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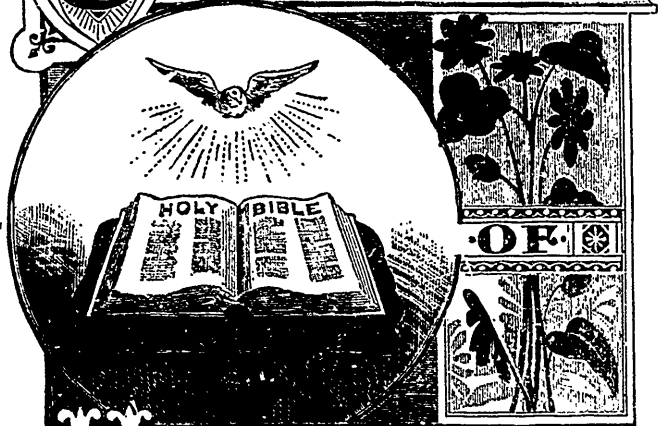
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OCTOBER, 1891.

No. 4.



Expositor



HOLINESS



Toronto:

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CONTENTS.

	PAGE		PAGE
Poetry: "He Wakeneth Mine Ear to Hear" ..	85	An Unfortunate Mistake ..	97
The Hamilton Convention ..	85	"An Important Question for Methodists."— By Rev. B. Sherlock ..	99
Words and Their Meaning.—By Rev. B. Sherlock ..	87	Poetry: "Alone With Jesus."—By Bertha E. Bourgoin ..	104
Settled ..	87	A Night Meeting on the Ogowe River, Gaboon.—By Rev. A. G. Good ..	104
Copying is Not Obedience.—By Wm. Petch. Different Kinds of Christians ..	88 89	The Highway of Holiness.—By Mrs. Rees ..	106
Notes of the Morning Sermon Preached in the Mutual Street Rink, Toronto, by Rev. John McNeill.—By Mrs. E. McMahon ..	91	"I Lives in Buley Land" ..	107
An Incident with a Lesson—Exposition ..	92	Tired of Trusting? ..	108
What a Confession!—Explained, and Yet Not Explained ..	93	Poetry: "Thy Burden"—Making Cases of Conscience—A Needed Legal Decision ..	109
"The African" ..	94	A Life Wasted—Old Times Returning: Are They? ..	110
What Do You Mean? ..	95	Old Age—"Crossing the Divide" ..	111
"How Believers may Retain the Blessing of Heart Purity" ..	97	Poetry: Lean Hard—Praying in the Holy Ghost—Giving While in Debt ..	112

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.

Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.

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

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

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

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

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

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

In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.

Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.

At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

At Cross Hill, every Friday evening, at the residence of William Petch.

THE SO-CALLED "GALT HERESY CASE."

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

THE
Expositor of Holiness

Vol. X.

OCTOBER, 1891.

No. 4.

"HE WAKENETH MINE EAR TO
 HEAR."

"The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: He wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord God hath opened mine ear."—ISA. l. 4, 5 (R.V.).

He daily "Wakeneth mine ear to hear,"
 "Morning by morning" comes His touch of
 power,

That bids me rise and listen to the Voice
 That breaks the stillness of this blessed hour.

"He wakeneth mine ear,"—this blood-tipped
 ear,

Sealed by that mark for evermore His own,
 That henceforth *deaf* to earth's alluring
 sounds,
 Should open be to one dear Voice alone.

"He wakeneth mine ear," my bored ear,
 Which the dear Hand of Love has pierced
 through;

Nailed to His cross a living sacrifice,
 I live, a happy slave, His will to do!

Within the secret chamber of my heart,
 Behind the busy rush of human things,
 Oh, may there be a central point of rest,
 The holy hush which Thy blest presence
 brings.

So may I ever live the *listening* life
 Of momentary dependence upon Thee,
 As Christ, the perfect Servant, hourly lived—
 Speaking but *as He heard*—Lord, so let me!

Yea, keep my ear forever open, Lord,
 That thus through me Thy messages may flow;
 And weary hearts sustained by heaven-sent
 words,
 Refreshment for their soul's deep need may
 know.

—E. May Grimes.

THE HAMILTON CONVENTION.

Pursuant to notice, a number of friends from a distance, about sixteen, united with the Hamilton friends for a three days' district convention. The sessions were held in Temperance Hall, on James Street, and were satisfactory, not only to those who compose the Friday evening association meeting, but also to us, the visitors.

As to the special meaning of the gathering, we could only learn as the meetings themselves gradually made it evident to us all. Generally speaking, it was to establish the distinctiveness of the walk in the Spirit as compared with all other teachings, and especially as compared with that of the Christian Alliance.

This was necessary in the interests of truth generally, and of all the parties concerned. It is only they who walk in the Spirit continually who illustrate this movement, and they who make the peculiar doctrines of the Alliance a test of orthodoxy, as well as those who put to the front any other doctrines or legalistic practices, are outside of this revival of the work of the Spirit, no matter how near they may seem to approach to it. Nay, the distance between us is vastly greater than, possibly, they imagine.

This distance between *spirituality* and legalism was emphasized in every possible way, that they who had begun to walk in the Spirit might the better realize the fact, and they who were making any pretensions, even although unwittingly, to this walk, when the leaven of legalism was working in their Christian life, might also become aware of their true attitude to our work.

It is just possible that, like as in Toronto, some of those held in high esteem in the churches, including the Alliance and the Army, may turn against us in persecuting hate, when they are forced to see that there can and will be no amalgamation of the two diverse forces. But even this is better for all parties concerned than that there should be ignorance concerning the real work of the Spirit. The truth concerning these two things, spirituality and legality, should be preached and illustrated at all costs, seeing it is the truth only which brings true freedom.

Spirituality, according to the Scriptures, consists in following the Holy Spirit as the one and *only* law of life. Now, when laws or doctrines about the healing of the body are put on a par with divine guidance, they are as clearly legalistic and antagonistic as were the laws of Moses in the days of Paul, and must be discriminated against as positively as ever Paul did. "Ye are fallen from grace," is as applicable to members of the Alliance, who put their pet doctrine in the forefront, and practically deny right of way concerning it to the Holy Spirit, as ever this statement was true of the Galatians

We do not, in the use of such language, pronounce upon the work of the Alliance as evil. On the contrary, we rejoice in it, and give it our God-speed. But we preach another Gospel as far as their legalistic teaching concerning healing is concerned, even the law of the Spirit which has delivered us from all such laws of "sin and death," and we are to be distinctly understood by all who listen to our utterances or read them, as so doing.

And in thus preaching and writing, we show no haste to make proselytes of them, or the adherents of any other creed. We rather advise them to push their creed-life as rapidly as possible to its utmost, for it is only when dissatisfied and disheartened with the results that there is any probability of their having any honest desire to be taught of the Spirit. We repeat, we have no quarrel with them, and will not return their railing if any of them indulge in that pastime. But we will continue to insist

upon the truth concerning them and all others, viz., that their walk in doctrines is not what we preach as the walk in the Spirit, until all are forced to see the impossibility of bridging the vast gulf between us whilst they continue to demand the acceptance of their doctrines as equal in authority with the law of the Spirit.

Now it is just possible that some may criticise such writings as wanting in policy. For they say it will lose to the movement some who have been thus far friendly and helpful. But a moment's thought will expose the fallacy of this criticism. This movement is only composed of those who walk in the Spirit. Hence it follows that any who might formally withdraw, only thereby show in a more public way the fact which already had an existence. Now, the making public that fact cannot but be a blessing to all concerned. Hence this presumed criticism would only confirm us, if need be, in the wisdom of the work done in Hamilton and elsewhere concerning this thing.

Having thus discussed this general characteristic of the Convention, we will content ourselves with this manner of description. It is true there were matters of detail of great interest, and ordinarily speaking, worthy of being recorded, such as testimony concerning definite blessing received, and personal narratives concerning Christian experience, all of thrilling interest. Also there was a history being made in the different homes where delegates were placed, which, like seed sown upon the waters, will doubtless assert itself in coming days.

The ubiquitous reporter was on hand, but found it exceedingly difficult to make up the usual newspaper reports, as there was no programme to scan or no knowledge to obtain concerning what speakers would address the different services. The only information they could secure was that the programme was in the mind of the Spirit, and He had not yet indicated the subjects or the speakers. But manifestly this would scarcely meet the requirements of the reading public, and so we presume the press notices were few, if any, and very meagre.

