!” Oh! you should have seen the sudden change. Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Oh, sirs, amidst the masses of the poor, and the degraded, and the lost, your brother is there!—*Standard*.

THE TIME TO BE PLEASANT.

Suppose all the boys and girls who read the following from the *Canadian Baptist* should “go and do likewise.” Wouldn’t it help to make many a home a sunshiny palace? “Mother’s cross!” said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, but she looked up and answered Maggie: “Then it is the very time for *you* to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby.” Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her. “The very time to be helpful and pleasant is when other people are cross. Sure enough,” thought she, “that would be the time when it would do the most good. I remember when I was sick last year I was so nervous that if any one spoke to me, I could hardly help being cross; and mother never got angry nor out of patience, but was just as gentle with me! I ought to pay it back now, and I will;” and she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby.

Maggie brought out the pretty ivory balls, and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corner of his lips. “Couldn’t I take him out to ride in his carriage, mother? It’s such a nice morning,” she asked. “I should be glad if you would,” said her mother. The little hat and sack were brought, and the baby was soon ready for the ride. “I’ll keep him as long as he is good,” said Maggie; “and you must lie on this sofa and get a nap while I am gone. You are looking dreadfully tired.” The kind words and the kiss which accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered: “Thank you, dearie; it would do me a world of good if you can keep him out an hour; and the air will do him

good, too. My head aches badly this morning." What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down on the walk! She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest. She resolved to remember and act on her aunt's good word: "The very time to be helpful and pleasant is when everybody is tired and cross."—*Sel.*

THE NAME IN THE BOOK.

Arthur Wills had received a new book as a gift from his mother. There it lay when its wrappers were removed, in its pretty binding of gray and gold, with beautiful colored pictures. He turned to the flyleaf, and his countenance fell.

"There is no name in it," he said.

"But it is yours," returned his mother. "Why do you want your name in it?"

"To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs. Wills smiled affectionately upon her boy, and, taking a pen and ink, wrote his name upon her gift. Then she asked:

"My son, is your name in the Lamb's Book of Life?" The boy hesitated.

"I don't know, I'm sure," he said.

"Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it, and he knew it, and told it to others. God offers us salvation as a free gift. If we take it, He will inscribe our names in His great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes, and looking up brightly, exclaimed 'Here!' On being asked what he wanted, he said: 'They are calling the roll-call in Heaven, and I was answering to my name!' Dear Arthur, will you pass muster there?"

I think it was not long before Arthur sought by faith to have his name written in Heaven.—*Our Darlings.*

THE realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us, and claims us.

THE habit of religious dawdling is one of the worst forms of besetting sin. It stands in the way of every virtue.—*United Presbyterian.*

RENEWING.—A large number of our subscribers commenced to take the *EXPOSITOR* last January, their subscriptions, therefore, ran out with the December number. It is our earnest desire that all such will promptly renew. The amount is small, and entails but slight inconvenience to each in sending it. But the aggregate amount is no slight matter to us. Do not treat lightly the claims of the *EXPOSITOR OF HOLINESS*, the only holiness magazine in the Dominion of Canada. Not only renew yourself, but send it, if possible, as a Christmas present to some one of your friends who cannot afford to pay for it, and we are confident you will find a double blessing in the act—a blessing for the giver as well as the receiver. A few always find it undesirable or impossible to renew; to such we say, having read this number, remail it to this office, and we will cease to send it to your address, however much we may regret to so act. But hesitate, pray before you cut yourself off from this connection with the holiness revival which is, in increasing power, spreading over our country.

CIRCULATE HOLINESS LITERATURE.—Dear reader, we ask you to do your part in this Christian work. A book placed in the hands of another with whom you are acquainted will often be read on account of the giver, when otherwise it would not. Test the value of your personal influence in this way with the "Holiness Manual," and order a package for yourself, if it be but twenty-five copies at the small cost of fifty cents.

NOTICE.—We have received orders for over 2,000 copies of the "Holiness Manual," but a friend has arranged for us to have over 5,000 printed. So we are in the position still to receive orders for the pamphlet.

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