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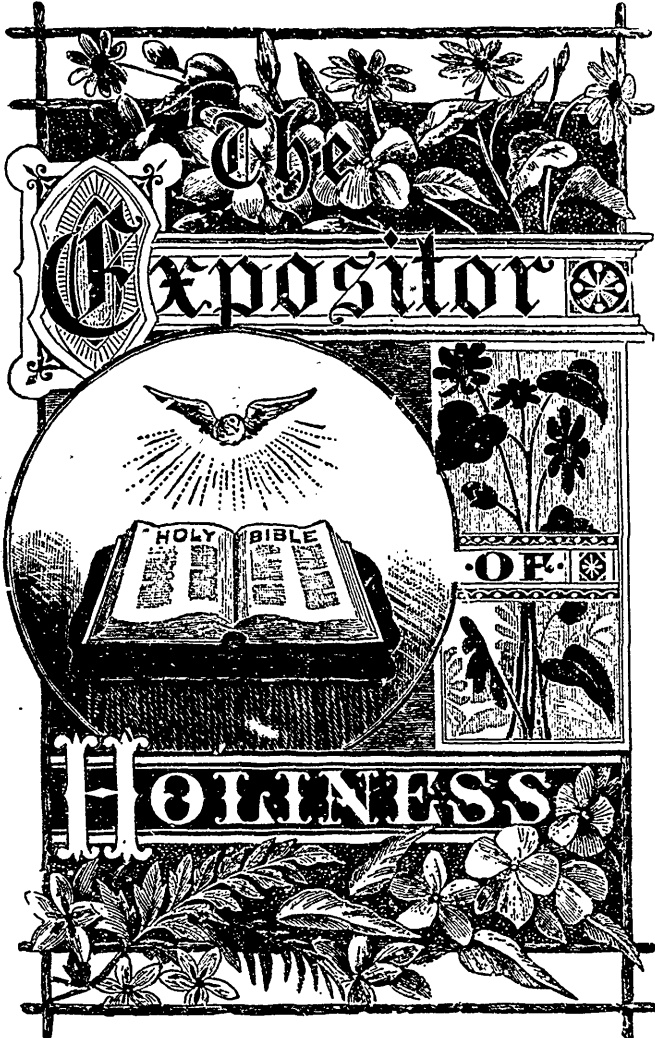
EMMANUEL

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SEPTEMBER, 1890.

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CONTENTS.

	PAGE		PAGE
Poetry : Pearls.—By Rev. N. P. Plass ..	57	Common Sense, Judgment, Conscience and	
The Late Camp-Meeting	57	Bible <i>versus</i> the Holy Ghost	75
The Bell and Maxfield Trouble	61	Christ's Humanity—Men Wanted	76
John Wesley's Profession of Christian Experi-		Poetry : The Message.—By Ellen A. Lutz ..	77
ence	66	An Extract	77
The Great Revival of 1762	67	Poetry : Fast Falls the Eventide	79
Loss and Gain	71	Boys who Suffered Martyrdom in Uganda,	
Gems from Bramwell	72	Africa	80
Exposition	73	Ernest O. Harris	81
The True Ring	74	Poetry : A German Trust Song	82
Divine Guidance	74	Mrs. Esther Frame and the Lebanon Revival.	83
Correspondence	75		

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 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.

Every Saturday evening, at 8 p.m., at the residence of Bro. Graham, 50 Hayden St., first street south of Bloor St.

Every Monday, at 8 p.m., at the residence of Mr. Bennett, 128 Bond Street. Brockton Methodist Church, Friday evening.

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 263 Church Street.

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

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

Every Monday, at 8 p.m., at Queen St. Church.

At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.

Otterville, at the residence of H. Titus, every Monday, at 8 p.m.

Wilsonville, every alternate Monday evening, at 8 o'clock.

At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.

THE SO-CALLED "GALT HERESY CASE."

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker, can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this Revival by distributing some of them?

THE

Expositor of Holiness

Vol. IX.

SEPTEMBER, 1890.

No. 3.

PEARLS.


REV. N. PLASS.

It is said that when the mollusk
Finds within its narrow shell
Grains of sand or tiny pebbles
Which it cannot forth expel,
That it shrinks not from their chafing,
Nor laments their presence there,
But at once begins to form them
Into pearls of beauty, rare.

Day by day it casts about them
Films of iridescence, bright,
Till they're all transformed and fashioned
Into spheres of silvery light:
Till they're changed from tiny pebbles
Into large and lustrous gems,
And are fit to stand with jewels
In great monarchs' diadems.

Thus, when sorrows and afflictions
Press upon us in life's way,
And we find ourselves disheartened
Mid the turmoils of life's day,
What's the need of our repining?
There's a glorious task to do—
We can turn the hardest trials
Into pearls of beautiful hue.

We can change what seems but darkness
Into points of radiance bright;
We can turn earth's tribulations
Into garnishments of light;
We can make the thorniest moorland
Yield a sure and rich reward;
We can come with gems most precious
At the crowning of our Lord.

 NOTICE.—Any parties who retain R.R. certificates for the Michigan Central will please send them to our address in order to secure the rebate. If they have not been signed by the Secretary please send them to Rev. T. Colling, Plattsville.

THE LATE CAMP-MEETING.

The seventh annual camp-meeting of the Canada Holiness Association, like all the preceding ones, has a history peculiarly its own. Generally speaking, it was an improvement upon all former ones, in numbers, in unity, and in satisfactory arrangements. One hundred and twenty registered their names as having travelled by car or boat to attend the services. But as all did not so register, we can safely assume that about one hundred and thirty attended from a distance. The local attendance was small, except on Sunday, when all our available seats were needed.

The location was pronounced on by all as not only eminently convenient, but as really beautiful, and all look forward to a still larger and more lengthened gathering, at the same place, next year. The vote of appreciation, which the Association directed to be sent by the Secretary to the town authorities through the Mayor, carried with it more than ordinarily the thanks of the meeting for the valuable gift received at their hands.

We were singularly favored by the presence in the town of A. C. Billups, who, as a business man, dealing in furniture and camping materials, accepted the position of virtual caretaker, and attended to all matters pertaining to erecting and furnishing tents, etc., with universal satisfaction, not only because of his moderate charges, but more especially because of his thorough business capacity and agreeable manner. Neither publicly nor privately did we hear of aught but the completest satisfaction with all details connected with the gathering.

Also the neighboring hotels vied with

others in making matters satisfactory to all concerned, by making special rates for those in attendance.

A goodly number pitched their tents in the beautiful park, near to the large marquee, and found the grounds both convenient and delightful for a week's outing. The tents looked charming, nestling among the ornamental trees and grassy lawns of the well-kept park. Some of the campers came prepared with all the necessities of camp-meeting life, whilst others took the noon meal at one of the hotels (tickets being furnished them at the rate of five for \$1), and lived the rest of the day in camp. This latter method was pronounced on as very agreeable, indeed.

We have gone into these practical details of camp-meeting life, with the view of helping friends to decide concerning the manner of their outing next summer, for we presume facts and figures will not change in the meantime.

The spiritual character of the services was most pronounced from first to last; not only was definite work done in helping hungry souls into their desired experiences, but increased light and blessing was realized by most, if not all, and whilst this definite work and general growth was being secured, ever and anon a meeting would take the convention form, as if delegates were assembled to settle some burning question relating to private or church life, by mutual conference and united faith. At such times we were almost startled by the manifested presence of the Master, in arranging the programme of exercises, and guiding us to satisfactory conclusions. We yield to the temptation to describe one of several similar occasions.

On Saturday evening, Rev. A. Truax, in place of preaching a sermon, as is usual for the first evening speaker, related his personal experiences on the question of baptism, as brought out by the peculiar circumstances which exist in his neighborhood. He told us that he had in his circuit those who represented all forms of baptism, but that in place of taking time, either in public or private, to discuss the question of mode, he publicly declared his willingness to baptize candidates for membership

according to any mode they preferred. It was not long ere he had an application for immersion, and he accordingly complied with the candidate's desire, without making the slightest effort to change her views concerning the matter. And so he carried out fully his Heaven appointed commission to preach the Gospel in simplicity and godly sincerity, giving all an object-lesson of the fact that the outward expression of baptism was of secondary importance, and was of too trivial a nature to turn him away from the spiritual work entrusted to him. The result to him was eminently satisfactory.

At the close of his remarks a Quaker lady arose and gave her testimony to the effect that, although never having been baptized or never having partaken of the sacrament after the outward forms of these ordinances, she had clear and satisfactory relations with her Lord and Master, and rejoiced in having spiritual harmony with the meeting. Although she, for satisfactory reasons to herself, confined herself to the spiritual baptism of the Holy Ghost, and feeding upon Christ Jesus in her heart by faith with thanksgiving, she did not require others to harmonize with her in this matter to be at one with them in spirit. She rejoiced in fellowship with all who walked in the Spirit, no matter how they attended to these ordinances. Her address was not only interesting but opportune.

Then another lady arose, who thanked God that she had been immersed, though now she was a member of the Methodist Church, for the reason that she had access to more people, and so had a more extended field in which to spread the knowledge of the mystery, which is Christ in us after the Pentecostal type.

And now a brother told us that recently he had been greatly exercised in his mind on this question, not that he spoke of unrest of soul, for he was all along possessed of the confidence that he would in some way have the question settled satisfactory; still, although a Methodist, he did not know but that baptism by immersion was the proper mode, and he had brought a second suit.

of clothes with him, thinking that he might request the President of the Association to immerse him in the lake, at this camp-meeting.

And now another brother told us of how, in his efforts to sell a copy of "*Divine Guidance*" to a Baptist minister, he was urged by him to submit to baptism by immersion, and that after some controversy he declared his willingness, whereupon the time being appointed and the font made ready, he went to be immersed, not as convinced of the necessity of it as the proper mode, but simply to meet the wishes of a weak brother, according to the showing of Paul. But when he went, at the appointed time, he found the minister sick, and so ended the matter.

Then, after a little further conversation of a general character, another arose, and told of his difficulties connected with the subject, and how he was much perplexed as to whether or no *believers* were not required by the teachings of Christ to be immersed, and he had looked to this camp-meeting to settle the question for him and some of his friends.

This seemed to close the conference, and the President now took the opportunity to explain the attitude of the Association to this and all other doctrines. It did not undertake to settle the question as to whether *believers* should be baptized by immersion, and moreover it took the position that no council or church or individual had power or ability to settle this question for others. But it taught the distinct possibility of any one believer settling the matter for *himself*. Provision was made in the spiritual kingdom of Christ whereby every believer might be taught of God directly through the Spirit. And no one had a right to infer that He, the Spirit of truth, would require all believers to conform to some general standard, as to time, place, or manner of baptism. Thus each one could leave his brother absolutely to stand or fall with his own Master in this thing, and meanwhile not be in the slightest checked in being at one with him in the Spirit, no matter how different might be his individual view or practice on this and similar non-essentials.

Thus the whole intensely interesting conference put in still stronger light the work and object of the Canada Holiness Association, as not being that of teaching some peculiarities of doctrine on any of the questions which divide up believers into sects or schools of thought. Its one purpose is to teach the necessity of righteous living, and show how, according to the revelation of Jesus Christ, that can only be secured by each individual believer walking in the Spirit. "They shall be all taught of God, and great shall be the peace of thy people."

The work of salvation under the Spirit's ministry went on continually during the services, occasionally exhibiting itself with thrilling emphasis, as, for instance, toward the close of Monday's services, when the President, about to close the evening session, was interrupted by some who desired to testify from overflowing hearts to the definite blessings they had received, and magnify the name of their God and Master for graciously granting them all their hearts' desire.

There was also a further significance in this pleasing interruption, seeing it was the public stamp of the Holy Spirit put on the day's peculiarly strong work, which had raised the determined opposition of some who had come to the camp-meeting rather to teach their peculiar doctrines, than to be taught of God themselves.

