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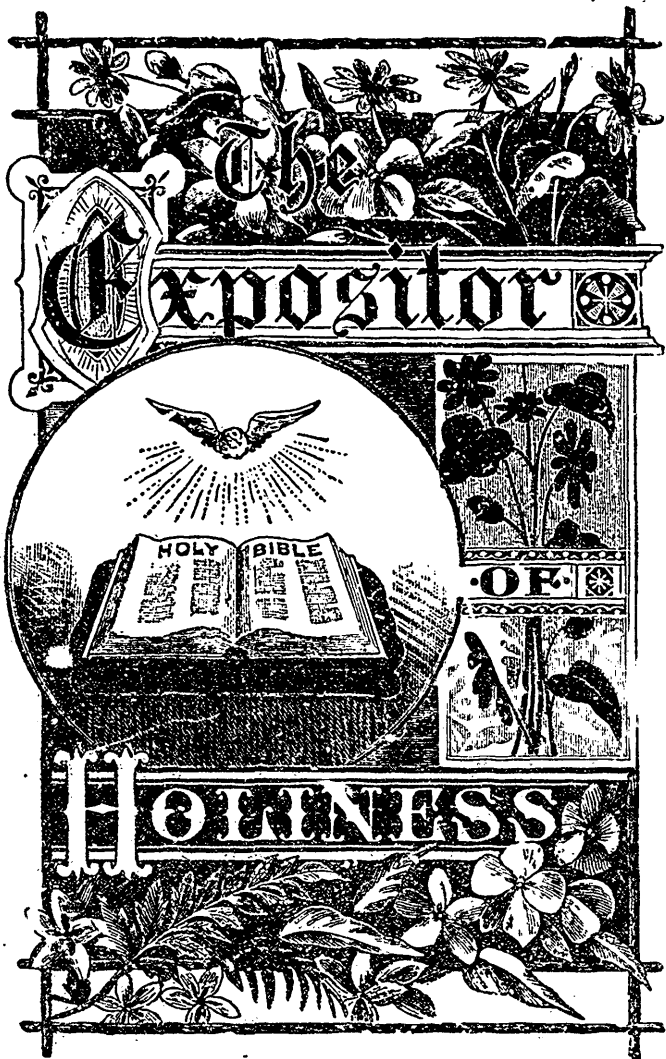
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VOL. VI.

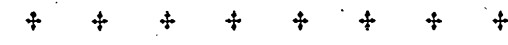
JANUARY, 1888.

No. 7.



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CALENDAR OF HOLINESS MEETINGS.

- Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Avenue Road Methodist Church, Friday evening.
- Brockton Methodist Church, Friday evening.
- Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.
- Every Saturday, at 7.30 p.m., at Dundas Street Church.
- Every Saturday, at 8 p.m., at Woodgreen Church.
- Every Sunday, at 3 p.m., at 111 Avenue Road.
- Every Sunday, at 4 p.m., at Berkeley St. Church.
- Every Monday, at 8 p.m., at 284 Robert St.
- Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.
- Holiness meetings are held in Tilsonburg, Welland, Montreal, Park Hill, and some other places which we will place in the calendar so soon as we receive details.

THE
Expositor of Holiness

AND

BAND WORKER.

VOL. VI.

JANUARY, 1888.

No. 7.

Written for THIS EXPOSITOR.

"ALONE WITH GOD."

"Alone with God" on the mountain top
Of joy and exultation;
Alone with Him in the valley
Of deep humiliation.

"Alone with God," while pleading
Before the mercy seat;
Alone with Him when seeking
To be in Christ complete.

"Alone with God" in penitence,
Bowing before His face;
Seeking peace and blessedness
Through His renewing grace.

"Alone with God" in the desert,
Trying to rest awhile;
Rejoicing in His pardoning love,
In the sunlight of His smile.

"Alone with God" when musing
On the bliss of the golden shore;
Longing to be in His presence
With the loved ones gone before.

Most blessed Lord! no matter what
Surrounding scenes may be;
We never can be lonely
When all alone with Thee.

Dec. 5, 1887.

METHODIST.

It is highly improper to speak of the Holy Ghost baptism in the plural, for it is *the* baptism, and not baptisms. The same individual never needs more than one baptism of the Holy Ghost, unless he backslides, and has to be converted and sanctified again. *Manifestations* are proper and we should be ready for them any time, and expect them frequently.—*Pentecost.*

THE ANNUAL CONVENTION.

The eighth Annual Convention of the Canada Holiness Association will be held in Colborne Street Methodist Church, Brantford, commencing on Monday evening, the 20th of February next, at 7.30 p.m., and continuing through the three following days.

We particularly request that all the friends who may be able to attend will notify Rev. R. W. Woodsworth, the pastor, of their intention, at their earliest convenience, to facilitate preparation for their entertainment.

We bespeak much prayer by individuals and assemblies for this coming gathering, that all possible spiritual blessing may attend its sessions.

To those accustomed to attend our Association gatherings we need say nothing concerning the character of this meeting, as we presume it will be similar in its general characteristics to preceding ones. But to others we remark, that it is simply of the nature of a three days' holiness meeting.

One short session is all we find needful for the transaction of the business of the Association, all the remaining services being devoted to the work of building up believers in the faith, and helping others into the highway of holiness.

We expect to see a large gathering of the friends of holiness from various points, and offer to all a hearty welcome.

We expect to arrange for the usual railroad facilities, that is, parties who present a certificate, when buying their ticket, can, on their return trip,

secure a ticket for one-third fare. These certificates can be obtained from Bro. Woodsworth on application.

THE EXTENT OF THE WITNESS OF THE SPIRIT.

There are other difficulties which attend the effort to make heart purity stand for the second blessing.

The simple statement of doctrine in connection with this expression is, that the sinner, after conversion, has still remaining in his nature seeds, roots of sin, called inbred sin, which, sooner or later, manifest themselves in the life and conduct,—but that the blessing of heart purity takes these all out of the heart, rendering it pure, and capable of being filled with perfect love, and that this when accomplished is witnessed to by the Holy Spirit.

Now, we gladly admit that the substance of this statement of doctrine is both scriptural and Wesleyan, we simply take exception to the manner, the method of stating these truths as not apostolic. The scriptural order we maintain is, that the sinner, after conversion, may receive the Holy Ghost, as the promise of the Father, and obey Him as his sole law in life, when, as a necessary result purity of heart becomes the experience of such a believer. Obedient walk in the Spirit being the only condition also for retaining and growing in this grace of the Spirit.

Well, some may ask, what does it matter what order is adopted in receiving spiritual blessings, so long as the result is secured?

This argument would have considerable force if it could be shown that the same results, in every case, or even usually, did follow. But this we are inclined to believe is by no means the case. But even then it would scarcely be safe to change scriptural order.

King David found, to his sorrow, that it was a hazardous matter to change the Divine order, even in transporting the Ark of the Covenant from one point to another. For although his method had much to commend itself before men, it ended in disaster.

The common-sense advice of Wesley to his helpers. "It is better to keep our rules than to try to mend them," is good advice in this matter also. It is far better, whilst it cannot be wrong, to follow implicitly the scriptural order so plainly set forth in the teachings of Christ and the first Christians.

The Saviour nowhere taught that the blessing of heart purity was a distinctive second blessing, after the manner of modern thought. In His few allusions to the subject of purity He in no wise connected it with the gift of the Holy Ghost.

We shall not stay to expand this argument by quoting these passages, but remark in the passing that anyone who looks them up will find that they not only bear out this thought, but also show, that if His references to purity of heart teach a distinct experience, then it would follow that the reception of the Holy Ghost should be looked on as always to be a distinct *third* experience or blessing, which teaching would greatly confuse the whole Gospel plan, and would make Peter and Christ at variance in their deliverances on this subject.

Then again, what difficulties are cleared away by the Pentecostal method when considering the personal experiences of the New Testament saints. Again and again the reasonable demand is made, to show where and when Paul and the other writers of the New Testament obtained the blessing of heart purity; and to say the least of it, there is much confusion and lack of unanimity in answering this question. But we find no difficulty in replying to it when the scriptural order is followed, for the day of Pentecost fully answers it with many, and the continued story of the Acts of the Apostles clearly points to it in others; whilst the epistles are full of allusions to this same definite experience.

Further, difficulties are met with in the one teaching as contrasted with the other in the matter of *inbred sin*, remains of the carnal nature, etc. In the one case the whole subject is brought down to such simplicity that the way-faring man, though a fool, shall not err therein, but in the other case there is room for a load of transcendentalism.

and mysticism that puzzles many and favors the Antinomian desires of more.

How simple the statement of doctrine from the Pentecostal standpoint. Man as a sinner comes to Christ with confession and sorrow of heart, and, by faith, is accepted, and forgiven all the past, and adopted into the family of God. Now he may in gratitude of heart set out to serve God and obey Him, but this he soon finds out to be utterly impossible, till he adopts God's order, which is the acceptance of the Holy Ghost as his only law—his guide into all truth. This simple law he finds he can fully obey, and so secure perfect obedience to all the laws, the will of God.

Now, this inability to walk in all the commands of the Lord blameless in any other way may be called by a variety of names, when the facts of the case are kept clearly before the mind, without confusing matters in the least, for in every case the expressions, however figurative, are limited and fixed in their meaning by the known facts. Inbred sin simply means that man, even when forgiven, cannot fulfil the law unless when walking in the Spirit, that is, when obeying implicitly the Guide Divine, after having received Him as the promise of the Father in the fulness of present possibility. And so of the expressions—*carnal mind, roots of bitterness, remains of sin in believers*, etc. They all allude to the one simple fact in experience above considered, and whilst the figurative character of some of them is admitted, still they all can be made to do service in their variety of expressions in turning the attention more or less to the one serious fact of vast import in every Christian's experience, that whilst "to be carnally minded is death, to be spiritually minded is life and peace, for the carnal mind is not subject to the law of God, neither indeed can be." That is, all efforts to keep perfectly the laws of God, which do not take in obedience to the law of the Spirit as the only law of life, result in complete failure. But obedience to this simple law is easy, and secures perfect obedience to every command and ordinance of God as they affect us.

Contrast with this the cumbrous ma-

chinery connected with the other teaching on this point. Inbred sin, in place of being looked upon as a simple attitude of the soul, is too often treated as a something in us which has a kind of ethereal substance, and which is to be cast out, as offal is thrown from a building in process of cleansing. So, too, the word flesh loses its figurative character in this connection, and certain positive changes in the body are looked for to verify fantastic notions which may be entertained on the subject.

Now, if the flighty notions of which this teaching is the parent would end in fantastic thought, it might be passed by with a smile, but the resultant evil is apt to be of more serious import. For when one entertains the notion that in being cleansed from all filthiness of flesh and spirit, some mysterious change has entered into the texture of soul or body, how natural to presume that any sin of omission or commission on the part of such a changed being is different in its essence from the sins of unsanctified souls. Any one can see, who at all turns his attention to it, that here is an Antinomian door which, if but slightly opened, may be gradually thrown wide open to the antagonizing all Bible teaching concerning the exceeding sinfulness of sin. Need we add that we have seen, and are constantly seeing the evil effects of this teaching in efforts to condone sin in the lives of professors of holiness.

Should one, who presumes that inbred sin has been removed after this fantastic fashion, be overtaken in a fault, say, by giving way to anger, what a complication of difficulties follows. Inbred sin must have rushed back into the soul, either immediately before or after the act of sin was committed. If not, how can we class such a sinner. Or to go further back, since the temptation to anger could only come from without, is the fit of passion absolutely the same as in the case of an unsanctified soul? If not, where is the difference?

We just indicate *some* of the theological tangles which are connected with this teaching we are criticising. We well remember how these and kindred questions used to affect us, for we found no intelligent solution of them in all our

extensive reading of holiness literature, till we found it in simple apostolic practice, and so unhesitatingly we advise those who have trouble on any of these questions to go to the same fountain head of spiritual blessing, for "the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things"—John 14: 26.

EXPOSITION.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace."—Eph 2: 15.

This enmity is the reluctance, discovered in the soul, to do duty, whether it be in the converted or in the unconverted.