Only one of the resident ministers attended, and he but one of the services. No citizens of note graced the platform or swelled the audience; and so, both Church and State, as far as Hamilton is concerned, can breathe freely, and treat this episode in its history as of trivial consequence. And yet, from our standpoint, we know that the foundations of its mightiest revolution were materially strengthened, and the end is not yet.

WORDS AND THEIR MEANING.

"There are masked words droning and skulking about us just now (there never were so many owing to the spread of a shallow, blundering, 'information' everywhere, and to the teaching of catechisms and phrases at schools instead of human meanings), there are masked words abroad, I say, which nobody understands, but which everybody uses, and most people will also fight for, live for, or even die for, fancying they mean this or that, or the other, of things dear to them; for such words are chameleon cloaks, of the color of any man's fancy; on that ground they lie in wait, and rend him, with a spring, from it. These masked words are the unjust stewards of all men's ideas; whatever fancy or favorite instinct a man most cherishes, he gives to his favorite masked word to take care of for him; the word at last comes to have an infinite power over him, you cannot get at him but by its ministry. And in languages so mongrel in breed as the English, there is a fatal power of equivocation put into men's hands, almost whether they will or no, in being able to use Greek or Latin forms for a word when they want it to be respectable, and Saxon or otherwise common forms when they want to discredit it. What a singular and salutary effect, for instance, would be produced on the minds of people who are in the habit of taking the Form of words they live by, for the Power, of which those words tell them, if we always either retained or refused the Greek form 'biblos,' or 'biblion' as the right expression for 'book' instead of employ- ing it only in the one instance in which

we wish to give dignity to the idea, and translating it everywhere else. How wholesome it would be for the many simple persons who worship the Letter of God's Word instead of its Spirit (just as other idolators worship His picture instead of His presence), if, in such places for instance as Acts xix. 12, we retained the Greek expression, instead of translating it, and they had to read: 'Many of them also which used curious arts, brought their Bibles together, and burnt them before all men; and they counted the price of them, and found it fifty thousand pieces of silver!' Or if, on the other hand, we translated instead of retaining it, and always spoke of 'the Holy Book,' instead of 'Holy Bible;' it might come into more heads than it does at present, that the Word of God, by which the heavens were of old, and by which they are now kept in store (2 Peter, iii. 5-7), cannot be made a present of to anybody in morocco binding; nor sown on any wayside by help of steam-press; but is, nevertheless, being offered to us daily, and by many with contumely refused; and sown in us daily, and by many as instantly as maybe choked."—*Ruskin's Lecture on King's Treasuries.*

B. SHERLOCK.

SETTLED ?

Here is the Rev. John Wesley's clearly and strongly expressed opinion on an oft-mooted point:

"As long as the soul is connected with the body, it cannot think but by the help of bodily organs. As long as these organs are imperfect, we shall be liable to mistakes, both speculative and practical. For all these we need the atoning blood, as indeed for every defect or omission. Therefore all men have need to say daily, 'Forgive us our trespasses.'"—*Exchange.*

Augustine, Calvin and Wesley are then at one on this matter.

"Meekly kneeling on your knees," says John Wesley, clearly and strongly, when Methodists are about to celebrate the death of Christ, as did the fathers of the Anglican and Roman Churches before him. That settles the matter, of course.

Moreover, we know that he who would strive to bring back Methodists to apostolic practice or belief in either case would be met by such a storm of opposition, that, unless his soul's salvation depended on his forward movement, he would be a foolish man not to desist.

John Wesley, like every other reformer, left some things to reform. Brought up in the belief of the teachings of Augustine, that is, of the Church of England, almost entire, he only laid aside such as after mature consideration he discovered to be untenable. That he left some doctrines and ordinances where he found them without even careful investigation, is evident to every candid student of him and his times. That he was a grand reformer, a man far ahead of his times, and that the results of his life-work have had a wonderfully uplifting influence on the world, is now universally admitted. But that he left the matter of dogmatic theology, even, so absolutely perfect that to find a "thus saith John Wesley" for any theory or doctrine is to end all possible dispute, is one of those quiet assumptions which, in their beginnings, are dangerous, and whose end is the rankest bigotry.

What John Wesley might have said, or endorsed, concerning the sin question, is not necessarily even what he might say now, after the additional light poured upon the question during the intervening century, much less is it an infallible guide for others.

Granted, that concerning the doctrine of initial justification by faith, he so investigated, experienced and taught, that Methodism is a unit in its deliverances concerning it, and that his teaching is gradually but surely winning its way in all branches of the Church, this can be accounted for, in some measure, by the completeness of his teaching here. There is no flaw which friend or foe professes to find, unless that foe or professed friend rejects his teaching *in toto*. But in his teachings concerning holy living, scarcely a living Methodist can be found who will accept them entire.

What representative Methodist to-day will quote John Wesley entire upon the use of money, and seriously exhort his

audience to imitate, or urge his rules on dress as worthy of adoption, in their completeness! How hopeless to attempt to harmonize with reason, common-sense and the Bible his manner of getting over the difficulty of a justified soul dying without obtaining the "blessing of holiness!" In all these things he left at least enough errors and mistakes to prove that he was fallible, "like all the rest of us."

And yet all these admissions are consistent with the fact that he wrestled with the sin question as none before him had done, and with a success exceeding all before him since the first century.

COPYING IS NOT OBEDIENCE.

Walking in the Spirit makes our life a real, genuine copy of Jesus, and it brings about this result without a great number of rules laid down to be remembered and lived out. How often do we hear teachers of to-day exhorting their hearers to copy this and copy that. What folly! What good can a school-boy get from continually copying from his fellow student? Nothing but failure. So will be the life of the Christian who has no other motto but copying; he can never receive any true benefit. Copying will neither give knowledge nor light. Copying will never cast out evil desires or habits. Copying will never bring a man to know the truth. Copying will never take troubled souls and speak peace to them.

But the Comforter, the Holy Ghost, if accepted, will guide into all truth, will ever and anon lead to the mountains to pray, sometimes out upon the stormy waters to calm the storms; now to where the dead are, that you may speak words of life to them, again, to the living to read His Word and testify of Him. He will show how to discern possessors from professors, divine guidance from Antinomianism in any dress.

Reader, all this and more is for thee, for He will take of the things of Jesus and reveal them unto you, if but you let Him have full possession. Blessed be His name for ever and ever. Amen.

Cross Hill, Ont.

WM. PETCH.

DIFFERENT KINDS OF CHRISTIANS.

"The Spirit dwells in every true believer, but we may have more than that. There are some men that are Christians—but they have no unction—no power. I saw a sign on a building: 'This store is to rent, with power or without power.' Do you want to be one of the members with power or without power? If I were the pastor of a church, and some one wanted to be a member without power, I would say: 'We have got enough of that kind now.' It is the privilege of every one of us to have power. But we have got to pay the price. The price is a complete and unconditional surrender to God."—*Moody.*

There is no end to the *speculations* about the number of varieties of Christians and their respective descriptions or qualifications when the definition of a Christian is not a fixed quantity.

Define a Christian as a *professed* follower of Christ, and at once all in Christendom but professed infidels are Christians.

But confine Christians to real followers of Christ, and immediately you get back to the narrow way described by Jesus, and even then it is beyond the human power to make a correct catalogue. For who but the Omniscient One can read the heart and pronounce with exactness concerning the standing of all?

And, indeed, it would only fill the bill of curiosity to have this *corrected* catalogue published. Curiosity seekers must, concerning this thing, possess their souls in patience till the judgment day.

But there is one way of classifying Christians which, as far as it goes, is of practical value, viz.: according to definite, personal profession. When one undertakes to thus classify, he will be astonished at the difficulties connected with the task. This difficulty is because of the want of definiteness in the profession.

Nearly all except professed infidels will readily enough define themselves as Christians rather than pagans or skeptics. But when it comes to profession of a real following of Christ, the haziness begins. All, without exception, will profess to an effort in that direction—

the "*try*" company is as large as nominal Christendom.

But when we reach the intenser forms of trying, as evinced by the inner circles of live churches or individual members, then this haze grows steadily denser. Just what Christians of the more pronounced types do profess is a very uncertain quantity, indeed.

Take, now, any of the positive quantities contained in our Lord's utterances, and try to gauge that of even prominent active Christians thereby, and see how unsatisfactory the result. Take, for example, the positive statement of Christ, "Ye shall receive *power* after that the Holy Ghost is come," and see what reluctance there is to be definite in their *professions* about it.

Here is Bro. Moody discoursing with apparent authority about the matter. We will naturally presume from his confident statements and exhortations, that he is clear and precise in defining his own personal relations to this "power."