Yes, as usual, some evidently came with certain distinctive doctrines, which dogmas, if only the Association as a whole would have accepted, would no doubt have eminently delighted said parties. But as there were representatives of several different kinds, and we have reason to know that neither were they agreed amongst themselves, it follows, as an absolute certainty, that to embrace them all was an impossibility. However it is, to us, a pleasing thought that, ere they had an opportunity to bring their peculiar notions to the front, they found themselves under the searching light of the Spirit's work thrown on the defensive, in the sanctuary of their own hearts. And so it came to pass that they had but little desire to ventilate narrow creeds in the public gatherings,

only a few of the results of disappointed ambition being made apparent there.

How many such courageous onsets and disastrous retreats has the history of this work witnessed? Volumes could be written, and interesting ones too, in sketching these various episodes in our camp-meeting history. The principle has been and is the same in all of them, and that principle was fully brought out in the first Christian Council, when it was asserted that unless believers kept the laws of Moses they could not be saved. The dress question, leadership, the baptism of fire, physical manifestations, sins and infirmities, unrighteous living, doctrines concerning the atonement, the continual cleansing state, all have had their champions, who demanded their dogmas to be accepted as the teaching of the Association on the pain of their dire displeasure, and all after fruitless efforts to transform the Association into a narrow sect, and the members thereof into bigoted sectaries, or fierce propagators of one of the many formulated creeds of Christendom, or mayhap of some new one made up of fragments of several others, they have retired, sore and discomfited, solacing their bruised consciences and exhibiting their true spirit by hurling at us, both privately and publicly, the *beautiful* epithets which Rome, when in her fiercest persecuting mood, had manufactured, and thus left in convenient shape for their use. Well, the story may some day be written, but of this we know not and care but little. Meanwhile it is a gladsome truth to know that the Holy Spirit has vindicated His ability to manage His own work, and bring it safely through all such trials and tribulations, and secure for Himself an ever-increasing number of those who walk in Him as sole teacher, counsellor, and guide, and who let no barrier of doctrinal belief prevent the fullest harmony or oneness in the Father, Son and Spirit, until the words "See how those Christians love one another," are no longer a standing sarcasm on the relations between Christ's professed followers, but a call to behold the manifested work of the third person in the Trinity on human hearts.

There were other services in which

leading truths came up for consideration and *settlement* after the above manner, and there were other subjects brought to the front in testimony and counsel, worthy of prolonged consideration, but we relegate them to future numbers of the EXPOSITOR, if haply they are not crowded out or lost to view in the onward march of increasingly interesting events, as the revival sweeps along in its Heaven appointed course.

Unwittingly we have represented only one aspect of the camp-meeting, in our omitting to mention names, in the higher interest evinced in the facts or events of the services. We believe we voice the general thought when we say that the fact that Bros. Linscott, Mitchell, Colling, Woodsworth, Truax, Russ, and last but not least, Leonard, of pleasant memories, discoursed to us from the pulpit with their usual effectiveness and power, and that Bros. Anderson, Dickenson, Cranston, Caldwell, and many other lay brethren, with Sisters Drewry, Varcoe, Morris, Verner, Harris, Boyd, Blackstock, and a multitude besides, gave addresses and testimonies which compared in interest and value, yes, and often in eloquence, with the best we have heard, was, comparatively speaking, lost sight of in the commanding interest of the work of the Lord, this engrossed supreme attention and caused all our thoughts really to centre upon the living fact so constantly made manifest, that God in the person of the Holy Ghost was right before our eyes arranging all, and guiding all for the glory of the Father, and the supreme interest of us all. Even Paul and Apollos, if present, would have sunk down to their prayed-for insignificance, and God, who gave the increase, would, in spite of their presence, still have been exalted to His proper place. Who then, were we, the speakers, but servants by whom we were mutually edified, and many believed. We were, in the comparison, as nothing, for God gave the increase, to whom we give glory now and forever, amen.

As there were invitations from different places for the annual convention of the Association, it was decided in place of preferring one above the other, to look upon them as a call for several

Association conventions for the coming year. Accordingly it was decided to accept the kind invitation of the Quarterly Board of Niagara Falls South (formerly known as Drummondville) Church, and hold an Association convention there, some time in November; also to honor the request of the friends in Galt, and hold an Association convention in Galt, some time in February or March.

The friends from Otterville and Woodstock also put in their claims, and were not denied, and so it came to pass that the Committee, consisting of the officers of the Association, were instructed to arrange for four conventions. However, we cannot at present indicate, even approximately, the times of these last, but due notice of them will be given in the EXPOSITOR and elsewhere.

Rev. Dr. Potts looked in upon us on Sabbath evening, and, whilst not finding it convenient to comply with our request for a sermon, kindly took part in the service, and at the close of the service led us in the prayer that all present might know by experience the truths concerning full salvation brought to the attention of the congregation.

As we expected, the change of place put an appreciable check on the attendance of our American friends; nevertheless Ohio, Pennsylvania, and New York States were represented, and we fully expect that the favorable reports of the friends who attended, and other favorable circumstances, will conspire to secure a much larger gathering of friends of the work from across the lines, next year. And thus we end our notice of the seventh, and in all respects most satisfactory, Association camp-meeting.

☞ WE send a few hundred copies of this issue of the EXPOSITOR, as specimens, to different addresses, taken from printed lists. Those who receive them will understand that we are, in this thing, simply following the usual practice of publishers.

BUSHNELL knew full well what he meant when he wrote: "There is nothing so bitter as the offence that innocence feels when stung by hypocrisy."

THE BELL AND MAXFIELD TROUBLE.

As attention has been again and again, of late, called to the episode in Methodism connected with these names, we judge it proper to review the whole matter, for the benefit of those who may not have the time or opportunity for thorough investigation.

In December, 1763, John Wesley thus writes: "Before Thomas Walsh left England, God began that great work which has continued ever since without any considerable intermission. During the whole time, many have been convinced of sin, many justified and many backsliders healed. But the peculiar work of this season has been what St. Paul calls 'the perfecting of the saints.' Many in London, in Bristol, in York, and in various parts, both of England and Ireland, have experienced so deep and universal a change as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished, and they found, from time to time, no pride, anger, desire, or unbelief. They could rejoice evermore, pray without ceasing, and in everything give thanks. Now, whether we call this the destruction or suspension of sin, it is a glorious work of God; such a work as, considering both the depth and extent of it, we never saw in these kingdoms before.

"It is possible some who spoke in this manner were mistaken: and it is certain some have lost what they then received. A few (very few, compared to the whole number) first gave way to enthusiasm, then to pride, next to prejudice and offence, and at last separated from their brethren. But although this laid a huge stumbling-block in the way, still the work of God went on; nor has it ceased to-day in any of its branches. God still convices, justifies, sanctifies. We have lost only the dross, the enthusiasm, the prejudice and offence. The pure gold remains, faith working by love, and, we have ground to believe, in-

increases daily." (Journal, Vol. III. page 156.)

Thus wrote the father of Methodism, after he had finished visiting the societies in London, and had reckoned up the losses in numbers by the Maxfield secession. One hundred and six, he tells us, had left on this account; and elsewhere he states that upwards of two hundred in all had left the societies as followers of these leaders.

Maxfield was a convert of John Wesley, and was the first of his itinerants. Hence it was that John Wesley retained a very strong affection for him to the last, and spared no pains in striving to retain him in the connexion. He even jeopardized the good opinion of many by his persistent efforts in this direction.

The manner of Maxfield's conversion seems to us to tell of a person who would necessarily be radically diverse from his spiritual father. Here is the account thereof: "A young man who stood up behind fixed his eyes on him, and sunk down as one dead; but soon began to roar out and beat himself against the ground, so that six men could scarcely hold him. His name was Thomas Maxfield. Except John Haydon, I never saw one so torn of the evil one. Meanwhile many others began to cry out to the 'Saviour of all,' that He would come and help them, insomuch that all the house (and, indeed, all the street for a space) was in an uproar. But we continued in prayer; and before ten the greater part found rest to their souls." (Journal, Vol. I., page 196.)

Observation and study have convinced us that men with conversions so dissimilar as Maxfield and Wesley will generally move in dissimilar orbits, and the one who, as to external manifestations, can only tell of his heart being "strangely warmed," will always have less regard for extraordinary mental and physical phenomena than one who has been ushered into the kingdom after the manner of Thomas Maxfield.

However, John Wesley evidently believed in the genuineness of Maxfield's conversion, and had implicit confidence in his Christian character and honesty of purpose to the last, as may be seen in the account of his final visit to his sick

room, over twenty years after his separation from the society. Moreover, a patient, candid perusal of Wesley's writings impresses the reader with the fact of the spiritual father's forbearance and judicious handling of his son in the Gospel, when Maxfield's chase after extraordinary mental phenomena had brought serious trouble into the societies. Wesley did not expel Maxfield, but waited patiently until Maxfield had expelled himself. No question concerning the wisdom of Wesley's conduct in this respect can well be raised. However, it is a legitimate subject for inquiry as to the wisdom of the cool-headed John Wesley permitting the ill-balanced Maxfield to hold so responsible a position amongst his converts.

And now the great spiritual wave started by Thomas Walsh in London developed abnormally this latent tendency in Maxfield, and speedily brought out the contrast between the two in a marked degree. Maxfield flung himself into this revival as a part and parcel thereof, whilst Wesley regarded it somewhat from the standpoint of an interested observer.

This latter thought, it is true, will not be readily accepted by many, but makes its request for closer investigation before pronouncing upon it as untrue to facts.

Methodism had at that time taken definite shape from the previous religious experience of John Wesley, and, in fact, had hardened down into a distinctive sect. As such, indeed, it had emerged from the Moravian Church, complete and distinctive, acknowledging John Wesley as its originator, organizer and fashioner. This revival under Walsh was a kind of irruption into it. True, it was the child of Methodism, and yet not exactly a foundational part of it—the simple fact that it is easily traced to Walsh and not to Wesley establishes this thought. Moreover, it is seen also in the fact that John Wesley never even entertained the thought of permitting this spiritual movement to modify the discipline or form of his societies, as having right-of-way therein, but, on the contrary, at once undertook the work of reducing it into harmony with Methodism as it then existed. It is further discovered in the

fact of his own published personal spiritual experiences.

The account of his own conversion is given in his published writings clearly and definitely. It is as follows:—

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the epistle of Romans. About a quarter before nine, while he was describing the changes which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation. And an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." (Journal, Vol. I., page 103.)

In connection with this account, he tells us that he was now, as contrasted with his former experience, "always conqueror," etc. But it is evident that this experience was not regarded by himself as that of Christian perfection; for he maintains as a part of his creed that to make this blessing of justification mean entire sanctification also is the most serious of all heresies to Methodism; and moreover, there are passages in the Journal, not long after this, which admit very serious lack on his part, as for example the following:

"Thirdly, his desires are new; and indeed the whole train of his passions and inclinations.

"I dare not say I am a new creature in this respect. For other desires often arise in my heart; but they do not reign. I put them all under my feet, 'through Christ which strengtheneth me.' Therefore I believe He is creating me anew in this also; and that He has begun, though not finished, His work.

"But St. Paul tells us elsewhere that 'the fruit of the Spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance.'

"Now, although by the grace of God in Christ, I find a measure of some of them in myself, namely: of peace, long-suffering, gentleness, meekness, temperance; yet others I find not. I cannot find in myself the love of God or of Christ. Hence my deadness and wanderings in public prayer. Hence it is, that even in

the holy communion I have frequently no more than a cold attention.

"Again, I have not that joy in the Holy Spirit; no settled, lasting joy, nor have I such a peace as excludes the possibility of either fear or doubt. When holy men have told me I had no faith, I have often doubted whether I had or no; and these doubts have made me very uneasy, till I was relieved by prayer and the Holy Scriptures.

