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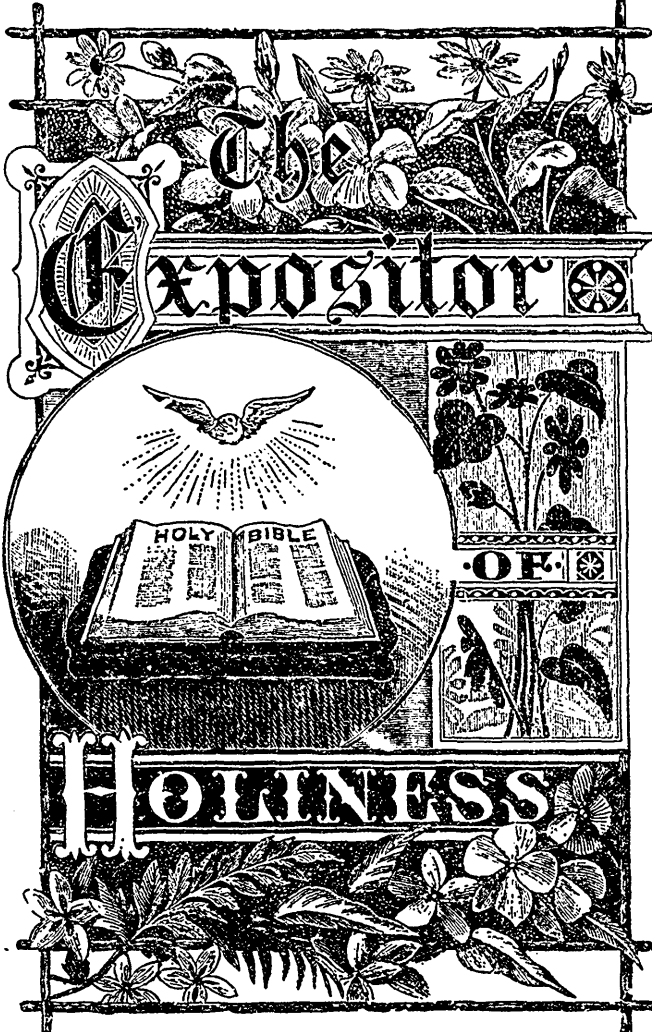
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CALENDAR OF HOLINESS MEETINGS.

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, Park Hill, and some other places which we will place in the calendar so soon as we receive details.

THE
Expositor of Holiness

VOL. VI.

MAY, 1888.

No. 11.

WINGS.

BY THE REV. HENRY BURTON, M.A.

I read of "wings like eagles," but I thought
'Twas but a figure of the poet's speech,
A splendid fancy but beyond the reach
Of real life, so poorly was I taught.

And so I toiled up every rugged steep,
Beneath a load of over-weighing care ;
With resting places only here and there,
Where spent and weary, I sat down to weep.

The way was upward, heavenward, this I
knew,
But it was hard, and somewhat rough
at times ;
Yet now and then I heard the heavenly
chimes,
And in the haze its walls came into view.

An angel passed one day, who saw me toil,
With harp all silent, and with heart
oppressed ;
"Is this the royal road," he said, "is
this the rest
That Jesus gives ? but burden, care and toil ?

"Exchange thy weights for wings, and thou
shalt know
How bright and blessed is the life of
trust ;
How smooth the shining pathway of the
just—
The heavenly suburbs stretching far below."

So then I came to Jesus with my cares,
The weights my foolish heart had borne
too long—
That bent my spirit and half-checked my
song ;
And like a bird escaped from fowler's snares.

I found I, too, had wings ; that Faith and
Love

Would make my toil a rest, my sorrows
sweet ;

And now, my weights all left at Jesus'
feet—

My heart was free to range the heights
above.

THE ASSOCIATION CAMP-
MEETING.

The Canada Holiness Association, as
was intimated in the March number,
decided to hold their Camp-meeting this
summer at Wesley Park, The definite
time fixed is from the 17th to the 27th
of July next.

We are aware that a date a few
weeks later would accommodate some
of the friends residing on farms better,
but other considerations overruled this
thought, and so this date was chosen as
the best under all the circumstances.

We trust that the matter will receive
the fullest attention, not only of all
members of the Association, but of all
our friends. These are stirring times.
The subject of holiness is arresting the
attention of the thoughtful as never
before, and will, we believe, command
increased consideration as the years go
on. We trust that much prayer will be
made in all Association gatherings, as
well as in the privacy of the closet.

To those who are walking with God
in glad obedience, we need say but little
in this connection ; for if the Master
can utilize your services at Wesley Park,
better than elsewhere, you cannot fail to
learn His mind in this thing and cheer-
fully come in the face of all obstacles, to

build each other up in the faith, and help inquiring ones into all the fullness of God. The question of ability to come will be a matter of detail, for our Master never sends us on a warfare at our own charges. The command or permission to go to this feast of tabernacles, implies that all the possibilities concerning going and coming have been canvassed and arranged for in the mind of the Eternal.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done."

We will, however, hazard this advice, the outcome of much painful as well as joyous experience. Having once received instructions to go, no matter under what circumstances, provided there is a clear, undoubting conviction in the conscious presence of God to that effect, never after that reopen the question, and, moreover, waste no time in pious utterances as to your willingness to go or stay, as various hindrances present themselves. This show of will-worship, or voluntary humility, is weakening to faith, and should be avoided altogether.

Of course, this implies that all due care should be exercised in coming to a true decision before God in the first instance. But if the doctrine of divine guidance is not a delusion and a snare, there need be no failure in securing definite knowledge in this matter.

To all honest inquirers after truth, whether having secured your full hearts' desire concerning present experience or not, we hesitate not to say, come with us, if you possibly can, and we will, in the help divine, do you good, for God hath spoken approvingly concerning our work done in His name.

You will find no secret underhand practices to shrink from or expose; no advantage taken of passing waves of emotion, whether of joy or terror, to bind your consciences by vows prematurely made; no pet theories to be adopted, on pain of being anathematized.

You will find that the burden of advice will be concerning all teachings and experiences, "Prove all things," with God; "Hold fast that which is good."

We fully expect to see the largest

Association Camp-Meeting which we have yet held, assemble at Wesley Park at the date mentioned.

The Park Association are publishing a guide-book for the season, which will be sent to all free who send for them, to Rev. J. R. Daniels, Wesley Park, Niagara Falls, Ont. This pamphlet will give full information concerning Wesley Park, and the summer's programme, including cost of entertainment, whether in tent, or cottage, or hotel, travel, etc., etc. By all means secure one of these guide-books.

ANTINOMIANISM.

Much has been written and preached about this subject, and much yet remains to be said.

The practical thought connected with the word is that a man may be right with God, and yet live a sinful life. The subject takes to itself grosser and more refined forms. And these varieties in practice are very numerous indeed; all the way from the open sensualist, who, although yielding continually to the lustful sins of the body, yet claims salvation from hell by virtue of an act of intellectual faith in the atonement of Christ, up to the refined religionist, who, through sheer despair of ever being able to live the perfect Christ life in this world, takes refuge in the continual cleansing state.

Dr. Steele, in his recent work, "Antinomianism Revived," has done good service in arousing attention to the more pronounced forms of this error, and we would hail with even greater pleasure a book from his pen dealing with the subtler forms of Antinomianism, which lurk around much of the modern teaching concerning the continual cleansing state.

Any one who even cursorily reads the teachings of Christ must admit that He proclaimed His ability to enable men and women to live lives, like His own, holy and pure in thought, word, and deed. The life of heaven, as far as an obedient walk with God represented it, was to be made possible here by faith in Him. A life, be it remarked, so real

and positive, both in its inward emotions and its outward acts, that it would not need theological hair-splitting about imputed righteousness or the cleansing blood to cover up or apologize for its defects. A life, be it again remarked, which taken in sections of days, months or even years, would challenge the admiration of the world as complete, wanting nothing.

Now, in all teachings which aim at such a life, nay, which demand it as the only fulfilment of the holiness which Christ proclaimed, Antinomianism is utterly impossible. For the very spirit of this evil is necessarily excluded from them. Whilst in all teachings which claim holy living without measuring up to the standard of Christ, Antinomianism lurks, and must of necessity lurk.

Need we take time to direct the attention of the reader to the words of Christ as teaching that holiness should be judged by the life. Read the sermon on the Mount, and it will be found that the whole trend thereof is in this direction. Take the following as examples: "Let your light so shine before men, that they may see your *good works* and glorify your Father which is in heaven." Here the thought is, that in living the life He would make possible, men would be so impressed by its character as utterly beyond all human possibility, that they would instinctively account for it by the mighty power of God, and so glorify Him in seeing the divine result. "By this shall all men know that ye are My disciples if you love one another." "By their fruits ye shall know men." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of My Father which is in heaven." And so on, to any extent. Who would dream of going to the teachings of Christ to find Antinomianism, unless it were to steal away a few words from their proper connection to do service in its interests!

But we maintain that any and every attempt to dress up a form of holiness which does not make such holy living as Christ indicates a prime necessity, the woof and warp of it, is tainted with the spirit of Antinomianism. And we hesi-

tate not to indict the great bulk of modern holiness teaching as permeated with this spirit of lawlessness. Let us illustrate:

In trying to describe this holy life as portrayed by Jesus we, amongst other expressions, used the following: "In short, it means, having all the possibilities of grace, moment by moment, realized in our life." Whereupon one of our exchanges republished the expression as a proof of dangerous teaching, seeming to think that simply drawing attention to the fact that we presumed to have such an experience during an entire year was sufficient to prove us a fanatic and a dangerous heretic. And we fully believe with our critic, that he was quite right in his judgment of his fellow publishers of holiness periodicals. If not to a man, at least with very few exceptions, we believe his criticism of this sentence was endorsed by his *confreres*.

But what, we ask, does this criticism imply, but that a man may truthfully profess to enjoy the blessing of holiness during an entire year and not have all the possibilities of grace realized moment by moment in his life. That is, he might come short of what was possible for him, and yet be a holiness man according to the modern meaning of that term. But this, it will be seen, is not Christ's standard of holiness; for, if doing the will of God on earth as it is done in heaven, being perfect as your Father in heaven is perfect, abiding in the vine and bringing forth much fruit, having Christ's peace and fulness of joy, being guided into all truth is ~~not~~ having all the possibilities of grace moment by moment realized in the life, then there is no possibility of making language talk common honesty.

Again, we remember how once, at a large gathering of professors of holiness, we intimated that we had at that moment all the spiritual power we could have, and how we were at once made a butt for ridicule, as if our experience was not only not true but an impossibility. And this verdict, we opine, would be acquiesced in by nine-tenths of all modern holiness people. And yet, when closely scanned, it simply betrays

the fact that the modern standard of holy living is not that which is plainly taught by Christ. For if we have not all the Holy Ghost power this moment we can have, then it is evident we ought to have it, and it is further evident we are not doing our work as we ought to do it; and if God is well pleased with such an one, He is pleased with what ought not to be. How can God say, "Be filled with the Spirit, and yet smile approval on the man who is not so filled!"

Now, the above incidental illustrations simply, like straws, show the drift of the great stream of teaching and preaching on the subject of holiness; and that that drift is more or less towards Antinomianism will become more and more evident as investigation becomes more thorough.