Much useless discussion has been indulged in concerning Paul's argument in the seventh chapter of Romans, as to whether he had reference to saints or sinners. The fact is he plainly had reference to this opposition or dislike to the performance of duty *wherever* found.

Does a man go reluctantly to preach the Gospel? It means that he prefers not to preach, and in this case the enmity is not abolished. Does he go with an effort, and from a sense of duty, to class or prayer-meeting? He goes against his preferences, and so demonstrates the existence of the enmity, even the law of commandment, contained in ordinances. Does he lay down the newspaper, or work of fiction, or even holiness literature, to read the Bible from a sense of duty? He proves to himself that the enmity in his case has not been abolished. And so of private or public prayer, of giving, of working for the salvation of sinners, indeed of all the rounds of labor or rest as they go to make up the life of a man, whether before or after conversion, or sanctification. Wherever preference goes one way, and duty another, however trifling the conflict between them, there the enmity *plainly* has not been abolished; and of the twain, preference and duty, one new man has not yet been made.

However strong may be the effort to

cover over this patent fact, by strong profession of love to God, and of experiences many and various, still the effort ends in failure; for conscience ever and anon thunders through the soul that enmity is yet alive and vigorous, as duty after duty claims attention.

Reader, has this enmity in your being been abolished? It may be absolutely slain. No matter what arguments may be brought forward to demonstrate its existence as a necessity, and the impossibility of its complete extirpation, nevertheless one satisfactory example of its utter destruction will disprove all such reasonings.

No matter also how this enmity may be caressed, and called pet names, as humble-mindedness, works of self-denial, crucifixion of the flesh, taking up the cross, etc., still its true character will ever exhibit itself to the sincere searcher after truth in the involuntary exclamation, "O wretched man that I am, who shall deliver me from this dead body!"

Long we carried this festering carcass, this Upas blight, poisoning all our works of the flesh, "the law of commandments contained in ordinances." At conversion we fondly hoped we had seen the last of it, but speedily it reappeared. When we received the blessing of sanctification we were sure that now we had annihilated our foe, but although, in order to be consistent with our professed creed, we assumed that it was destroyed, we knew in our secret soul that it was not.

Not till we not only were in Christ Jesus, but *walked* after the Spirit was the battle ended; for then, and not till then, is the righteousness of the law fulfilled by us who walk after the Spirit and not after the law of commandments contained in ordinances.

In other words, this enmity is dead and buried only in those who have learned to distinguish between the operations of the Spirit and our own thoughts in all things, sacred or secular, as they touch our lives, and act out that knowledge every moment.

He gathers that hears; he spends that teacheth. If we spend before we gather, we shall soon prove bankrupts.—*Bishop Hall.*

CHAMPIONING PROFESSORS OF HOLINESS.

This is ever the thin end of the wedge which tends to religious partyism. A professor of holiness has no more claims on another for championship than any other professed Christian has. And yet it is an easy matter to err here, and, almost unconsciously, show greater solicitude in condoning the faults of professors of holiness than of others.

It is such a plausible reason to give for extreme sensitiveness on this point, that the cause of holiness will be greatly injured if so and so, who makes a strong profession, should be shown to be un-Christlike in his conduct. And so it is argued, that it is better to pass over his failures in silence, or even to go out of our way to defend or apologize for them for the sake of others.

Now, what we ask is the cause of holiness? Is it the people who profess holiness? By no means. It is pre-eminently the cause of truth.

Jesus proclaimed His mission to the world in the following language: "For this cause came I into the world, that I should bear witness to the truth." Elsewhere He declared it as a universal fact that all real lovers of the truth would come to Him, according to a law of natural selection,—“He that loveth the truth heareth My voice.” Whilst the first, if not the only cause of condemnation to man was want of love for the truth. “This is the condemnation, that light is come into the world, and men loved darkness rather than the light.”

Paul, carrying this thought further, shows that all forms of evil attend this want of love for the truth. “Because they receive not the truth in the love of it, and for this cause God shall send upon them strong delusion, that they may believe a lie, that they all may be damned who have pleasure in unrighteousness and have not pleasure in the truth.”

Holiness then, in one sense, is truth, and profession of holiness is bearing witness to the truth, that is, to the truth of the words of Jesus as they apply to us. It is really a challenge to the world

to come and see that Christ had made good His words in us, that is, in our lives.

Men are therefore called on to take the life of Christ and test our lives by it, and the more rigid the testing the better for all concerned. Where, then, there is failure on the part of any to successfully abide close examination, blame should not remain with the testing, but with the party who failed. And be it remarked, the knowledge of this failure is healthful, not only for the party himself, but for the world at large.

If the profession of holiness is not truthful, it is better that it should be known, and that as speedily as possible. For, in the first place, it gives the individual himself opportunity for improvement, and in the second place, it prevents others being deceived. Yea, also, so soon as the profession of holiness on the part of any becomes, to any degree, untrue, no matter how it may have harmonized with the truth for years before, the sooner that defect is discovered the better for all concerned,—and even publicity in this matter need not be looked on as a misfortune.

All championing therefore, of holiness people, we conclude, is contrary to the spirit of the Gospel. Christ, through us, is really on His trial before the world, in His power to make good His words. He, our Master, boldly proclaims to the world that He is able to take us, as we are, and transform us into His image, so that we may be as He was in this world, living representatives of Jesus.

And this is no mere sentimental change, but one which makes the whole life bear witness to the truth. “Handle Me and see,” words used by the Saviour, fittingly proclaim the readiness with which all His followers submit to the severest, as well as the most public, test of genuineness in their witness to the truth as it is in Jesus.

Where, then, is there room for fearfulness or alarm when, in the religious world, commotions abound and disputations are rife. Are not these things but God’s sifting times, when the true and the false are being made evident. “Let us also rejoice in our tribulations: knowing that tribulation worketh patience;

and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God has been shed abroad in our hearts through the Holy Ghost which was given unto us." Rom. 5: 3-5.

When one, then, is a true witness of God to the world he has reason to rejoice over the opportunity of glorifying Him in testing times, by proving to himself and to others that he is like his Master; whilst, if not a true witness, he has reason to rejoice that the fact has become patent to himself and others. Any other emotion contrary to real satisfaction at such times awakens the suspicion of some more or less pronounced form of hypocrisy as its origin.

PERSONAL TESTIMONY.

We deem it right and in the interests of truth to give to the public our Christian testimony of the past year.

In general terms it is that we have proved, through the entire year, that all the promises are yea and amen in Christ Jesus.

To deal more in particulars, our religious joy and peace and labor in the Lord have measured up to our highest expectations. In this respect no good thing has been withheld from us.

Not only have we had the consciousness that all the dark record of past sins had been blotted out, and the stains thereof cleansed away by the blood of Christ, but also the abiding testimony, during the entire year, as well as at the present moment, that in thought, word and deed "we have walked worthy of God unto all pleasing."

There has not been one day during the year without a perfectly satisfactory record as to peace, joy, and abounding in the work of the Lord.

Now, whilst in a general way we connect this record of our life with the atonement of Christ, at the same time it has been the immediate outcome of obedient walk in the Spirit. We have simply been true to our covenant with the Holy Spirit, and He has been the one and only law of our life.

We have through still another year

proved this obedience not only to be practical, but simple, natural and glad-some. In all life's activities we have sprung forward in glad obedience, and have known no failure.

We have made innumerable mistakes, and yet have not made one mistake which brings to us a moment's regret, or that militated against the fact that every moment of the year we had, and still have, the witness of the Spirit that we pleased God; whilst His joyous "Well done" spoken in the soul, has been our ground of confidence, our satisfaction, our joy. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

Reader, if you have like testimony to give to the honor and truthfulness of our covenant-keeping Jesus, rejoice with us in our supreme joy and satisfaction. If not, but you are a sincere lover of the truth, be encouraged by this testimony to claim your individual pentecost, for the promise is to you as well as to all that are afar off. And so our New Year's greetings are to you: May the peace of God, passing all understanding, keep your heart and mind, through Christ Jesus. And may the grace of Christ Jesus, the love of God the Father, and the communion and fellowship of the Holy Ghost, the Comforter, abide with you this moment, and all future moments, till circling years shall fall into the cycles of eternity.

WHAT IS YOUR REAL EXPERIENCE?

Is it an experience of possession, or aspiration? There is a very marked difference between the two experiences, and yet it often requires close examination to detect this difference.

One can dress up an apparently first-class experience, and give it to the public, and yet, when rigidly examined, it is simply a great bundle of good desires. Too often the desire for more love means the absence of perfect love to God and man. The prayer breathed

for more Holy Ghost power generally means, when correctly translated, the present absence of the Holy Spirit as an abiding presence. The desire to have every thought brought into subjection to the obedience of Christ generally means, that the thoughts are not controlled by Christ. And so on through the whole round of Christian testimony.

Reader, what is *your* witness for Christ? You have been examining the past year's record. How does it strike you in connection with this thought? Have you been a true witness through the past months to possessed blessings, or to sighed-after blessings? If the former, we give you the compliments of the season, and wishing you a *happy new year* seems, in the utterance, to lose its common-place significance, and to become a prophesy as to the character of the present new year in your experience. If the latter, we congratulate you on your good desires, and point you to the rich provision made for their present gratification. This moment it is your privilege to cross from the land of aspirations into the Canaan of realized desire. Fear not the overflown Jordan, for so soon as your feet touch its waters they will part, and let you pass over dry-shod. Dread not the frowning battlements of the opposing city, for they can be overthrown by the simple sound of a ram's horn. Be not dismayed at the gathering hosts of the aliens, for heaven will discomfort them with its slingstones, whilst the sun will stand still to witness their annihilation. Be not daunted by the thoughts of excessive labors in Beulah land, for here are wells already digged, houses already builded, and vineyards already planted. It is a land

"Of corn and wine and oil,
Favored with God's peculiar smile;
With every blessing blessed."

But be assured that so long as bold active faith is absent you will fail of your blood-bought possession, whilst there is danger that as days and months go by, and still you linger in the land of good desires, that even those desires after better things will grow fainter, until nothing will be left but sighing

over the lack of intensity in your good desires.

"An infant crying for the light,
And with no language but a cry."

"CHRIST IN US."

A correspondent draws our attention to an original article under the above heading, which appeared in the last EXPOSITOR. Our correspondent sends us a well-written article, criticising closely this paper. But we think that, after reading the following, he will agree with us that it is not necessary to publish it.

We read over carefully the article in question before publishing it. We had the suspicion that the writer gave shades of meaning to the expression "Christ in us" that were different from those entertained by us. But as the whole trend of the letter was calculated to direct attention to passages of Scripture of great practical importance; Scriptures, moreover, which we think are none too frequently considered, we were possessed with the belief that its publication was calculated to do good.

We are well aware that a great variety of creeds prevails in the religious world, and even in the Methodist Church, concerning this subject; Wesley's remarks concerning inbred sin having done its part towards originating some of them. For example, how natural for those who are accustomed to make similes go on *all-fours*, and *their name is legion*, to imagine that when all the *roots* of sin are extracted, and *Christ in us* takes their place, when temptation no longer can come from *within*, that some organic change has passed in the soul, when it is but a slight step in advance to imagine the body undergoing the same far-reaching change.

As for ourselves, we do not include any such organic changes in our creed concerning "Christ in us," although we make it synonymous with the reception of the Holy Ghost as an abiding guest and friend. And yet we find no difficulty in being in harmony with those who do, provided they illustrate in their lives the spirit and character of our common Master.

To harmonize creeds appears to us a matter of very small importance, except where the creed clearly affects practice. For we find that after the expressions of Christ or His apostles are drawn out into extended definitions and explanations, different readers will take as many divergent views from them as from the original utterances themselves.

We have reason to believe that the writer of "Christ in us" has solved for himself the mystery hid in the ages, and so is enabled to live the Christ-life on earth. To us it simply enhances the value of the picture that this life is, in this case, embodied in one differing in some shades of creed from ourselves. And, moreover, we feel confident that there are not sufficient elements of "danger ahead" in those differing phases of thought to detract from the real value of the article in question.

THE MEANING OF IT.