"Yet, upon the whole, although I have not yet that joy in the Holy Ghost, nor the full assurance of faith, much less am I in the full sense of the words, 'in Christ a new creature.' I nevertheless trust that I have a measure of faith and am 'accepted in the beloved.' I trust 'the handwriting that was against me is blotted out,' and that I am 'reconciled to God through His son.'" (Journal, Vol. I., page 162.)

This minute account of his spiritual state was written about six months after his conversion. Again, three months still later, he writes:

"Therefore my eye is not yet single; at least not always so.

"Are my desires new? Not all. Some are new, some old. My desires are like my designs. My great desire is to have 'Christ formed in my heart by faith.' But little desires are daily stealing into my soul, and so my great hopes and fears have respect to God, but a thousand little ones creep in between them." (Journal, Vol. I., page 170.)

Again, six months later, he writes:

"We met at Fetter Lane to humble ourselves before God, and own He had justly withdrawn His Spirit from us, for our manifold unfaithfulness." (Journal, Vol. I., page 204.)

And now upwards of twenty years had passed, and as far as the writings of John Wesley show, Methodism had built itself, humanly speaking, upon the experiences above narrated, for we search in vain for any experience in his writings which directly contrast with them. True it is, that the absence of any testimony does not prove that a time had not come in the intervening decades when John Wesley sat in judgment on his spiritual state, and came to the deliberate conclusion that he had become a *new creature*

as concerning all the points in which he previously admitted defects. But it is flying in the face of every legitimate argument not to admit that there is significance in the fact that he so minutely tells of his lack of Christian perfection, and so emphasizes his aspirations after it, and yet after receiving that which had been for so long the one supreme desire and labor of his life, to omit to give like definite statements concerning the reception of the experience and the results thereof in his life.

True it is, that there are a few passages which have been forced to do duty here, such as the passage in one of his letters to Maxfield, where he says: "I dislike the saying, this was not known or taught among us till within two or three years. I grant you did not know it. You have over and over denied instantaneous sanctification to me; but I have known and taught it (and so has my brother, as our writings show) above these twenty years." (Journal, Vol. III., page 119.)

Now, that this only refers to his knowledge of Christian perfection as a doctrine, is very evident from the fact that he here refers Maxfield to his published writings as explaining what he means, and these writings do not contain his personal experience concerning this thing, but only his statement and defence of the doctrine.

Again, in this connection, it will be noticed by the readers of his "*plain account of Christian perfection*," that Wesley claims that this pamphlet contained his views and teachings concerning the doctrine between the years 1725 and 1777, a period which embraces the time during which he wrote the account of his religious experience as above given.

But could he not have left the account of his reception of this experience out of his published works, and have given it in public to his societies? True, but, whilst there is no account of this from any of his hearers, there is some evidence to the contrary in the fact that those who left the societies under the leadership of Maxfield made the fact of Wesley's not having this experience (according to their opinion) a part of

their indictment against him, one of them, Geo. Bell, going so far as to call him "Blind John."

Of course, this epithet may have been applied to him as indicating that he had not the peculiar experience which Mr. Bell professed to have; but, on the other hand, it might also have had reference to the fact, if so, the facts were, that neither in his public writings or testimony did he claim to enjoy the blessing of Christian perfection. All we draw attention to, however, is the fact that whilst there is no reference either in his (Wesley's) or in any other writings to a definite testimony of the reception or possession of a distinctive blessing of Christian perfection which will compare in definiteness to his profession of converting grace and the want or absence from his life of the experience of Christian perfection, there are not wanting some proofs that he never did give such a testimony.

We have permitted ourselves to allude to this oft-disputed question concerning John Wesley's public profession of Christian perfection, because of its possible bearing on the subject in hand, remarking, in the passing, that there should be no interested motive inspiring any writer in taking one or the other side of this controversy; it is the real facts of the case we should desire to reach.

We have now Mr. Maxfield, who had entered into this revival of holiness with might and main, gradually permitting that peculiar psychical element, which belonged to him, that which, according to its very nature, revels in the extraordinary and chafes at being bound down by the principle of order and method, coming foul of that very principle in Wesley, for he delighted in method, and had his true liberty in multiplied rules and minute regulations.

One is sorely tempted, in the absence of full details of the mighty battle which now took place, to draw upon one's imagination to fill out the picture.

And, indeed, in this there can be no harm, provided there be no claim advanced to rank our suppositions with facts. It would seem that the mistake Maxfield made is the oft-repeated one of imagining, that because one cannot secure

true spirituality by obedience to positive laws, that he may do so by obedience to negative ones. That is, as illustrated in his case, believing that, as there was no inherent good or necessary spiritual life in observing Wesley's rules and regulations, there must be in breaking them. Hence it came to pass, that where Wesley recommended individual prayer, as each arrived at a meeting, he taught the virtue of leaving this act of worship unperformed. Where Wesley required order to be secured by only one speaking at once, he ruled that many might speak at the same time. Where Wesley called for serious and solemn behaviour, he, by contrast, demanded levity. Where Wesley recommended calmness in utterance, he fancied spirituality consisted in screaming so loud that the words could not be distinguished. In fine, where Wesley demanded the observance of the letter of the law, he demanded an exhibition of lawlessness as the law of religious life.

It then speedily became a conflict, not between spirituality and legalism, as some fondly hoped, but between one set of methods or rules and another, and, as a consequence, the law of the survival of the fittest made necessary that those of Maxfield should yield to those of John Wesley.

The similarity, in a certain sense, of the two platforms, is apparent from another standpoint. Wesley lived by rule, as though to *the manor born*, and fitted with ease his spiritual experiences to them, and then demanded that all others should do the same. Maxfield demanded for himself freedom from all restraint, and judged all who did not so live as unspiritual. In either case, a large share of their judgment of others was along the line of their rules and regulations.

The genius and better equipment of Wesley prevailed, as was right they should, the vagaries of his opponents, the necessary outcome of making lawlessness the law of their life, helping to secure this result; and so Maxfield's attempt to climb to spirituality by the legalistic ladder of no laws, proved to be one of the many similar failures which have been witnessed since Pentecost.

In all Wesley's allusions to Maxfield, we do not discover anything which implies defective morality in life or practice.

Thus he speaks of him in a personal letter to him: "As to your outward behaviour, I like the general tenor of your life, devoted to God, and spent in doing good." He, however, accuses him of slighting the rules of the society, not kneeling in prayer, screaming in his public utterances, as showing little-ness of love for the brethren, and wearing a martyr air. However, a number of years after, he severely criticised a paper published by Maxfield, and strives to show that in it he, Maxfield, took great liberties with the truth: Maxfield's pamphlet is evidently the production of a disappointed man, one who once fondly hoped that he would prove superior to Wesley, but had to admit to himself that he had miserably failed in the contest.

As a conclusion of the whole matter, we reaffirm that the whole story shows simply, and only, an effort to substitute a set of negative laws for the positive rules and regulations of John Wesley; and when it degenerated into lawlessness in the name of spiritual religion, justified Wesley in weeding it out of his societies.

And yet it must be admitted by all candid students of the history of Methodism, that in some mysterious way the spiritual element in that great revival eluded the grasp of both, not, we say, as personal experiences, but as a quantity clearly recognized and defined, and so put before all truth lovers as to be clearly apprehended and propagated in their lives. It was and is still a fugitive quantity in Methodism, and left its impress on the hearts of the people rather as an aspiration than as a conscious possession, even as John Wesley himself, towards the close of his life, admitted the fact of the failure of Methodism to retain and perpetuate this spiritual element satisfactorily when he said, alluding to this very revival, "O for such another revival, without the blemishes, if possible, but if not, O for the revival with them."

As to Geo. Bell, the other name coupled with Maxfield in this history, we deem it needful to say but little.

John Wesley bluntly wrote that he never regarded him as a man of sense, and pronounced Maxfield as *caput mali et fons*—the head and fountain of the evil. The fact also of Bell predicting the end of the world as certain to take place on a certain day, but a few months after his prophecy, stamps him as one of those simple-minded enthusiasts that are ever attracted to the nearest religious movement, and as one more to be pitied than blamed, but whose peculiar acts or teachings demand no serious consideration on the part of any. He who seriously quotes such persons or their vagaries must have a doubtful cause to advocate.

JOHN WESLEY'S PROFESSION OF CHRISTIAN PERFECTION.

In the previous article we drifted unwittingly into this polemic question, and realize in so doing that there are those who, as a consequence, will at once attempt to class us with one or the other of the parties who contend so earnestly concerning this matter.

The reason of this, so hot contest, is because of the opinion entertained by either school that the fact once proved or disproved would go far to establish their doctrine or practice. Those who desire to prove that Wesley definitely professed the experience make it help to show the necessity of all doing likewise; whilst those who labor to show that he did not so profess it, evidently wish to justify themselves in omitting all public profession of this state of grace.

But, surely, no man in his sober senses will declare that Wesley's practice, in this respect, has any authority further than when it is in harmony with Christ and the early Christians. A man is sadly astray who would examine Wesley on this point to find out the practice of Christ and His apostles, or with a view, if found different, of proving them to be in error. All that Wesley or his most enthusiastic admirers could claim is what Paul demanded, "Follow me as I follow Christ." So, in the nature of the case, it is not a *vital* question.

Hence, without any partisanship, or without taking sides in this puerile con-

flict, we may look into the matter and decide concerning the facts of the case without the fear of compromising the Christian character of John Wesley on the one hand, or putting a weapon in the hands of either party for destructive purposes, on the other.

Of course, if one starts out in the investigation with some preconceived views, he is apt to arrive at any desired conclusion. For example, if he fully believes that no man can live a holy life without professing the blessing of holiness, then, if he is led to conclude that Wesley lived a holy life, the slightest, the most fanciful proofs will be sufficient to establish the fact that John Wesley did make public profession of this grace. Or, if he believes that no man can successfully propagate the experience unless he publicly professes it, then he can easily prove the desirable fact.

But, if hampered by none of these dogmas, his investigations may lead to a very different conclusion. Personally, we hesitate not to say that we know of no revelation from God which conditions the acceptance, the retention, or propagation of the experience of Christian perfection, on the definite testimony concerning the fact of its reception or retention. Hence, we have no difficulty in accepting as a fact the possibility of John Wesley living a holy life and pressing the experience on others with marked success without once, in his life, giving definite testimony concerning his experience thereof. And further, we could as readily accept the fact, if fact it was, of his accomplishing all the above without consciously attaining to his ideal of that experience.

However, we do not undertake to decide this presumed weighty question for others, we simply give the evidence as we find it, and leave each to judge for himself or herself.

In addition to what we have already written, we add the following, which occurs in one of John Wesley's letters: "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it, and inciting all with whom I had intercourse to do the same.

"Ten years after, God gave me a

clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin; we are made holy by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses.

"I have continued to declare this for above thirty years; and God has continued to confirm the word of grace."

This extract we found as a clipping amongst our papers, and although we doubt not its genuineness, we cannot trace it to the volume and page. However, it will be seen that, like as with the other extract, it has reference rather to the doctrine as taught by him than to his own personal experience as given either in print or in the societies.

There remains the fact that he constantly urged on others the duty of giving distinctive testimony concerning this experience. And it is argued that he would not press others to do what he did not himself do. But it may be a legitimate question as to whether this might not also prove the absence of a clear, *satisfactory* experience. We say satisfactory, for he who carefully studies John Wesley's description of holy living and also his severe self-examinations, might easily imagine him living a life of practical holiness, far beyond the average of those who profess the experience, and yet hesitate publicly to claim the experience of Christian perfection.

One thing is evident, and that is, that John Wesley did not make himself known as a professor of holiness after the manner of Fletcher, Bramwell and Carosso, and hence he is known more as a teacher than as a professor of Christian perfection. Whether this will ultimately be regarded as an improvement or blemish in his Christian character will depend largely on the peculiarities of creed of the one judging.