Well, you ask, supposing your contention is correct, would you advise discrediting the work being done, and an effort to be put forth to arrest its progress till this element be eliminated? By no means. Who would advise the destruction of Muller's Orphanage, because the honored founder thereof evidently leans towards Plymouthism? Or who would want to gag a Moody, a Hammond, or even a Grattan Guinness, because of their more or less intense teaching in the same direction? When Paul sets us the example of rejoicing even when Christ was preached of contention, surely we may abound in our joy that Christ is preached under the above-mentioned circumstances.

Nevertheless, whilst so rejoicing, it is in order to contend earnestly for the whole truth as it is in Christ Jesus.

DANGERS CONNECTED WITH THE GUIDANCE OF THE HOLY SPIRIT.

Brother Linscott, in his third letter to the *Christian Guardian*, concerning the Brantford Convention, draws attention to these dangers, and formulates them under seven divisions, as follows:

1st. There is danger of trusting to the Holy Ghost to do for us what God has intended we should do for ourselves.

2nd. Natural suggestions, the promptings of desire, the subtlety of our own reasoning, or the dictates of an excited imagination, are liable to be taken for the voice of God. History produces examples of the last named delusion.

3rd. Men who really believe this doctrine and fully act it out, cannot logically do duty from a sense of duty, or from the reason in the case, if unaccompanied with the "voice of the Spirit."

4th. The real Bible doctrine of the leadings of the Spirit is brought into contempt by this extreme teaching when two men, both of whom claim this detailed leading, differ in opinion, and proceed to act out their differences.

5th. If a man gets an opinion, as he really believes, direct from the Holy Ghost, but as a matter of fact from his own frail reasoning, he is bound to act out that opinion, right or wrong. To doubt the leading of the Spirit is wicked. There is no use attempting to show such a man his error, for does he not get his ideas direct from the fountain of knowledge?

6. If a man really believes he has access to the mind of God in the way claimed, to put it mildly, he certainly has less stimulus than others, to use reason and experience, and the stores of knowledge accumulated by the researches of other men. Why should he dig and plan, or use experiments, or puzzle his brain, in solving the problems of life, when he has direct access to God to be "led into all truth," political, social, moral, and every other kind?

7th. One who thinks himself led in this way, must of necessity look with pity, if not with a stronger feeling, upon all those who differ with him upon a subject on which he has received light. For him to think himself wrong is to turn traitor to the Holy Ghost.

Now this is a formidable list, and wears a frightening aspect, whilst the fact of instances of men and women going astray in all these several divisions, proves that the danger is more than apparent. We hesitate not, then, to say that the dangerous side of this subject should be submitted to the most exhaustive criticism, provided that the examination be really in the interests of

truth, and not to fortify some pet creed, or worse, put forth to excuse failure in holy living. We do not, however, admit that it is necessary, or even wise, for one who is resolved to measure up to his whole duty and privilege in living out divine guidance, to delay till all these questions are disposed of.

The proper way, we still contend, is to go to the Bible, and discover for one's self if it is clearly revealed that the Holy Ghost has undertaken to guide us into all truth, getting the meaning of that word *all* from devout study of Christ's own words. Then, if convinced that it is a revealed truth, to commit himself to it with absolute recklessness of faith. This, we think, cannot but commend itself to all as harmonizing with reason and common sense. But along with, and not antagonistic to, this method, it cannot but be helpful to all concerned to discuss the heading of this article. In doing this we do not propose to take up each division after the ordinary method of commentators. We wish rather to point to some of the scriptural safeguards which are, we believe, intended to hedge about this subject, and guard it against all such dangers.

The first we mention is that the Holy Ghost alone is guide, and does not constitute any one mortal a guide for another. If this truth be closely regarded, it will be seen that it smites down all fears concerning playing the *role* of infallibility. Those oracles who deal out their *thus saith the Lord*, concerning Christian deportment, or orthodoxy, are once and forever ruled out of court. It will, doubtless, awaken the fears of the timorous to even hint at the extent of the application of this rule, as illustrated in the example of Christ. When the woman guilty of sin, was brought to Christ, none of her accusers had the right to stone her. Jesus only could claim that right, and yet said, "Neither do I condemn thee, go and sin no more."

We admit that incidental illustrations, like similes, should be somewhat limited in their application, and that therefore this illustration needs guarding and explaining. But this will be unnecessary,

when we say we simply use it as suggestive of the far-reaching nature of the rule we have mentioned. It will pay well to study carefully the importance of this revealed truth brought out in such passages as, "They shall *all* be taught of God." "He will guide *you* into all truth." "He will abide with *you* forever." "Ye have an unction from the Holy One, and know all things, and need not that any man teach you," etc. To the earnest student of God's word it will soon be seen that this truth, properly attended to, does away with all *oracular* fault finding, with censorious denunciations, and judging others on the strength of *special* revelations, either through dreams, visions, voices or passages of the Bible *impressed* on the mind.

A second canon or rule in this realm is this, viz., God cannot, in accordance with His nature, contradict Himself. Therefore the Holy Ghost must undertake to guide in accordance with reason and revelation. This is so obvious that it needs but be stated to be accepted as a universal truth. But who will dogmatize concerning reason and revelation? Who will ascend the pedestal of self-conceit, and settle forever the work of women in their church life, on *Pauline* lines? Who will lay down *Scriptural* rules concerning dress, house furnishing—in short, the expenditure of money, whether for alms, for necessaries, for conveniences or for luxuries in life? That many professors of holiness do dogmatize here is simply saying that many people unwittingly try to make holiness a narrow contracted thing that men of thought are required, according to their creed, to swallow in spite of their honest contempt for it. We simply mean by this to emphasize the fact that whilst God the Holy Ghost is in harmony with the Trinity and with every emanation from God—as reason is—that it does not follow that He confines His guidance to the narrow views of every sectarian who interprets the teachings of the Bible with *infallible certainty*, concerning what others are to eat, drink, wear, or expend.

And thirdly, it will be well to remember that the *manner* of divine guidance

is nowhere revealed. It is simply revealed that He, the Holy Ghost, will guide into all truth. It is not said that He will guide by a voice, by visions, dreams or impressions. True it is that all these, and more, are incidentally mentioned, but no one method is singled out as an essential accompaniment of divine guidance. The fact of guidance is revealed; the method or methods, are not. Therefore, we infer that we may know the mind of God concerning us as distinctly through reason as by means of visions or voices.

Now, we maintain that if these three safeguards alone be placed side by side with the dangers mentioned, that it will become evident that the sincere lover of truth may dismiss all fears concerning dangers to him in this pathway of divine guidance. "But evil men and seducers will wax worse and worse, deceiving and being deceived." That is, those who love sin, under any of its forms, will ever and anon make the doctrine of divine guidance a cloak for maliciousness, and so be utilized by Satan to drive away the timorous from their heavenly heritage.

Paul sets us a grand example of perseverance in well doing, and maintaining his liberty in the Gospel, even when he realized that many of his own converts would pervert the work of the Holy Ghost. For he said to the Ephesian church, as he left them, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Already we have seen this illustrated in the history of this movement, and further illustrations will not be wanting. Fanaticism is a serious evil; but what of the weakness of that intellect which will let one fanatic be a stronger argument on one side, than the lives of a score of holy men on the other?

"A TREE will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: What is the inclination of my soul? Does it with all its affections, lean toward God or away from Him?"

IS A CHANGE OF NOMENCLATURE NEEDED?

The tendency ever is to change in the meaning of words. This change is often for the better, and then again it frequently tends to confusion, at which times new names have to be substituted, or fresh definitions made to meet the difficulty.

Now whilst this could easily be illustrated in different departments of secular knowledge, it is more particularly true in theology.

Take the word justification and examine its meaning, when used by Paul, in his epistles, and then compare the meaning attached to it by modern divines, and it will be seen that the word has been changed to a marked degree; and so of sanctification, purity, etc.

But perhaps the most far-reaching change in nomenclature has been made concerning the meaning of Paul's figurative language concerning sin.

Take, for example, the expressions, "dead unto sin," "carnal," "crucified with Christ," "sin that dwelleth in me," "Buried with Him," "I die daily," etc. Now all these terms, we maintain, refer to one fact, viz., the impossibility of fulfilling the *righteousness* of the law in actual life in any other way than by absolute abandonment to the law of the Spirit.

All these figures are met, and fully met and fulfilled, in the experience of one who utterly abandons all rules as helps for holy living, and surrenders himself without reserve to the law of the Spirit, as the sole rule of life.

Of such an one it may be said, he has *died to sin*, because he has completely turned away from those methods which always ended in sin, and has taken to that method which always secures freedom from sin. So a temperance advocate—although the simile is weaker in this case than in the other—may be said to be dead to all license systems, and alive only to prohibition.

In such an one it may also be said that carnality has been destroyed. It is natural for man to fight sin by enforced obedience to laws made against it, which is carnality. But now this man has completely ceased from these efforts,

and has concentrated his whole activities in obeying the one law of the Spirit. And so of *crucified, buried*, etc., they are simply varying expressions of stronger or weaker import, all characterizing in its various aspects the one great fact above mentioned.

This gospel of sin in believers, or inbred sin thus explained by Paul, is so simple, that it fully accords with the prophetic utterance that a wayfaring man, though a fool, shall not err concerning it. Suffer us to repeat it under the form of personal belief. We are thus careful to repeat again and again this simple statement of doctrine, because of the wide-spread departure from it.

We believe that when one is converted—that is, turns to Christ with repentance for sin, and faith for present forgiveness—the old habit of fighting sin by the rigid observance of rules both human and divine, is apt to show itself, and will bring defeat and sin in its train until he recognizes and embraces the law of the Spirit; in other words, until he receives the Holy Ghost, and walks in Him as the only law of life. Then, and not till then, it may be said of him, he walks not after the flesh, but after the Spirit, he is dead unto sin, crucified with Christ, etc., etc.

This is the simple Pauline statement of doctrine, which commends itself to every student of the Bible, who can disengage himself from the tangles which modern theological definition has hampered the subject with.

Now note what a serious departure from the simplicity of this Gospel has been made by the effort to substitute pious rules and regulations for the law of the Spirit. Inbred sin, or carnality, is made to be a kind of ethereal substance; and when one is entirely sanctified this indescribable something is supposed to be taken out of him by a kind of surgical operation, when he becomes really a new creature.

But observe how immediately difficulties begin to thicken in this theological pathway, in trying to reconcile this theory with the Bible. For instance, a cursory reader of the Scriptures would suppose that when a sinner is converted he becomes a new creature, *all* things

becoming new. Now, this difficulty is not met by frank, open statement of truth, but by vague, indefinite arguments, which will not bear the test of practice. What teacher, we ask, of this pattern, would have the hardihood to stand amongst some of our most pronounced converts, who were rejoicing in the new-found joy of salvation, and coolly inform them that they were not new creatures in Christ Jesus? Or, let him take his stand at the bedside of one, who, though dying, had, on his deathbed, first heard of Christ, and received converting grace, and try to stop his rapturous utterances, to inform him that he was not a new creature in Christ.

It is true that many might decline such tests as not legitimate; and yet we maintain that the teaching that will not abide just such tests must be defective.

But suppose, as some do, in a general way, that it is allowed that at conversion a man becomes a new creature, then we ask, what further change of a *radical* nature can come over him afterwards? For if roots of sin were left in him he was *not* a new creature, only partly new. Hence there could be no roots to extract, or carnality to kill. But, again, if they take the position that no one is a new creature until inbred sin is destroyed by receiving the blessing of heart purity, then they are confronted by numerous passages, which seem to utterly unchristianize all others who are not new creatures in Christ Jesus.