Well, we have not had the opportunity of plying him with questions as to what is his real profession concerning it; but we are exceedingly doubtful if he would give a short, ringing affirmative to our direct inquiry; have you now and have you had during the entire year the "power" which Jesus here speaks of?

We once heard him tell of a wonderful experience received, which he seemed to imply was this power. But, after all, there was a certain kind of mistiness about the whole matter which reminds us of an incident in our college course. Once we retired for the night, having given up in despair a mathematical problem, on which we had tried our utmost of brain power for a good part of the evening. In the morning, ere rising, we recurred to the vexing problem, and suddenly seemed to discover the solution, and so whilst it was fresh in the mind took pencil and paper to fix it. It was with no little degree of conscious ability that we handed the worked out problem to the Professor next class day. But we were met with the criticism that what we presented was the solution of another somewhat similar problem, but not that of the one he had given.

It is just possible that Mr. Moody definitely claims that he possesses the identical power spoken of by the Master. But whilst we doubt his willingness to do so in clear-cut language, we know he does so by indefinite inference.

But many of his other utterances and acts seem to imply that his experience and profession has to do with another, although somewhat similar, problem.

However, be this as it may, with reference to friend Moody, we know from personal observation, and the fact can be verified easily, that, as a rule, they who talk and preach much about "power," when called on to define their position, are anything but clear-cut, even in their professions concerning it.

Take, now, any other of the definite commands or requirements of Jesus, as "Be perfect, as your Father is perfect," "Love God with all thy heart, and thy neighbor as thyself," "Keep My commandments," etc., etc., and request Christians to give their distinct, clear-cut profession as to the nature of their obedience to any or all of them, and see how the element of definiteness is lacking in them all. How many will profess in simple language I am "perfect as my Father which is in heaven is perfect;" I am "holy as God is holy;" I have Christ's joy and peace, and do the will of my Father which is in heaven. That is, most, if not all, of those who act as public teachers of the sayings of Christ, are not definite in their claim to obedience concerning that which they press upon the attention and conscience of their hearers.

If, then, there is no definite claim to simple obedience, what is the nature of the profession made? How difficult to obtain a reply from any. We mean a clear, definite reply. The fact is, that whilst Christians, as a rule, hesitate to claim a full obedience, they are as reluctant in admitting disobedience, excepting always when in prayer. How many will definitely profess to disobedience, either in whole or in part!

And even after passing this ordeal, how shy in defining the exact amount of disobedience? All kinds of side issues are raised, and the real one is covered out of sight, if possible, by a multitude of words about creeds and doctrines.

And be it known also that there is an amount of sensitiveness displayed concerning this their hazy profession, which ought to awaken concern. We once alluded to the fact of a certain editor being a public seeker of the blessing of holiness, because we knew of his publicly going forward to the altar as a seeker only a few weeks previously, and also knew that there had been no public profession of obtaining that after which he sought, in the meantime, and we have reason to believe that the extreme sensitiveness exhibited in his reply was largely owing to our allusion to this fact.

Once, in a large city church, when hundreds had gone forward as distinct seekers of holiness, and not one had professed to find, we intimated that in view of the teaching from the pulpit concerning the ease and celerity with which they might obtain, they ought to feel like hanging down their heads in shamefacedness because of the result. What a commotion of criticism was started by this simple remark, evincing the utmost sensitiveness on the part of many. And we are inclined to think that the extreme sensitiveness exhibited by the leaders of the holiness movement in the States was owing to our attempt to put definiteness into their indefinite profession of holiness.

How easy it would have been for those, who have constituted themselves our opponents, to have met us here and put us right, if we unwittingly misrepresented their attitude towards obedience to the commands of God.

We took the position that they professed the blessing of holiness by the year, and yet did not profess to live holy, obedient lives. In every instance, they let judgment go against themselves by default, but contented themselves by writing books and newspaper articles, and indulging in pulpit and meeting talk about heresy and the work of the devil.

Why should they not frankly admit the facts of the case, if we are right? If wrong, why not promptly set us right? We would readily enough, for example, publish in the EXPOSITOR that we were wrong in our description of their testi-

mony, if they either by private letter or public announcement declared that during the time of their profession of the blessing of holiness they lived holy lives—in thought, word and deed—having walked in all the commandments blameless. Is not one warranted in suspecting that where sensitiveness is displayed concerning another's truthful statement about them, that there is the attempt to cover up something which will not bear the light of truth?

Well, we expect to go on as heretofore in placing men as to profession just where they place themselves. When they falsely claim what they do not possess, it will be time enough to examine the foundations of that claim. Hence, from every way considered, we maintain that the classification of Christians by their profession is of practical value, as far as it goes, provided always that we get at the real meaning of that profession.

NOTES OF THE MORNING SERMON
PREACHED IN THE MUTUAL
STREET RINK, TORONTO, BY
REV. JOHN McNEILL.

TAKEN BY MRS. E. McMAHON.

The preacher took for his morning text the parable of the Pharisee and the Publican, Luke. xviii.

He said. We will use the introductory verses to outline the manner of Christ's preaching. He preached unto them. It is considered unwise nowadays to preach *unto* people; at them, or over them, or around them, but few preach *unto* them. If Christ preached in this place every week, I am not sure it would be as full as it is this morning.

Christ sees the need of His day and preaches to suit the need. He goes to the market-place, and there he sees a man with his bit-texts sewed here and there, sewed on his phylactery, his arms folded most devoutly, he keeps repeating "Lord, Lord," that people may see what a good worshipper he is. But it is a bad quarter of an hour when Christ spies him in His congregation. He tells the story of two men who go down to the temple

to pray, and holds the Pharisee out to view as something to be despised for all time.

My friend, if ever you find yourself in a church where the preacher speaks unto you, I beg of you, as you value your soul, stick to him, let him probe deep and pray him well to do it. When I get into the pew I say to the man in the pulpit, 'Come on now, pitch it straight, if you don't come home to my sins and foibles as well as my best feelings I'll have a rising feeling of disgust for you.

The old dispensation had such Pharisees, but this dispensation has as bad and worse, and there's hosts of them in Toronto. I only came into your city last night, but as sure as there's a man in the moon, there's Pharisees here.

But you say the people here don't thank God for their self-righteousness. Oh, bless you, that's not the way he does, he prays the Publican's prayer, confesses and laments his short-comings and sins, but keeps at them just the same.

You'll find him in the Presbyterian Church; he often stands erect in prayer time, he don't like the new-fangled customs, hymns, singing and organ playing.

You'll find him, too, among the prominent Methodists; he's a pillar in the Church, aye, as the Scotchman puts it, a caterpillar, eating up every green thing and leaving a trail of slime behind him that shuts all heaven out of the place.

He has a fat purse and he shakes it in your face, he knowing that money makes the Church go; and if you don't preach unto him his subscriptions are fine, he likes to head the list, but if you want to find him out preach unto him.

A WITTY Presbyterian preacher, hearing some Methodist preachers, who had recently returned from Conference, discussing the case of a brother who had been made "effective," wished to get the recipe, that he might introduce the plan into his presbytery. We Methodists know of some *ineffective* "effective" preachers.—*St. Louis Advocate*.

THEY who trust in God, put off their own weakness, and take in exchange the strength of God.—*St. Augustine*.

AN INCIDENT WITH A LESSON.

A few days ago we happened upon a certain lawyer of this city, with whom we had had formerly some close conversation concerning the walk in the Spirit, and had also had him as a hearer whilst that day preaching on the work of the Spirit. He was a prominent member of the church where we then preached, and seemed to be thoughtfully impressed by the Gospel of the Holy Spirit as thus presented. Since then he has removed to the city, and recently made a very important change from one part of the city to another.

With reference to this last move, he intimated that he feared he had made a serious mistake, judging from the results, and so we had the opportunity, in our short street talk, of again drawing his attention to the subject-matter of our former conversation, mentioning the patent fact that he had not yet solved the problem of how to do just right in any and every crisis of life.

The incident is of the most ordinary, every-day kind, and yet it takes its value just because of this homely dress. No man can make any important move in life without stepping out into uncertainty, unless a complete man in Christ Jesus; and no man can possibly have this completed being to whom Pentecost is still an unknown quantity. He must solve this mystery before he, as a complete conqueror, can assume the royal possession of all things, and know that every move made is just right, the very best possible, and hence well pleasing both to himself and his God.