EVERY thoughtful man or woman remembers some experience, bitter indeed at the time, which, now that it has been passed and lies clear in the distance, is seen to have been a piece of rare good fortune.

THE GREAT REVIVAL OF 1762.

This was literally a revival within a revival. Concerning it John Wesley thus wrote in October, 1762:

"Many years ago my brother frequently said, 'Your day of Pentecost is not fully come; but I doubt not it will; and you will hear then of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe, that it was now fully come, and accordingly we did hear of persons sanctified in London, and most other parts of England, and in Dublin, and in many other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before."

At one time Wesley tells us of counting six hundred and fifty-two in London alone, who satisfactorily underwent his searching, personal examination, so we may safely conclude that the number who about this time gave what Wesley called the *Methodist testimony*, was at least upwards of a thousand. If now we rate the entire membership at twenty thousand—it was thirty thousand ten years later—we see at a glance that the proportion of the sanctified to the whole, although still far from being what it might have been, was greater than at any previous or after period in the history of Methodism. Indeed, many years after, Wesley sighed for these times as for something of the past, but which came not again in the history of the people called Methodists.

The real Methodist revival was built upon the earlier experiences of the Wesleys, and steadily maintained this character throughout all its history, the occasional multiplication of personal testimonies concerning a second blessing was an exceptional matter, and generally of short continuance, the more general characteristics of the religious awakening sweeping them along like bubbles on its surface, either soon to be again identified with the flood, or flung into some nook or corner as foreign to the movement.

It is evident, however, that many fondly hoped, when this revival was at

its height, that it would hereafter take precedence to the other, and quickly bring to pass a state of things when the normal state of the membership would be that of this experience. Wesley clearly had this thought in his mind when he declared that the Methodist Church was raised up to spread scriptural holiness in the world.

That these high hopes have not been realized must be admitted by every candid student of the history of Methodism. And further, he must admit that failure in this direction has been so pronounced as to suggest the probability of some fundamental reason for that failure. When the holiness revival, which commenced under Thomas Walsh, and which was fostered so carefully by the Wesleys, and pressed forward by every device which their tact and energy could devise, failed so decidedly in capturing the majority, and finally became so lost in the full tide of spreading Methodism, that in a few decades it had but a few scattered representatives, what hope was there for the success of any subsequent revival of this doctrine, when it had to battle with still greater difficulties, and lacked the fostering care it then enjoyed. Hence it follows, according to the hard logic of facts, that, in spite of the hopes of John Wesley, the Methodist Church was not raised up to spread this definite experience of Christian perfection, but rather the experiences represented by the Wesleys at the time of its origin. That type of religious life, as we have shown from his own writings, was a clear sense of forgiveness, coupled with earnest desires after holiness, although with present conscious lack.

With this Christian experience on the part of the Wesleys, the first great revivals commenced, and around this experience these societies were formed, and it, and not the experience which became prominent in sixty-two, shaped the societies, both as to the manner of the church and private life of the members. To this day, for example, as at the first, all the questions to the candidates for the ministry are formulated along the line of this early experience of the Wesleys, there being abso-

lutely none to meet the case of those with any other Christian experience, are you groaning after Christian perfection? being the standard question to all alike.

It is a very common, but none the less foolish, practice of holiness writers to berate the Methodist Church as untrue to her mission, because of its failure to change all this; but we maintain that it has been true to its grand mission, which was and is, to vindicate by experience the doctrine of the witness of the Spirit to forgiveness, and stimulate all efforts after holiness of heart and life. But no provision has ever been made in its societies or discipline for the continual realization of this, to it, *ideal* state.

We well remember how this incongruity was realized by ourselves, when, a youth of fourteen summers, we astonished the society to which we then belonged by professing to have obtained the blessing of entire sanctification. Suddenly we found ourselves, in a measure, out of the Church. Both minister and members seemed to stare at us in helpless dismay, and what to do with the unruly member must have been a puzzle to all. The minister was still groaning after this experience, and hence seemed to feel that he had no responsibility concerning the matter, and so said and did nothing. The class leaders were in the same predicament, and, therefore, imitated their minister. There was no provision anywhere made by Methodism to look after such a possibility as a beginner in this experience, and care for his tottering steps during the first stages of Christian development in this plain of growth. We repeat it, as a matter of experience as well as observation, that Methodism was not raised up to spread this experience, for if so, it must be pronounced a huge failure. But such a verdict, in the face of the magnificent work accomplished by it, is simply and only child's prattle.

Following out this thought will make evident why much of the language in use in apostolic times, as descriptive of the normal state of the early Christians, has been adopted by Methodism as descriptive only of the state of aspiration for like experience. "Wherefore *holy*

brethren, partakers of," etc., has been modified to "Wherefore brethren, groaning after holiness." "Be ye therefore perfect, as your Father in Heaven is perfect," "Be ye holy, for God is holy," lose the imperative mood, present tense, and read, *seek* or *try* to be holy, whilst the word *perfect* is so surrounded by multiplied explanations and emendations that, like a jewel lost amidst accumulated rubbish, it tends to discourage all efforts after its possession; and such passages as "The righteousness of the law is fulfilled in us who walk after the Spirit," "Ye have an unction from the Holy One, and know all things, and need not that any man teach you," are quietly dropped out of its nomenclature, when possible.

We cheerfully grant that this has not been intentionally done, and no thought of wrong has ever flitted across the minds of those who have so industriously labored to fit apostolic language to the normal Methodist experience. That it has been done, however, he must be a very dogmatist who will not admit, in the face of the unmistakable facts before us.

And the process by which all this has been realized is easily traced. Wesley's definitions of holy living were as clear cut, and as scriptural when he helped to form the *holy club* at Oxford, as at the last. When he came in contact with the Moravians, he simply obtained through them the experience of the witness of the Spirit to forgiveness. He rightly rejected their views and experiences concerning Christian perfection and built up his Church, as we have seen, on his experience of justifying grace.

As late as seventeen fifty-five he thus writes to his brother Charles, concerning some discussion between Thomas Walsh and other preachers, and himself, concerning the question of administering the ordinances: "When I reflected on their answers, I admired their spirit, and was ashamed of my own." (Vol. XII., p. 117.) Now nothing but the sincerest admiration can exist in the mind of the reader for the man who could make public this apparently compromising personal experience. But whilst this ingenuous confession on the part of John Wesley only raises him still higher in

our estimation, nevertheless, when we place it side by side with his equally honest self-examinations, as given in his journal some fifteen years before, we could not admire his character, if, at this time, he definitely laid claim to the possession of the experience of Christian perfection as taught by himself in all his writings.

We see him, then, up to within five or six years of the great revival of the definite experience of holiness, necessarily adapting all the appliances of Methodism to the experience which he himself represented, viz., a clear witness of the Spirit to forgiveness, and an earnest striving after perfection as a definite experience, teaching that this fugitive quantity might be secured any moment by faith, and yet teaching still more decidedly by his example that it was of gradual attainment, and secured by the minute observance of rules and ordinances provided in his societies for this purpose.

The great mass of his people died without consciously obtaining this experience, and accordingly he taught that in these cases God cut His work short in righteousness and gave them the experience at death. The members of his societies, whilst professedly groaning after this experience, yet lived beautiful, saintly lives, even when they became somewhat indifferent to the second blessing as a doctrine or experience, and necessarily, in the face of the simplest inferences from some of his statements concerning Christian perfection, for example, his comments on "Without holiness no man shall see the Lord," he fitted all things in the visible Church, as also his comments on Scripture, to harmonize with that experience which he and the great bulk of his followers really possessed.

But, exclaim many, Methodism has produced a multitude of witnesses to the experience of Christian perfection as the direct outcome of its teachings and labors. Certainly, and so has Catholicism, Lutheranism, Calvinism, and, if we are to believe John Wesley, even Unitarianism. But, we would not dispute if it be claimed as a fact that Methodism has exceeded them all in this thing;

nevertheless this fact, whilst it is one of its peculiar glories, in no way alters the other fact, that all its appliances were originated and continued to secure and perpetuate the experiences which the Wesleys possessed during the first decade of its existence.

But it is now time to see the bearings of all this on the rise and decline of the great revival of holiness under consideration. All that was necessary for a great revival of this experience from the stimulating words and writings of the Wesleys concerning the experience was the presence of some decided, aggressive man, such as Thomas Walsh, who clearly and distinctly claimed to have, and live out, the experience. Hence, when Walsh met this want the revival was inevitable. Such notices as have come down to us go to show that he, to a great extent, stamped on it his individual peculiarities. Wesley accuses him of using his voice in an unnatural manner, screaming so loud as to render his words unintelligible, and censures Maxfield and Bell for the same characteristic. Evidently these two, and many others, were but imitators.

John Wesley admitted the genuineness of this revival; that is, he accepted its converts as illustrating his highest ideal of Christian perfection. He did so in word at least, and evidently thought that he meant all that his words implied; but it may well be doubted if he did so in reality. However this may be, there was upon him the task of caring for this multitude with a new experience.

Now it is evident that he made no change whatever in Methodism to accommodate it to this changed state of things. He required those who were no longer groaning after the experience to belong to classes led by those still sighing after the experience, although admitting it to be possible to accept the experience any moment by faith. He still required them at the covenant and other services to take their places, with others, as having failed to live in harmony with their profession, and as still groaning after what they professed to have. And any sign of restiveness over this and other glaring incongruities, was pronounced on by him as a sure sign of the want of the experience they professed

to have. And thus it is plain to be seen that all the appliances of Methodism gradually played upon them to reduce them to the normal state as to experience whence they had emerged. The result which was witnessed was inevitable, and similar results must always follow similar conditions. It was simply an illustration of the universal law of cause and effect.

And yet we do not see what other course Wesley could have pursued successfully. As we look back at this intensely interesting part of ecclesiastical history, we find in us no disposition to censure or show how he might have done better. It in no way lessens our love for Methodism, or admiration for its wonderful human founder. However, we are conscious that this, our deeper study of the whole matter from an independent personal standpoint, has clarified somewhat our vision, and unravelled some of the inexplicable tangles which always resulted from our study of this revival *within* the Methodist revival, when looked at from the standpoint of other writers.

There are many practical lessons with a decided bearing on the present revival which may be learned from this view of the whole subject, some of which, from time to time, we expect to expand in coming articles. In the meantime, we give our thoughts thus far elaborated as public property. If they tend to stimulate others to more successful efforts in piercing the mists which have gathered around Pentecost, we shall be fully repaid, even if some heresy hunters, vulture like, may pounce upon them as if they had discovered a carcass on which to fatten.

THE SCHOLAR'S COMFORT.—“I have taken much pains,” says the learned Selden, “to know everything that was esteemed and worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage from St. Paul, ‘It is a faithful saying, and worthy of all’ acceptance, that Jesus Christ came into the world to save sinners;’ to this I cleave, and herein I find rest.”

LOSS AND GAIN.

"He that loseth his life for My sake shall find it."—MATT. x. 39.

The principle underlying this deliverance of Jesus Christ is of far wider application than the surface thinker suspects. To confine the application to the narrow field of Christian martyrdom is to fail largely to secure the benefits wrapped up in Christ's teaching. Christ Himself applies the principle of loss and gain, not only to human life, but to all things connected therewith which we account of value. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark x. 29.)

Of course, it is at once replied that Jesus could not have meant His words to be taken as literally true, for how, it is triumphantly asked, could a man have a hundred mothers? Then, we also reply, the literal meaning is not the only one when it is a question of losing and gaining life. There must be a deeper and grander meaning for all these utterances than any literal fulfilment could show.

Now that real though spiritual meaning is not difficult of apprehension to him who searches for it in the right way, that is, by personal experience. Jesus said, he that doeth His will shall know. Let now any one absolutely surrender his life to Jesus Christ, that is, really and truly lose it, and he will not need to be thrown to the lions in the Roman amphitheatre to realize the meaning of the Master. Such an one learns, to his glad surprise, that he finds eternal life, not as a dry doctrine, but as a glad momentary experience.