Then again, notice what strange descriptions of this state of grace are permitted, as the natural outcome of this teaching. Take the matter of temptations. Now, according to the Pauline teaching, the following is the distinction plainly brought out between the *legalist*, or carnal, and the *spiritual*, or the one led by the Spirit. The one, in struggling to do good, finds evil ever present with him, and finds himself constantly overcome, ever and anon prompting the exclamation, "O wretched man that I am." He fights temptations the wrong way, and so courts defeat. But the one who follows the law of the Spirit, fights the fight of faith along this line only, and may be perpetually victorious with comparative ease, for he fights in the

right way. Now, if this correct view of the situation is kept in the mind, it matters little what terms are used to describe it; although an amount of caution even here is proper and wholesome.

Whilst, then, we cannot but look upon some of the modern descriptions of these two thoughts as undesirable; still they need not cause harm. Even that which describes temptation in the one instance, as coming from within and without, and in the other instance, as coming only from without, need not do injury in this connection.

But when this latter description of the two states is connected with similar teachings concerning inbred sin, then it becomes fantastical and misleading, and worse than all, becomes a convenient cloak for maliciousness.

For example, how easy for one who concludes that because he has received the blessing of a clean heart, and that therefore temptation can only come from without, to conclude, with intense satisfaction, that many an instance of being swayed by the spirit of jealousy or anger was only righteous zeal for the right, or holy vexation, and this chiefly because of the fancied necessity to be consistent with this adopted creed. For to have to conclude in either case that sinful passions were aroused would destroy the whole network of reasoning, in his case, concerning the destruction of inbred sin, or the impossibility of temptation coming from within. It is only when the power to control the outward expression of sin is lost, that individual guilt is admitted. In all other stages of sin it seems to be presumed that general confession of sin, a good meeting, a weeping, or shouting time, or the chance of finding fault with others, will make good all such little infirmities of the flesh, or mistakes in a sanctified life, without impairing this semi-antinomial creed.

Hence, we naturally conclude from those evils which we have here indicated, as well as many others which we expect to examine in future articles, that there is a loud call for a very marked change in modern holiness nomenclature and definition, seeing they do not now faith-

fully represent the experiences Paul taught, no, nor those which the Wesleys illustrated and enforced.

WHERE REASON, COMMON SENSE,
OR EVEN THE BIBLE, CLEARLY
EXPLAIN THE ACTIONS OF
LIFE, THERE IS LITTLE OR NO
ROOM FOR FAITH.

Of course we do not mean that it is not faith pure and simple, when the penitent soul casts itself on the invisible Saviour for pardon and adoption into the family of God. This is a pure venture of faith, although the line of conduct in so doing is clearly marked out in Holy Writ. But the act of faith, whereby converting or sanctifying grace is secured, is very different from the life of faith. This has, perhaps, its best Bible illustration in Abraham's command to offer up his only son Isaac, for here he had no help from reason, common sense or the Bible, as affording him any clear explanations of the reasonableness or scripturalness of this strange demand of heaven. The call was from within, and his only excuse for obedience was that he obeyed a definite, distinct revelation of God's will made known to him outside of reason and Scripture, and independent of them. Hence it was a pure act of faith in God, and as such constituted him an example—the father of the faithful.

The fight of faith, then, to the child of God is, not simply the effort to obey the clearly enunciated laws of God as unfolded in His written word, but, like Abraham, to believe God when He calls him to action on lines of conduct outside of, and independent of, Scriptural utterance.

Where can the fight of faith come in if tempted to steal or lie? Reason and the Bible both make clear the will of God in these matters. Or, how exercise faith in guarding against excessive hunger or improper exposure to the weather by suitable food and clothing? But when God calls one to a line of action which, like as in the case of Bro. Savage or Bishop Taylor, seems to

threaten to take away the ability to attend to these reasonable wants of self and family, it is then that a real fight of faith takes place. A fight of faith, simply and only because neither reason nor the Bible undertake to settle these matters. They are and must be, in the nature of this faith life, left absolutely for divine direction on the voice of God spoken in the soul.

We admit that this fight of faith is a contemptible myth to all those *Christians* who, somewhere back in their history, have been disobedient to the injunction, "Quench not the Spirit." Neither now can they understand it, for it is spiritually discerned. But to those who, having received the Spirit, continue to walk in Him, it constitutes the real fight or life of faith.

Professed Christians who do not or have not fought successfully this ever-recurring faith-battle, can speak truthfully of the impossibility of living without sin or regrettable errors; for only in the lives of those who fight it successfully, is the righteousness of the law fulfilled.

VOLUNTARY MARTYRDOM.

This spirit should be carefully discriminated against. Christ, our great pattern, sets us the example of willingness to be offered up when the proper time came, while at all other times He took every precaution against being overwhelmed by the fury of His enemies. He concealed Himself in the crowd, fled from His pursuers, refrained from appearing in public, even travelled with studied effort to escape notice, and all for the purpose of avoiding arrest and premature death.

But when His hour was come, when, in other words, led of the Spirit to Jerusalem for the appointed sacrifice, then, and not till then, He threw off every precaution, and boldly, although calmly, drank the cup of martyrdom presented to His lips.

Now, in all this He is our perfect example, proving to us that whilst to be a true follower of Him we may not refuse to share in His sufferings—"fill

up that which is behind of the sufferings of Christ for His body's sake, which is the Church"—that nevertheless such suffering should not be courted, nor even welcomed, save only when the call is clearly and unmistakably of God.

In this, as in all other matters, whatsoever is not of faith is sin. And the essence of faith at such points consists in knowing the mind of God, knowing when our hour has come. A zeal without this knowledge, ever prompts to rash acts for the purpose of securing coveted notoriety. In the early centuries of the Christian era men were known to insult travellers, hoping to be slain by them, so that they might be enrolled in the noble army of martyrs. So, too, to-day a man can be led by this same spirit of voluntary martyrdom, and secure various pains and penalties out of which to weave a garment of self-righteousness, in which to strut to the damage of all concerned.

This spirit can invade the pulpit and prompt to say unpopular things, that the resultant opposition may feed spiritual pride. It can lurk in the minor means of grace, and influence both leader and member to the injury of all.

But a sufficient antidote is provided against these presumptuous acts in the law of the Spirit. They that are after the flesh do mind the things of the flesh. That is, they who fail to discriminate between the work of the Spirit and the work of the flesh in these things, will either fail to discover when they may have fellowship with Christ in the true spirit of martyrdom, on the one hand, or be captured by the spirit of voluntary martyrdom on the other, or both. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

"DEAR is the work He gives in many a varied way,
Little enough in itself, yet, something for every day—
Something by pen for the distant, by hand or voice for the near,
Whether to soothe or teach, whether to aid or cheer.

—Miss Havergal.

TO PERPLEXED SEEKERS OF HOLINESS.

You are, mayhap, still anxious about this subject, and desire to know which teaching you should follow. You have had to admit to yourself that there are different creeds enunciated and defended by equally good and zealous professors of holiness, as far as you can judge. Not simply *two* creeds, but *many*. You are, moreover, startled by the fact that in contending for their faiths, now and then there is the exhibition of a spirit which sadly perplexes you in trying to reconcile it with the spirit and life of Christ. Now, the more you try to get settled in this matter, the further off appears the possibility of getting so settled.

Did it ever strike you, perplexed one, that, as far as you are concerned, this is a gracious providence; that it is really a blessing in disguise, that you should be blown hither and thither by these theological gales; that your very bewilderment is a healthy soil in which to grow the righteousness of faith.

With very many you may have sighed for a time when all professors of holiness should see eye to eye, and there should be no open divisions. What rapid progress, you say, the work of holiness would then make in the world. Certainly, there is a grain of truth in this statement, but that grain of truth is not generally understood. It simply means that as more and more become holy, *i.e.*, have the righteousness of the law fulfilled in them, so the kingdom of Christ must advance in the world. But it is not necessarily true that with the present amount of holy living in the world, if Christians could manage to agree on one definite creed concerning holiness, that then the cause of holiness would advance more rapidly.

True spirituality overleaps all creeds, and asserts its divine unity under every variety of creed; whilst they that are spiritual will be antagonized by them that are not, in spite of the fact that their theological creeds may have machinery made similarly.

Our advice to you, perplexed one, is, Have faith in God in a practical form.

That is, realize that in your exposure to these sources of perplexity that God, in some way, will prove to you that He is a God of love.

May not His design be to discover to you your tendency to lean too heavily on some conspicuous holiness teacher, or even on your ability to understand the nature and work of holiness? And may not even this perplexity be but the crack of the schoolmaster's whip, calculated to drive you to Christ, to learn from Him alone what be your privileges in Him? If you recognize this benign mission of the lash, with greater filial confidence you will go to Him to learn in His school which be the principles of the oracles of God. And perhaps, too, with less reluctance you will accept the ministry of the Spirit, when He is offered to you by the Saviour, as Guide into all truth concerning holy living.

THE APOSTLE OF AFRICA.

Bishop William Taylor has returned from his work on the Dark Continent, to give an account thereof at the General Conference of his Church, now being held in New York.

The eyes of the Christian world have been upon this mighty man of faith in his heroic effort to plant missions in the heart of Africa. He has succeeded in leading about one hundred to consecrate their lives to missionary work in Africa, and has planted them at various points, chiefly in the interior of the country. A small percentage has died. Another still smaller percentage has returned home, dissatisfied with everything, and have proved to the world by their querulous spirit, that the dissatisfaction was with themselves. The great majority of this sacred band, not only remain, but send letters from time to time to their friends full of enthusiasm for their work, and help the bishop to inspire others to imitate them in their self-denying labors in the Lord.

Meanwhile the usual signs of a real live movement have not been wanting. Many unnecessary obstructions have been thrown into the path of the great missionary adventurer — obstructions

through church officialism, through detractors, through jealous or lukewarm friends. But, as we have watched his triumphant progress, we have rejoiced to note that he has not turned aside for one hour to combat these cobwebs; but has calmly gone on his way, performing with simplicity and godly sincerity the magnificent work committed to him by the Great Head of the Church. It is the greatest satisfaction to us to find that his own confidence in the possibilities of his great enterprise is not one whit lessened, but is rather increased; for this to us, after all, is the greatest promise of fullest success. Who can be a better judge than he of the feasibility of Christianizing Africa after the plan adopted, and with the kind of men and material available for the great undertaking.

Of course, we shall watch with some curiosity the adjustment of the difficulties which red tapeism has interposed; such as the real significance of his title Bishop of Africa, given him at the last General Conference, and the amount of salary due to him, and whence obtained. We shall be astonished beyond measure if the great Methodist Church of the United States, when in session, will be hampered in its proper recognition and valuation of Methodism in earnest, as exemplified in the life and labors of the world-renowned missionary evangelist and his heroic coadjutors.

The following selection will be of special interest at this important juncture in the history of this greatest of modern missionary undertakings:—

AN EVENING WITH BISHOP TAYLOR.

Two days after Bishop William Taylor's arrival home from Africa, the Transit and Building Fund Committee were called to the pleasant home of Mr. Anderson Fowler, in New York, to greet both the Bishop and Brother Thomas Critchlow on their return from the Dark Continent in safety and good health. Neither of them seemed as if they had been a day from home, except that the sun had pretty well bronzed the face of the Bishop. A critical ear might possibly have suspected that the voice was not quite so orotund as of yore. But there was the same quiet demeanor, frankness of expression and trust in the Lord. He presided

over the meeting with such a quiet dignity, that if a stranger had happened in, he might have recognized this cosmopolitan soul-winner by his flowing beard and swarthy countenance, but in no other way would he have been able to have pointed out the man towards whom the eye of the whole Church is so especially turned. The deeds of the two living men, whose names are imperishably connected with Africa—Henry M. Stanley and William Taylor—proclaim their greatness far more than do their words, and in this respect relate them to the manner of General Grant.