Now, this glorious possibility is within easy reach of all. 'Tis but a step out of self into Christ, when all things are curs because we are Christ's. And one of the results of this step is that we shall never, like this lawyer, make a move which will bring one moment of unpleasant regrets into the life.

ALL principles cover small affairs. It does not follow that a scruple is contemptible because its object is diminutive. Is the principle of the microscope contemptible?—*Phelps*.

EXPOSITION.

"But even unto this day, when Moses is read, the veil is upon their heart."—2 Cor. iii. 15.

So obtuse were the Jews in Paul's time in apprehending the plain meaning of Old Testament Scripture, that Paul could only account for it by imagining a veil to be between them and the written Word. But history repeats itself concerning this identical thing, and to-day so great is the apparent lack of ability to apprehend the meaning of Christ and His apostles in the written New Testament Scriptures, that it seems as if a film covered the spiritual eyes of the great mass of professed Christians during their reading of the "Law."

And, indeed, no matter how clearly one may expound to them the things of the Spirit, still are we conscious that the veil remains on their heart. No man can state the truths of the Spirit clearly and logically enough, even when backed by personal testimony, so as to lift the veil. During our exposition, one may exclaim, "I see it," "I understand it," but he only thereby proclaims his ignorance, seeing no man can thus understand.

"But whensoever it (or a man) shall turn to the Lord the veil is taken away." This next verse indicates the only method by which obscurity can give place to light. Hence appears the fact that

"'Tis our whole business here below
To cry, Behold the Lamb."

"Now the Lord is the Spirit: and where the Spirit of the Lord is there is liberty." Need we add aught to this for the purpose of explanation? As if to guard against the modern device of confounding or playing off one against the other, the modern Jew is informed that it is to the Holy Ghost, and not to Jesus, he is to go to have this veil lifted. For when this is done, then there is full liberty to understand the truth as it is in Jesus.

"But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (or the Spirit which is the Lord)."

"We," that is, those of us who have turned to the Spirit—we no longer have this veil upon our heart, whilst so turned, but move on amidst the full blaze of the glory of this the Spirit's dispensation.

WHAT A CONFESSION!

We direct the attention of the reader to the synopsis, on page 91, of one of the sermons of the celebrated preacher who lately visited Toronto, especially to one significant passage therein: "If Christ preached in this place every week, I am not sure it would be as full as it is this morning."

Evidently there is in this the confession, that he, the preacher, did not preach as Christ did, or would, and that, therefore as Christ was so is not Rev. John McNeill in this respect. And, moreover, it follows, as a matter of course, that all the comparisons which Christ made between Himself and His followers will not apply to this popular preacher, such as, "If they have called the master of the house Beelzebub, how much more they of his household." "If they have persecuted me, they will also persecute you." "It is enough for the servant that he be as his master."

The stern uncompromising fact then is, according to this preacher's own showing, that, in some way or another, he has failed to imitate his Master as a preacher of righteousness. At best he is but a preacher *about* righteousness.

And yet we should not be surprised if many of his admirers, with himself, would resent this his own statement when thus reproduced by another and detached from its eloquent setting. But as it was, so it is now, and ever shall be, to the end of time, he that preacheth righteousness shall have stones, whilst he that preacheth about righteousness shall have gold.

BRO. HANEY: A brother sought sanctification, who had sold a lot of second-class lumber for a first-class price. It cost him \$1,500 in greenbacks to get a clean heart.—*Standard*.

EXPLAINED, AND YET NOT EXPLAINED.

IS DR. BRIGGS' TEACHING ON THE BAPTISM OF THE HOLY GHOST CORRECT?

ROCKLAND, DEL., Aug. 26, 1891.

Dr. Briggs' Monday Meeting talk on "The Baptism of the Holy Ghost," published in last week's *Christian Witness*, is surprising to me, and I would like to know if it is endorsed by the editors.

He says that the work of sanctification, or full cleansing, is only a preparation for "the baptism of the Holy Ghost and fire." He assumes that they are separate and distinct works, and asserts that sometimes the baptism does not follow the full cleansing "for weeks and even months."

Now, I have been teaching that the "baptism of the Holy Ghost and of fire" simultaneously both fully cleanses and endues.

Which is right? True, the Doctor's doctrine seems to be sustained by patent facts. Many who profess entire sanctification and appear to live a holy, Christly life, have but little apparent power to witness for Christ and to work for the edification of the Church, though endowed with education and considerable intellectual ability. Will the *Witness* please give its views on the subject?

J. T. VAN BURKALOW.

REMARKS.—We think that both brethren are correct. That many persons receive the baptism of the Holy Spirit simultaneously with heart cleansing there can be no doubt. Bishop Hamlin is a case in point. We are equally persuaded that in other cases there may be some time intervening between the actual reception of a pure heart and the manifested fulness of the Spirit. This, however, must not be construed to mean a *third* blessing, as some affirm, but the completion of the first. We think the confusion on this point comes of confounding the "witness of the Spirit" with the "baptism of the Spirit." The "witness of the Spirit" is the testimony which the Spirit bears to its own work in the heart, while the "baptism of the Spirit" is the incoming of the Comforter in His fulness to abide with us. [Ed.]

REMARKS.

Granted all this. What about this state where one is cleansed but has not

received the "baptism of the Holy Ghost?" All these writers seem to admit that this state may last a long time. Is it a state of justification or sanctification? Or is it neither one nor the other?

If it is only a state of justification (we use their nomenclature), then what is the blessing of purity? If it is a state of entire sanctification, then the baptism of the Holy Ghost is nothing. This editor, or his associate, once, in our presence, concluded that scores, comprising the bulk of a holiness camp-meeting, had not this "baptism," although he did not dispute their claim to the blessing of purity. Again, we ask, what can this intermediate state be?

Plainly, according to these writers, the blessing of purity does not include the *baptism*. And how can the baptism include purity when it generally, if not always, comes after it?

Then the *baptism* must not be called a third blessing! But will that alter the fact, if fact it is? When the blessing of purity is obtained one day, and the baptism the next, or, as is often witnessed to, during the next year, or years, if it is not a third *blessing* what is it? Surely it is not a curse. It is, in fact, a third something, whether it has a name or not, or else it has no existence whatever.

"THE AFRICAN."

The publishing of this magazine by the parties who started the magazine called *The African News*, has given rise to a breeze. Mr. Welch, who started the first magazine, did so in the interests of Bishop Taylor's African missionary operations.

We were glad to receive it as an exchange, and regretted its change from a magazine to a paper. However, with the circumstances connected with the change we had, and still have, nothing to do other than to express our regret that there should be the least misunderstanding in any direction, however temporary.

That there is wrong-doing somewhere, is manifest, but where to place the blame must ever be an impossibility, as far as the public is concerned, seeing there is

no likelihood of the matter being thoroughly sifted before a competent tribunal. We have purposely refrained from passing an opinion, or publishing any of the hostile articles from either side, although requested by both parties to do so.

We have no doubt the missionary operations of the apostolic Bishop will go on with scarcely a check caused by this unfortunate episode in their history.

We notice in the last number of *The African* the following correspondence:

WORDS OF—(?).

We are somewhat surprised that, after Bro. Welch had, in good faith, turned the magazine over to Bishop Taylor, he should continue to issue a magazine of the same name, saying it was a continuation of *The African News*. This may be a Christian way of doing things, but it surely needs a good deal of explanation to make it appear so to thoughtful men.—*Editorial by Rev. Wm. McDonald in Christian Witness.*

[Rev. Wm. McDonald is the future publisher of *The African News*.]

To the readers of "The African":—The above clipping from the *Christian Witness*. Now, as the editors of the *Witness* are surprised at the course taken by Dr. Welch, doubtless many readers of the *Witness* will be surprised at the unjust fling at Dr. Welch. We would not impeach the motives of the *Witness*, but the above charges seem to run the boundary line of truth and falsehood so close that it is hard to separate them.

I read *The African News*, and like it. I also read *The African*, and like it. I see nowhere that Dr. Welch calls his paper by the same name, as charged above. There is just as much difference between the two names *The African* and *The African News* as there is between two papers printed in Boston—one called the *Christian*, the other called the *Christian Witness*. Another mistake of the *Witness* is this. I see nowhere that Dr. Welch stated that *The African* was a continuation of *The African News*. I have no doubt Bishop Taylor saw (or thought he did) reasons for making the change, and he had a right to do so. Again, I have no doubt but Dr. Welch saw (or thought he did) reasons for continuing the publication of a paper, and he had the right to do so, without consulting Bishop Taylor or the *Christian Witness*. Holiness editors should never be one-sided. Let your words have no

bias. God makes no difference between bishop and more common people.