Just so when all things pertaining to life which men hold dear are really and truly surrendered into His hands, then it is no mere jingle of words or idle boasting to say, "All things are mine as Christ is God's." But concerning these things also no man knoweth thereof, except as an experience. He who would

confer with flesh and blood in the presence of a command from God, through the Spirit, to sell all he hath and give to the poor, or to go to the uttermost part of the earth as a messenger of Christ, cannot possibly realize the meaning of Christ's teaching concerning these things.

But the subject has ramifications that many little dream of, for upon consideration it will be found to apply directly even to what may be accounted as most precious to us as Christians. For example, it applies to the very Scriptures themselves, and of them it may truthfully be said, he that loseth his Bible for Christ's sake shall find it in hundredfold value: of course, always with persecutions. But just as the worldly-minded professor holds on to friends and goods, and grows anxious and careworn by his failure to surrender them up to the Master, so the legalistic lines deepen on the countenance of him who holds on to this sacred treasure, for he is ever perplexed and troubled by the present consciousness of loss in some mysterious way in connection with it.

The law of the Gospel concerning the Bible is, lost for Christ's sake and at His command, but eventually gained with wonderful increase.

Now it is as much a distinct loss of the Bible for Christ's sake, when the covenant is made with the Holy Spirit to abide absolutely by His guidance in the reading thereof, as when the early martyrs surrendered their bodies to be destroyed. He who was baptized for the dead did not know but the very next day he might be called on to seal the covenant with his blood, so he who surrenders his Bible does not know but that the Holy Spirit may direct him to leave it unopened for an indefinite time. It is risking the whole matter on the words of Jesus, "He, the Holy Spirit, will guide you into all truth." What if divine guidance should prove not to be divine guidance? What if the outcome, of such a course should be fanaticism? In short, what if the Bible were really lost, with no compensating gain? No man loses his Bible in the scriptural sense, unless he faces all these possibilities and makes an everlasting covenant

with the Spirit in the presence of them all. But then it is, and only then, that he can understand the teaching of Christ concerning this thing, for then it becomes one of the "all things" which belongs to him by everlasting possession, not to be clutched at ever and anon with a kind of spasmodic energy, or oftener opened as a severe task-master; nor yet to be gone to as a book of magic, which, when appealed to on the sudden, may flash some verse upon the eyeball for uncertain guidance; but as taking its true, heaven-designed place amidst the glorious possessions of the heir-apparent to the very throne of Christ. Having lost his Bible for Christ's sake and the Gospel, so he finds it, robed with an hundredfold more of heaven's own glories.

And so we might write of all the other Christian *duties*, such as prayer and church ordinances, for they are all *duties* until lost for Christ's sake and the Gospel; but when so lost they are returned to us as *privileges* indeed and of a truth.

GEMS FROM BRAMWELL.

Submit to none in lightness.

My dear Brother Drake, my life is prayer.

Satan will use a thousand means to dampen our love.

I have three weeks of agony, but now see the Lord working.

Be pure in heart; never proud, never angry, never peevish.

To be always fully prepared for glory is our privilege in this world.

Evil nature must be destroyed; and the Lord is able to effect its destruction.

Satan can continue his authority with all persons who do not give themselves to prayer.

In general, debates are fruitless. If possible, keep from them, though on the purest subjects.

No great work can be done without much opposition. Never look for peace whilst you proclaim war.

I never was more tempted; Satan roars against me. I cannot please him; I cannot submit or yield.

To preach and pray in the Holy Ghost, and to have strong faith in God, is the way to see Satan fall before us.

I know immediately when I grieve the Lord, the Spirit speaks within; and to do wrong in the great light is the great offence.

At sixteen we think we know, at twenty we think we know much; but if we increase in true knowledge we shall know ourselves to be nothing.

I am certain the doctrine of entire sanctification is upon the decline, and if not enforced will produce a declension of the work among the people.

If you have what I call the "full composure" in the morning, the mind stayed upon God, the solid rest, this will carry you into all your little concerns with the utmost patience, and the daily cross will be the blessed means of increasing your heaven.

I stand in God, I dwell in Him. I am kept by the power of God; of this I am fully assured. I grow, I am less. I am become more ashamed and more dependent upon my Heavenly Father. My fellowship with God is closer, more constant, and with stronger affection.

An idea is going forth that "when we are justified we are entirely sanctified," and "to feel evil nature after justification is to lose pardon." You may depend upon it, this is the devil's great gun. We shall have much trouble with this, and I am afraid we cannot suppress it.

Justification is great, to be cleansed is great; but what is justification or the being cleansed compared to this being taken into Himself! The world, the noise of self, all is gone; and the mind bears the full stamp of God's image. Here you talk, and walk, and live, doing all in and to Him. Continual prayer, and turning all into Christ in every house, in every company—all things by Him, from Him, and to Him.

REMARKS.

The last extract preaches a doctrine that all holiness teachers should carefully ponder. Bramwell does not depreciate justification or being cleansed, when he declares them not to be Christian perfection, he but voices the experience of all whose testimony is founded upon personal knowledge. "*This being taken into Himself*." What is it? Wherein does it differ from the other experiences? Bramwell makes the other experiences

as greatly inferior indeed to it, and we echo and emphasize the thought. Walking with God, as here indicated, will not lead one to despise converting or sanctifying grace but it will cause him to realize that eye had not seen, neither had it entered into his thoughts what God had prepared for him, neither could he know it till revealed by the Spirit. Could we but gain the ear of any and all who are so ready to take the attitude of polemics and fight the battle of theological controversy over initial justification and the continual cleansing state, and whisper to them that one hour of Pentecostal walk with God would glorify their Master and bless humanity more than years of controversy and epithet-hurling, we think surely some might be induced to try the path of experimental knowledge and cease to play the role of obstructionists.

EXPOSITION.

"Of judgment, because the prince of this world is (hath been, R. V.) judged."—JOHN xvi. 11.

From this sentence it appears that like as the Holy Spirit is to convince, that is, make known to each and all the existence of sin when needful, and the existence of righteous conduct when such is the fact—in the life, so He is to act on our powers of judgment and enable us to judge righteous judgment in all cases where it is needful to exercise this faculty of the mind.

The reason here given for this possibility of correct judgment in the spiritual kingdom is, that the prince of this world will have been judged.

But who will lay down the rules along which this judgment will act, or who circumscribe or describe concerning the matter with authority? Let it suffice that our judgment of men and things, when in harmony with the Spirit of truth, will be well-pleasing to God, because being in harmony with righteousness. This, however, we can be assured of, that whenever the judgment of a professed follower of Christ is out of harmony with righteousness it will not be the outcome of walking in the Spirit, however loud and persistent his professions in that direction. Accordingly, we

know that when one affects to control the actions or conscientious convictions of others on the strength of this deliverance of Christ, that very act he betrays his severance from the guidance of the Spirit, no matter what may be the subject-matter of his or her oracular deliverance. Such an one sins against the very nature of Divine guidance as taught by Christ. For the fundamental principle of the guidance of the Holy Ghost is, according to the emphatic teaching of Jesus Christ, that each one should learn for himself from personal contact with the Spirit. When, then, any one personates the guidance of the Spirit for another, he proves himself by that act unacquainted with the Holy Spirit as guide; and the other or others, if they, through superstition, accept such guidance as from the Spirit, are guilty of the sin of idolatry; and both the would-be prophet and his or her dupes sooner or later inherit the final judgment of God made and provided for their case.

And yet, while this teaching of the Master is so clear, so logical, that there is no mistaking it, when a real truth-lover examines into the subject, nevertheless, many would-be oracles hover around every spiritual movement ready to play successfully on any relics of superstitious regard for men and women who have the hardihood to declare that they can learn the mind of God concerning men and things. These anti-christs will compass sea and land to make proselytes, and then, true to Christ's description, make them tenfold more the children of the evil one than themselves.

The Holy Spirit convinces of judgment for every individual who obeys Him; and, of all others, seeing it is impossible for them to judge righteous judgment, they do not fail to be the lawful prey of false judgments in every direction, no matter how apparently blessed with the elements of sound sense.

"ZIGZAGGERY" is the new and exactly expressive word for "ups and downs," "ins and outs," "crooked paths," "poor, weak ways," "unfaithfulness," "sinning and repenting," etc.—*Standard*.

THE TRUE RING.

"All God's blessings are conditioned upon obedience. It will be impossible for us to maintain a steadfast walk with God if we continually disobey His voice. The Holy Spirit is given to those who obey Him. Wilful disobedience will instantly forfeit the conscious presence of Christ. It will not be sufficient to say that we obey God as far as we understand His will. It is our solemn duty to know His will respecting every detail of our lives. 'Wherefore, be ye not unwise, but understanding what the will of the Lord is.' (Eph. v. 17.)"—George Palmer Partridge.

Could the whole of Pentecostal truth be put more clearly or more concisely? "It is our solemn duty to know His will respecting every detail of our lives." Where have we uttered Pentecostal truths in a more pronounced form! We know not the writer's personal experience concerning the things whereof he affirms, but if it is in accord with his preaching, then we are absolutely at one, for we have been thus acquainted with His will concerning all things in life for several years past, and have thus been enabled with ease to perform that which is pleasing to God.

Yet, shall we say it, we suspect that even the controllers of the periodicals which publish approvingly this scriptural sentiment, believe they are doing God service in applying to us the names of heretic and fanatic, simply and only because of our published experience in harmony with the teaching of this article.

"Alas for the rarity
Of perfect consistency
Under the sun."

LESSON OF CREATION.—As, when men behold any curious work of a skilful craftsman, straightway they will leave the work, and inquire after him that made it, that they may praise his skill; so it is the duty of Christians, when they behold everywhere in all the creatures the admirable and unspeakable wisdom, goodness, and power of God, to make haste from the creature, and go forward to the Creator to praise and glorify Him.—*Sel.*

DIVINE GUIDANCE.

AN INCIDENT.

At this day, when "Divine Guidance" is being so much discussed, it may not be improper to give one instance out of many in that line, and as it occurred many years ago, before I ever heard of the doctrine as it is now taught, it cannot be said to proceed from that teaching, however fanatical it may seem. Indeed, I did not receive it from man or learn it of man, but of God, to whom I was accustomed to go with all my troubles. A friend sent for me to go and help her. I gladly prepared to go, for she was a person who had shown me much kindness, and I was in the habit of helping her in return. But while arranging my work with that intention, I received an impression that I was not to go this time. I did not listen to it, but kept on preparing. The impression deepened, and I reasoned, saying, How kind Mrs. M. had been to me and how I had promised to help her on some other occasion. The answer came, "You are the Lord's property, and should be at His disposal." Still I was not satisfied and reasoned against the impression, though it deepened, and started on my way. When about half-way there, the conviction became so strong that I stood still and said, "Lord, if Thou wilt tell me distinctly what to do, I will do it," for I really wished to do right. It was then said to me, "You are wanted in the opposite direction to-day, and you have to go out to tea and in connection with the ministry." All this was so clear, that I instantly turned homeward. Of course, the family wondered, and I pondered, but said nothing, and went about my work. After awhile I retired, as was my custom after dinner, and read the Word of God with prayer. On rising from my knees, I said to myself, "Surely I must have been mistaken this time, there is no likelihood of my going out to tea to-day," but the next moment I heard some one inquiring for me. It was the Rev. J. Dennis, P. M. minister. He lived next door to me, in the "opposite direction." He said he was going to be from home, and Mrs. D. wished

me to go and have tea with her, and the teacher was coming too. Of course, I went, and at the tea-table told my experience. After tea, Mrs. D. went to the organ and played and sang several pieces, new to me. While she played the Spirit of the Lord came down like a whirlwind, and (I can only speak for myself) carried me up wrapt in joy and praise, we then went to prayer and had a time of refreshing.