The Bishop stated his confidence in the self-supporting mission work, and evidently realized that as in the work of the apostles, and as in the initiation of great reformations since that day, this work has not been free from mistakes nor unfortunate results; but that even these the Lord will overrule to the furtherance of His kingdom. He stated that he was late in getting to Cape Palmas as he had arranged to do, and that the steamship, with whose captain he had planned to bring him homeward from Cape Palmas, had returned some days earlier than the appointed time. Finding this vessel had passed, he thought he should have had to remain at the Cape some thirteen days for another steamer, but was only there a few hours when unexpectedly a steamer called in, and the captain said, "I do not know why I came in here, there being no business that influenced me; but I have heard of you, Bishop Taylor, and now I am glad to meet you and carry you homeward." This was an assurance that the hearts of all men are in the Lord's control, and the Bishop gladly availed himself of the opportunity to set his face toward meeting with his brethren in the General Conference of the Methodist Episcopal Church.

Shortly after his arrival in New York, a telegram was received from a godly lady in Massachusetts to this purport, "To Bishop William Taylor: Welcome home! See Isaiah xli. 11: 'Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.'"

That committee evidently felt that the General Conference, just now to come together, would bring important results; yet there was no scheming, nor planning to carry points, nor apparently any thought of such a necessity. All the regular business received attention until adjournment and parting, for the spirit of the meeting had been keyed up to the point of "Having faith and

no doubt," as Bishop Taylor put it. Oh, that all good people, everywhere, would especially pray for the Bishop, and the cause of self-supporting missions—*Christian Witness*.

"THAT TREMBLE AT HIS WORD,"

Isaiah lxvi. 5.

We wonder if the practical meaning of this expression is fully understood. In the times of the prophets their utterances, when direct revelations from God, were called the *word of the Lord*. And when they were spoken by them to communities or individuals—they came either to be accepted and acted on, or to be rejected. But this word of the Lord often portended sorrow and distress, and often life and blessing. Frequently, too, it called for active service, as in the case of Gideon. So it might well cause agitation in the mind when God sent His word to anyone directly as a prophet, or indirectly through His prophets. When by obedience and willingness to hear the word of the Lord, the mind was kept sensitive thereto, then all His messages would cause a tremor of excitement more or less pronounced, according to the importance of the message received. Even the expectation of receiving some word from the Lord at any time would keep the soul in a tremor of emotion, arguing its sensitiveness to the impulse divine.

But when, by constant rejection of the word of the Lord, the heart became hardened, then it was susceptible of no other emotion than dread when threatened with the judgments of the Lord. Now this sensitiveness of the obedient is spoken of here with approval, as being the proper attitude of the soul before God.

In this dispensation all are prophets, in the sense of receiving directly the word of the Lord, and this attitude of the soul here described is that which becomes us in our walk with God, a sensitiveness to His touch, a pleasing tremor of the soul at His faintest whisper, which is neither the dread of terror on the one hand, nor the contempt of improper familiarity on the other. Alas,

for those who have so hardened their hearts against *His word*, that they no longer even tremble at it when He the Holy Spirit would call on them, like Philip, to converse with some sincere inquirer after truth; or heed His admonition when, like as with Paul, He would forbid them to preach in Asia (do some work in His name, but out of the divine order).

Reader, are you accustomed to hear and tremble at His word!

THE EARNEST OF MORE AND MORE.

Shall be the heading of a few remarks suggested while glancing over the beautiful idea brought out by the pen of the devoted F. R. Havergal. I have of late ventured to drop such thoughts as these, that it was not only our privilege to talk with our heavenly Father, but to have direct answer by the Spirit taking of the things or mind of God and presenting the truth by means of the word of promise to our mind, so clear, so positive, that the soul has gathered strength, and gone forth with renewed vigor firmly, yet timidly testifying to the fact of holding converse with the great I AM, who does condescend to become to even *me a wonderful Counsellor, yea, a Father, a Saviour*.

He hath given you the former rain moderately, and He will cause to come for you the rain, the former rain, and the latter rain in the first month.

The thought prominent is, that God keeps writing a commentary on His word in the volume of our experience, and we are not to undervalue this commentary, but to use it as John Newton did, when he wrote:—

"His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite
through."

The key-words of what the Spirit writes, are these, "He hath," and therefore, "He will." Every record of love bears the great signatures, I am the Lord, I change not; every hitherto of grace

and help is a henceforth of more grace and more help.

Every experience of the realities of faith widens the horizon of the possibilities of faith. Every realized promise is the stepping-stone to one yet unrealized. If He hath given us the former rain, it is the pledge and proof that He will cause to come down for us the latter rain; the blessing already given shall be continued or repeated, and a fuller future one shall be certainly added.

Oh, consider what things the Lord has shown and told you and me! are they not abounding proofs of His purposes towards us. The Lord hath done great things for us, whereof we are glad; therefore we may well say, "Be glad and rejoice, for the Lord will do great things." Turn now to the basis of such expressions of trust and petition. He that spared not His own Son; there is the entirely incontrovertible fact of what He hath done; shall He not with Him also freely give us all things. He which hath begun a good work in us will perform it unto the day of Jesus Christ.

"The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it:" His own house, whose house are we. Our Lord Jesus Christ endorses it in the very amen of His great prayer, "I have declared unto them They name, and will declare it." Only let us simply receive and believe what He shows us and tells us, and then to every Nathaniel who comes to Him, He will say: "Because I said unto thee, I saw thee under the fig tree, believest thou; thou shalt see greater things than these." Then we shall have, personally, showers of blessings,—

"Unto Him that hath Thou givest
Ever more abundantly;
Lord, I live because Thou livest,
Therefore give more life to me,
Therefore speed me in the race,
Therefore let me grow in grace."

Now, the prominent thought in all this is, the past has been glorious, but the future may be more so. Never was the soul more craving, faith on the stretch, and yet firm, hopelike an anchor reaching within the vale, as at present; asking and receiving, seeking and finding, knocking, and, lo, the door of mercy, the store-

house of the Lord is open; while from the very hand of the great Giver of every good and perfect gift, all need is supplied; and yet the hitherto ye have asked nothing sounds forth stimulating to grasp the hitherto hidden treasures, to ask that my joy may be full, that His joy and peace may be mine. Oh, what an unspeakable delight is prayer, communion, fellowship with the Father, the Son, yea the Trinity. Wondrous condescension to so manifest Himself to His children as that, not a doubt doth arise

"To darken our skies,
Or hide for a moment,
The Lord from our eyes."

M. BRIDGMAN.

Buffalo, April 12, 1888.

THREE REQUESTS OF AN AGED SAINT.

BY REV. ASA MAHAN, DD., LL.D.

A meeting of a church for prayer and religious conference and inquiry in Oberlin, when the writer was present, years ago, was greatly affected by an account which an aged saint gave of his own experience at a time when he was brought out of darkness into God's marvellous light.

When I came to this place, he remarked (we of course do not give his exact words), I soon perceived from what certain brethren and sisters said, and manifested in their deportment, that they had a depth of experience of the love of Christ such as I had never enjoyed. Under this impression I told my Father in heaven that I had three great requests to present.

The first was, that He would manifest Himself to me so that I might know Him, behold His glory, and be changed into His likeness, and thus reflect His image upon the world around.

The second was, that He would "pour upon me the spirit of grace and supplication," so that I might prevail with Him in prayer, wrestling especially for the sanctification of His people and the salvation of sinners.

The third was, that He would give me the full assurance of His love and favor. All that I could ask or desire of God, seemed to be embodied in these three great requests.

In this state of mind I retired to rest at night. I was in my room alone with God. All at once everything was light about me. Not that anything was visible to the natural eye. God was there. His glory so passed before me that my soul lay all melted and dissolved under the manifestations of His infinite and boundless love. My first request was fully answered. God had manifested Himself, as far as the utmost limits of my powers would permit. My cup of blessedness was full. As I lay thus dissolved, I at length fell asleep. I awoke, and God was with me still. Again I fell asleep. In the morning when I awoke, God was there. All was light about me, and in that light I walked during the day. Not a cloud intervened between me and my God.

At night I retired again, and once more found myself alone with God. All at once He was presented to me as a hearer of prayer. My soul went spontaneously out to Him in ardent supplication for the sanctification of His people, and the conversion of sinners. My very breath was prayer. I knew how to prevail with God, as I had desired. Thus I obtained an answer to my second request. In this manner I spent that night and the next day.

Again I retired to rest, and none were present to interrupt my communion with God. All at once He manifested Himself to me in another form. I had such an assurance of His love and favor to me, as banished all doubt and all fear from my mind. It seemed as if the Saviour put the question directly to me, "Can you ever doubt My love to you again?" So distinctly did this question come home to me, that I spoke out aloud, "No, Lord, never, never can I doubt Thy love again." Thus my last request was granted. I had found my God and Saviour. I knew how to prevail with God in prayer, and had obtained the most undoubted assurance of His love and favor. Had these manifestations all been made to me at once I

could not have endured them. But God accommodated Himself to my strength.

Thus have I continued since that period. "God has been my everlasting light, and the days of my mourning are ended." For a single moment I have not doubted His love to me, nor my interest in His favor. During this whole period (and some years have intervened) I have, by the grace of Christ, had "a conscience void of offence," except in one single instance, and that I confessed yesterday. For a moment I neglected to do what my conscience and the Spirit prompted me to do. The next moment I confessed my sin to God, and He restored to me the light of His countenance.

Such was the testimony of an aged saint, who had been educated in one of the orthodox Congregational churches of New England. We are sure we have not given to that testimony too high a coloring. From this affecting example we may learn the following things:—

1. The nature of prevailing prayer. It is a very simple spirit. The mind fastens upon some one or more specific object or objects. These objects the soul bears to the throne of grace, and there, with child-like simplicity and confidence, tells God just what it wants. There it waits in earnest importunity, and yet in peaceful expectation of a gracious answer, till that answer is obtained. This is prayer.

2. We perceive the state in which the mind prays acceptably and prevailingly for *spiritual blessings*. It is when the mind comes into such an attitude in relation to these blessings that all things else appear, as they really are, of no comparative importance. For the time being the soul feels that it has nothing else to ask but this one blessing, and then, with the most implicit confidence, relies upon the infinite grace and love of God in Christ to bestow that blessing. This state of mind will be all-prevalent to obtain any spiritual blessing whatever, and no other state will be prevalent to obtain such blessings.

3. We see, reader, the very blessing which you need to deliver you from the spiritual difficulties which press upon you. It is the identical blessing which that aged saint sought and obtained.

You must seek the Lord till He manifests Himself to you, and becomes the everlasting light of your soul, till you know Him and know how to prevail with Him, and till you enjoy the full assurance of His love and favor. Then, being delivered from your enemies, you will serve Him without fear in holiness and righteousness before Him all the days of your life. All this may and will be yours if you seek it with the same earnestness, simplicity and confidence with which that aged saint sought it.—*Divine Life.*

SOUL REST.

WAY OF LIFE.

O, what burdens, what sorrows, and how great the struggle with that multitude who throng here daily! But to all such, He who went about doing good, said, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest; take My yoke upon you, learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls for My yoke is easy, and My burden is light."