We see by the *Guardian* that Bro. Woodsworth has formulated a definition of Christian perfection, to which is appended the names of several of the ministerial members of our Association. The intention of it is to allay any apprehensions that might be engendered by the late public criticisms of our Association, that there had really been any departure from Scriptural and Wesleyan teaching in our gatherings.

Nothing has been said or done at any one of our convention or camp-meetings that some, or all, of the parties signing this document have not been present. It is then simply their united testimony to the public that there has been no insidious or open attack on orthodoxy, as understood by students of the Bible and Wesley's writings. The following is the definition:

"BRANTFORD, Dec 28, 1887.

"Christian perfection is that condition of heart purity in which the believer loves God with all his heart and mind and soul and strength. It is not absolute perfection, nor Adamic perfection, nor perfection in knowledge, judgment or understanding, nor freedom from liability to err in practice, which may naturally flow from error in judgment.

It is not a state of freedom from temptation, nor a state that precludes further growth, nor a condition of perpetual ecstasy, nor a state from which we cannot fall; and further, Christian perfection is not the death of the animal instincts, appetites and desires though it includes the complete subjugation of all these to the Holy Ghost as purifier and regulator. In a word, entire sanctification, or Christian perfection, implies the complete deliverance of our nature from the guilt, power, pollution and inbeing of sin. It is that state of soul in which the believer receiving the Holy Ghost in His fulness as his sanctifier, comforter, instructor and guide, is so led as to maintain unbroken fellowship with Christ, and uninterrupted rest in Christ. Thus he enjoys a consciousness that his whole life is under the direction of God, and that he is making continued advancement in the knowledge and grace of the Gospel.'

"We the undersigned heartily subscribe to the above as an exponent of our views on the doctrine of 'Christian Perfection.'

"(Signed)

"R. W. WOODSWORTH.

"BENJAMIN SHERLOCK.

"E. TESKEY.

"GEO. A. MITCHELL.

"ROBT. H. HALL."

CONVENTION ITEMS.

☞ Be sure and send word to Bro. Woodsworth of your intention to go to the Convention by the 6th if possible. But better later than not at all. His address is 169 Chatham St., Brantford.

☞ Send for a railroad certificate if there is any probability of your going to the Brantford Convention.

☞ If you cannot go yourself, what about sending, at your expense, some friend of your Master, or some one for whom you would like to secure blessing.

☞ Let the Master whom you serve decide concerning your attendance at the Convention, not your surroundings.

☞ Is it a mystery to you how to learn distinctly the Master's wishes in this matter? Then be sure *you* should go.

AN EXPERIENCE OF THE TIMES OF THE WESLEYS.

DEAR BROTHER,—Having been reading lately the Armenian Magazine of 1783, and seeing in it some clear-cut experiences of an earlier date, which called up the pleasant memories of Wesley Park, I am led to think we are not so far ahead of Wesley as some suppose, an opinion which I believe will be shared by those who will read the following:

E. TESKEY.

Letter from Mrs. Elizabeth Jackson, to the Rev. Mr. Wesley.

“April 19th, 1765.

“REV. AND DEAR SIR,—The goodness of God constrains me to let you know that He continues His favor. But I have been greatly exercised in the world, and hedged as with thorns on every side. O what is it to be prepared? For some months past I have not had opportunity—no, not from morning to night—to go on my knees, yet unwearied I my way pursue; ‘Careful without care I am, nor feel my happy toil.’ While my hands are employed in the world, the power of God works effectually in my soul. When I meet with opposition it heightens my joy; my soul is swallowed up in God, *I never find darkness for one moment*, but walk in the light as He is in the light. This still is the day; *I look not for another*; my heart is now filled with praise and thanksgiving. He has satisfied me with His loving kindness, and my heart now stands open to receive all that God will give. In every breath I draw I find grace renewed—the grace of God employed and improved. Every moment is to me as it were my last. *I find nothing left undone*. I am ready. This has been the language of my soul almost these six years, *it is unto me even as I will*. God multiplies His blessings upon me, and carries on His work with power. But what He has already given makes me perfectly happy. God has granted me my heart’s desire, and filled me with *all His fulness* of love. My soul is always on the wing for glory; I only wait a summons. I could die with more joy than lay me down to sleep. For my song is now, ‘the victory is won!’ I have full redemption in the blood of Christ. My soul is now all of a peace, steadfast and immovable. To know that we are holy in all manner of conversation, that *all we speak and do* is holiness unto the Lord, being a peace no tongue can express. But when I speak thus few can comprehend me. They say, ‘Then you want no more.’ Yes,

I want a supply of faith from moment to moment. I want Christ as much as ever. Should He withdraw His power from me, I should cease to praise Him,—for I have no work whereof to boast. I am weakest of all saints. Yet, glory be to God, *I live not, but Christ liveth in me*. O, may the Lord destroy all unbelief in every heart. Then will there be no occasion of stumbling. If there be anything in this you disapprove of, I am open to conviction.

“I am, your affectionate sister in Christ.”

We have taken the liberty to italicise a few of the words in this letter, to draw attention to the fact that these are the very expressions which have been so severely criticised in the experiences of some of the members of the Association. And yet these expressions secured commendation on the part of John Wesley. He seems to have seen no *danger ahead* in these utterances, which have awakened such a commotion in the religious world of the present day.

Now we wish to state it is a fact, that had this party risen up and given this testimony just as it was published, with the approval of John Wesley, at Wesley Park, last summer, or in any of our Association meetings here and elsewhere, it would simply be recognized as one of many of the same kind. The only distinction that could be noticed would be that not many could speak of such a lengthened period (nearly six years) of walking in the light, with not a moment of darkness, and all the while doing the perfect will of God.

Further comment is unnecessary. But is it not a sad, sad fact to contemplate, that such testimonies as awakened the admiration and commendation of the Wesleys, when reproduced in this generation by the score, should awaken such intense opposition in the very churches which bear his name! ED. E. H.

“SOME have beat Jehu’s march; they have driven furiously in religion, but within a few years they have knocked off their chariot wheels. After they have lifted up their hands to God, they have lifted up their heels against Him. That man’s beginning was in hypocrisy, whose ending is in apostasy.”

HAPPY NEW YEAR!

Just now the air is full of holiday greeting. We say, "Happy New Year" very glibly, and, we believe, very gladly. There is certainly a true sincerity in our hearty hand-shake and greeting to all thus addressed. But we wonder in how many cases will our kind wishes be fulfilled. Have we yet realized that our years may be happy all through? May our occasional days of satisfaction lengthen into months and years? Can we obtain a holiday gladness that will last three hundred and sixty-five days in every year; or must we continue to wail out, "few and evil have the days of the years of my pilgrimage been." In other words, can we rejoice evermore? Well, yes,—praise God we can! Have we discovered some new truth? Why, no. Just the simple application of an old truth wrapped up in the great Christmas. Gift God gave to our world about nineteen hundred years ago, and which is now being revealed to us as being exceedingly abundant above all we ask or think. The secret is *Jesus*, unfolded and revealed. We find in *Him* the ever-flowing spring. The glorious Lord Himself becomes unto us a place of broad rivers and streams. Oh, yes,—our joy fails not. We never knew we were so rich in Jesus until the Holy Ghost came to occupy His temple, and commenced taking the things of Christ and showing them unto us. Oh, how the Spirit loves to show us Jesus. He appears to possess an infinite number of keys with which he unlocks an innumerable number of sweet surprises in our Divine Lord; and as He spreads them out before us, how we long for language to tell it out. Thanks be unto God for His unspeakable gift! Yes, our gladness lasts—for lo, the winter is past. The rain is over and gone; the flowers appear on the earth, and the time of the singing of birds has come. But one may say, I know Jesus as my Saviour; I love Him, and I know He loves me. Yet my joy is not constant. Well, we are very glad you can say so much, but do you know Him whom Jesus sent to be our Comforter and Revealer? Do you know the Holy Ghost in His distinct personality as a constant indwelling presence? Are

you really *acquainted* with Him? If not, just ask Him to occupy every room in your blood-redeemed temple as Guide and Comforter. This being done, just think for a moment what you have obtained. Surely nothing less than the third person in the Trinity as your abiding Guest and Counsellor; or, speaking after the manner of men, "one of the Firm has come to live with you." Builded together for a habitation of God through the Spirit. Think of the immense advantage of His presence. He will delight in unfolding the benefits of the Atonement, can put us in connection with the joy and peace of Jesus. Now we know that grace and peace are to be *multiplied* through the *knowledge* of God and of Jesus our Lord. You see *knowledge* is the multiplier, and as our Guest the Holy Ghost can impart the knowledge (for He searcheth all things, yea, the deep things of God), just think of our opportunity to get a *big* multiplier. He revealing God and Christ as fast as our capacity can take them in. See the multiplier grow from two to six, from six to fifteen, and on and on, until this life won't hold the figures. You see the Holy Ghost can open up to us so many things that will enrich our experience. In our own life we find the greatest riches in the Word of God as revealed by the Spirit. How blessed to read the wonderful words of life in company with their Author, and have Him reveal their meaning, making them sweeter than honey and the honey-comb. Then how delightful it is to have Him bring to our remembrance things that Jesus has said. Who was it, when we were in that particular meeting, that reminded us of the very Scripture we needed for an emergency that arose? Or, what was it that caused a certain passage to flash into our mind as we walked along the street, bringing a fresh joy and light into our life? Was it not He of whom Jesus spake when He said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And does not the Spirit speak with us about anything but Jesus and the truth contained in the Scriptures? How about the two specimen cases which came under our own obser-

vation a few days ago. One of God's children, a business man, in replying to an offer of goods at a certain price, closed the bargain by letter, not noticing that he had actually given the man (by mistake) more than he intended, or could realize from the goods. That letter was mailed without any suspicion of an error being committed. However, next morning before time of next mail, this fact was flashed into the mind of this man as plain as day—you have made a mistake; you have offered too much. And by referring to copy of his letter saw where he was wrong, and recalled it that mail. Again another man—also a child of God, in preparing a large export order, which he was anxious should get away by a certain mail, omitted to include a much needed line of goods. The order was finished and ready to mail, but just in time for correction before mailing, it came to him like a flash of light, you have left out so and so,—and turning to copy of letter, found he had done so, and, of course, made the correction. Now, did these two men just *happen* to think of their mistake in time for correction? If so, *how* did they happen to think of it, and *why* did they happen to think of it in *time* for correction? Does it not seem more reasonable that the Holy Spirit, who is so interested in our lives, brought these things to their remembrance. Blessed be God. We do know that we know Him more intimately through the Spirit. We do know that we know the Scripture better through the unfolding of the Holy Ghost. And we take large comfort in the fellowship and communion of the Holy Ghost about all things that pertain to life (temoral and spiritual) and godliness. We live in the kingdom of joy in the Holy Ghost. Thus ours is ever a "Happy New Year."

Of course its duration depends upon one thing. *Grieve not* the Holy Spirit of God, whereby ye are sealed unto the day of redemption. His sweet Spirit can be *grieved*. He must have our fullest confidence and the full right of way in our life. Then shall we be filled with all joy and peace in believing, and shall abound in hope through the power of the Holy Ghost.

J. GALLOWAY.

A REVIVAL IN THE METHODIST COLLEGES OF TOKYO, JAPAN.

There has been a very gracious revival in the schools of our Church in this city. Over forty young men have been converted in the Boys' School. In the Girls' School over fifty have professed faith in Christ. These young people are now preparing for baptism, and will become members of our Church. This work will touch every stratum of society. This revival commenced spontaneously, and was carried on—almost entirely by native agencies—in a most sensible and scriptural manner.

In the Boys' College of the Methodist Episcopal Church here there has been quite an outpouring of the Holy Spirit, and about seventy young men have experienced religion. The power of God so rested upon some of the students that they went out into the streets and began preaching.

One day in the vicinity of the Nobles' College, I was taking a walk during the noon hour, when I saw on a public square a small crowd under a flag. On the flag were the words, "Salvation Army," in English and in Japanese. I had no sooner joined the attentive company of hearers than a young man—Japanese—politely asked me concerning my religious state, and I was glad to assure him that I was a Christian. My questioner told me that he was a Christian, and that he was a student of the M. E. College.