I did not understand at the time the lesson to be conveyed in all this. It was several years after, when meditating upon the circumstance, suddenly it flashed upon my mind, that I had told Mr. D. of an impression I had concerning the revival services then in progress in the neighborhood, but he answered by telling me that old threadbare story of a man who was impressed to go to a certain house to pray with the inmates, but found it empty. But surely that one case is not sufficient to overthrow the many instances we have in Scripture, and in the experience of Christians, that God still talks with His people; but the soul must be attuned, for it is a still small voice, and cannot be heard in the din of earthly ambitions. Is not this a case of divine guidance?

The teacher, who was then a young lady, is Mrs. Geo. Beatty, of Fergus, Vice-President of the W. C. T. U., and well remembers that season of blessing. It was the night of our missionary meeting, and I intended to go, but as I was leaving Mrs. D.'s, it was said to my heart, "This is your missionary meeting for to-night, and yourself the missionary, stay at home." It was well, for the night turned out very dark, stormy and wet. Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men. I was led to consider the meaning of the word missionary, and it was made clear to me it meant sent with a message. It seemed like presumption to apply that word to myself, but I knew the Lord had sent me.

C. BENTLEY, Castlederg.

MATTHEW HENRY says: The happiest life on earth is one that is spent in the service of God, and in communion with God.

CORRESPONDENCE.

NIFFOO, June 29th, 1890.

DEAR BROTHER BURNS,—I send you the enclosed article, hoping you may find some use for it.

I receive the EXPOSITOR, and it is a welcome visitor to my station. It brings old friends and associations near, though many thousands of miles lie between us.

I am meeting with encouragement in my work, some souls coming to the Saviour for salvation. One sought and professed to find, this morning. Praise the Lord! Good work is being done on the other stations, and Africa's redemption draws nigh. The faint light heralding the dawn is seen, and ere long the sun will rise in untold grandeur. We have the earnest of a glorious harvest. Hallelujah! Pray for us, that we may be strong in the Lord and His might. We have many things to contend with, but His grace is sufficient.

Your younger brother,
ERNEST O. HARRIS.

My address is:
Sinon, Liberia, W. C. Africa,
Care of Hon. J. L. Fuller.

P.S.—I have not yet received your book on "Divine Guidance," but expect it soon, as it is at Cape Palmas.

E. O. H.

COMMON SENSE, JUDGMENT, CONSCIENCE AND BIBLE VER- SUS THE HOLY GHOST.

There is a good deal said about these things by the members of the Canada Holiness Association, to which I belong, and by those who think that we are in danger of being swept away by the merciless tide of fanaticism. The Association urges people to accept the gift of the Holy Ghost, and to walk in Him, as the Christian's law of life, according to Acts ii. 1-4; viii. 15-19; xix. 1-6; Romans viii. 1-4 and 14; Galatians v. 16, 18 and 25; while our American Holiness cousins, and plenty of our Canadian brethren, think that we are running wild in our desire to live Christ-like lives. Now, wherein are we astray?

Do we not prize highly the various things that our friends accuse us of casting to the winds? Do we say or think that all or any must accept what we say as law and gospel? Nay, verily, for of every one it is written, "To his own master he standeth or falleth." (Rom. xiv. 4.) What, then, is our position? It is this: We receive the Holy Ghost as our "second blessing," trusting Him to make of our bodies fit temples for His indwelling; and looking to Him for guidance in all things. But how about our common sense, the Bible, etc.? Has He not given us these to guide us? Yes, to be sure; but acknowledge Him as guiding you through them. Give honor to Him, not to them. The Holy Ghost may sometimes require you to act contrary to common sense, to the human eye. Are you willing to follow Him, trusting that He will vindicate your course in due time? Remember, it is not common sense, to man's view, to pursue a course that will bring persecution upon you, and perhaps death; No, of course not; but this is what Christians are promised as part of their heritage. (See 2 Timothy iii. 12.) I will give an experience of my own, regarding guidance contrary to common sense. In the spring of 1888, I was engaged to go with Brother J. W. Chapman in the evangelistic work, whenever he called me. Brother Burns will remember the Holiness Convention held at Wilsonville, in March, 1888, when Brother C. chose me, an entire stranger to him, for that work. In a short time after this, the Lord made it very plain to me that I was to offer myself for Bishop Taylor's work. I did so, and was accepted to go as soon as I was called. What was the result? In three months or a little more; I received the news that Brother C. had settled down to city missionary work. Was it common sense for me to do as I did? No, not humanly speaking, but it was obedience, and the Lord vindicated my course.

ERNEST O. HARRIS,

Niffo Station, Liberia, W. C. A.,
Bishop Taylor's Mission.

I SAW again in the museum the other day the picture of the Maiden Martyr. She stood calm, triumphant among the

lions. Some loving hand had flung a rose at her feet. Is your soul among the lions? Be calm, be calm! Lift up your face in hope. The rose of Sharon is at your feet. The face of God is above your cell. It comes nearer, nearer through the gathering gloom. You meet! A kiss upon your forehead, and heaven around your soul. Why stand we in jeopardy every hour? Because within the shadow standeth God keeping watch above His own. Our perils shall not prevent our songs.—*Sel.*

CHRIST'S HUMANITY.

Jesus Christ is not only a Saviour, but a brother, a friend, very God He is. But He is as truly *very man*, the same yesterday, to-day and forever. It is Christ's humanity linked to ours that gives to us the claim to *friendship* with Him. "Ye are My friends if ye do whatsoever I command you." We can have no right to claim it on any other ground. Friends meet in common fellowship. There is mutual interest, mutual interchange of love and confidence, nothing withheld. "All Mine are thine, and thine are Mine." A much higher place than servant or even brother. "The servant knoweth not what his master doeth, henceforth I call you friends. For all things that I have heard of My Father, I have made known unto you." Perfect fellowship. "I in them and thou in Me." Yours in Him.—*Sel.*

MEN WANTED.

The great need, after all, is men more than money. Men of God, who count not their lives dear unto them. Men like Frederick Stanley Arnott, a young Scotchman, who went to Africa, and starting from the south marched right up through the heart of that continent. Men like the immortal David Livingstone, who died praying for Africa. They buried him with many tearful eulogies in Westminster Abbey, but if he could leap into life again he would say: "Follow where my heart lies out yonder in Africa."—*Evangelistic Work.*

THE MESSAGE.

ELLEN A. LUTZ.

From the daily rounds of a busy life,
I was shaken out of my place;
Dark clouds had floated athwart my sky,
And hidden the Father's face.
As I wearily turned on my couch of pain,
And counted the hours away,
A toiler, whose window looked over to mine,
Cheered my heart with a roundelay:
"I am thine, O Lord, I have heard Thy
voice,"

It was thus that the song began,
While an undertone from the whirring
wheel
With the well-known measures ran.

The toiler, who wrought, while her voice rose
clear
In the consecrating line,
From her open window with wheel and song
Sent a message over to mine.
Her wheel told the story of life's swift
rounds—

Her song, of God's love and care,
And lifted my heart to the hills of hope,
From the miry clay of despair;
For I had forgotten the guiding hand
That was leading me day by day—
Had forgotten to trust in my Father's love;
I had almost forgotten to pray.

Although I never may know her name,
And her face I never may see,
I bless the toiler who wrought and sang
Her twofold message to me.
For often her whirling wheel would wait,
While she fashioned a garment fair,
But the words of her consecration hymn
Still pulsed on the summer air—
"I long to rise in the arms of faith,
And be closer drawn to Thee."
I said "Amen!" and the peace of Christ
Came softly down to me.

Now the whirling wheel of my busy life
Is hushed for a little space,
I know that God fashions my righteous robe,
And is fitting it to its place.
"There are depths of love that I cannot
know
Till I cross the narrow sea,"
But I hear the voice of my Lord and King,
Telling His love to me;
And whether I work in His harvest field,
Or whether I wait by the way,
I am safely held in the arms of faith,
And contentment crowns my day.
Paulding, O.

AN EXTRACT.

Mr. Redfield was now conscious that
disease had fastened its grasp upon him.

One day his mind recurred to the fact that
four times he had been raised from the bor-
ders of the grave, as he thought, that he
might preach the Gospel, and weak as he
was, he immediately knelt and pleaded with
God for his life. Days went by in which he
spent much of his time in this manner, but
all seemed in vain. At last, despairing of
help in any other way, he vowed again to do
the work God called him to do. He spent
the most of one night in prayer, weeping,
promising and pleading. About three o'clock
in the morning the answer came, clear and
distinct, "You may live while you preach,
but no longer."

From that hour, that declaration was the
inspiration of his life. Many times, when
heart and hope had failed, that assurance
nerved him to go forward in the conflict.
He says, "This single sentence has kept me
moving for more than twenty years at my
own expense, to toil in the face of all opposi-
tion, and hold my tongue and let God who
sent me settle up all in the final day of re-
ckoning."

On the Friday evening, after receiving this
answer to his prayer, he was able, by care-
fully wrapping himself, to attend a love-feast
in the church across the way. He went,
designing to present his letter. He had
been seated but a short time when the minis-
ter came and spoke to him; and, though
they were strangers, asked, "Have you a
preacher's license?"

Mr. Redfield answered, "I have."

"Well, you must preach for me in this
church next Sunday morning," said the pas-
tor.

"But, sir, you must excuse me," rejoined
Mr. Redfield.

The minister would not excuse him, and
Mr. Redfield found himself in trouble again.
All his old questionings arose once more.
Still there was his promise made to God,
and the answer, "You may live while you
preach, but no longer." At last he answered,
"I will try." Yet he secretly hoped that he
might make so bad a failure of it that he
would never be called upon again. If any-
thing could happen to cause this, for which
he would not be responsible, and the cause
of God not be injured by it, he felt he would
be thankful. He had yet to learn that the
callings of God are without repentance.

Saturday morning came, and with it the
thought that he must try and preach on the

morrow. He was in a tremor accompanied by alternate sweats and chills all day. He begged God to be released. Thus the day was passed. The night came on, with no alleviation to his feelings. In speaking of it, he says, "I have often thought I could appreciate the feelings of a man about to be executed; how the very hours were given tongues to distress his spirit with their suggestions. I went to bed, but not to sleep. Occasionally I would begin to lose myself, when it would seem to be screamed in my ear, 'Preach to-morrow,' and I would spring up in the bed, and the cold sweat would start all over me. Thus the long night passed by."

Daylight brought him no relief. Sunrise succeeded the dawn, and in due time the church bells began to ring. He looked out upon the street, and saw the people gathering in large numbers to the church. All seemed to conspire to make him as miserable as possible. The moment came for him to walk over to the church. He started, but with his heart crying out, "I can not." Again the voice said, "Live while you preach." He reached the pulpit, in great distraction of mind, and made some mortifying blunders. He arose to give out the hymn, but was too weak to hold up the book. He clung to the desk to keep from falling, and had to sit while the congregation sang. The prayer over, the lesson read, and another hymn sung, he arose to announce his text. An unearthly power seemed to sustain him; he had volume of voice, readiness of thought, and freedom of utterance. He concluded, but was ashamed of himself and his effort, and thought, "This will put an end to invitations to preach." To his surprise, however, the preacher said to him, "You must preach again," naming the evening when his services would be expected. Mr. Redfield pleaded to be excused, but the minister was unyielding. Said he, "If you refuse, I must lay my commands upon you." Had it not been for falling into the hands of such a man, it is quite probable that the Church would never have been stirred by the mighty eloquence of Dr. Redfield.