The great proclamation is: All you weeping ones in the world, come to Me, cast down your burdens, take Mine ("My yoke,") how submissively; let the yoke rest easily on your necks; it is not galling, but it is easy, and My burden is light, and ye shall find rest to your souls.

Could He do more?

Here they are—sick, poor, despised, evil spoken of, no rest in the path, nothing but the same round of care, day in and day out; all such need soul rest. The very fountain of their being is in need of it—"SOUL REST."

But what shall I do to find this rest? Jesus said, "Come unto Me,"—accept Me, trust Me, follow Me, take My yoke. All now depends upon your faith.

"I am the Way, the Truth, and the Life," "all power is Mine," says Jesus; but you must believe it. This is the first step and the continuous walk; yea, a personal intercourse with God; the inspiration of our soul by Him. His

mind in us. The Holy Spirit filling us, gives this soul rest.

Delivered from unrest, and filled with soul rest, begins to grow as never before. Don't try, but grows as naturally as the lily; not because it tries, but because it is where it can grow.

Resting now in Him, the internal kingdom is run by Him. A kingdom of power, not of meat and drink, but of righteousness, and peace, and joy in the Holy Ghost. All desires are inspired by the Holy Ghost, and only desires what God does, and relieved from desiring all that He does not desire us to have. "Christ is all in all."

The sublime thought of Dr. Upham is in place here. The truth and perfect emblem of all rest is God Himself, the infinite rest, the eternal peace, the unutterable tranquillity. He, like the sun, in the solar system, the source of all movement, He acts without labor, and controls without effort.

So here, the source of all rest, giving His rest to the soul, can make it act without labor, and work without effort, and work is such a delight, that like the elder brother, he rejoices in being able to go about, doing good.

Down through the ages the invitation of Jesus comes to men in dungeons, in the wilderness, in solitude, in suffering, not in thunder tones, but in the sweet small whisper, full of love and sympathy, saying, "Take My yoke, learn of Me, for I am meek and lowly in heart, and you shall find rest unto your souls."

The great heart of Christ is large enough to give anchorage to every craft that sails on the stormy sea of life. He is rich enough to supply the want of the universe.

Come, taste and see that He is gracious, and by the power of faith let Him lift you to a noble manhood, out of which comes immortality and everlasting life.

"Tis not in vain the mind,
By many a tempest driven;
Shall seek a resting place to find,
A calm, like that of heaven.

"The weak one, and dismayed
Scarce knowing where to flee;
How happy when he finds the aid,
That comes alone from Thee!

"In Thee, O God, is rest,
Rest from the world's desires;
From pride, that agitates the breast,
From passion's angry fires.

"In Thee, I rest from fear;
That brings its strange alarm,
And sorrow with its rising tears,
Thou hast the power to calm."

R. A. E. EAKES.

Cumming, Ga.

THE POWER OF THE UNSEEN.

BY G. D. WATSON.

The Bible often lays stress on the power of invisible things. Abraham looked for a city out of sight. Moses endured as seeing Him who is invisible. Our light afflictions work for us an exceeding and eternal weight of glory, while we look not at the things which seen, but at the things which are unseen.

In the last sentence put the emphasis on *while*. Afflictions do not work out great glory for us if our attention is fixed only on visible things. The fact of anything being invisible does not render it less real, or place it beyond positive knowledge and clear apprehension.

If anything is simply beyond our physical senses, that does not necessarily place it beyond our intellectual or spiritual senses.

The invisibility of God does not weaken His claims upon us. There have always been those who apologize for a worldly and material life, because God is so hidden, and religion deals so pre-eminently with the inner spiritual life. It is said that inasmuch as we are connected with the visible, material and business world, by the vivid contact of our senses that its reality is urged home upon us at every turn, that it can hardly be expected that mankind should feel the claim of an unseen Lord. But this reasoning is false. We are constantly recognizing worldly powers which are just as invisible as the precepts of Scripture.

The laws of our land do not consist of paper and ink, nor are they lodged in any one person, neither do those laws assume visible and tangible form. They are ideal and invisible, they are but the

verbal expression of millions of minds. We ourselves are unseen beings, our personality is unseen, our perception of a divine rule is unseen, the conscience that responds to right and wrong is unseen, truth and love and friendship and faith and power are all beyond the five senses.

Yet, all these things assert themselves as imperatively as the granite mountain or the blazing sun. True worship is not impaired by being directed to an unseen Lord.

It is true the Scriptures speak of a peculiar blessedness in seeing Jesus as He is, and I doubt not the open vision of Jesus will cause transformations to pass upon us beyond all our calculation. But I speak now of the abiding spiritual principles of worship. For whether we see Christ with our physical eyes or not, it remains a truth through all worlds, that "God is a spirit and they that worship Him, must worship Him in spirit and in truth."

Just suppose, for instance, that at stated times and places, when people assembled to worship God, He should manifest His presence by some audible and visible phenomenon, such as a voice, or a revolving fire, how long would it be before such manifestations would be catalogued as natural law, or lose their force of curiosity? And how easy Satan could counterfeit such things. And even such phenomenon would not be the Lord Himself. The Lord is not identical with phenomena.

There is a great reward for those who allow themselves to be controlled by unseen and spiritual realities, however distant they may be in space or time. If we believe in certain events which are to transpire to-morrow, and those events exert a powerful influence upon us, we have only to extend that faith a few years or centuries, and grasp just as practically the great events of eternity, to lift us above the world and make us companions with those who ages ago endured as seeing Him who is invisible.—*Christian Witness*.

CHRIST'S yoke is padded with love, so it rests lightly on the neck.—*McLaren*.

"HALLELUJAH" AND "AMEN."

TEXT: "Let all the people say, Amen, (Hallelujah.)" Ps. cvi. 48.

One of the great secrets of a truly happy, praiseful life is agreement with God. Let there be the "Amen," and there will be the "Hallelujah." Omit the Amen, and the Hallelujah will be missing. Let the Amen be faltering or fitful, and the Hallelujah will be faint and fitful too.

Eve faltered in her Amen, and her Hallelujah ceased at once. Adam similarly failed, and the Hallelujah died away from his lips also. So with all their posterity, all through the ages, down to the present moment. Where there is no Amen there is no Hallelujah. In not a single instance is the Hallelujah heard, until agreement with God has been re-established; and, as the Amen is restored, Paradise is regained.

Of course it is easy to ejaculate "Amen!" "Hallelujah!" But mere ejaculations are not worth much. They may be said or sung,—rendered, with fine effect, by trained voices, or roared out, in rough energy, from stentorian lungs,—but will fail to reach the ear of God. What God will listen to is the "Amen" of the heart in agreement with Himself,—the "Hallelujah" of the praiseful life.

First, the Amen. Its meaning is, "Yes, Lord!" How simple, and yet is often so hard! Oh, I know the Church resounds with the "loud Amen;" but how scarce is the real "Yes, Lord" to all God's will! That which God expects is the spontaneous "Amen" to every expression of His will, whether by His word, or in His providential dealings with His children. Here so many fail. There is, indeed, a ready "Amen" for much that God says and does; "but oh," (it is said) "some of His words are so hard to accept, and some of His doings so difficult to respond to with loving acquiescence." Now this should not be. All God's will is wise and right and good, and every expression of it deserves the heartfelt "Amen" of His children. Yes, the response should be from the heart. The "Amen" of an unwilling

"I must" is not suitable. It should be the free, glad, joyous, trusting "Yes, Lord!" fresh from a loyal, loving heart,—respecting all His will.

Then for the "Hallelujah!" If the heart be full of the "Amen," the life will be full of the "Hallelujah." Let God's people look to their "Amens," and He will see that their "Hallelujahs" are not wanting. In the case of the children of Israel in the wilderness, the Hallelujah song was but seldom heard. Now and then it was vociferated with great enthusiasm, (as *e.g.*, when God delivered them from the pursuing hosts of Pharaoh,) but the glad strains soon died away. Ah, there was, generally, such a terribly defective "Amen!" That was the secret of the lamentably deficient "Hallelujah!" Is it not so always? There is [is there not?] great lack of praise in the Church of Christ, and in individual lives; and surely this is the cause of it. We are so "slow to believe" all that God would teach us; so reluctant to bow the knee (not merely in submission, but in loving loyalty) to all His dealings with us,—that our fingers cannot very skilfully strike the harp-strings, or our voices utter the glad notes of the Hallelujah song. Indeed, except on specially favoring occasions, the praises gladly "laughing on our lips." We read such inspiring words as "I will bless the Lord at all times: His praise shall continually be in my mouth," with perhaps a sigh, and the wistful ejaculation, "Happy David!" As if, in A.D. 1884, we ought to be one single hair's breadth lower down in the praise-life than David was! Without doubt, there should be more praise than there is; O, much, much more! And there may be. Let there be the right response in heart and life, to all the will of God; and a change for the better will soon be perceptible. Given the real, full, all inclusive "Amen," and there will be the glad, continuous, unflinching "Hallelujah!"

Yea one of the great secrets of a truly happy, praiseful life, is agreement with God. First, a reconciliation to God, by the precious blood of Christ; then, the removal of every element of opposition to God, and the sanctification of spirit,

soul, and body, by the mighty power of the Holy Ghost. And then—what? Surely, by His grace, "Amen!" to all God's will! And, then! Well, unfailingly, the life-long, yea, everlasting "Hallelujah!"—*Life of Faith.*

GOD'S NOW.

BY ASA MAHAN.

In 2 Cor. vi. 2, God says to the believer, "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold NOW is the accepted time; behold now is the day of salvation." That is, behold *now* is the time when you can find acceptance and salvation with God. The portion of this passage, "behold now is the accepted time, behold now is the day of salvation." is very commonly applied, and that exclusively, to the unconverted. On the other hand, as it stands in the context before us, it is addressed directly to believers. By implication, it has also an all-impressive application to every impenitent sinner.

How are we to understand and apply this divine utterance? In the last verse of Heb. iv. we are exhorted and required "to come boldly to the throne of grace, that we may obtain mercy, and find grace to help *in time of need.*" When consciously pressed with any real necessity of any kind, we are *then* and *there* in the very centre of one of God's *nows*. *Now* is our "accepted time," and "day of salvation," relatively to that necessity.

Suppose that we are conscious of having yielded to temptation, and thereby fallen into sin. Pardon, and consequent restoration to the divine favor, are our exclusive present necessity; God will hear our prayer in respect to nothing else. So in all other cases. Let us never forget that when conscious of any *present* necessity, that *now* is our "accepted time" and "day of salvation," relatively to that specific necessity, and to none other until that want is met. We may render thanks for God's faithfulness in hearing our former petitions relative to the then existing necessities, and for His "exceeding great and precious

promise" to "supply ALL our need," as we in faith present each need as it arises before His mercy seat.

When David, for example, was fleeing from the hosts of his rebel son, and heard that his counsellor, Ahithophel, was with the rebels, that devout monarch did not multiply his requests, but fixed desire and prayer upon the one necessity then pressing, his entire prayer being expressed in six words: "Lord, defeat the counsels of Ahithophel." How specific, too, was his prayer relative to his great sin in the matter of Uriah, as recorded in the 51st Psalm. The only allusion to any other subject was a request that God would turn aside the consequences of that sin from the church and the world around. "Do good in Thy good pleasure unto Zion; and build Thou the walls of Jerusalem."