CASPER DE VILBISS,
Shellsburg, Ia.

We reproduce this to confirm our contention, made in former numbers, that the editor of the *Witness* is a decidedly unfair man, it being apparently his habit to make incorrect, reckless statements, and then stand by them at all hazards. This has occurred so frequently, not only in connection with his criticisms of us and our work, but in connection with others, that his position as President of the leading Holiness Association in the States, compromises the members of that organization. The inference which onlookers must draw from all this is, that integrity of Christian character is not of so much consequence in the estimation of the National Holiness Camp-meeting Association as the possession of other qualities.

Now, the question may here be naturally asked, what purpose does it serve to dish up this for the readers of the EXPOSITOR? Our reply is that in pressing to the front the walk in the Spirit, we have been met in battle array by this and similar organizations, and the ultimatum laid down that if they are right then we are wrong and of the devil.

We admit that it savor or seems to savor, of the "you're another" spirit to apparently wish to establish the fact of wrong-doing upon opponents. And, write as we may, some will so interpret our spirit. Nevertheless, we hesitate not to proclaim it to be our purpose to show by examples, as they come to us from time to time, that this teaching, which so pronouncedly antagonizes our's, neither expects nor exacts holy living. An association which permits its chief officer to drive a coach and four through Christian courtesy and justice, to say nothing of trilling with correctness in statement of facts, must not be surprised if its antagonism to the spread of our work will be explained by onlookers rather as the result of conscious defects than as zeal for the truth. And so the spell which veneration for doctrines and associations has cast on many can be the easier broken as these damaging

facts are witnessed, and access be had to them where otherwise they could not be reached. In short, we use this and kindred incidents to show that Christian perfection is not the outcome of this way, but that the bringing in of a better hope, even the complete walk in the Spirit, is.

WHAT DO YOU MEAN?

REV. JOHN THOMPSON.

Of late I have frequently been asked what I mean by being "abandoned to the Holy Ghost?"

This is an important question, and should be answered with such simplicity and plainness as will help all who wish to make this full and complete abandonment.

In the days of Christ some abandoned themselves to evil spirits, and of them it was said, "They were possessed of evil spirits." Of those who are abandoned to the Holy Ghost it may be said that they are possessed of the Holy Spirit. Abandoned means the same in both cases. The only difference is, that one is abandoned to a good spirit, and the other is abandoned to "unclean spirits."

The most prominent feature of each case is obedience. The prominent feature in the demoniacal possessions, that occurred in the days of Christ, is their implicit obedience to the evil spirits that possessed them. Evil spirits told them that they should not dwell in any house, and immediately they deserted their homes, and became wanderers in the graveyards, among the tombs. Evil spirits said you must wear no clothing, and immediately the demoniac stripped himself and wandered in nakedness. Evil spirits said, "Cut yourself with stones, and inflict grievous wounds on your flesh," and immediately the body became a loathsome sight of blood and sores. Evil spirits said, "Give me your tongue," and immediately the air was filled with alarming hideous sounds, terrifying all who were within reach of their voices. So completely did they surrender their tongues, that they said nothing except as the demons chose to use their tongues. The Saviour asked the man, and not the evil spirit, "What is thy name?" But the man was not even allowed to tell his name. The evil spirit having charge of the tongue of the demoniac gave his own name, saying, "My name is legion." Inasmuch as the Saviour did not ask him his name, this was a piece

of impertinence, but it shows how gladly evil spirits would do our talking for us if we let them.

The point that I wish to make is that we may, and should, abandon ourselves as fully to the Holy Ghost as demoniacs abandon themselves to evil spirits. Surely this is possible. We may abandon ourselves unconditionally and forever to the control of the Holy Ghost. Those who abandon themselves to the Holy Ghost will not have such a hard time as those who abandoned themselves to be possessed and controlled by evil spirits.

In the place of nakedness, the Holy Ghost will have us "clothed and in our right minds." In the place of cutting ourselves with stones, we will hear the voice of the Holy Ghost, saying, "Do thyself no harm." In the place of having the graveyard for our home, we will "dwell in the house of our God," or "sit together in heavenly places in Christ Jesus." In the place of having the dead for our companions, we will fellowship with the "Father, Son and Holy Ghost," and with the "spirits of just men made perfect." In the place of employing our tongues in making hideous noises, we will be shouting the praises of God. In the place of graveyard experiences, we will experience what it is to have our robes washed and made white in the blood of the Lamb.

When thus abandoned, we become obedient to the Holy Ghost. We cease to grieve Him. When we fully and forever cease to grieve the Holy Spirit, then shall we know by blessed experience what it means to be abandoned to the Holy Ghost. But if we continue to grieve Him by repeated acts of disobedience, we should not consider that we are, in the best sense, fully abandoned to Him.

Dear reader, shall we register your name as one of the "Advanced guard?" Will you, from this moment, claim your privilege of complete abandonment to the Holy Ghost? With all such, the Comforter is not merely a visitor, but He comes to stay. He will guide, teach, comfort and help all who are completely abandoned to Him. In a word, He will abandon Himself to all who abandon themselves to Him. If we give ourselves to the Holy Ghost, He will give Himself to us. Let the surrender be full and complete, now and forever.—*Christian Standard.*

REMARKS.

This is the language of the EXPOSITOR, or the nearest to it which we have as

yet come across. Moreover, as the writer is the originator of a series of camp-meetings which are classed in our exchanges as the most intensely spiritual amongst the many competitors for that place of superiority, we are inclined to think that this article is the chief explanation of the fact.

We would like, however, to see his personal experience in clearer-cut language in the article. It is so easy to write about the work of the Spirit, without speaking "as the oracles of God," that one needs to search and examine closely to discover the difference.

But why so narrowly search? Simply to understand how far we may joy over our brother. "When thus abandoned we become obedient to the Holy Ghost." Just so, and if this brother has been, and still is, and expects to be obedient to the Holy Ghost, then has he an experience the exact counterpart of our own.

But the Holy Ghost being momentarily with us as individuals demands momentary obedience. Moreover, as He is the only Guide and Teacher sanctioned by Jesus, this obedience must, to be true to the testimony of Christ, be extremely exacting and all comprehensive. It will not, for instance, admit the Bible as a rival or as of equal authority with Him, the inspirer of the Bible. It will not admit the writings of the founder of a church or of any other servant of Christ, as Paul, to a place of equal authority with Him; traditions also, however dear, and superstitious reverence, however deep-seated, cannot flourish in His presence. In short, He, if ruler of the soul, must be sole ruler and absolute monarch.

We trust that all this is meant in the above article, and has become a living experience in the writer. If so, our joy abounds on his behalf. But if he stops short at any point, our joy, perforce, stops short there too. Nevertheless, it only stops short at that point, for still we can rejoice with him as far as he goes if it is only an experience of writing about abandonment to the Holy Ghost. Hoping that this article is the true measure of the writer's walk in the Spirit, we unite with him in urging all to accept like precious experience.

“HOW BELIEVERS MAY RETAIN
THE BLESSING OF HEART
PURITY.”

The above is the heading of a lengthy article in one of our exchanges. If it were not so long, we would reproduce it entire, to contrast its methods for accomplishing the result indicated with the method advocated in the EXPOSITOR. But we trust we can accomplish this result in less space.

This article, like a multitude of similar ones, is divided up into a great many sections, each separate division indicating some laborious method for preserving “the blessing.” For example: To keep it, you must grow in grace, you must live without anxious care, you must have no doubts or fears or reasonings, you must abound in prayer and Christian effort, you must be natural; and so on to the number of upwards of a dozen of stipulations.

Now, it is pretty certain that, if one should do all this, he would keep *it*, no matter what *it* represented. Indeed, it would not matter much if he did retain any *it*, for if he filled the bill with respect to these thirteen directions, that is, if without anxious care, doubts and fears, etc., constantly growing in grace, and always abounding in the work of the Lord, it would matter but little what *blessing* he might or might not have, he would be all right with God and man, and what more is required or to be desired? The method we advocate contrasts with all this in the fact that, if one simply continues to walk in the Spirit, all these things will happen in the life as the outcome of that walk. That is to say, if one walks in the Spirit, he will not be swayed by doubts, fears or anxious thought, will be always abounding in the work of the Lord, and be possessed of all the other desirable things mentioned. He does not try to do these things to maintain his walk in the Spirit, but he does secure these as necessary results by simply walking in the Spirit. “Now this, I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.”