A policeman now came up, and the student who was speaking to the people stopped. But the policeman very kindly motioned him to go on with his preaching, and he did so. Then some books and tracts were shown to the policeman, and he appeared to be quite friendly and stopped to listen. This kind treatment in this heathen city made me think of what had happened in the city of Quebec. I must say that paganism is milder than popery. There is more concentrated devil in Romanism than in anything else on the face of the earth.

But I must return to our out-door service. I was interviewed a second time, and was asked to speak to the people. I am afraid that my heart

wavered for a moment or two, and I said that I could not speak in Japanese. But my interviewer said that though he had never interpreted before, he would try to interpret for me. So I was thrust into the good work. Well, I was glad at noon-day, under the open sky, in sight of a beautiful temple and in one of the finest squares of this populous city, to tell benighted, but intelligent men of the God of love and of Jesus Christ His Son who "loved us and gave Himself for us." There was a marked attention, the order was perfect, and my interpreter evidently threw his soul into the work. All the doors of this empire are open for the Gospel. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9: 37, 38.

A. HARDIE.

DWELLING IN SAFETY.

BY FRANK F. PIPER.

"Let us fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." HEB. 4: 1.

Unbelief is the greatest hindrance to the work of God in the heart. We cannot give up ourselves to Him until we can fully trust Him. When we seek the aid of a physician, we must abstain from anything that would interfere with his remedies. We would have to obey him and submit to any injunctions that would be necessary to a complete cure. Our case would be placed entirely in his hands, entrusted to his wisdom and knowledge. Then shall we not trust our heavenly Physician, who is all wisdom and love? An earthly physician is liable to mistakes, but Jesus never lost a case. He asks us to "present our bodies a living sacrifice, holy, acceptable, unto God, which is *your reasonable service.*" - Yes, because our lives were forfeited by sin, and we would have had to pay the penalty had not Jesus borne it in our stead. "Yield yourselves unto

God as those that are *alive from the dead.*"

There can be no settled peace, nor serenity of mind until the will is wholly given up to Him; and when that great transaction is done life becomes so simplified, and we enter a state of blessedness unknown before. Payson said, "O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished." This is the Christ-life, walking as He walked; "not doing mine own will, but His that sent me." What a wondrous life! What beauties shine forth as we behold Him and His glory given unto us that we may be one, "I in them, and them in Me, that they may be made perfect in one." When our will is surrendered all we have and are is freely consecrated; and we can say gladly, "Yes, Lord," to all the results of our daily life.

Unreserved and implicit obedience is a pre-requisite to the entire work of sanctification and indwelling of the Holy Ghost. The attitude of our lives should always be, Lord what *wilt Thou* have me to do? and all the seemingly interruptions and upsetting of plans will be accepted as indications of His will. The history of the Israelites in the wilderness is illustrative of this. Their great sin throughout their wanderings was disobedience and unbelief. See Ps. 78: 19, 22. The promised land was before them, and God commanded them to go up and possess it; but they rebelled, saying: "We are not able to go up against the people, for they are stronger than we. The land is a land that eateth up the inhabitants thereof, and *all* the people that we saw in it are *men of great stature.*" How many there are wandering in the wilderness who have come and stood on Jordan's stormy banks and cast their wistful eyes toward this blissful land, but *self*, that man of great stature, looms up before them, and they remain standing where Moses stood, and death's cold flood (death to self and its aggrandisement) freights them from the shore, they turn back, and limit the Holy One of Israel. So we are told in Hebrews,

"God was grieved, and swore in His wrath that they should not enter into His rest. Heb. 3: 10, 19.

As it was unbelief which prevented the Israelites from entering the land of rest, so it is the great barrier to Christians entering into the full enjoyment of all the glorious promises which are ours in Christ. "For God hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." "And all things are yours." Yet, although the whole of the promised land was given to the Israelites they only entered into possession of every place where the sole of the foot trod upon, so, though all fulness in Christ is for us, we only have the benefit of that which we appropriate for ourselves. Then why content with small things when God has promised us so much? If, with God all things are possible, and all things are possible to him that believeth, why not have all His promises fulfilled in us by Him who said, "According to your faith be it unto you." "Let us lay aside the sin which doth so easily beset us,"—the sin of unbelief—take possession of every promise, prove what He is able to do for us, and, having yielded yourselves unto God, be as clay in the hands of the potter, trusting Him to fashion for Himself vessels unto honor sanctified, and meet for the Master's use.

Doubting Christian, wander no longer in Egyptian bondage, the simoons of doubt and disobedience, as numerous as the desert sands blinding your onward march. "For ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you. But when you go over Jordan and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety." Ex. 12: 9, 10, 11. With a bold faith march up to the brink, "God hath set the land before thee, go up and possess it." Launch out, and with the everlasting arms of His promises underneath you, you will land in safety, every sinful enemy washed out in the waters He passed through, there to feed continually upon Him, and drink, and be satisfied. Hungering no more, neither thirsting any

more, but rejoice before the Lord and say:

"I can see across the river,
Where long I trod the desert drear;
Though my enemies would never
Cease to make me drop a tear.

"The land of rest I now inherit,
Rest from Jordan's turbid swell,
With the Comforter I share it,
And in blissful safety dwell."

For the EXPOSITION.

AN EXPERIENCE.

I have been eagerly searching your columns for several months for the announcement concerning the Holiness Convention.

Perhaps you say why need it particularly concern one living so remote from the centre of the holiness movement? Nevertheless, when my story is ended, I think you will forgive my eagerness. I have no talent for story-telling, but I have asked God to let His Holy Spirit guide the hand that guides the pen, that His name may be glorified, while I relate how abundantly He has fulfilled His promises to His poor struggling child, whom the enemy fought hard to keep in spiritual poverty.

Going back to my early Christian experience, I do not remember when I first loved Jesus. My infant lips were taught to pray before I can now remember. But it was not until I was about fourteen years of age that I made a public profession of my faith in Christ, and received His Spirit witnessing with mine that I was born of God. I seemed soon to lose my first love, and lived for a number of years at a great distance from God. Then God in His mercy revived His work in my heart, and I again continually realized His Spirit witnessing with mine that I was His child. But oh, that aching void in my poor heart. I found all sorts of sin constantly lurking there. I loved Jesus, and had a longing desire to do the perfect will of God; but when the spirit was willing I found the flesh weak, and many times my pillow was wet with my tears, because I had grieved my Jesus. Many passages of the Bible, such as

"Be ye therefore perfect, even as your Father which is in heaven is perfect," "Walk before God, and be thou perfect," "Sanctify yourselves, therefore, and be ye holy," "Thou shalt love thy neighbor as thyself," etc., seemed to me impossibilities. And still I had faith in God that He would not give a command without giving the power to keep it. I fought, and the enemy of my soul fought; the battle was getting so fierce, that I even asked God to let me drop the mortal and put on the immortal, that the warfare might cease, and I could fly away and be at rest.

That hungering and thirsting after righteousness was at times almost unbearable. I felt I the chief of sinners was, and the least one in God's great family. God showed me at the same time His purity and holiness. I longed to be Christ-like. I knew so to be I must drink freely of the water of life, and feed on manna from heaven. Hours were spent talking with God about it. While in this hungering condition, God sent me to the Holiness Convention at Tilsonburg, and as the President and others talked of the Pentecostal blessing, the intimate acquaintance with the Holy Spirit, and the joy of full salvation, the Holy Spirit applied the Bible truths to my heart. I sought for cleansing and the Pentecostal blessing. God graciously sanctified the offering, since which the Bible has been a new book,—I can see holiness to the Lord all through it. The old Adamic nature has been buried, I trust never to be resurrected. The power of God has kept me living a life at peace with God. I have proved that "God is light, and in Him is no darkness at all." I can "rejoice evermore, and in everything give thanks." I have had the clear sunshine of Christ's presence continually in my soul, and with F. R. Havergal, can say that "my whole life has been lifted into sunshine." I have been trying to tell it ever since, and yet it seems like a secret between God and myself. Can you wonder that the Holiness Convention at Tilsonburg will always be a bright spot in my memory, and that I am longing for another, that others may obtain like precious faith. May God use this to encourage some

seeking soul after full salvation to seek on. "Praise God from whom all blessings flow." E. M. NELLES.

CORRESPONDENCE.

SAWYERVILLE, Dec. 22, 1887.

DEAR BRO. BURNS,—Enclosed find \$200 for the EXPOSITOR for another year for Sister Smith and myself.

Praise God for this great salvation. Another year is almost gone. It has been the brightest and happiest year of our life, on account of the presence of the blessed Master and God, the Holy Ghost, the Comforter.

The promises of God are all "*yez* and *amen* to our souls, because we are in Christ Jesus." Praise God, O my soul: praise His holy name. "With joy shall ye draw water from the wells of salvation." How blessedly true this is in our experience. "His blood cleanseth us from all sin." "His Spirit guides us into all truth." Glory be to God!

I have often praised God that our minister put the EXPOSITOR into my hands; its teachings harmonized so much with the teachings of God's Word and Spirit, that it has greatly helped in God's hands to build me up in His most holy faith.

So, Rev. and dear Brother, with my subscription I send my prayer to the throne of grace, through the Lord Jesus Christ, for the EXPOSITOR and Rev. D. Savage, and all Band workers, that great grace may be upon them all, and on all the Israel of God—no matter what name called by; and that the lost and fallen may be brought back to God, and washed in the cleansing blood. Also, I ask the prayers of all that read these lines, that God will destroy the rum traffic, and put a total prohibition law upon our statute books; that we may have "that righteousness that exalteth a nation," that God's name may be glorified, and the drunkard saved. Let us do all we can to answer our prayers, and be willing to spend and be spent for this two fold work of God.

MRS. J. W. BRIDGETTE.

THE POWER OF GOD.

BY J. T. PENNOCK.

I was asked a few days ago, "Are you all well? Have none of your family the fever? Typhoid fever is raging in this city. It is said there is one or more sick in every fifty of the population." I replied no, none of my family have the fever, and none of us will have it, if it is a pestilence. Read the 91st Psalm, and you will see where my trust is.

God says, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." And again, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psa. 91: 7 and 10.

"But," said a dear sister, "There are many good Christians sick with the fever." "I know it," I replied; "but do you know of one sick that dwells in the secret place of the Most High?" A good brother present said, "You cannot cipher God's promises down to a mathematical point." "Yes," I replied, "you can, to a hair's breadth. 'According to your faith be it unto you.' Show me the limit of your faith, and I will show you the limit of God's power. We cannot go one hair's breadth beyond the other."

This is the teaching of the Bible. Jesus says, Matt. 9: 22, "Daughter, be of good comfort; thy faith hath made thee whole." Again, 29th verse, "According to your faith be it unto you."

Now, why do we not see how the mighty power of God is displayed among us in the Church. Why is God's arm shortened that He cannot save souls? The lack of faith among professors. And why is there lack of faith? Because they do not keep His commandments.

1 John 3: 20, 21, 22. "For if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." This is the secret of power with God. As a Church, we Methodists ought to mourn, and humble ourselves in the dust before God. How few are the professors in the Church—take the ministers

as well as the laity—that testify to a holy life, to the power of Christ to save from sin, and to keep unspotted from the world. Where are the men and women that are *flames of fire* in the Church in our day, as they were in Wesley's time and in later times? There are, I thank God, here and there some, but they have a hard time, for they are opposed by professors of religion, as well as by the world.

OTTAWA.

HALLELUJAH! HALLELUJAH!!
HALLELUJAH!!!

One day last summer, a friend called upon us and we took him through our "pretty little church." He had been in it two years ago, just after it had been purchased, when the builder was hard at work, and everything was in a state of chaos; and now when he saw the gratifying result, he said, "Brother Freshman, you have reason to sing Hallelujah!" I said, "We have sung Hallelujah not only once, but twice, and we are ready to sing Hallelujah three times, as soon as our second mortgage shall be paid." We rejoice to say this time has come, and therefore we have headed our article with three "Hallelujahs," each one marking a different epoch in the history of our church. Our hearts are filled with thankfulness to God and to the Christian people who have so kindly aided us in this, as well as all other departments of our work. To be sure, there yet remains the first mortgage to be paid. We hope to be able to carry that. Of course, our burden would be greatly lessened were the entire indebtedness on the building removed. As some of our friends may desire to contribute to that object, we will still leave the Building Fund open in our columns, but we shall not press the matter, nor make any further appeals in behalf of the Building Fund. We shall gladly turn our whole attention to the work which is rapidly increasing on our hands, both here and elsewhere. All who love Israel will now have an opportunity to render us more help in this direction.—The *Hebrew Christian*, by Rev. Jacob Freshman, 17 St. Mark's Place, N. Y.