Social prayer presents a seeming, but no real, exception to the above statements. As a greater or less number of individuals are present, so there will be present a greater or less number of specific necessities as subjects of prayer. Suppose that it is a time of decline of vital godliness among believers, and of indifference to the interests of the soul's eternity among the unconverted. This state of things should be the specific object of intercession, and "with strong crying and tears," the prayer should ascend: "O Lord, revive Thy work; in the midst of the years make known; in wrath remember mercy." Nor should prayer in this form cease until God has revived His work in mighty power.

We hardly need to add here what should be the burden of every prayer when the Spirit from on high is being poured out upon any church and community; how earnest and incessant prayer should ascend, that no believer should fail to be "filled with the Spirit," that no unconverted individual should be left to "resist the Holy Ghost" to his or her own destruction, and that the Spirit may, in a similar manner, be poured out upon all churches and communities, and especially upon missionary lands, until "all flesh shall see the salvation of God." We hope to extend our thoughts on this momentous theme hereafter.—*Divine Life.*

NOT AS I WILL, BUT BEST.

BY E. ARMSTRONG.

Blindfolded and alone I stand,
 With unknown thresholds on each hand,
 The darkness deepens, as I grope,
 Ashamed to fear, afraid to hope,
 Yet, this one thing I've learned to know,
 Each day more clearly as I go,
 That doors are opened, ways are made,
 Burdens are lifted, others laid,
 By the great law unseen, and still,
 Unfathomed purposes to fulfil,
 Not as I will, yet best.

Thus guided and alone I wait,
 Loss seems too bitter, gains so late,
 Such heavy crosses on life's road,
 And yet they're carried—my real load—
 While joy is weak, and grief is strong,
 And days, and years creep along,
 Yet this one thing I've learned to know,
 Each day, each hour, as they go,
 That I am glad the good and ill,
 By changeless laws are ordered still,
 Not as I will, yet best.

Not as I will, these words grow sweet,
 Each time my soul the thoughts repeat;
 Not as I will, dark shadows feel,
 More safe than light, when this thought
 steals,
 Like whispered voices to calm and bless
 All my feelings and great unrest.
 Not as we will, because the One,
 Who loved us first and best is gone,
 To guide us with an unseen hand,
 With wisdom from that spirit-land,
 Not as we will, but best.

CHRISTIAN PERFECTION.

BY JOHN FLETCHER.

We wish we could give the reader all this eminent divine has written on this subject, but will introduce only a few quotations therefrom. They are so clear, and so much to the point, that comment or explanation is unnecessary. We first give his definition of the doctrine. He says:

Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for visible enemies, as well as for our earthly relatives; and, above all, per-

fect love for our invisible God through the explicit knowledge of our Mediator, Jesus Christ We frequently use, as St. John, the phrase "perfect love," understanding by it the pure love of God, shed abroad in the heart of established believers by the Holy Ghost.

A peculiar power of the Spirit is bestowed upon believers upon the Gospel of Christ. . . . This power, through faith on our part, can operate the most sudden and surprising change in our souls; and when our faith shall fully embrace the promise of full sanctification, the Holy Ghost, who kindled so much love on the day of Pentecost, will not fail to help us to "love one another" without sinful seeking; and as soon as we do so, "God dwelleth in us, and His love is perfected in us." 1 John iv. 12; John xiv. 23.

Before we can rank among perfect Christians, we must receive so much of the truth and Spirit of Christ by faith, as to have the pure love of God and man shed abroad in our hearts by the Holy Ghost given to us, and to be filled with the meek and lowly mind that was in Christ.

Travellers inform us that vegetation is so quick and powerful in some warm climates that that the seeds of some vegetables yield a salad in twenty-four hours. Should a north philosopher say "Impossible!" and should an English gardener exclaim against such mushroom salad, they would only expose their prejudice, as do those who decry instantaneous justification, or mock at the possibility of instantaneous destruction of indwelling sin.

For where is the absurdity of this doctrine? If the light of a candle brought into a dark room can instantly expel the darkness, and, if upon opening the shutters at noon your gloomy apartment can instantly be filled with meridian light, why might not the instantaneous rending of the veil of unbelief, or the sudden and full opening of the eye of your faith instantly fill your soul with the light of truth and the fire of love? Suppose the Sun of Righteousness arise upon you with powerful healing in His wings.

If Christ now deserves fully the name, because He fully saves His believing people from their sins; and now if the Gospel trumpet sounds, and sinners arise from the dead, why should we not, upon the performance of the condition, be changed in a moment from indwelling sin to indwelling holiness.

To attain Christian perfection we must so

follow our Lord's evangelical precept—"Repent, for the kingdom of heaven is at hand," as to leave no sin, no bosom sin, no heart sin, no indwelling sin unrepented of, and, of consequence, unforsaken. He whose heart is still full of indwelling sin, has no more repented of indwelling sin than the man whose mouth is still filled with filthy talking and jesting has truly repented of ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess the plague of our heart; and, when we properly confess it, we inherit the blessing promised in these words: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The same "Spirit of faith" which initially purifies our hearts when we cordially believe the pardoning love of God, completely cleanses them when we fully believe His sanctifying love.

ELIAS ROBERTSON.

Sanantonía, Texas.

—*Sel. from the Way of Faith.*

CLOCKWORK CHRISTIANS.

BY REV. F. WEBSTER, M.A.

Principal of the Church Army Training Home.

Why are some Christians like watches and clocks? Because they have to be wound up continually, and they cannot work without running down? Have not you come across any of them?

They attend some meeting, or some conference, are tremendously impressed, and get a great blessing. Back they go, all eager and earnest, and work at full speed. They have been wound up.

But quietly and surely they gradually run down. Their determination was screwed up for the time under powerful influences—it grows less and less. Their zeal was raised to boiling point; it soon begins to cool, and the normal lukewarm state is quickly reached. Yes, they have been wound up; a few turns of the key have tightened the spring; a strong lifting hand has raised the weight, and now that the pressure is removed, the spring will slowly unwind; the weight steadily move down. There is no indwelling accelerating force, only a sudden impulse for a while; and so, of course, the clock runs down.

Is this a true picture of the Christian life? Are we meant to be always receiving some

sudden impulse, and then continually running down? Are we to be like the flight of an arrow, which leaves the bow-string with a sudden impetus, darts swiftly onward, and then gradually goes slower and slower till it falls on the ground? Are we not rather said "to mount up with wings as eagles, to run and not be weary, to walk and not faint?"

These clockwork Christians get a certain amount of strength, and courage and joy, and then are so delighted with the blessing they have received, that they leave off trusting in the Saviour, and live upon their own resources. They are like ships, which get provisions for a long journey, and then go off to stay at sea for five or six weeks, until the stores have all run out.

They live upon packets of grace, instead of trusting in the God of grace. They get an impulse from the Saviour, which quickens their footsteps for a time, but adds nothing to their strength or energy, and so they soon get back into the old jog-trot.

Now, abiding in Christ, living upon Christ, Christ living in us—all these expressions mean a great deal more than being wound up occasionally only to run down again. They mean that Christ Himself shall be the main-spring; that, instead of a few special jerks and impulses, we shall have an indwelling power constantly working within us.

Some Christians are like those slip carriages, which are put on at the end of express trains. They go a long way with the train, and gain a certain speed, but just outside some station the couplings are loosed, and the carriage is severed from the train. It has gained a certain momentum through the velocity already imparted, but is now no longer in union with the moving force, and so the speed soon slackens, and the carriage comes to a standstill.

You may get a blessing from Christ, but unless you remain in union with Christ, the blessing will come to an end, and you, too, will be at a standstill. "Without Me," said Christ, "ye can do nothing."

What keeps a water-mill going? There is no spring to be wound up here. The water-power comes steadily rushing by, and as long as the wheel is in the water, the water turns the wheel. It is the constant driving force of the rushing stream that keeps the whole machinery in motion. So nothing but the constant inflow of the rivers of God's grace and love, and the power of the Holy Spirit, can keep our hearts clean, and make the life go right. We can only be strong "in the grace that is in Christ

Jesus." We need most absolutely that "the grace of our Lord Jesus Christ" should remain with us always. See that you keep in the river of grace.

Of course there are impulses and special times of blessing. The river of grace seems to run more swiftly at one time than another. Jordan often overflows its banks. The windows above are opened, and all heaven seems emptied out in blessing. Our hearts are at times overwhelmingly full of love, and joy, and power. Then at these times of extra speed beware lest the couplings get loosed.

There is a danger that the very vigor of your increased spiritual life may lessen your sense of dependence upon Christ, and tempt you to work in your own strength. Thank God for the impulses; they are helpful indeed. Every time of prayer and Bible-reading, every holy communion, every time of special fellowship, like the conferences which so many enjoy, should help to quicken the stream of heavenly grace. Thank God, then, for the impulses, but do not trust in them; your strength is in an indwelling Saviour. Do not be clockwork Christians.—*In "Christians and Christians."*

"SET APART."

BY MRS. M. N. VAN BENSCHOTEN.

It was in the sweet June days. A young mother, who had two small children, and the entire work of the family to do, arose early, while yet the children slept, that she might uninterruptedly commune with Christ. Noiselessly she entered the parlor, so hushed and still, and opened a window eastward, toward the dawn. The fresh, cool breath of the morning swept in.

"I have come early to meet Thee, my Father," she prayed; "Speak some precious word to me." Opening her Bible, her eyes fell upon these words: "But know, that the Lord hath set apart him that is godly for Himself."

With a strange penetrating power the words came, thrilling her heart. Set apart! For Himself—alone! A feeling of great awe and sweetness fell upon her, and as she waited before Him, it seemed to pervade her entire being with gracious mollifying influence, like most precious ointment.

The breaking of the day was not so brilliant, so clear or discerning as the light within. Separated unto God! positive, clear, distinct, standing out in bold relief. No

such separation had ever been hers before. Yet she knew of consecration unto God. Thoughtfully she had dedicated every redeemed power unto the Most High. But that was *her* act—this was God's. He had accepted the offering, and now in the intense electric light of His Spirit showed her that He had "separated her unto Himself." Henceforth, "Holiness unto the Lord" must beam forth from all her life, as of old it glistened on the sacred vessels.

Brighter and brighter grew the morning. Softly came the sound of little voices. Was earth, then, with its cares, so near to heaven? Did its horizon verily lean against the skies?

Ah, yes; but now, as never before, it lay bathed in the wondrous after-glow. The world could never seem quite the same. Life could nevermore be commonplace. The ceaseless round of everyday toil—the tying of a little shoe, the sweeping of a room, or homelier duties even, could nevermore be called drudgery. Now that this secret of the Lord lay hidden in her heart, the round of humble duties was lifted into "service for God," while "deeds of week-day holiness fell from her noiseless as the snow."

The days came and went, apparently as before; but to her life had a richer meaning. She was her own no more—on hand and lip and heart was inscribed "Sacred to Jesus," while a floodtide of joy and blessedness weaned her from all unhallowed pleasures.

"How strange you are," said a friend. "You bring religion into everything, and talk about it as easily as about anything else." "Why not," she replied. "To live is Christ. We know of no life separate from Jesus."

Will the great mass of God's children ever come to thoroughly understand that the garments of holiness are for everyday wear—the beautiful garments, white and shining?

"Week-day holiness" is what the world needs. Not cloistered saint or monastic vows, but men and women who vindicate, by their holy lives, the promises of God—those who prove, by the sweetness and power of their daily living, the verity of their own professed allegiance to Jesus Christ.—*Guide to Holiness.*

HITHERTO the Lord hath blessed us,

Crowning all our days:

Henceforth let us live to bless Him,

Live to show His praise.