Be natural, cries this formulator of

rules and regulations for holy living. But how? may well be asked, for the very effort to be natural makes one strained and unnatural. He, however, who walks in the Spirit is natural, from the necessities of the case, for his only occupation being that of following his divine guide, he has neither time nor inclination to fix up for onlookers.

In ordinary life, self-consciousness or sensitive regard for the opinions of others, can only be eliminated by filling the mind with some absorbing thought. The cry of danger will change the most mincing step into naturalness, especially if the danger is imminent and escape apparently possible. Just so, filling the soul with the thought of obedience to the Holy Ghost, as the one business of life, will bring any man down or up to the plane in which he was originally created; it will make him just natural in all respects.

Finally, our method promises perfect success, not only in securing heart purity, but also in retaining it; whilst the most punctilious attention to these rules does neither.

AN UNFORTUNATE MISTAKE.

BY MARY D. WELCOME.

Quite an extensive observation at camp-meetings has led the writer to the conclusion that there are very many people who come to them backslidden in heart, and when the invitation is given for seekers of entire sanctification to go forward to the altar, they present themselves as such; and when they are blessed they call it sanctification, whereas it is only the restoration of justification. We call this an unfortunate mistake, for it lowers the standard of holiness and keeps them from pressing on to its attainment.

We have said many times that there are not half as many backsliders in the world as is generally supposed, for the majority had nothing to slide back from. Spurious conversions, superficial experiences, false professions, abound. Modern teaching has, to an alarming extent, made the way to heaven so easy of entrance, and so very broad, as to almost wholly invalidate the old-fashioned method of deep conviction of sin, great sorrow of heart, thorough repen-

tance and confession, renunciation of the world and self, with an entire surrender to Christ, to wear His yoke, and bear His cross. There is no strongly defined difference between the convert's condition and relation to the world and that of one not professedly such. It was not such fifty or sixty years ago. To come out from the fashions and pleasures of the world, and be separate as God's "peculiar people," was then a test and token of discipleship. Now there is very little of this apparent. The world of fashion and amusement now prevails in the Church to an alarming extent, and the reproach of the Cross has well-nigh ceased. It does not require much sacrifice and self-denial, nor cross-bearing of any kind, to be a church member; indeed, it is quite a popular thing. Now herein lies the great danger of making a fatal mistake,—of thinking one is a Christian when there has been no breaking up of the heart by the plough of deep conviction, and godly sorrow for sin, working repentance that is unto life, preparing the soil for the good seed of the Word, which, taking deep root, bears fruit in a godly life. When every step of the way has been sincere and thorough, and the soul is born of the Spirit, whereby all things are made new, there is a crucifixion unto the world destroying all affinity with its sinful pursuits, and a love awakened for all holy things, so that a speedy lapse is not the legitimate result of such a radical change. The "falling away," so frequent upon revivals, is not from grace, but for a lack of grace. In this is great danger, for the conscience is lulled by this feeling of security, and the individual rests satisfied with that which does not save from sin.

And so, likewise, with those who take up with the restoration to a merely justified state, though here the danger is not the same, if persuaded that they are now wholly sanctified, all desire to attain to that more advanced state is suppressed, and they come short of that establishment of soul in holiness, and power of the Holy Spirit for effective service which is ever attendant on the baptism. If, under this delusion, they profess the blessing, the lack of those perfect graces belonging to the higher life, and the manifestation of those imperfections of disposition and character usually apparent in those not wholly sanctified, give occasion for reproach to be cast on the doctrine itself. It is an unfortunate mistake to make, and great care should be taken to guard well this point.

We must remember that this greater bless-

ing comes only to the justified. The disciples gathered in that upper room at Jerusalem were saved persons. The first chosen to be apostles, with the seventy afterward commissioned and sent forth to preach, had power to work miracles, and Christ told them not to rejoice so much for this as for the fact that their names were written in heaven. Others present, with the women, who unitedly prayed for the enduement of power from on high, were saved persons; but they needed an additional blessing, a specific blessing, designated as the baptism of the Holy Ghost, to make them more effective as witnesses and workers for the Lord. And that same gift of power is needed by the ministry and laity to-day, to make them effective in winning souls.

How often, when pressing home the question, "Are you wholly consecrated to God?" have we been answered thus: "Oh, no! I do not profess to be sanctified." Or, "Are you living free from condemnation?" the reply has often been, "No, I am not sanctified;" as though a state of justification admitted of anything below this standard.

How many in relating their experience of what they call sanctification, speak of their previous state as one of unsubmission to God's will in many things, of disobedience and condemnation, of darkness and vacillation; then they come to the point of full surrender and acceptance of Christ as their Saviour from sin, and were delivered from bondage and darkness, and brought into liberty and light, and a joyful assurance of acceptance.

Now, all this rightfully belongs to a state of justification. Christ declares, "Whosoever he be of you that forsaketh not all that he hath, he cannot be"—what? sanctified?—"My disciple." Thus the entire surrender belongs to discipleship.

Again, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Tested by these requirements are you His disciples?

"There is . . . no condemnation to them which are in Christ Jesus." Are you under condemnation? If so, you are not in Christ, and out of Him, unsaved.

"Being justified by faith, we have peace with God." Have you peace?

"Whosoever is born of God doth not commit sin." This belongs to every justified soul.

Often have I thought at our holiness camp-meetings, that instead of beginning with preaching entire sanctification, and pressing the people to come to the altar as seekers of

this blessing, it would be better to preach justification, searchingly probing the hearts of the congregation on this point, and insisting on their humbling themselves as seekers for the first blessing, and obtaining the witness thereof, before taking the attitude of the disciples at Pentecost waiting for the baptism of the Holy Spirit. The standard of justification should be lifted, and those only who are there, urged to seek for the endowment of power, and that for service, and not personal happiness. It is the equipment for hard fighting and power to conquer. Every idol must be yielded, every indulgence that brings the soul into bondage surrendered, in order to be justified as well as to be wholly sanctified. If tobacco or ornaments hinder our attainment of sanctification, they as truly stand in the way of our being justified.

Some have said, "If I should become sanctified, I would have to pray in my family and in the social meetings. I would have to ask a blessing at the meals. And I never can do it." You cannot fall back on to a justified state simply as a plea for an excuse. These are duties belonging to the lowest phase of the Christian life. Of all the great mistakes, this is one of the greatest, that one may ignore these duties and yet be a Christian on the plane of justification but not of sanctification. To retain justification, one must walk in obedience to every known duty; must keep pace with that life which shineth more and more unto the perfect day, making duty more plain and higher attainments more practicable. A race is before us, and we must run to the end if we would gain the prize. Every hindering weight must be laid off. "If any man draw back, my soul shall have no pleasure in him." Our vows at the outset involved everything for Christ to the very end. We need the baptism as soon as we are converted, to establish and strengthen us to endure and overcome the world, the flesh and the devil. If we refuse to seek with all of our heart for this grace, through fear of its requirements and responsibilities, we draw back and fall into the snare of the devil.

REMARKS.

We give this article chiefly to show that there is a wide-spread feeling that all is not right in the holiness revival, that there is some foundational evil which, if discovered and destroyed, all would be well. In this we are in full agreement

with the many. There is a radical defect, and one which, in spite of every expedient, will land the present movement where every similar one in the churches has been landed, viz.: at a place where it will be in order to exclaim, with John Wesley, "Oh, for the former times."

The discoveries made concerning this underlying evil by enthusiastic members of the movement are too numerous to mention. Some discover that it is a departure from orthodox teaching, others that it is worldly conformity; and frequently, as with the above writer, that the mistake is with the public management. And yet we suggest that all these critics may be wide of the mark.

The following articles were written and sent by Bro. Sherlock to the organ of Irish Methodism, *The Christian Advocate*. As very few of the readers of the EXPOSITOR see this paper, we think it wise to republish them:

"AN IMPORTANT QUESTION FOR METHODISTS."

TO THE EDITORS.

In a letter of mine under the above heading, published November 14, I attempted to answer the question, "Why are there so few in our Church who enjoy the blessing of perfect love?" by showing that although Wesley encouraged his people to seek and enjoy the blessing so described, yet as he did not so thoroughly identify himself with that experience as he did with the other parts of the Methodist testimony, it, therefore, did not become so indispensable to Methodism, as that Methodism could not be said to exist in its integrity without it.

In this paper I wish to show that the subject has been generally contemplated from an incorrect standpoint. Many writers have *first* looked at the experience as a mental phenomenon, as a realized result; and, *secondly*, examined the Bible to see if its words corresponded or could be made to correspond with what was apparently developed in human life.