METHODIST PERFECTION.

It is not a sad thing to fail when battling for a high end, but to battle and gain the victory and lose the thing for which we fought is lamentable. This is not impossible. Nations and individuals have struggled to establish great principles, and in the moment of victory, when their principles were accepted without protest, the noisy and heated advocates of these principles, have lost their ardor and devotion; their hold on their principles, for which they so strenuously contended, has become relaxed, and zeal and loyalty have died in the hour of triumph.

The Methodist Church was projected on the idea of a high experience of God, and a life of practical holiness in keeping with such an experience. The Methodist doctrine of Perfection had nothing else in it. It was but the revival of living a heavenly life on earth; a life flowing from continuous and conscious fellowship with God. For this John Wesley labored; it was more to him than church, ceremony or creed.

Scriptural holiness exemplified in the life is the sum of the Divine purpose. Without this the whole system is a blank. This idea was in Wesley's system from top to bottom, every stream of activity and effort flowed to swell the current of this purpose. John Wesley and Methodism fought this battle well. The idea was spread abroad; foe and friend alike published it. It was pungent, it pervaded the mass, and many in all communions are illustrations and its advocates. The name, the verbiage are altered, but the thing, the essentials are the same. It is the sigh, the song, the prayer of God's universal Church.

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good—
A copy, Lord, of Thine."

And everywhere, as the Spirit of Christ grows, God's people fall into line with Wesley on this all-important subject. While this is the case, we fear that Methodism is not holding the doctrine with original tenacity. Many are indifferent to it. Many have confused ideas of it; not a few reject it.—*St. Louis Advocate.*

HOLINESS, in its broad signification, means separation from all unrighteousness and consecration to God. Nay, it means that the soul is brought into a state in which it has both the liberty and the ability to serve God as He desires, and that it constantly does so.—*War Cry (N. Y.)*

TEACHINGS AND LEADINGS OF THE SPIRIT—ERRORS CONNECTED WITH THE SUBJECT.

(Second Paper.)

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

In my last communication I laid down the two following principles, as lights to guide us in our inquiries upon this subject, namely:

First. Any idea of the work of the Spirit which contradicts the plain teachings of the Word, we are bound to reject as dangerous error.

Second. As the work of the Spirit is wholly supernatural, nothing is to be regarded as produced by the Spirit, the existence and occurrence of which can be accounted for by a reference to finite causes.

In the light of these self-evident principles, permit me to direct your attention to some other forms of error connected with this subject, in addition to those already presented.

1. I will suppose that you are in circumstances in which, amid the many paths that lie before you, someone must be selected in distinction from all the others. As you should, you seek Divine guidance as to which you shall adopt. While you are thinking and praying you are struck with an impression that one specific path should be taken. No reason is presented to show why this path is to be preferred to any other. You assume that this, as it may properly be called, blind impression is from the Spirit, and go on your way under that assurance. By so doing you have placed yourself under the control of one of the most dangerous principles imaginable. We have no evidence whatever that the Spirit ever employs such blind impressions to indicate the will of God to us. We know, also, that such impressions may be originated through the laws of natural suggestion, and through satanic agency. If you place yourself under their control, Satan, and not the Spirit of God, will become your guide.

The promise of Divine guidance is thus expressed: "I will INSTRUCT thee, and TEACH thee in the way which thou shalt go." In instruction and teaching *reasons* are always shown why one path is to be preferred to any other; and this is the revealed method of the Spirit's teachings. When you seek His guidance, do so expecting Him to reveal facts and considerations why some one path is to be selected in distinction from all others.

2. An error kindred to the above is the idea that the Spirit guides and teaches by

directly suggesting truth and duty to the mind. We twice heard the following fact stated as an illustration of the Spirit's guidance. An individual passing along one of the streets of London, had, as he passed a shop, this thought directly impressed upon his mind: "Go into that shop and speak to the proprietors about their souls." He had never been in that shop, and was in utter ignorance of the character of its proprietor or proprietors. On a repetition of that impression he went in, and on making his errand known, one of the proprietors violently pushed the stranger from his office—so violently that the latter was thrown upon the floor to his injury. The perpetrator of the wrong now made an apology, which was followed by an interview which led to his conversion. This fact, as I have stated, I have twice heard related as proof that the impulsion referred to was from the Spirit of God, and that all such impressions should be thus regarded.

I perceive in these facts no evidence at all that Satan did no produce that impression for the purpose of embittering the man's mind against religion, while God overruled it to the man's conversion. If facts verify any truth they evince this, that the idea that such impulsions are induced by the Spirit, and are therefore to be implicitly followed, has been one of the most fruitful sources of error and delusion. When the mind has once become committed to such an idea, thought and expectation will be fixed upon this one subject, and thus drawn away from the proper functions of the Spirit in opening up to the mind the great revelations of God in His own Word. Hence, the waters of life are dried up in the soul. This is the first and most common result. Then the mind will be led into some error in doctrine or conduct, in which shipwreck will be made of the faith.

It was under the lead of this fatal error that Perfectionism, years before Prof. Finney, Prof. Upham, or myself ever thought or wrote upon the subject of the Higher Life, arose in the United States. The first principle adopted was this: "You are now to be taught and led by the Spirit, you have no longer any need of the Bible or of human teaching. As all your conduct is to be directly dictated by the Spirit, you are free from all laws, moral and civil, revealed and unrevealed, by which others are bound." Last of all came the distinct revelation: "Adopt the principle of Free-loveism." A gentleman told me that one of these teachers said to him, that for some time before he

finally adopted this principle the Spirit—he assumed that it was the Spirit of God—held these specific words distinctly before his mind: "I will kill you if you don't adopt that principle."

If you would escape the most fatal errors in faith and conduct, treat all suggestions such as go into that shop and talk to the proprietors about their souls—go and speak to that company yonder—do this, or do that—treat all such impulsive suggestions as from the devil, and pay no attention to them. If, on the other hand, you will wait for the Spirit in a devout study of the Word and providence of God, you will find yourself not following impulses, but "walking in the light, as He is the light," and "the Spirit of glory and of God will rest upon you."

3. An individual, I remark once more, has occasion to preach, or to speak, on some occasion. He prays that God, by His Spirit, will furnish him with a passage or subject upon which to speak. Immediately a specific passage is suggested. From the mere fact that it was suggested before any other, he concludes that the Spirit gave him the text. A great mistake. Under the circumstances many passages will, of course, be suggested by the natural laws of association, and guidance is needed in selecting from these the right passage or subject. Priority of suggestion is no evidence whatever of the will of God.

For the same reason, never do as some have done, to wit, open the Bible at random, and select the first passage the eye lights upon, assuming that the Spirit guided in the selection. It is infinite presumption and folly to suppose that the Spirit of God ever guides by such a method as that. If you would, as you may be, be really and truly "taught of God," and "led by the Spirit," be, I repeat, a devout student of His Word and providence.—*Divine Life*.

To the Editor of THE EXPOSITOR.

TEACHINGS AND LEADINGS OF THE SPIRIT—ERRORS CONNECTED WITH THE SUBJECT.

REV. AND DEAR SIR,—In a sample copy of *Divine Life*, for September, 1887, which has just been given me, I find an article from the pen of Dr. Mahan, on the "Teachings and leadings of the Spirit," (see previous article) to several points in which, being contrary, as I conceive, to the Teachings of the

Divine Word, as well as to the experience of God's people, I take very serious and decided objection. And if through what I may advance on the subject, the Doctor perceives his error, and the evil effects that are likely to arise from such erroneous teaching, having the humility of the truly sanctified Christian, as I doubt not he has, he will perhaps consent to their correction by the insertion of what follows in the columns of *Divine Life*.

The Doctor first refers to "two principles as lights to guide us in our inquiries upon this subject," to the second, of which I take objection. It is this: "As the work of the Spirit is wholly supernatural, nothing is to be regarded as produced by the Spirit, the existence and occurrence of which can be accounted for by a reference to finite causes." That is, which can be so "accounted for" apparently, but which, in a question of this nature, is merely conjecturally, and not positively and certainly. Understanding "the work of the Spirit," however, to include the gracious and providential "work of God," (general and particular) in relation to His people through all time, I would say, that of this "principle" as thus "laid down," a very large part of the entire history of God's providential dealings with His Church and people, individually and collectively, is an overwhelming refutation. In numberless instances God orders, employs, and overrules, what to human view appears to be purely natural means for the accomplishment of His purposes respecting them; while underlying the whole is the all controlling influence of a Power unseen, directing to a successful issue the natural means employed. There is thus the natural and the supernatural or Divine, blending and working in ceaseless conjunction; and it is to the natural and the seen, or, in other words, to the "finite causes" that all such occurrences are from a purely human point of view, traceable, and may thus, apart from the Word of God, be apparently and very plausibly "accounted for."

To make plain my meaning allow me to illustrate. I shall thereby be the better able to show that this second "principle" is nothing more or less than a mere plausible sophism, and hence, although not so understood and intended, of course, by the good Doctor, utterly worthless as applied to the subject in hand. A drunkard or a profligate, e.g., is brought under religious and saving influences, becomes truly converted, regenerated, and saved. He is now a new man, old things, with him, having passed away, and all things become new. Now, the infidel, or

unbeliever, viewing this case from the human standpoint, regards it as simply a case of reformation—a change of habits and of character—wholly traceable to the Doctor's "finite causes," thus rendering utterly abortive his axiomatic (as he thinks it) principle for the general purpose intended. Again, believing prayer is offered for the restoration of a lunatic to his right mind; his reason immediately returns, and the cure is permanent; but it is wholly traceable from the human and the unbelievers' point of view to "finite causes." A child of God is suffering, and in danger of perishing from the want of food and the necessaries of life; it is suddenly put into the heart and mind of perhaps the most unlikely person imaginable to send the requisite supply of provisions and other necessaries. The person is thus relieved, and the danger removed. Another is in a state of great embarrassment and monetary difficulty, and is, perhaps, in danger of being imprisoned for debt. God, in answer to his prayer, it may be, puts it into the heart of some unknown person to send him the money that is required to release him from further obligation to his creditors; and he is free. A ship, in the darkness of night, having lost its bearings, is fast drifting toward a rocky shore. God desires to save that ship, and puts it into the mind of someone to rise, go out with a lantern, put fire into some combustibles near his house, or in some other way send a light across the waters, by which the mariners are apprised of their danger, and are saved. A certain wicked king God determines to destroy, and an arrow, shot at a venture, strikes him between the joints of the harness. Another, whom He determines to save, is about to be cut down in battle, He inspires and prompts a valiant soldier to fly to his rescue, and he is saved. Another has the seeds of death in him, and is about to die; a sovereign reprieve is granted him, and a plaster of figs restores him to perfect health. And so we might go on enumerating almost every purely providential event that happens—all except those which are palpably and indisputably, and hence, as to all who witnessed them, or who believe them to have occurred, are universally acknowledged to be, in every sense of the word, miraculous. And they may all, viewing them from the ordinary natural and human standpoint, including every individual case of conversion, be very plausibly traced to "finite causes," while at the same time we know from Divine revelation, and from it alone, that in each and every such case the supernatural is at work in conjunction with the natural.