—*Havergal.*

DREAMERS.

The mere fact that some one arises among us claiming to be a prophet and a dreamer is not of itself a sufficient reason why he should be, at once, without examination, and without doubt, accepted as coming from God.

Yet, from the facility with which those who deal in "dreams" and "visions" and "trances" and "extraordinary manifestations" are quickly credited on their own bare testimony, shows that the divine warning not to believe every spirit, but to try the spirits whether they be of God, is abundantly needed in all ages and in all places. These visionaries will increase all the more rapidly, and do all the more damage, if they are to be so readily accepted on their own unsubstantiated claims.

The all-important questions to be first decided are, "What are their divinely attested credentials? What is the real character of their words and works?" Signs and wonders may or may not be good proofs of a divine mission. False prophets have always wrought signs and wonders. (Matt. vii. 22) The devil helps them out right well in this deceitful business. He himself often appears as an angel of light. Nay, what is their doctrine? And what are the inevitable results of that doctrine on the experience and characters, on the manners and morals, of those who accept it?

Hear the word of the Lord :

"If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known and let us serve them : thou shalt not harken unto the words of that prophet or that dreamer of dreams ; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. . . . And that prophet or that dreamer of dreams shall be put to death ; because he hath spoken to turn you away from the Lord your God . . . to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee." (Deut. xiii. 1-5).

In these words the danger, the deceit, the detection, and the destruction of the dreamer and his doctrine, are all clearly set forth. No matter what sign or wonder he works, if the tendency of his teaching be to draw thee away from the Lord who redeemed

thee out of spiritual Egypt. If you ever were truly converted—if you ever were brought out of the bondage of sin—then whatever would seduce you away from the God who saved you in the first instance, and has saved you ever since, bears upon its own face the stamp of inconsistency.

Why God should permit us to be proved by such persons is a point He has not clearly revealed to us ; but He most positively states the fact, and warns us instantly and utterly to drop any one, no matter what his pretensions, the drift of whose doctrine and dreams and prophecies is away from God and from real goodness, and from truly good people.

The too ready acceptance of all sorts of teachers and of all sorts of teachings on the shallow pretence of signs and wonders and dreams, and all such like, has been the scandal among too many who have made the profession of perfect love. The supremely absurd doctrine of "Christian Science" has been sweeping hundreds away from their moorings ; and that is only one instance out of many where people, who ought to have better sense, have been enticed away from pure and undefiled religion by the vaporings of "science, falsely so called."

No matter how plausible any one's pretensions, he should not be tolerated one moment after he has developed any divergence from scriptural holiness and from Bible Christianity. Why should we be either secretly or socially enticed away from the Lord who converted and entirely sanctified our souls? Why should we drift away into this dreary dream-land? Why should we tolerate any prophet or his prophecy whose precept or practice is away from the very foundation principles of the old-time religion, that has saved and comforted and glorified our fathers throughout all generations?

Even if the sign or wonder come to pass, it cannot prove a false doctrine. What is often called strong faith is only another name for presumption, that shall land him who ventures upon it speedily into the depths of outright infidelity and utter atheism. What is often dignified by the name of prayer is nothing more than an ignorant and audacious demand upon God to grant what His providence and grace may deem best to withhold. No man is warranted in violating every law of his physical and mental and moral well-being, and then expecting God by a miracle to intercept the inevitable outworking of those laws.

Those who are constantly relating the marvellous signs and wonders that have been

so gloriously displayed before them, would do well to display the ordinary signs of good temper and good behaviour and sincere piety and real perfection before those to whom such exhibitions would be a most delightful wonder indeed.

Observe! we are not discounting any of the real wonders of divine providence or of divine grace. We are only pleading that they shall be always developed in the direction of unfeigned faith, fervency of spirit, diligence in business, and serving the Lord. No harm if the shout is as loud as the life. No matter how loud the engine whistles, if the train moves on with its precious freight to its intended destination; but who can tolerate a prolonged whistle that nearly deafens everybody, while it indicates nothing but a disposition to stand stockstill and block up the road?

The safest principle upon which we can proceed in all religious experience and life is to "walk by faith, and not by sight;"—by faith as distinguished from rank presumption on the one hand, and from sheer sensuousness on the other hand. Whatever signs and wonders and dreams and revelations God may be pleased to bestow upon any one of his humble, faithful, obedient followers, it still always remains true that "*seeking* a sign from heaven" is nothing less, and nothing more, than tempting God. Let God give all the signs; and let us pay attention to them when they have surely been given.

So far from its being a proof that any one enjoys perfect love, and knows the mind of the Spirit, and is obedient to divine guidance, because he is quick and prone to attach himself to every prophetic dreamer and sign-seer and wonder-worker that happens to come along, it is directly the opposite. The Lord sometimes lets such oddities come along "to prove you, to know whether ye love the Lord your God with all your heart and with all your soul." Just as sure as such persons and such things injure your humble, trustful, watchful, scriptural temper and experience and conduct, you may conclude that you are not standing the divine provings as you ought.—*Christian Standard*.

It is not learning, but *life*, that is wanted for the Messiah's kingdom; and life begins by birth.—*Alford*.

If you are filled with prejudice, though Christ Himself should walk by your side, you would not know Him.—*Dawson*.

WHO?

Who has the spirit of Caleb? Who can tell such an experience as he did? We know it is not fashionable to tell one's experience, and testimony about entire devotion to God, to His will, to His cause, to His Work, is hardly esteemed orthodox or modest or prudent by some; but Caleb tells his in the most candid and straightforward and outspoken way; and Joshua seemed to think it was a very good experience, and that Caleb did well to tell it.

Here it is: "The Lord sent me from Kadesh Barnea to espy out the land; and I brought Him word again as it was in mine heart. Nevertheless, my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord." (Josh. xiv. 7-8).

Just here we think we hear a chorus of voices condemning such a censorious and self-righteous speech. "Listen how he is finding fault with his brethren and prising himself. It is always the way. These entirely sanctified people are not satisfied with taking to themselves that self commendation which is no recommendation, but they must also censure their brethren who do not see fit to go to the extremes that they do, and they charge them with making the hearts of the people melt."

It may have sounded that way, but God had commended Caleb's spirit, and Joshua now seemed deeply interested in what he was saying. So that those who object to Caleb's speech must be mistaken somewhere.

Caleb went on to say (v. 11) that he was as strong as in the day in which he first entered the Holy Land; and he claimed God's promise that he should have as his inheritance the land on which his feet had trodden. He claimed the mountain of Hebron, which Moses promptly granted him, because he had wholly followed the Lord.

Ah! these daring, fearless men who are ready to pioneer God's people, who never magnify the difficulties beyond the advantages to be gained, who do not always see giants in the land, who go on from strength to strength, who are not intimidated by high walls, who aspire to the mountain-tops as their spiritual inheritance, who are ready to drive out all opposers to their advancement in the divine life, whose purposes grow more confirmed as the hearts of cowards melt, who hesitate not wholly to follow the Lord, who never discourage but always inspire God's people, who continually incite their brethren to go up and possess the Holy Land, who

are always spreading out before hungry eyes the grapes of Eshcol, who always help but never hinder! What brave men they are!

Let us each take the question home, "Who has the Caleb spirit and character and testimony and life? "Is it I?" Or am I one of those who gather at the Lord's table, who dip with Him in the dish, who profess to Him deathless devotion, who hear His warning of disaffection and apostasy, who sorrowfully ask "Is it I?"—but who go out to sleep while He suffers, to follow Him afar off, to deny Him before every maiden, to curse and swear over the charge of wholly following the Lord, to disavow Him and His cause, and finally to end up with bitter and unavailing tears?"

Lord, multiply the race of Calebs—and may I be one! Fix my eye upon the mountain-top! Grant me the inheritance of time-honored Hebron! Help me to bring my brethren far away from Kadesh-Barnea—"the holiness of the inconstant son." May my reports of the land be conspicuous in the omission of the giants and the high walls! May I steadfastly refuse to be classed among the "grasshoppers"—either in my own sight, or in the estimation of the giants. May I swing the luscious grapes of Eshcol before the astonished eyes and the watering mouths of thy hesitating but hoping people. May I ring out the inspiring war-cry, "We be well able to go up and possess the land." May I go over and on and up and in. May I put down the foot of power and possession on every foot of land that thou hast promised me and mine. May I move in to stay. In giving up the manna of the wilderness, may I not exchange it for the compromising and forbidden and mouldy bread of the Gibeonites, but may I make sure of "the old corn of the land."

Already my shouting soul sees the rays of the Sun of Righteousness gilding the highest peak of Mount Hebron. I claim my promised inheritance. I move on the foe. I trust Thy presence and power in my behalf. As the captain of the Lord's host hast thou come, O thou conquering One with dyed garments from Edom! I put myself under Thy banner. I enlist under Him who never lost a battle, but whose fear is upon all the nations. I count my inheritance already in my grasp. True, I have heard that the Anakim are there and that the cities are great and fenced; but, if so be the Lord shall be with me, then I shall be able to drive them out, as the Lord said (v. 12), Victory is already mine.—*Christian Standard.*

A GREAT MISFORTUNE.

BY REV. CLEMENT CLEMANCE, B.A., D.D.

"We have not so much as heard whether there be any Holy Ghost."—ACTS xix. 2.

We have, in the text, a record of certain disciples who had never heard whether there was any Holy Ghost. We need not push that expression to extremes. The Revised Version gives us probably a better clue to its exact meaning. "Nay, we did not so much as hear whether the Holy Ghost was given." Their not having heard that the Holy Ghost had been given at the Day of Pentecost, led on to the question, "Unto what, then, were ye baptized?" The formula to indicate a distinctively Christian baptism is—"into the name of the Father, and of the Son, and of the Holy Ghost;" but these knowing only John's baptism, were baptized only into the name of Jesus: and as, in the Christian age, a baptism which did not recognize the Holy Holy Ghost was invalid, they were baptized by Paul into the full Christian faith. We proceed to ask at once a very important question: Was it of any consequence to these disciples that they had not heard that the Holy Ghost had been given?

To this question we at once answer emphatically, Yes. It was a very great misfortune for them to be so far behind the times. There had been a great advance in the unfolding of the plans of God, of which they, as yet, knew nothing.

1. There had been on the Day of Pentecost a most startling reaction from the depression into which the Apostles had fallen. These men had not heard of that: they knew that there had been on earth One who should be the Saviour of the world, and that the Christ, even Jesus, into whose name John baptized with a view to repentance, was this One: possibly they knew also that the miracles of Jesus had confirmed His claims. They knew of the bitter disappointment into which the friends of Jesus had been plunged by reason of His crucifixion and death; possibly they had heard also of the Lord's resurrection, and of His disappearance from earth. But that was all! Yet these things had happened three-and-twenty years before! True, they may have lived in a secluded place, ere they found their way to Ephesus; and along some of the cross-roads news would travel slowly; but nevertheless it seems most extraordinary that so many years should have passed without their coming to understand the glorious meaning of the great Pentecostal Day! Of the bare event surely

they must have heard something; but of its grandeur of meaning they had no conception whatever!

It is one thing to know the external history of the Day of Pentecost. Probably the majority of my readers could give some account of the place, date, scenes and circumstances of that day; but it is quite possible that they may never yet have realized the fact that ON AND FROM THAT DAY GOD IN HIS GRACE VOUCHSAFED, IN THE NAME OF HIS DEAR SON JESUS CHRIST, A POWER FOR HOLY LIVING AND FAITHFUL SERVICE ON WHICH EVERY PENITENT AND EVERY BELIEVER MAY LAY HOLD! If any of my readers have never yet understood this, they are eighteen hundred years behind the times!