Now, the true standpoint to occupy is to get as near to the Master of Christianity as possible. He says to all who would take His yoke upon them, "Learn of Me." Let us then sit at His feet, getting above the influences of all that various and conflicting

teaching which, to the detriment of the soul, is apt to get between the soul and its Supreme Teacher.

1. John the Baptist "filled with the Holy Ghost from his mother's womb," that he might utter infallibly true testimony concerning the coming Messiah, and the benefits that Messiah was to bestow on man, said of Him two distinct and definite things. First, He "taketh away the sin of the world." Second, "He shall baptize you with the Holy Ghost." The religion of Christ as a benefit to man is, therefore, twofold—first, abstraction; second, enduement. That enduement is the "second blessing."

Does the King agree with His forerunner? Yes. To His chosen disciples He is reported by John in the 13th chapter of his Gospel as saying, "Ye are clean, but not all" (the exception being Iscariot). Soon after, in the 15th chapter of the same, Judas absent, He says, "Already ye are clean, because of the word I have spoken unto you. Abide in Me." And again, "I have called you *friends*." The first of the two great benefits which Jesus came to bestow on man they were in possession of, for they had become the *friends* of God manifest in the flesh; friends, because sin was taken away.

But they were *not* in possession of the second benefit as yet; for in chapter xiv. 16, He says, "I will pray the Father, and He shall give you another Comforter, even the Spirit of Truth." Again, in the 26th verse, "The Holy Spirit, whom the Father will send in My name." xv. 26—"When the Comforter is come, whom I will send unto you from the Father." xvi. 7—"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." The Master did not direct their attention to an experience, but to a *Person* who, dwelling in them, would produce those experiences that would be best for them. He was to be their guide into all truth, their Teacher of all things; He was to bring Christian facts of work and teaching to their remembrance; He was to show them the true nature and relation of Christ to the soul; He was to give them "power." The Comforter was to be their *satisfier*, meeting all the cravings of the forgiven friend of God. He would be to them holiness, perfect love, purity, rest of faith, entire sanctification, higher Christian life, etc., etc. A very common practical error is to conceive of the Holy Spirit as an influence, or a bundle of influences, and not as the real and personal God, indwelling the spirit of man.

If He is conceived of as in any way less than true Deity, then earnest souls will be seeking for something else besides His indwelling; they will be hungering for some fancy "experiences," which, not being promised, will not be the real blessing if they are realized.

But, did Jesus mean that the indwelling Comforter, promised to His select disciples, would become a universal privilege? Yes. For John, who was one of those select ones, informs us in his seventh chapter, that "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." He was given at Pentecost, given in the sense in which John the Baptist promised (see Acts i. 5); given them in His fulness (see Acts ii. 4); "and they were *filled* with the Holy Ghost"—that is, the hundred and twenty who were all with one accord in one place. And when Peter stood up, key in hand, to open the kingdom of heaven to the Jews, he, to explain the wondrous change that had come on the hundred and twenty, said: "This is that which was spoken by the prophet Joel, it shall come to pass in the last days saith God, I will pour forth of My Spirit upon *all flesh*." And, when his hearers, being "pricked in their heart" after his second address, "said unto Peter and the rest of the apostles, Brethren, what shall we do?" he immediately answered, "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For the promise"—(viz., of the Holy Ghost to fill them as above)—"is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Here we have the man to whom the Head of the Church and King of the new kingdom committed the keys of the kingdom of heaven, authoritatively declaring that every believer, without exception, is to be blessed with the double benefit of forgiveness of sin and filling with the Holy Ghost.

And now let us see if the facts recorded in the following chapters of this book correspond in the evidence they afford of what Christ's religion consists in as a benefit received by man.

In the eighth chapter we read that

"Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord to the things that were spoken by Philip. And there was much joy in that city." The joy of conscious forgiveness of sin undoubtedly. But read on, "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Samaritans need, are entitled to, and actually receive the two distinct benefits that Christ gives, in the same order as the Jews.

In the ninth chapter is the account of Saul's change. He was "converted," when, as he tells us in the twenty-second chapter, he said to Jesus, "What shall I do, Lord?" and immediately obeyed the mandate of Jesus. But he was three days in that condition before Ananias came and laid his hands upon him, and he received the second benefit—he received the Holy Ghost.

In the tenth chapter is the narrative of the reception of the first Gentile company into the Christian Church. It is certain from the words of Peter that Cornelius, at least, was in a "state of grace," and it is probable that the same might be said of the whole company gathered in his house. But when Peter "spake these words," words which told the principal facts concerning Christ, "The Holy Ghost fell on all them which heard the Word." Gentiles treated just the same as Jews and Samaritans, for they, too, received the second blessing.

In the latter part of the eighteenth chapter we have the record of Apollos, who was just then only half a Christian. He had been "instructed in the way of the Lord. He taught carefully the things concerning Jesus, knowing only the baptism of John." No doubt he knew his sins forgiven. And in the nineteenth chapter, we meet twelve disciples who were in a similar condition. The first question with which Paul greets them is this, "Did ye receive the Holy Ghost when ye believed?" They had believed, but had not received the Holy Ghost as those already mentioned had. In Paul's estimation their discipleship was not complete without this distinctive and definite bestowment. So after they had received the true water baptism in the name of the Lord Jesus, "when

Paul laid his hands upon them the Holy Ghost came on them."

Here, then, are five instances of the beginnings of Christianity—Pentecost, the Samaritans, the conversion of Saul, the Gentiles at Casarea, and the twelve disciples at Ephesus—in all and every one of each we find that Jesus did the two distinct things that the Baptist said He would do—first, took away sin; second, bestowed the Holy Ghost in His fullness.

Why should we ignore or forget the method which we see that Jesus Himself followed? Why should we seek after some "experience" like what somebody else professes to have, and then hunt for texts and read into them our experience, and call the process Scriptural?

The account we have given, or rather the *facts* we have pointed out in New Testament history, show the true theology of the matter. There is no other crisis blessing promised and provided but these two. *A believing acceptance of the God-man Jesus as our mediator* secures the remission of sins that are past, thereby constituting the believer innocent before God's law. *A believing acceptance of God the Spirit* to live in the whole man, *secures abundant power to live a holy life.* And we have seen that in the time of the apostles the two benefits were recognized as distinct, but were never long apart where the complete Gospel was taught.

How about the Epistles? Well, nothing there said disagrees with our contention. But in the great theological *Epistle of Romans* have you never observed how that Paul finishes what he has to say about justification or pardon, and its logical results, before he speaks with any emphasis about the Holy Spirit—one mention of Him is made in the fifth chapter, and one only.

But when he had finished his argument concerning how to *begin* the Christian life, and commences to describe what the Christian life is, how full he is then of the Spirit's exclusive rights in the believer's soul! Read the first sixteen verses of the eighth chapter, and see. If anything else but being led by the Spirit was needed in Christian living, we should certainly have had it from his pen at that time.

This view of sanctification, the being filled with the Holy Spirit permanently, corresponds with the history given in the New Testament. It corresponds with the last discourse of Christ, as given in the fourteenth, fifteenth and sixteenth chapters of John's Gospel. It fully harmonizes with the apos-

toxic benediction which closes almost every meeting of the hundreds of thousands now held in evangelical churches. It gives a true and full meaning to the formula of baptism, for we need scarcely be baptized into the name of the Holy Ghost if He occupies so small a place in God's plan as He does in the preaching and writing of average evangelical people. And I know whereof I affirm when I say it is the way of holiness that assuredly produces satisfactory results; for no one can fully obey Jesus who does not fully accept the Empower that He has sent from the Father for that purpose.

B. SHERLOCK.

Ethel, Ont., Canada.

DEAR SIRs,— In the *Advocate* of August 8, I find a letter from George V. Crook, of Wicklow, entitled "An Important Question for Methodists," the question being, "Why are there so few in our Church who enjoy the blessing of perfect love?"

As one who has been a believer in the Wesleyan doctrine of holiness, and the means of its attainment, who has read with avidity the biographies of the great Methodist saints, and the best books on the subject by Methodist authors, I claim to know precisely and fully what is Methodist theology on the theme.

Add to this the fact that, having consecrated, wrestled and believed, I have received and enjoyed the "blessing" of holiness for sufficiently prolonged periods of time, to know that the experience so described is not a fancy, but a fact; not a mere delirium of devout emotion, but a real ethical and spiritual uplifting of the soul, received suddenly, and producing an immense improvement in the lives of its recipients; especially while the glow and freshness of the experience has continued. So marked and decided has been that improvement in many instances, that the crisis experience through which the new uplift was gained, has been called a second conversion.