Referring next to what the Doctor calls "blind impressions" and to the "revealed method of the Spirit's teachings," as opposed to direct and bare suggestive Spirit guidance, in reference to a choice between different courses of action that may be open to us, he says: "Reasons are always shown (by the Spirit or Divine Guide) why one path is to be preferred to any other." This, however, is an assertion that I am persuaded cannot be scripturally maintained. Did the Spirit show, or give a "reason" why he forbade Paul and Timotheus to "preach the Word in Asia." Acts 16: 6. Or a "reason" why, having assayed to go into Bithynia, "the Spirit suffered them not." If so, the "reasons" are not recorded with the bare fact of the prohibition, and the presumption, therefore, is that they were not given. And when the Holy Ghost signified to the disciples, by the disposition of the "lot," his choice of Matthias in preference to Barsabas, He did not give them the "reason" why he had made this choice. The same may be said as to Philip, when "the Spirit (by suggestion) said to him, 'Go near and join thyself to this chariot.'" Acts 8: 29. And so as to other similar instances that might be cited, "reasons" for the Divine direction, by suggestion as to the particular steps to be taken are not given, and the Doctor's assertion to the contrary, therefore, is here very much at fault.

But so apparently prejudiced is the Doctor against this suggestive, impressional guidance of the Spirit, in the absence of accompanying "reasons" for the suggestion, that an instance, which he cites, of bare, divinely impressed suggestion which suddenly begot in a Christian individual's mind a concern for another's salvation, and which, as in the case of Philip with the Eunuch, actually resulted in the man's conversion, the Doctor judges to be of satanic origin and agency! And this, forsooth, because Satan inspired this person, on his first ascertaining the good man's business, to attempt to put him out of the house! The true conversion of a sinner, however, was rather a momentous event, we should say, just to happen in this way, contrary to the Divine design, and without the Spirit's instigation! Rather a singular circumstance, also, that Satan should say to a Christian in reference to one of his own children who was quietly resting in carnal security, "Go into that shop and speak to the proprietor about his soul!" If a kingdom be thus divided against itself, how shall that kingdom stand? The Doctor, however, thinks that Satan thought that the

unseasonable preaching of this Christian would only have the effect of embittering the man against religion, and that, being disappointed in this, in the economy of Divine grace it was simply a case of Divine "overruling." And although a host of such cases may confront him, as they do, he thinks that the same very rational, if not very scriptural exegesis will sufficiently account for them all! And hence, his advice to Christians is to "treat all such impulsive suggestions as from the devil, and pay no attention to them!" After this, the devil taking a hint from the Doctor, will, perhaps, give "reasons" with his "impulsive suggestions," if he has never done so before! If we mistake not, however, he gave "reasons" with the "impulsive suggestions" even as far back as the day and temptation of Christ Himself. So that this specious distinction between the Divine and the satanic suggestive agency will not do, my friend! It cannot be sustained—the devil can also give "reasons." But does the Doctor really think (which his words certainly imply) that Satan has greater power over a child of God (and even though he be in the possession of "perfect love," and is full of active zeal for the Divine glory and the interests of His kingdom) than God the Holy Ghost has? And this, too, notwithstanding the fact that we are Divinely assured that the Spirit of God is within such believers, and "makes his abode" within them. And is it hence really a fact, that this specially privileged, suggestive evil one, may even go so far as to turn the good, but non-suggesting, Spirit out of the innocent, confiding saint, that he may himself get in, and, seizing the reigns of suggestive control (which, forsooth, the Spirit of Jehovah Himself is not—by the teaching of Dr. Mahan—allowed!), lead them and guide them as though they were his own? God forbid!—"As many as are led by the Spirit of God (not by the suggestive spirit of Satan) they are the sons of God." And the sons of God are all so led. The promise of God to them is, "I will guide thee with mine eye,"—"None of their steps shall slide," etc. And if at any time they would take a wrong step, He whispers (and by suggestion, Doctor) in their ears, "This is the way, walk ye in it." A blessed, a sure, and an unerring, suggestive guide is He!

But says the Doctor again, "If you place yourself under the control of such blind impressions, Satan, and not the Spirit of God, will become your guide." And does the Doctor then really think, we ask

again, that the blessed God would thus hand over, so to speak, a confiding, trusting child of His to be the prey and sport of human and satanic suggestion, while He withholds from them the Divine suggestion and impelling influence which would effectually counteract the erring human and the satanic? If he does, he must have a very different idea of his heavenly Father than I have of Him. I would, moreover, much prefer believing that while there might be many thoughts and devices arise or be put by satanic suggestion into a believer's mind, "nevertheless the counsel of the Lord, that shall stand." And are we not assured that the children of God, in particular, are thus counselled and led by the Spirit of God? Assuredly we are. But if you, my friend and brother, cannot heed the impressional suggestions, "Do this, or do that," whatever you do, don't charge those who do (such as the late Mrs. Palmer, followed and preceded by a host of others), with being thereby under the influence of the devil, remembering that the Saviour says, even in reference to a truth taught by Himself, that "all men could not receive it." Remembering also that there are differences of "gifts" as well as of "administrations," and that however they may differ as to individual development and work, it is "the same spirit which worketh all in all." I myself am certainly not much, perhaps not enough, given that way—I mean as to impressional guidance—but I should certainly be very unwise were I, on that account, to question the lawfulness and reality of individual, and special, and frequent impressional guidance as to others.

But if it be true, as the Doctor says, that "we have no evidence whatever that the Spirit ever employs such blind (?) impressions to indicate the will of God to us," then our faith in the doctrine is of course vain; and all the good that has ever resulted to individuals and communities, in consequence of the practically efficient possession of such faith on the part of God's people, must, as the Doctor has indicated, be charged to human suggestion and satanic agency! Well, we need not, in this connection, further debate this latter point; but as to the "no evidence whatever," let us turn to the Word itself for a moment, and see whether it does or does not throw any light upon the subject of Divine and direct suggestive impression upon the individual minds of men:—"He shall convince the world of sin, of righteousness, and of judgment." And how? The answer is—

by an "impression" upon the mind. "God hath put in their hearts to fulfil His will." How? By an impression upon the mind. "The anger of the Lord was kindled against Israel, and He moved David against them to say, go, number Israel and Judah." How was he "moved"? By an impression upon the mind. And it is not prophets alone that "speak as they are moved by the Holy Ghost." "Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him." How? The answer is the same—by a Divine impression and influence upon their minds. Furthermore, as we are "not sufficient of ourselves to think anything (pertaining to the kingdom) as of ourselves, our sufficiency," we are told, "is of God," and who, therefore, "worketh in us to will and do of His good pleasure." And how is this done? Why, by one or by a series of the Doctor's so-called "blind impressions." And when "the Lord spake to Paul in the night, by a vision, Be not afraid, but speak, and hold not thy peace," it was by an "impression" (although not exactly one of the Doctor's blind ones) made upon his mind. "Take no thought how or what ye shall speak." Why? "Because it is the Spirit of your Father which speaketh in you." And how? By an impression made upon the mind, and which effectually and unerringly influenced the tongue. Why, moreover, did Hushai's counsel to Absalom, as recorded in 2 Sam. 17:14, prove effectual rather than that of Ahithophel? The answer is: Because an impression was Divinely begotten upon the mind of Absalom, making it effectual. Had it served the Divine purpose, the other counsel would have prevailed and have been equally effectual. "The king's heart is in the hand of the Lord; as the rivers of water, He turneth it whithersoever He will." Again, "A man's heart deviseth his way; but the Lord directeth his steps." And yet again, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem. And how did He "put" this thing into the king's heart? Why, by suggestive impression, of course.

"No good thing will He withhold from them that walk uprightly;" and surely it is a "good thing" to be guided aright. "According to our faith," we are told, it is done unto us. Therefore, "Believe that ye receive" this guidance, "and ye shall have it," which is the promise of Holy Writ. Aye, the promise of our all-seeing, all-knowing Father is, that "before we call

He will answer; and while we are yet speaking He will hear." "And if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit (of counsel, comfort, and guidance) to them that ask him?" "The eyes of the Lord are over the righteous, and His ears are open unto their prayers;" and some of their prayers being for Divine guidance, He has promised to "guide" them with His eye—"to guide them Himself, observe, and not leave them to Satan's guidance, nor, being meek, to their own insufficiency of judgment. By promise, He "guides the meek in judgment;" and shall He not, then, also perform? Therefore, also, it is, that they are required to "trust in him at all times," and to "trust in Him with all the heart, and lean not unto their own understanding." He is truly "a buckler to all them that trust in Him"; and hence, it is added, "Whoso putteth his trust in the Lord shall be safe." He shall not be ashamed; he shall not be confounded, in consequence of his obedient trust.

As Jonah ran away from the delivery of God's message, so Dr. Mahan, having run away from the truth of God and seated himself under a temporary gourd of error; and we having, by the Word of the Lord, as we think, demolished and levelled it to the ground, the good Doctor will not, we trust, repine and mourn for the lost gourd, as did poor, murmuring Jonah.

The Doctor does not err in warning his readers against the errors of a certain class of Perfectionists; but he may not and cannot thereby ignore the fact that as a teacher of the attainableness of "perfect love" in this life, he himself is a "Perfectionist;" and one indication of the possession of this kind of "perfection" is, a perfect, an unwavering faith in the truthfulness of God's word of promise. And that He has made promises having a relation to impressional as well as to other guidance, we have seen; and no candid and spiritually discerning interpreter of Scripture can, I think, reasonably deny it. The passage, "I will teach thee and instruct thee in the way thou shalt go," may also, notwithstanding the Doctor's judgment to the contrary, be applied to direct impressional, suggestive guidance, no less than to any other. It was by such guidance that Peter was instructed, by special suggestion, to "go down" and go with the three men that sought him "doubting nothing." And even when, in fulfilment of His promises to instruct His people

in the way, and guide the meek in judgment, they are Divinely impressed and directed to seek counsel on any given subject from a human agency, the guidance is, all the same, by impression and suggestion. Cornelius in his intercourse with Peter is an illustration. And here, I may say, the following words, as given on another subject and another page of "Divine Life," are very applicable to the Doctor's case: "We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised."

"We know," the Doctor further observes, "that such impressions may be originated through the laws of natural suggestion, and through satanic agency." They "may be," but they also may not be; for "we know" also that such impressions may be originated by the Divine Spirit; and proof that they are at least sometimes so originated, may, as we have seen, be gathered from the Word of God, as well as from the individual life experience of many of the holiest of God's children. Moreover, would it not be a most mysterious and astounding fact in the economy of grace, if the regenerated and sanctified mind were susceptible of and liable to "such impressions from natural suggestion and through satanic agency"; and yet not be so as to Divine agency? To quote the Doctor's words, if not "the most dangerous," were it so, this would certainly be one of the most mysterious "principles imaginable." Unreserved subjection to the Divine will and to the control of Divine impression, however, is not a principle so "dangerous" that it ought to be discarded; since it is a principle that is recognized, guarded, and walled around by the Infinite Himself. And if God's children and holy ones thus voluntarily place themselves under the control of Divine suggestion and impression (subject, also, and always, to the teaching of the Word), with a sincere, "Not my will, but Thine; not my way, but Thine," the spirit of God, and not Satan, "will become their guide."

Again, the fact that yielding to impressions *not in accordance with the Divine Word*, has been "a fruitful source of error and delusion," is no proof whatever that impressions *which are not opposed to the Divine Word*, are not of Divine origin and by Divine suggestion. The fact that some may be mistaken in the impression they have as to their own conversion, is no evidence that there is no such thing as a true attestative impression Divinely begotten upon the heart and mind of the believer, and which is

scripturally termed "the witness of the Spirit." It thus appears, also, that the teaching of the Doctor relative to the inadmissibility or the unreliable character of Divine suggestive impression, is inconsistent with itself. The Doctor is no doubt in love with, and would be zealous for, the truth, but in his anxiety to avoid one error (one or more, as connected with a certain class of New England Perfectionists), he unwittingly steps into another.

Dr. Mahan thinks, furthermore, that it is "infinite presumption" on the part of a Christian, no matter how much he may stand in need of a comforting or a guiding word from his heavenly Father, and the guiding Spirit of God, to "open the Bible at random, and select the first passage the eye lights upon, assuming that the Spirit guided in the selection." Well, if it really be "infinite presumption," it is a presumption, I have not the slightest doubt, that the blessed Spirit has favorably regarded in His children, and specially rewarded by very specially blessing thereby numbers of souls, and by infallibly guiding them, through the Word thus presented, in the way that they should go, or as to the thing they should do. They that *can* thus believingly honor God and His Word, doubtless experimentally realize that God thus honors *them*. The passage, "according to thy faith," is of wide application, Brother, and much wider, I doubt not, than you seem to be aware of. You are too much inclined, I perceive, to limit the Holy One and the Just in the administration of His government in connection with His Church and people; and you need, therefore, I apprehend, to sit a little longer, and a little more attentively, at the feet of Paul, and learn of him.