On Friday evening, he was again at church. The minister said to him, "You must preach Sunday night." Again his soul was on the rack. Saturday night was spent in prayer. If he must preach, he must have a text and a subject. About two o'clock Sunday morning the answer came; but with it, another of his strange impressions. The substance of it was this: "I will be with you in awful power; but you must open the

service with the declaration that this night there will be such a display of divine power as they have never witnessed; and further, that eternity will reveal the fact that the probation of one soul in the congregation ends this night, so that it is salvation for that soul now or never." He well knew that no one who would be present could sympathize with him in making such a statement; that it would probably shock the Church, and if it proved a failure, be disastrous to the cause of Christ. He prayed to be relieved from such a duty; and was instantly thrown into great darkness and distress of mind. His text and subject seemed all confusion, as well as his own relation to Christ. This he could not endure. He now pleaded with God to show him what He would have him do, and promised to yield all his objections to the divine will. Then the answer came again as before. Again he shrank from taking a position that seemed so full of presumption; but only to be instantly overwhelmed in darkness and distress of soul. He finally promised to obey.

He went to the Sunday morning service. The noted Dr. Luckey preached. When the congregation rose to sing the first hymn, the thought came home to him with great power, the doom of one soul will be eternally fixed to-night. Such was the intensity of his feelings he had to sit down and put his hand over his mouth to keep from screaming aloud. The natural impropriety of making such a declaration as he felt he must make to please God, made his entire nature shrink from the purpose of doing it. Thus he alternated between the resolve to do so, and drawing back from it through the entire day. In the afternoon Dr. P—— preached. The work of the evening was to fall upon him. These great preachers occupying the same pulpit, both the same day, did not make the cross lighter.

At the appointed hour he walked over to the church. The house, a large one, was densely packed with people, gallery, standing room, vestibule and all. At the last moment he made up his mind to venture all, and leave the result with God. At the proper time in a firm, clear voice, he said, "You may prepare for the greatest display of God's power that you have ever witnessed in this church; besides there is one soul here whose probation ends to-night forever. With that soul it is salvation this night or never. I may not be able to prove this true, but that soul will tell me in the judgment that this Sunday night, in the year of our Lord 1841, was the last of its probation."

As soon as he had uttered these words, he was perfectly relieved. The members were shocked, and so great were their fears, as they afterwards confessed, that they prayed God to overrule his presumption.

He then gave out his text and began to preach. An awful sense of God's presence pervaded the congregation. To use his own words, "An unearthly power so lifted me up that it seemed to me that my feet only touched the earth, while my whole head, heart, and body were above the skies and in heaven. The thrills of heavenly power which I then felt I can never describe. It was a power given me for the occasion, and it seemed to me that it could move a nation, or shake a world."

He had not finished his sermon when, without an invitation, the congregation arose, and many flocked to the altar, screaming for mercy. When all the space around and within the altar was crowded with seekers, the preacher in charge asked all in the house who desired to become Christians to arise, when it was thought that five hundred or more arose for prayers. The number afterward converted justified that estimate. For many years that night was commonly referred to as "the great night."

About a month after this an old class-leader asked Mr. Redfield if he remembered making the statement on "the great night" that the probation of one soul would end that night. On being answered in the affirmative, he went on to say that a lady converted that night, and who afterwards joined his class, had told him that six weeks previous she dreamed three times during one night that in just six weeks her probation would end. That night the six weeks were ended and she was happily converted.

—*The Good Way.*

CONSIDER, then, the lilies,
O heart of mine! to-day;
They neither toil nor spin to win
Their beautiful array.
I would that thou couldst live a life
So fearless, sweet as they.

LET us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*George Washington.*

FAST FALLS THE EVENTIDE.

Fast falls the eventide, 'tis so,
The words were uttered soft and low,
The pallid cheek, the furrowed brow,
The locks all white with winter's snow,
These, these, alas, they testify
The evening of my day is by.

I did not think at dawning day,
So swift the morn would fly away,
Nor did I dream a' regal noon
That eventide would come so soon;
I did not ever think to be
So old and helpless as you see.

It seem'd at morn so very far
Ere I should reach the evening star.
At noon I still felt young and strong,
All full of hope, all full of song,
And age seem'd ever far away,
Until I felt its withering sway.

Alas, I find small space between
The morning with its shine and sheen,
And evening with its gloomy shade,
With all its load of hopes decayed.
Ah, heart, the truth I cannot hide,
Around me falls the eventide.

I've almost reached the river's brink,
The cold, dark stream from which we shrink,
Hope promised much, but little gave,
My forward look is death—the grave;
But there's a promise I have heard,
That in my need doth aid afford.

A richer promise, I can say,
Than any of my early day,
It soothes my heart like healing balm,
It fills my soul, it makes it calm;
It strengthens all my failing sight,
"At eventide it shall be light."

Not like the radiant light of morn,
When day and hope are gaily born,
That fades so quickly from the skies,
We weep in sorrow and surprise,
But this will light my pathway through,
Till I begin life's day anew.

—*Christian at Work.*

WHAT RELIGION IS.—"Our religion does not lie in a Bible, a creed, or a catechism. They are merely the index-fingers which point to God. But our perfect salvation is a conscious union of our spiritual personality with the divine person or God. When we get to the point where we love what God loves, hate what God hates, and where we can talk with God—that is religion."—*Rev. G. D. Watson.*

BOYS WHO SUFFERED MARTYRDOM IN UGANDA, AFRICA.

When Mwanga became king of Uganda, on the western border of Victoria Lake, he was largely under the influence of the Mohammedan Arab traders. He called some of them into his private council. He, therefore, determined to get rid of the Christian missionaries, and to kill those who followed them. Among these were three brave lads the king said he would make an example of, so as to terrify all the rest.

Bugalama was one of these three. The king knew he was greatly admired, and that to strike him down was to strike at the heart of every Christian. He was young, handsome, intelligent and good. So he told his chief executioner to make a great fire somewhere and burn him alive. Bugalama had a sad history. His father was a Bahama chief. One day a terrible raid was made on his village, during which his father was killed and his mother carried off into slavery. A friend of his father snatched Bugalama and ran off with him to save his life. He brought him to the mission station and gave him to Bro. Ashe, one of the missionaries, who brought him up to fear God. He soon became a little Christian, and was the favorite of all who knew him. Bro. Ashe says: "He had a fine face, a handsome form, and as noble disposition."

The other two also belonged to the mission, and were good boys, soundly converted to God, and gave great promise of future usefulness. Their names were Seruwanga and Kakumba.

One day—without giving any notice that they might prepare for their awful doom and receive the sympathy and prayers of their dear friends—a great company of soldiers came from the king with the chief executioner, Mujasi, and his assistants. The soldiers surrounded the mission-house, and the rough, wicked butchers rushed into the house. They grabbed these three innocent boys and ran off with them. The missionaries could do nothing, because they were unarmed and few.

Musali, a gentle, loving, quiet Christian, but as bold as gentle, and as brave and fearless as loving and quiet, followed the dear boys, though he might not be able to do anything for them. From him we learn the dreadful details of what followed.

"Oh, you know Isa Masiya (Jesus Christ) do you?" said the fierce executioner.

But the boys passed on in silent prayer.

"You are going to be better than all the

rest of us, eh? You know how to read; you are book-men, are you? We will show you what shall be done with all such upstarts!"

With the boys there was the silence of death. Not a whisper was heard, not a sigh nor a groan. With heads bowed they were in communion with God.

"You believe, if we kill you, you will rise from the dead, do you? Well, we shall see."

And the jeering crowd of ferocious heathen laughed loudly at the blasphemous leader.

The three children were now ready. God was fully supporting them in their terrible extremity. With calmness they said to the wicked Mujasi:

"We are ready for anything."

"Well, we shall burn you, and see if it be so."

Hark! Above the shouts of the jeering multitude we hear singing. Even the blood-thirsty rabble listen:

"Daily, daily, sing to Jesus;
Sing my soul, His praises due;
All He does deserves our praises,
And our deep devotion too."

Thus singing to their pyre of death they are led along slowly—none in that great crowd so happy as the singers.

That crowd were not all scoffers. Among them were hearts bleeding with pity. There were others whose hearts were touched with the Christian spirit of the doomed boys, and who inwardly exclaimed:

"If Christianity can do all this for these mere lads, it can do anything."

Though none dare beat their breasts to show their emotions, more than one gave their hearts to God during those terrible scenes.

But the great mob was relentless, and to choke every uprising of mercy they carried gourds of banana wine to bolster up their spirits.

At length they came to the place of execution. It was a lonely place. A dismal swamp was before them, and around them scrubby, dry trees.

They halted. Quickly the dry timber was collected for the dreadful fire. As some put together the rough framework, others fill it in with brush, and on the top is built a platform for the victims.

The dear children—as the three Hebrew children we read of in the third chapter of Daniel—stood firm. Not a breathing of regret passed their lips; not a murmur at their doom.

"'Tis our passport into heaven," was written on every feature.

Amid the hurrahs of infernal devils, the

boys are seized—roughly, inhumanly seized—and, to make their tortures the more terrible, they are dismembered before they are subjected to the flames.

Horrors of horrors! With long curved knives one by one their arms are severed from their bodies and thrown up on the platform!

Seruwanga's are cut off first, but not a cry can be wrung from his lips. While the crimson stream rushes out in great bounding spurts, his soul rests on Jesus. They throw him on the high platform, where his arms had been thrown, and quickly turn to Kakumba. The boy pleads to be spared. Then is disclosed the real power behind the throne of Mwanga; Mujasi, the heartless minister of justice, who is now the official executioner, is a Mohammedan Arab, and this is the power that is jading on the king to his cruelties against the Christians!

"You believe in Allah, the All-Merciful," says young Kakumba. "I beg Mujasi, as he expects mercy, to show mercy now."

"Cut off his arms, and throw him on!" was the heartless Arab's only reply, and with one swoop of the sword an arm is severed, and the hand that held it threw it on to the pyre! Another swoop, and off came the other arm! Then up was hurled Kakumba, the blood streaming as he was thrown as a log on to the platform.

The unrelenting Mohammedan now turns to poor Bugalama. One would suppose he had been left till last that he might bring them triumph by recanting to save his life.

He stands erect. He is firm; not a muscle moves.

Mujasi, with his sheriffs, step toward him.

He commands them to do with Bugalama as they had done with the others.

"Mujasi." The child speaks, but it is not to recant. "Mujasi, I have only one request: throw me into the fire, but do not cut off my arms; I will not struggle."

Is it possible that even a Mohammedan Arab can resist such an appeal?

"Please throw me into the fire, without cutting off my arms; I will not struggle!" and yet the inhuman brute cries to his sheriffs,

"Off with them!"

And the bloody butchers do their work. But his blood flows for Jesus, and is not spilt in vain. As the crimson stream spurts out of the now armless Bugalama, they do not wait even for exhaustion to paralyze the senses, but, while he is writhing in pain, they throw him up on the funeral pyre, and the mob burst out in a chorus of blasphemy.

The men with firebrands now rush forward and light the brush on every side, and up leap the flames, in such crackling fierceness they send every man back farther and farther from the dreadful heat.

But more than these devils witness the scene. Angels from heaven are there to take the spirits of the faithful martyrs to the home of the blest.

Musali, that gentle, loving and brave native Christian, stood sadly by, little knowing but his turn might come next. Like the beloved John, at the death of Christ, he had followed the boys to see the end, but could do nothing.

Mujasi, drunk with blood, approaches him, but he moves not.

"O you are here. I will burn you, too, and then I will go and burn your household; not a member shall escape. I know you are a follower of Isa (Jesus)."

"Yes, I am," replied Musali, "and I am not ashamed of it."

But to execute his threat the bloodthirsty Arab knew he must first have the order of the king. Before that order came, the king himself was driven from the throne, and the bloody Arab and the other Arabs of the king's private council, that had plotted the death of all Christians, were themselves beheaded; yet between the slaughter of these innocent boys and these two latter events, many Christians lost their lives—missionaries and natives.

At our present writing, Mwanga professes to have become a Christian, and with the help of the Christians his successor was dethroned and Mwanga reinstated. He says he will now always be good to the Christians.—*African News*

FROM ERNEST O. HARRIS.