2. The giving of the Holy Ghost completed the seals of the Redeemer's work. The voice from Heaven, His miracles, His resurrection, His ascension, all declared Jesus to be the Son of God. But He left behind Him the promise of the Father, that the Spirit should come to supply His place on earth. One was needed who should bring the glory of Christ home to hearts who were longing and waiting for Him. For such a One Christ had bidden them look. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

THE SUPREME VALUE OF THE INWARD WITNESS.

This would be an inward seal. It would come closer to the individual than all the rest. As objective proofs, other seals might help the understanding; but the true realization of Christ's work as a Saviour is and must be found in the Holy Ghost taking of the things of Jesus, and showing them to the soul! Our realization of Christ's having come to give life can only be complete as we have the life. And whoever he may be who knows this life, has a far better proof of the glory of his Saviour than anyone else can have, even though he might be familiar with every historic fact along all the main lines of Christian evidence. No seal so sure as this: "I know Christ is a Saviour, for He saves me!" Such a one can set to his seal that God is true. "He that believeth on the Son of God hath the witness in Himself. . . . This is the record, that God hath given to us eternal life, and this life is in His Son. HE THAT HATH THE SON HATH THE LIFE."

Dear reader, where are you in this matter? You know the outlines of Christian evidence. You are satisfied with the weight of that

evidence; but oh! if you have never received from the Holy Ghost the inward token that Christ is a Saviour to you, you are grievously behind the times!

3. In the gift of the Holy Ghost by our ascended Lord, the two—equally important—sides of His redeeming work met, and supplemented each other. As the Lamb of God, He gives pardon to the penitent on the ground of His own sacrifice. As the Baptizer with the Holy Ghost, He burns up sin and gives power for holy living and faithful service. Of the latter aspect of the redeeming work, these Ephesian disciples had never heard. How much they lost—and how much must everyone lose—in being so terribly behind the times!

4. The gift of the Holy Ghost was the manifestation of that power by which our God would begin, carry on, and complete, His new creation. "If any man be in Christ, there is a new creation." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation." "Behold, I make all things new." And when a soul is quickened anew from a death of trespasses and sin, then is there some of that new-born life, which though it may be hidden now, is yet destined to be manifested at the "revelation of the sons of God."

This is the conception, nay, the fact, which many have yet to add to their scheme of doctrine, and it is one which many more have to add to their understanding of practical godliness. There are three which bear witness—the Spirit, the water and the blood; and the three agree in one. By the water, sin is acknowledged; by the blood, sin is atoned for; by the Spirit, sin is destroyed. If there are those to whom this last fact has not come within the range of actual experience, we pray God to show them how far they are behind the times.

5. When the Holy Ghost was given, there was granted a Divine Agent who would work with Christ's witnesses, in order to convict and regenerate those to whom they spake of Jesus.

Our Lord well knew what opposition depraved men would offer to the preaching of the Cross; He knew that however solid and firm would be the ground on which His witnesses would stand, yet the stubbornness of men's wills would be such that they would obstinately refuse to yield; He knew that no power of His ambassadors could go beyond that which is persuasive. The preacher pleads, exhorts, beseeches—and again and again finds himself appallingly helpless before the unyielding heart. To meet this

state of things, Christ had said: I will send the Comforter to you. He will do what you cannot. He will convict the world of sin: and will show men that the greatest sin is not to believe on Me.

A DISASTROUS ANACHRONISM.

If, then, any witness for God has not so much as heard whether there be any Holy Ghost, or if, although he has heard it, he acts as if he had not, he will find that his work is a complete, a disappointing failure: his method of action is altogether behind the times.

6. By the gift of the Holy Ghost as the perpetuation on earth of the Saviour's working energy, there is ensured a power whereby believers may be well equipped for every emergency. The confession of ignorance in the words at the head of this chapter was a reply to the question, "Did ye receive the Holy Ghost when ye believed?" This is a question which, so far as we understand it, means, Did you, when you believed on the Lord Jesus Christ, receive any of the special gifts with which He, through the Holy Ghost, furnishes believers to fit them for service? When Christianity was a new thing in the world, there were granted many and peculiar gifts to the disciples, that they might readily adapt themselves to a new and untried position. And though these supernatural gifts were but a part of the equipment of the Church, still to Christian men stepping forth to novel forms of duty, it must have been a great solace and stay, to find that whatever gifts were needed for effective work would be given to each one, as the Holy Ghost willed.

Such specific gifts are not imparted now—as a rule—because they are not needed. But the principle on which they were granted is laid down. "I will not leave you orphans; I will come to you." The Comforter "shall abide with you forever." So that all faithful Christian workers for all time may take the comfort of their Saviour's words, and may be assured of the Living Presence of the Holy Ghost with them in their work. They will receive the Holy Ghost, as the Spirit of wisdom, that they may see the truth; as a Spirit of utterance, that they may speak it; as a Spirit of fervid zeal, that they may contend for it; and as a Spirit of strength, that they may speak with power. And when a man, full of the Holy Ghost, speaks for Christ, there is such a power working in him, through him, and by him, that he cannot speak in vain. But if a man forgets where his power lies, and if instead of

preaching as a herald of the Cross, he reads a literary essay as a *litteraire*, with a dead, soul to a dead audience, it is as if all could say, "We have not so much as heard whether there be any Holy Ghost!" They are frightfully behind the times!

7. When the Holy Ghost was given, our Lord thus manifested the power by which believers would be trained for glory. Believers are educated for heaven not only by the outward discipline of a holy precept, but by the inward culture of the Spirit of our God!

What a lack, in these immature believers, which had yet to be supplied! But, with their readiness of will, they were no sooner shown the void than they sought at once to have it filled up! So be it with us, for not till we know something of the power of a living Saviour shall we adequately value the sacrifice of a dying One!—*Sel.*

THE CROSS-BEARING LIFE.

BY REV. ASA MAHAN, D.D., LL.D.

We have the impression that comparatively few believers even have attained to a full and correct idea of this divine life, as revealed in the Word of God. Cross-bearing is quite commonly understood as the taking up of those forms of duty which burden us and give us pain. On the other hand, the *entire* Christian life is represented in the New Testament as a cross-bearing life—a form of life in which the cross is never laid aside. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Yet this form of life is represented as one in which the bearer is "*kept* in perfect peace," and as the only one in which he can be thus kept. Under the pressure of the cross we find not pain, but *rest*. "Come unto Me," says Christ, "all ye that labor, and are heavy laden, and I will give you rest. Take My yoke," that is, cross, "upon you, and learn of Me, for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke (cross) is easy, and My burden (cross) is light."

The cross, we must bear in mind, is really taken up when, and only when, self-denial is complete and perfect; and this is the only state in which "the peace of God, which passeth all understanding," can by any possibility "keep our hearts and minds by Christ Jesus."

The individual who was to be crucified was required to take up his cross and bear it to the place of execution. In doing so, he not only relinquished all the rights and privileges of citizenship, but consented to his own death, painful as it was to be. Hence, cross-bearing was taken by our Saviour, and the sacred writers of the New Testament, and also by all primitive believers, as emblematical of the true Christian life, the form of life of which there is an utter renunciation of all the rights and privileges of self-ownership, and an acceptance of the will of Christ as the absolute law of the entire being and activity, and His service as the form of life and activity which is to command supreme devotion.

How impressively is this form of life represented by Paul, as exemplified in his own experience: "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Hear Him once more: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The same state is beautifully expressed in the following stanza of one of our hymns:

"Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be."

Two questions arise for your heart and mine, reader. Are our lives, in the true and Scriptural sense, cross-bearing lives? Do we, under the pressure of the cross, find not pain, but rest to our souls? Unless we can answer both of these questions in the affirmative, do not let us entertain the thought that we are bearing the cross after Jesus.—*Divine Life.*

PURITY of mind in the use of words ought to be a permanent characteristic of every man. Frivolous words, corrupting words, filthy words, slanderous words, lying words, angry words, and profane words, should dwell on no man's lips. They are especially out of place on Christian lips. Any one who will carefully read the Bible in regard to the use of words, cannot fail to observe the frequency and earnestness with which that book exhorts us to speak properly in the moral sense. Purity of heart and purity of language are naturally allied.—*The Independent.*

PERFECT CONTENTMENT WITH CHRIST.

BY REV. H. C. G. MOULE.

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 as 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 this took friction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used.

And the service was all the happier because it was not the source and *sine quâ non* 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, reaping 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 a 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 sins 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 sins could not breathe? "The fruit of righteousness is sown in peace;" in the peace of God, in the God of peace. 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 to God."—*Divine Life.*

"SANCTIFIED afflictions are spiritual promotions."

WHAT IS THE END OF LIFE?

The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be on the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Professor Drummond.*

A CAUTION.

Occasionally it reaches our ears that some of our holiness people decline to hear those preach who do not advocate the doctrine of the second blessing. We make no charges. We prefer to believe it is untrue. But if it is so, we must express our disapproval of such a course. It is not a holy way, and will damage the cause of holiness beyond measure. We cannot afford to act thus. It makes a bad impression, and hurts the spirit of those who do it.

Some good brethren of the ministry do not see as we do. They are sincere, good men. We are not the keepers of their consciences. They are responsible alone to God. They are called of God, and endorsed by our Church as ministers, and sent out by the conferences as pastors. They do not accept the Wesleyan view of sanctification. Some go so far as to openly oppose it. We wish it were otherwise, but we cannot mend the matter.

But because a pastor opposed the second blessing, or does not preach it as Mr. Wesley taught it, is no reason why we should absent ourselves from divine service, or refuse him the support his position and relation de-

mands. It is not pleasant to sit down and have war made upon a doctrine of our Church, dear to our hearts, and which has proved such a blessing to many.

But we must stand some things we can't help. Holiness places us where we can bear opposition patiently. True holiness ties us on to the Church, and the pastor, even though things do not go as we desire. A holiness that cannot be true, and loving, and patient in the midst of opposition, is of the weak kind. It needs to be grounded on the 13th chapter of 1st Corinthians.

It is a trial some of our people are called to undergo in the change of pastors. But here we have a fine opportunity to show the beauty and sweetness of the life and experience of holiness.

Shall we despise the opportunity or improve it? To be sour and offish; to be provoked to say hard things against the preacher, and to yield to the temptation to neglect religious services, is to discredit the doctrine of holiness, and lay the foundation for backsliding. It is to place in the hands of objectors to holiness an argument which can be used to its hurt. Charity "beareth all things," and "doth not behave itself unseemly."—*The Way of Life.*

HOLY BOLDNESS.

Latimer writes in his quaint way to Ridley: "When I live in a settled and steadfast assurance about the state of my soul, methinks I am as bold as a lion. I can laugh at all trouble; no affliction daunts me. But when I am eclipsed in my comforts, I am so fearful a spirit that I could run into a mouse hole."

Christianity is a system of divine certainties. Its subjects do not, or need not, walk in darkness—they have the light of life. Faith brings certainty; it dissipates all doubt. This is by the internal testimony of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." This relation being assured brings the highest joy. And not only so, it gives hold boldness. A soul thus constituted a member of the family of God may run through a troop.—*Guide to Holiness.*

"PARDON me, O emperor," said a holy man once, "if I obey not thy command; thou threatenest a prison, but God a hell."

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