E. STEVENS.

MOLESWORTH.

NO HARPOONS.

BY OBADIAH OLDSCHOOL.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful. The masts raked just enough; the sails and rigging were all right, but I didn't see any harpoons on board. When a vessel goes on a whaling voyage the main thing is to get whales. But they won't come to you because you have a fine ship. You

must go after them and harpoon them. Now, it seems to me that a preacher is a whale-man. He is sent not to sail among the fish, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' How many such sermons as that would it take, do you think, to awaken a sinner as the thousands were awakened on the day of Pentecost, and to make them cry out, 'What must I do to be saved?'"

"But, Jack, people now-a-days don't want to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely, it is a grand thing to attract such an audience to hear the Gospel."

"To hear *about* the Gospel, you mean. I don't object to the doctor's expositions and illustrations. As I said before, they were all ship-shape. But the trouble was when he had sailed to the fishing-ground, and the whales were spouting around him, instead of manning his boats and trying to catch them, he made a polite bow and said, 'I am glad to see so many whales. I hope that they admire my ship, and will come and spout around it again on its next voyage.' Do you think that the ship-owner in New Bedford would send such a captain to Behring Strait a second time? Now read the report in Acts of Peter's first Gospel sermon. He begins with an able exposition of the Old Testament prophecies in regard to the resurrection of Christ, and the outpouring of the Spirit; and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus whom ye have crucified.' That was hurling a harpoon. And we are told that it was effectual. 'They were pricked in their heart,' and the Gospel catch that day was 3,000 souls.

"I suppose, then, they would prefer these Salvation Army preachers who stand on the street corners and shout, 'You are all going to hell. Come right away and repent, or you will be lost.'"

"No, I listened to their crude harangues for half an hour the other day. The people only laughed at them. They didn't catch any fish while I was looking. They seemed to me like a man who should start from New Bedford for Behring Strait on a raft, with crowbars instead of harpoons. If we got where the whales were spouting, and they would let him come near enough to use his crowbars, he would find them too blunt to be effectual. No, no, a fisherman wants a good ship and good boats, and then he wants

sharp harpoons and the skill and courage to hurl them at just the right time. The harpoons ought to be polished, too. But, after all, the harpooning is the main thing. If the whaleman fails in that, his whole voyage and venture are a failure, and I can't help thinking that it is so in preaching."

Jack was an old-fashioned tar. He did not appreciate the modern improvements. In some parts of the country the idea of preaching to save sinners is obsolete. The aim and effort is to attract congregations. The successful preacher is not the man who is instrumental in bringing men to Christ, but in bringing them into the congregation, and thus making it strong socially and financially.

I have in my mind's eye two young men who left the seminary at the same time. They were not unequal in their gifts and culture. One determined to be a great preacher. His ultimate aim to do good. But he thought it was wise and right to secure popularity as a foundation on which to build usefulness. He was soon called to a large church. He preaches there to crowded houses. He is one of our ablest defenders of the faith, and one of our most highly honored doctors of divinity. We all admire him and love him. But looking over the minutes I see that he reported congregational expenses, \$24,000; additions on profession, five. The other man started out to save souls, without any thought or care as to personal popularity. He is a home missionary in the far West. He reported last year congregational expenses, \$400; added on examination, sixty. Who would not rather have this record in the great day than the other?

The temptation to labor for congregations rather than for conversions is very insidious. Elders and trustees often join with Satan in presenting it to the minister. "We must fill the pews and the treasury," they cry. "We must not repel the impenitent by pricking them in their heart." But God sends His ambassadors, not to prophesy sweet things, but to cry, "Except ye repent ye shall all likewise perish." Brethren, don't go a-whaling without harpoons.—*The Interior*.

INCIDENTS IN A FAITH LIFE.

May, 1826. "I can never pray for temporal things, for it always seems like prescribing to God; and thus I am much more peaceful and resigned, for I feel much more

confidently as if God were leading and guiding me without my will, according to His pleasure, better than I could even ask."

Some years later the Countess was led into a different experience. Then the Holy Spirit called her to rest in God's will touching earthly things, without any choice of her own. In after life she was led by the same spirit, in the midst of the pressure of daily cares, to make definite requests to God for temporal things, and as these requests were made entirely under His guidance, they were given her. The promise was thus fulfilled in her experience, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Only those who keep close to God know what His will permits them to ask for availingly.

It was in 1819 that Count von der Recke, her husband, opened a Home for the little ragged children made orphans by Napoleon's wars. Though the Count was poor, his father having met with severe losses, yet he was assured that God would help him with the means wherewith to carry it on. And God did help him, and when the purse or flour-bin was empty, always supplied the want, often sending the exact sum required, or food just suited to the needs of the large family. For twenty-eight years, until 1847, the Count presided over the Home himself. The first year closed with forty-four children, but since that time thousands of destitute little ones have been helped and sheltered in the Institution.

"Poor as I am in outward possessions," writes the Countess, "I am rich in happiness, for our not possessing riches contributes much to this. This sounds strange to the world; but we are so immediately fed from the Lord's hand. It is indeed something truly great to know that we may tell Him every want and every need. My dear mother, I experience such trials of faith and such answers very frequently in my house-keeping. To convince you, I will mention some examples which I have met with lately.

"I was wanting meat, and told Adelbert we must buy a cow; but we had not a dollar in the house. We told the Lord that our need was known to Him, and He gave us courage to order one on credit through the bailiff. He came in the evening and said he had bought one for \$43. We had no money; then came the postman and brought a bill for \$43.

"Another day I was wanting salt, having only enough to last till the next day at noon. It costs \$7.50 the sack. That forenoon there came by post exactly \$7.50.

"Last week I was greatly in want of sand for scouring; and about that too I prayed, because I had no means of getting any. Some hours later came a poor woman carrying a bag of sand on her head, and begging me, for God's sake, to buy it, that her children might have bread.

"See, my beloved mother, so it goes on from one day to another. The coldly reasoning man says: 'Yes, it comes about quite naturally; it just happened so; the great God does not occupy Himself with such trifles;' etc. O, the poor, forsaken hearts! They know not how happy the believing Christian is, even here below, who lives by faith alone."

At another time, a bill of exchange for \$1,000 having to be paid on a certain day, the Count and Countess were much in prayer, laying the matter before the Lord in simple faith. On the day when the money was required, the secretary, who could not share in their trust in the matter, was sent to the post. The Countess writes:

"The secretary went off with the words: 'But if I do not find it, what then?' 'Only go,' was the answer of my husband, and our prayers accompanied him. When he came back, he handed us, with tears in his eyes, the empty envelope which had contained the \$1,000, with which he had paid the bill. The Lord knew our need and had provided for it in the following way: In Berlin lived a good, pious baker, who came one evening to a dear friend of ours, and asked how he could safely invest \$1,000. The friend named several safe means of disposing of his capital, but the other shook his head and said: 'No, that is not what I mean; I want to know that it is used to the honor of the Lord, and I only wished to ask where this would best be done.' The friend answered, 'Well, then, give it to the Count von der Recke,' and these were the \$1,000 for which we trusted, and which arrived here just at the right hour."—*From the Life and Diary of the Countess von der Recke-Volmerstein.*

QUESTIONS OFTEN PUT.

1. Whence comes it that it is so difficult to convey to others what is meant by the Scriptural teaching as to holiness? So many misapprehend—some on one side and some on another. Perhaps it is better to seek to realise, once for all, that every spiritual truth can only be fully understood by those who are *living* it; and the mere intellectual

apprehension of it, even by men who are spiritual, is always different from the reality. What we receive by faith cannot be fully anticipated by reason.

2. Is the faith by which we enter on the life of holiness the same as the faith by which we pursue it? So ask many, as if there could be two kinds of real faith. Faith is faith, and nothing else: whether it be the faith of conversions, or the faith of miracles. But the objects of faith continually differ, and the results differ accordingly. The faith that makes a crisis in the soul is like the cataract that dashes down the precipice; the faith that pursues the even tenor of the soul's way thereafter, is like the smooth stream that overflows the stones in its bed. The great step of utter consecration, of giving the soul away, is done once; if there be backsliding and taking the soul back, it must be done over again. But thereafter, there is the yielding from step to step and from moment to moment, and the acceptance by faith from moment to moment of strength to stand and live.

3. Do not conversions differ very much in their character? Some are deep, thoroughgoing, and remarkable. Others are gentle, easy, and not very decided. In all cases there is a change from death to life, but in some cases the newly-born soul is very sickly, and in others strong and healthy. It does not always follow that the after-life is regulated by the first impression; for crisis may succeed to crisis, and change take place either for good or evil.

4. Are there not many dangers besetting what may be called the movement towards holiness of life? Yes, on every side. For those without it, to be moved by prejudices which may shut the door on the Holy Spirit's action on the heart and keep the objector out in the dark and cold. For those within the circle of surrendered souls, there are temptations—(1) to go back, after failure, and think it impossible; (2) to give way before certain duties which seem to ask too great a sacrifice; (3) to rush into unscriptural extremes of sinlessness and fanaticism, which last for a time and then close in disaster. For the teachers of such truth there are dangers—(1) to judge others; (2) to exalt themselves; (3) to be over-confident; (4) to be so biased by local difficulties and evils, as to lose the balance of truth, and run either into a line of perpetual warning and over-caution, or a line of too general and unlimited assertion.

5. How far may the truth about holiness, as it is now taught, be regarded as distinct

from ordinary evangelical teaching? In the truth itself there is no distinction; absolutely none. But in the emphasis given to parts of it much. I remember that someone characterized the leaders of two philosophical schools thus. Reid said, in a loud voice, "No man can deny the existence of a material world;" and added, in a whisper, "but I own we cannot prove it." Berkeley said, in a loud voice, "No man can prove the existence of a material world;" and added, in a whisper, "but I own we cannot but believe it." Not to the same extent, certainly, but to some extent, may our distinction be called one of emphasis. Some evangelical teachers dwell little on the power to live a holy life; little on the absolute surrender of self which God requires; little on the sufficiency of grace for every occasion; little on the personal indwelling of Christ. None of these is denied, they are all admitted, but they are not spoken with emphasis. Is not that pretty much the amount of the distinction? If more is wanted, it may be found in the assertion of the faith which accepts, and takes for every need, the promised grace of God.

6. Is it possible to test a man's holiness by the spiritual success of his work? Not always. The rule is so; but there are many exceptions—exceptions so remarkable that we can only refer them to the sovereignty of God.—*Life of Faith.*

HEARING GOD'S VOICE.

BY PASTOR STOCKMAYER.

God's speaking to us will be always within the lines traced out by Holy Scripture. God is always consistent. Nay, more; it will only be granted to, and can only be heard by those who are fully and constantly obedient, as well as submissive, to every written word of God. But whilst Holy Scripture forms me for God's service, whilst it makes me "complete, and furnished completely unto every good work" (2 Tim. 3: 17), it does not tell me to what special work I am called, by what service I may really please Him, what I have to do in the morning, what in the afternoon, etc. And how could I stand before God, waiting upon Him, if I were not quite sure that the Master who had called me to serve Him, would also tell me from hour to hour the service which He desires to have done through me? A waiting attitude is possible only before a Master who speaks to me.

In old times, Israel was continually under the cloud. At the commandment of the Lord they journeyed, at the commandment of the Lord they pitched their tents. Can you, then, think that, under the new covenant, the Lord will not tell us how long He will have us to sit at His feet, as Mary did, to be instructed and endowed for new service, and afterward, whither and how far we have to go? In the days of His flesh, Jesus could do nothing of Himself. He did what He saw the Father do; He judged as He heard. We are His followers; our privilege is to walk as He walked. We serve Him not as servants, but as friends. "The servant knoweth not what his lord doeth." All that Jesus heard of His Father He has made known unto us.