NIFFU, LIBERIA,

April 19, 1890.

DEAR FATHER AND MOTHER,—I am well and hearty, with plenty to do, enough for two men and a woman beside. Though I have so much work, I am taking it as cool as possible, for if I overdo myself fever is sure to follow. You will like to know how I manage. First thing in the morning—I am always up before sunrise—is to make a fire and get my breakfast cooking. I next sweep the rooms, and then eat my breakfast, and after finish the housework. Then I work on the farm till dinner time. After dinner is over, I generally rest from one to two hours, or while the sun is so very hot,

and then work till supper time. On Saturdays I scrub the floor of the whole house, bake bread, etc. You can see by this programme, that I am farmer, cook and house-keeper, as well as preacher and teacher.

Now, wouldn't you like to step in and see how I do things? I would like to have you. You may wonder what kind of bread I make. It is bread, but that is all I can say about it.

I was talking with Tappe (one of the chief men of the town and my landlord), when I first came here, about eating at his place, as I had no provisions at that time, and he replied: "I can feed you as long as you can stay." He is a good man, though not a Christian. He has two wives, but I believe the day is not far distant when he will give up one and seek the Lord. Pray for him and others, that this may be so.

I must tell you about the pump I put down. The committee sent out force pumps, so when I was at the Cape I got one, and the other day put it down, striking water at about fifteen feet, and plenty of it. This is the first of those tried that have proved a success. I now have plenty of good water. The people are here after water all the day long, and it does not fail. I showed them how to use it, so they can help themselves. It is so dry, they have had much trouble to get water, and when they did get it it was not fit to drink, being dirty stuff [from some stagnant pool. They have never seen anything like the pump, and the idea of driving iron rods into the ground and bringing up good, pure water is too much for them. They say it is none other than the hand of God. "What," they say, "that man drive those things down and get water without digging a hole?" My name is talked of all over the town, and the news will spread for hundreds of miles. They say I am a good man for true. I have an influence over them now that I can use, and use it I will, for the dear Master. I am looking forward to a great ingathering of souls in the Master's vineyard, and before this year, 1890, is ended I hope to see many, very many, precious souls saved and brought into the light.

To-day a young man came and gave me his name, saying he wanted to be a Christian. God bless and save him is my prayer.

I was much surprised and pained to find they have slaves in this town. Tappe has several. This is one of the evils that the missionary will have to rectify. These slaves are all brought from Monrovia. If a man does something wrong, or the devil-doctor stigmatizes with him being a danger-

ous character, one way to get rid of him is to sell him into slavery.

These natives have an idea of the future, but think it is very much like the present life; therefore they put pipes, cloth, food, etc., in the coffin with the corpse, thinking the dead will need them in the future world. As time rolls on, I hope to learn more of their beliefs and traditions. If a person understands their superstitions, he can deal with them more effectually.

People in this country have one name only, and so, from the hoary-headed man to the babe, they call each other by one name.

A man died in town yesterday, and to-day two men drank saswood. I want to have a palaver with the people before long, and have them make a law to do away with the stuff. I think it can be done, and I hope soon to report a victory on that line.

There was a palaver held in town yesterday between the traders and the people of Niffu. There has been an increase of duty on importations, and as a result the traders have raised their prices, or tried to; but the people won't pay it. They say the traders will have to leave, but I don't think it will come to that. One or the other will yield. Went I went to the palaver, the governor vacated his seat for me, and I sat down among the high ones of the land.

Your loving son,

ERNEST O. HARRIS.

—*African News.*

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my path I make,
And step by step I gladly take —
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in His hands;
That which He has decreed and sent,
That which His will for me commands,
I would that He should all fulfil,
That I should do His gracious will
In living or in dying.

Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil —
That which His love ordained as right
Before He brought me to the light —
May all to Him resigning.

Just as God leads me I abide ;
 In faith, in hope, in suffering true,
 His strength is ever by my side :
 Can aught my hold on Him undo ?
 I hold me firm in patience, knowing
 That God my life is still bestowing,
 The best in kindness sending.

—Sel.

MRS. ESTHER FRAME AND THE LEBANON REVIVAL.

While living in Florida I sat once and again under the preaching of Quaker women. They taught me "the way of the Lord more perfectly," as Priscilla taught Apollos. After I returned to the Tennessee Conference I heard of Mrs. Frame, a Quaker preacher, and I longed to see and hear her, and have her hold a series of meetings for my people. I took the matter to God in prayer, and the more I prayed the interser grew my desire to invite her to Lebanon. I consulted on the subject my presiding elder, a few of my official members, and several ladies of my charge. The elder said, "She won't do you any harm;" the brethren were divided in opinion, but none of them were enthusiastic. Some of the sisters were decidedly opposed. But I found three enthusiastic women, whom I knew were full of Christ, who said, "By all means get her to come;" and I began at once to pray the Spirit to direct the hearts of Mr. and Mrs. Frame to our town. The first opportunity I sent them an invitation, and to my great joy they agreed to come. They reached Lebanon Saturday, March 22. Sunday morning following Mrs. Frame preached to a packed house, and captivated her entire audience. A prominent lady, who at first vowed she would not go to hear Mrs. Frame, was among the first at the chancel rail to shake hands with her, and whispered to me, "I am converted—some women ought to preach." The same lady during the meeting found that rest of faith and conscious peace of heart for which she had looked and longed for for years in vain. For three weeks Mr. and Mrs. Frame were with us, preaching morning and night. It is universally conceded that this meeting was the most remarkable, the widest in range of influence, and the solidest in work, that has blessed Lebanon in many years. Not a few say, "It is the best meeting we ever had." It was an old-fashioned, Holy Ghost revival—a revival of primitive Christianity—a pentecostal season. There was but little excitement, but there was a great deal of *enthusiasm*. (Enthusiasm means

"God in us.") The work in no case was superficial; the foundation was firm, and the superstructure was solid—repentance toward God, present faith in our Lord Jesus Christ, and the witness of the Spirit. No conversion was counted until the convert testified in public, "I *know* my sins are pardoned; I *know* Christ saves me." The power of God was manifested in a wonderful manner in making the meeting such a decided success. The elements of opposition were manifold. There was the silly prejudice against a woman-preacher to overcome. This prejudice was wide-spread, both in and out of the Church. (I had no idea there were so many barbarians in Lebanon.) Then the Church-members were lifeless and listless—many of them had never been converted; the gathering of the curious clans, the whiskey ring, scurrilous scepticism, lack of faith in the meeting, and the devil above and beneath and in it all. The favoring elements were few, but "mighty through God to the pulling down of strongholds." There were *three* enthusiastic women, a few non-committal brethren, and the pastor, whose faith in the woman-preacher and the success of the meeting was great. But above and acting through those was God the Holy Ghost. When God is for us, who can be against us? There were eighty-one converts, among them several inveterate drunkards, hardened gamblers and blatant infidels. At the last service all who had been converted, or had attained a higher Christian experience, were requested to stand, and at least two hundred arose. Many *Church-members* were converted, many found "the rest of faith" for which they had longed many years, and the Church resolved upon a higher Christian walk. During the meeting the saloons were almost closed for lack of patronage, and for days a solemn awe pervaded the entire community. The central figure in the meeting was Mrs. Esther Frame. I do not say this in any way disparaging to Mr. Frame. He did as much work as his wife, and all of it was "good to edification" and of the solidest character, but the *woman preacher* was a novelty, and I wish to say a word about her. As to her *personnel*, she is a lady of rather delicate *physique*, about five feet five inches in height, dark gray eyes, luxuriant hair, dark, though sprinkled with gray. Her face is expressive of all sweetness, all sympathy, all motherliness. When I first saw her I said, "She is like my mother," but I never mentioned it to her, because every one who saw her thought she looked like *her* mother. One glance at her face is enough to disarm

all prejudice. She is cultured, refined, modest, and retiring. Despising publicity and all worldly applause, she suffers for Christ's sake, what all the world beside could not bribe her to do. There is nothing in her demeanour that smacks in the least of boldness, that quality which does not highly adorn a woman in public; but she is as courageous as a lioness in defence of Christ's little ones, and in denouncing the devil and all his works. She is graceful in every gesture, in every action. Her voice is singularly sweet, and though a genuine woman's voice, low, soft, and sweet, yet you could hear distinctly every word she uttered, to the extremity of the auditorium. She is purity personified, the expression of her face so heavenly, her eyes beaming in beauty and rare intelligence—her majestic mien—everything about her plainly said to all uncleanliness—"Touch me not." The blood of Scotland's nobility on her father's side, and the no less gentle blood of a North Carolina mother, flows in her veins—but best of all, her hands and her head and her heart are "washed in the blood of Jesus." Emphatically she is "a daughter of a King." God's proudest work—a womanly woman—devoted to the salvation of souls. As to her preaching qualities, her style is simple, pure and persuasive, logical, poetic and pathetic, and permeated through and through with the Spirit. Like the Master, "without a parable spake (s)he not to them." She points her morals and adorns her speech with apt illustrations, beautiful, attractive and tender, taken for the most part, from her own experience or observation. She draws such pictures that you can scarce forget. Naturally she is an accomplished elocutionist and dramatist, and sometimes, unconsciously she begins to act parts of her sermons, but the moment she becomes aware of it, she desists. Her eloquence is of the highest order, like "a rushing mighty wind," yea, for the Holy Ghost is in it. It shakes the hearer from centre to circumference. Her convictions are part and parcel of her being. "She speaks that she knows," says every one who hears her. Her love for Christ superabounds, and for her fellow-mortals it is all-absorbing. Her faith is colossal and her prayers search the depths of want, and scale the heights of divine supply. She "speaks with God face to face, as a man speaketh to his friend." I am surprised as to the conclusions reached by some who seek the secret of her power and success. One (a minister) attributes it to her earnestness, eloquence, and fund of illustra-

tion. I know a man who has all that, and yet has but little, if any power, and wins very few souls to the "Church of God." Another (a layman) says her success is due to her earnestness, devotion to her work, and great faith. Paul says: "Though I speak with the tongues of men and of angels, though I give my body to be burned, though I have all faith, so that I could remove mountains, and have not love, I am nothing." The secret of Mrs. Frame's success is, *she is baptized with the Holy Ghost*. Consequently, the power of God is in her earnestness, her eloquence, her thoughts, and her prayers. Do I believe women ought to preach? Not all women—all men ought not to preach—but I am sure God is no respecter of persons. "When He pours out His Spirit on His servants and handmaidens—they shall preach." (Acts ii. 18.) When God calls a man and woman to preach His gospel, woe betide them if they do not. Do I believe God calls women to preach? I know He does. Mrs. Frame is an incontrovertible answer to the question. Only eternity can tell the blessing her preaching, blessed of God, has conferred on Lebanon. She came, she spoke, she captivated the intensest prejudice, and the silliest opposition was converted into the sweetest love and noble defence. God bless the modern Priscilla and Aquila, and speed them in their good work of teaching the "way of the Lord more perfectly" wherever they go. Our hearts and prayers follow them. May the ever-blessed Spirit keep them in our own loved Southland.—*John W. Hunter, jun., Lebanon, Tenn. Christian Advocate.*

How are the mountains round about Jerusalem? Are they there to-day, and gone to-morrow? Are they there in sunshine, but do they forsake Jerusalem when it storms? Are they there when all eyes see them, but gone when night makes them invisible?

You exclaim, "What foolish questions?" But if the "as" and "so" in this verse are true, and if the Lord really is round about His people as the mountains are round about Jerusalem, the things many Christians think and say are far more foolish. Did none of you ever think in time of trouble and darkness that the Lord had forsaken you?

It is an unchangeable fact that the mountains are round about Jerusalem, whether any one sees them or not; and it is equally an unchangeable fact that God is always round about us "from henceforth even for ever," whether we see and feel Him or not. Let us believe it.—*Sel.*

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