It is only through faith that we can hear God speak to us. So far as you have faith in God and in His will (Rom. 12: 2) trusting that His will is good and acceptable and perfect, so far you will come under the light of His countenance, the shining of His face. And again, when you live in the presence of God, when you think, speak, and act under the light of His countenance, you enable Him to guide you by His eye. He is then able to speak to you, and thus to make you intelligent, teaching you lessons for the present and lessons for the eternal life. * * *

Those who walk with God, abide under His control in every use of their faculties, of their time, of their money; they keep listening, ready to be stopped by God's veto. To be stopped! If you ask how God speaks, it is just this, so far as it can be explained: in the depths of your being, far deeper than the region of feeling, disposition or impression, you get stopped in one direction, you get free to go on in the other. A door opens or is shut. It is simply the application and realization, in small details, of what all true Christians have experienced in some solemn, critical question in their lives, when they felt full inward assurance, conviction and freedom, with deep peace, to accept or to refuse, to go on or to stop.

When you abandon not only self-will, but also plans and wishes, taking the attitude of "a little child," then God is able to make you hear his voice within. But one may *live* in this attitude, and then the capacity of hearing develops, the consciousness of God's voice deepens and increases every day. You will get practised in hearing God's voice; you will learn to distinguish it clearly and quickly from any other.

True, full and implicit confidence in the goodness and perfection of God's will, in its desirable and acceptable character, at once checks your imaginations, dreams, plans and wishes. Shrinking further on from forming any desire about the course that your daily life and service should take, you just stand before God to let Him speak, and to hear His decisions. You are anxious not to interfere in any detail, conscious and sure that only His will brings life and happiness. In that way, far from being a machine, you become the freest being of the universe, living and growing up in the free, open air of heaven. —*The Christian.*

THE GOSPEL TO THE CONVERTED.

REV. C. P. MASDEN, D.D.

In the converted soul, who is walking in the light of justification, there are intense longings for purity or hungering for righteousness.

This is a general experience. Who has not felt the remains of depravity, the struggles of the lower and higher nature, and the feebleness of the soul to cope with temptation and to obey the law of love? Who has not cried out, "Create in me a clean heart, O God!" "O that I were pure! O for liberty or action in the discharge of duty!"

"Saviour! though my rebellious will
Has been by Thy blessed power renewed;
Yet in its secret workings still
How much remains to be subdued!"

This general experience of the converted differs from the common dissatisfactions of humanity in several respects.

1. It is implanted by the Holy Spirit and pronounced in the Word of God as a "blessed" condition. "Blessed are they which do hunger and thirst after righteousness." It is not the blighting effects of the fall or the unsatisfying character of sin, the famine of the soul.

The guilt of the transgressor, the regret of the sinner, the jaded countenance of the gay, the disgust of the debauchee, the emptiness and desolation of the worldly, and the despair of the lost, are sin's own tormentors; but this desire for goodness and longing for holiness in the converted soul has a positive character and looks forward instead of backward. Higher ideals charm us like mounts of vision; the attributes of the soul, like cables of steel, draw us toward the Rock of Ages; the child of God longs

for its native clime, and the heir lives in expectation of the throne.

2. The conscious need and intense longing of the justified soul carries with it no sense of guilt. The sinner hides from God, and apologizes for his sins and endeavors to cover them up. Not so with the Christian. He desires to see his real condition, and does not hide from the light. His prayer is, "Search me, O God, and try me, and see if there be any evil way in me." While the hunger may be intense, the soul's demand for food, its cry for nutriment, the necessity of repair of the spiritual organism, yet God is in the process, and the Creator of the need as well as the provider of the supply. This is not the drifting of the backslidden soul, nor the desolation of the ungodly, but the normal condition of every truly justified soul.

3. This conscious and intense need in the justified soul is the conviction of the Holy Spirit of the necessity and privilege of entire sanctification. Then the supreme desire will be goodness, the aim of life Christ-likeness. Towering above all secular concerns will be the mark of the prize of our high calling in Christ Jesus. This is the soul's truest ambition. This is the royal life. When a soul is possessed with the supreme desire to be good, the diadem, is near at hand. Why should a child of God shun the light or cover up his defects, or conceal his great lack or need?—for this is God's way of making him a saint, by first seeing his real condition and then the scope of the atonement.

4. The spiritual life has its appetites and tendencies, its upward and God-ward bias, just as the natural man had a bias toward evil. Just as the principle of sin in the sinner lets him down toward an animal life, blinding reason, searing conscience, paralyzing the will, and deadening moral sensibility; so there is an active principle of righteousness which puts a stop to this drifting sin-ward, and lays hold of Divine power and turns the soul God-ward.

5. The completion of life is the supreme question with man. Science will refer us to evolution. But am I to wait for the gradual development of the races and generations for the ideal humanity, and then lose even mine own personality?

Civilization will tell us to "improve the external conditions and adorn the world." But how can the beauty of nature ease my conscience or feed my religious nature? It may please the eye and gratify my aesthetic taste, but my faith-faculty and love-power and immortal longings it fails to touch or provide for

The Bible alone gives us the perfection of hope and the completion of life, "Ye are complete in Him."

Without Christ my life has no completeness—a broken pillar, an unfinished column, a withered flower, an uncrowned monarch.

Christ is the only per-son with whom I can be satisfied. I think of Him with infinite satisfaction. I find in Him nothing that jars upon my soul, nothing that clashes with my sense of right.

Sixty-two generations have passed away since Christ appeared, and He has never been reproduced, and the future ages cannot give us a second Christ.

The glories of heaven radiate around His spirit, and He tarries among us as one whose home is in the bosom of God. His benediction rests upon us, and His image goes with us in all our journey of life. With Him we are satisfied. Thou glorious Saviour! Thou didst dwell in the bosom of God and the palace of glory, yet didst so love us as to come to our cold and sickly and sinning world and show us how to live, and how to die, and how to escape the power and pollution of sin. Thou art now "touched with a feeling of our infirmities." Thou art our all and in all. Satisfied with Thee, satisfied with Thee, O thou blessed Christ!—*Standard*

THEN AND NOW.

When first I heard of Jesus
It seemed some mystic tale—
A root of barren dryness
No fragrance could exhale.
But as I came to know Him,
His precious name grew sweet,
And like a perfumed rainbow
Love arched the mercy-seat.

At first, I saw no beauty,
No captivating spell;
Felt no divine emotion
In my cold bosom swell.
But when through beams of glory
God shone in Jesus' face,
All other objects tarnished
Before His matchless grace.

I read that He was wounded
And bruised upon the tree;
Yet felt no thrilling wonder
As though He died for me.
But since, oh, since I know it
And saw Him bear my load,
I cannot cease from praising
My great redeeming God!

O Rose of rarest odor!
O Lily white and pure!
O chiefest of ten thousand,
Whose glory must endure;
The more I see Thy beauty,
The more I know Thy grace,
The more I long, unhindered,
To gaze upon Thy face.

Band Tidings.

JOTTINGS.

BY REV. DAVID SAVAGE.

A Band worker writes: On Friday evening God was with us in prayer. I went to the meeting leaning upon God, trusting Him to give me a message. And He did. At the close of the exhortation I asked all who wished to come to the Saviour to rise; and there were only *two* persons who kept their seats. Christians and penitents came and knelt at the altar side by side, and voices were heard in prayer that night that were never heard before. One backslider confessed his wandering and has since been a witness for Jesus. On Sunday morning the lady of the house where I stayed over night broke down at the family altar and cried aloud for mercy. On Sunday we had a cottage meeting in the morning. I do not remember to have ever attended a service where there was such tenderness of spirit. Sinners with tears coursing down their cheeks got up and asked us to pray for them. The service in the church that afternoon was a time of power. At its close nearly all the congregation stood up, some for full salvation and some for pardon.

Word has just reached me of the breaking out of the work at Windsor, N.S., on the right hand and the left. A citizen of Kentville, who was in Windsor yesterday, Dec. 1, informed me at our evening service here (Kentville) that such a movement has not been known in the place for years. I was rather looking for this. Have been much drawn out in prayer for the beloved comrades from whom I parted last Saturday, and whom I left to hold the fort in Windsor.

Miss Nettie Judd writes from Shawville, Quebec: I have been very much interested in reading *Glad Tidings*. My time is fully taken up. It is *ten* weeks since we began work here. The Lord is still pouring out his Holy Spirit. The church is being sanctified and sinners are receiving pardon. To God be all the praise. Miss Williamson is

helping the minister at Bryson, about fourteen miles away. We don't forget to pray for you and the workers.

Bro. J. H. Sedweek writes from Berlin, Ont.: I have received an urgent call, through Bro. A. Trott, from the ministers of West Michigan, to come on at once. I have accepted. Interest in the meetings here is increasing rapidly. Quite a number have decided already. I stay over Sunday.

Bro. Chapman writes from Kilworth, Ont.: Souls have been flocking to Jesus here. We fully intended closing last night, but the work broke out again. So we go on for two days more. Then to Delaware, then to Talbotville until Christmas. It is just wonderful how God has been blessing our labors in this section of country, and blessing us too as a Band in our own souls. I never felt more of the love and power of God: Nor did we ever see such direct answer to prayer. May God bless and strengthen you in your work in the East.

Rev. D. D. Moore writes from Charlotte-town, P. E. I.: I followed Bro. Banton to Hampton, N.B. A number were converted, but our work was chiefly that of consolidation and organization of Class and Local band. Since seeing you I have been more deeply impressed than ever that God answers and *must* answer the prayer of faith. After resting a while I go to Truro.

Dr. Black writes from Windsor, N.S., Dec. 6: Last night gave us a grand meeting. Six at the altar, and a score of testimonies. Sunday night the floor of the church would not hold the crowd, and the galleries were used. Bro. C. would surprise you. He does me. His addresses are excellent. Clear, pointed, and touching. My eldest son came out for the Lord last week. Has not my home been blessed? And so much more than I deserve. The blessing is coming here abundantly and gathering in a number of young men, as well as others.

WINDSOR, N.S.—The Lord has been blessing us. All glory to His name. Sunday night we had a glorious time indeed, and perfect freedom in talking. O how God is revealing Himself to me. Altar filled and seekers out into the light. Bro. Rogers is heart and soul in the work. He gave the address on Monday night. Five were forward; Tuesday night there were eight, and on Wednesday night the altar and one seat were crowded—a general break, praise God. Last night there was a little reaction, but still a very powerful service and quite a

number of seekers out. Old church members are falling into line. Bro. Rogers thinks we had better stay over Sunday at least. I feel so weak. Surely if the Lord helps me it is the greater glory to Himself.

J. H. CLEMENS.

SHELBOURNE.—The Lord has been greatly blessing us during the last few weeks in Shelbourne, N.S. About fifty persons have come out on the Lord's side, and have professed to have found pardon and peace through believing in Jesus. Several backsliders have been reclaimed. It is needless to add that the church has been greatly blessed. Bro. G. H. McLachlan, one of Rev. D. Savage's workers, has been with us during the past three weeks, and he has proved to be a great blessing in advancing the Redeemer's kingdom and in leading persons to decide for Jesus. Thirty-five persons have given in their names to connect themselves with the Methodist Church. We expect a few more names. The other churches have also been blessed. To God be all the praise.

C. H. DAVIS.

SAUGATUCK, MICH.—We are here 250 miles from Canadian soil, in a pretty village of western Michigan. It nestles among the hills, with the Kalamazoo river winding around it and emptying into the lake about half a mile off. This is the greatest peach growing country I ever saw. It takes about six steamboats all their time to carry them from here to Chicago in the peach season, besides what are shipped by rail. The church I have taken charge of has about 150 members, good earnest people most of them. Bro. Dunsmore is at Douglas, just across the river. This week our District Ministerial Association was held. It was a grand and spiritual season. There are some thirty ministers on this district. Some of the sweetest spirited men I have ever met. As young men and strangers we are treated so kindly. Holiness and salvation are watchwords on this district. The presiding Elder, Dr. Barnes, is a grand man, full of the Holy Ghost. Our cry is, "A thousand souls for Christ this year." I thank God for a good experience. "I am crucified with Christ, nevertheless I live, yet not I but Christ in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Glory to God! Glory to God! Give my love to all the workers. Daily I carry you and them and the work to God in prayer.

ARTHUR TROTT.

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