The "revival within a revival" that occurred in 1762, spread among the Methodist societies, as Wesley informs us, when many in London, in Bristol, in York, and in various parts, both of England and Ireland, experienced so deep and universal a change as it had not before entered into their "hearts to conceive," seems to have been the beginning in modern history of the experience, as affecting any large number of persons at or about the same period of time. Wesley describes the experience thus: "After a deep conviction of inbred sin, of their total

fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished, and they found from time to time, no pride, anger, desire, or unbelief. They could rejoice evermore, pray without ceasing, and in everything give thanks." And he informs us that after a very careful searching examination of all those whose profession of that experience came under his notice, he counted as many as 652 in London alone, whom he considered genuine, and in whom he seems to have reposed confidence. It is probable, therefore, that the number of such cases throughout the whole Connexion exceeded 1,000.

It has been the wonder of many that this new and gracious development of the power of God did not go on in power and prevalence, permeating universal Methodism, and increasing from year to year in volume and aggressive force. And many to-day make inquiry in line with the question of Bro. Crook. For it may be very safely assumed that the proportion to the whole of those who in Methodism to-day profess this experience is not one-tenth as great as that proportion was in 1762-3. And an examination of Wesley's journals and other writings shows us that the reaction set in very soon after the revival, for we find him regretting the absence of sanctifying power, in a few years after, and the neglect of the subject on the part of the majority of his preachers.

Can we find the cause of all this? Some will say that the opposition which the human heart offers to perfect holiness is the cause. But that opposition existed in 1762, and was grandly overcome in those hundreds of instances reported by Wesley and quoted above.

I believe the cause to be found in Wesley himself. First—Although he declared his opinion that the experiences of so many were genuine, yet he never appears to have thrown himself into the movement of '62, as he did all his life into the movement that began in 1739. The movement of '39 began as the direct result of the preaching of himself, his brother, and others who co-operated with him, whose experiences and opinions were almost identical with his own, and amongst whom from the first he was the acknowledged chief. He was the human father and visible head of "the people called Methodists," their chief theologian, the moulder of their economy, and the manager of their organization. But in so far as the movement of 1762 had a human father, that father appears to have been an Irishman—

Thomas Walsh. Now, although Wesley admired Walsh, and approved of his work, yet we easily gather from his journals that he did not throw himself into the "holiness" movement with the same heartiness with which we constantly find him calling sinners to flee from the wrath to come.

Again, we cannot find in any of his writings a distinct profession of having himself received the blessing that he endorsed and approved in others. Compare the recorded experiences of Fletcher and his wife, of several persons who were his contemporaries, of Hick, Carvosso, Smith, Bramwell, Collins, and others who have lived since his day, and it will be seen that what I have written is true. The man who would be successful in leading any important movement must himself be thoroughly steeped in its spirit—he must have it "on the brain." And such is human nature, that a man will generally work more effectively in the promotion of an idea which has originated with himself than with any other, however noble and admirable that other idea may be.

If we look at those documents and arrangements which are unmistakably from Wesley himself, we shall see that Methodism, as finally shaped by him, agrees with our assumption. The General Rules contain no allusion to what was developed in 1762, and in the "Twelve Rules of a Helper," the duty of promoting this experience as such is not enjoined. The questions put to candidates for and probationers in the ministry speak only of expecting to be made perfect in love in this life, and "groaning" so to be. The effect of all this on the mind of Methodism would be this, that although this experience is desirable, and to many of the best men of the Church very welcome, and to be sought after with zeal, yet Methodism is still Methodism although it is absent; the system can get along moderately well without it. It is a "fugitive quantity," as a friend of mine expresses it; a thing recommended and approved, it is true, and enshrined in the language of some of the grandest of our hymns, but not enjoined as indispensable.

Let another fact be also noted. In the fifty-two sermons, which contain the standard theology of the Methodists, statements are made by Wesley of the spiritual condition of those who are simply justified, which are almost if not altogether as strong, with reference to their power over sin, as those that he and other Methodist writers have made when describing the condition of the sanctified. If I were seeking for a standard

definition of Christian perfection, in contrast with Christian imperfection, I would not hunt for it in Wesley's Sermons. It is plain to me at least that he never really mastered the subject. "If the trumpet give an uncertain voice, who shall prepare himself for war," when the attitude of Wesley himself to this theme was not enthusiastic, and so many forces acting in direct opposition, is it any wonder that the professors and exemplars of this experience—an experience that constituted its possessor a very peculiar person—should be what, with sadness, we see they are, a very small minority, even in that Church that frequently declares that it was raised up to "spread Scriptural holiness over the land?"

In all that I have written, there is no intention to cast blame on Wesley or any one else. We do not care to blame reformers of past ages if they did not succeed in ridding themselves of *all* the misconceptions, in the midst of which they lived and breathed. We thank God for raising up and calling out such men as Huss and Wycliffe, and Luther and Zwingli, and even Calvin. Our Father did a noble work in removing lies and rubbish, and breaking shackles, and liberating His own Word by these means. The name of Wesley stands for a greater increase of all that is true and good than that of any of them. But who shall forbid from spiritually standing on his shoulders, and gaining a vision thereby of what he saw not, or perhaps saw very dimly? "God hath more light yet to break out from His holy Word," for even Wesley has not exhausted that treasury, nor yet have the commentators and theologians who have been content to be his echoes.

B. SHERLOCK.

Ethel, Ontario, Canada.

HOLINESS is religion shining. It is the candle lighted, and not hid under a bushel, but lighting the house. It is religious principle put into motion. It is the love of God sent forth into circulation, on the feet and with the hands of love to man. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercession to the Father.—*Right Rev. F. D. Huntingdon, D.D.*

ONE related his troubles to Wesley. Wesley replied: "That cow looks over that wall because she can't see through it. Look over your troubles."

ALONE WITH JESUS.

BERTHA E. BOURGOIN.

As I sat in my room one Sabbath night,
 And the world was wrapped in the shades of
 night,
 I was pondering over the Sacred Word,
 While without not a sound nor a voice was
 heard,
 Save the drizzling rain and the thunder's
 peal,
 And a feeling of loneliness o'er me did steal,
 And speaking in scarcely an audible tone,
 Forthwith came the utterance, "All alone."

But scarce from my lips had fallen the word,
 When a voice, whose soft accent I often had
 heard,
 In tones sweet and loving, and gentle, and
 mild,
 Said: "Only alone with Jesus, dear child."
 Did I say I was lonely? Oh, how could I
 be,
 After Jesus had spoken those sweet words
 to me?
 While the light of His presence streamed
 into the room,
 Dispersing the shades and dispelling the
 gloom.

No longer I sat in my room alone,
 For the one who had spoken in loving tone
 Those comforting words was to me no less
 Than Jesus, my Saviour, my Righteousness.
 And He said, "When you're lonely, and sad,
 and depressed,
 Come to Me, dearest child, I will comfort and
 bless.
 I will always be with you,"—what sweet
 words He spake!—
 "And in times of temptation I'll never for-
 sake."

And as the blest hours were fitting away,
 Do you think He arose to depart ere the
 day?
 No, blest be His name! whatever betide,
 My Jesus, my comfort, had come to abide.
 Alone when with Jesus, oh, who can declare
 The peace and serenity? What can com-
 pare
 With Jesus, my Jesus? With reverence
 meet
 I sit, blessed Lord, at Thy crucified feet.

Alone? not alone, for my Saviour is near,
 And ever is ready to comfort and cheer;
 My hand He has taken, and on will He lead,
 By rivers of pleasure my soul will He feed,

As He teaches me lessons of wisdom and
 love,
 And how to prepare for my mansion above;
 And when pleasures of earth and their
 beauties have flown,
 I'm "alone with my Jesus." Alone? Not
 alone.

Dixon, Ill.

—Standard.

A NIGHT MEETING ON THE
OGOWE RIVER, GABOON.BY REV. A. C. GOOD,
Of the Presbyterian Mission in Gaboon.

After having preached in five villages in
 the course of the day, we came about sun-
 down, November 20th, to a large town
 called Wengawoga, sixty miles perhaps from
 Kangwe, down the river. The people on
 this part of the river belong to the Orungu
 tribe, who occupy the region about the
 mouth of the Ogowe and to the north.
 When I stopped at this village in February,
 1889, I was the first white man to come
 after the Spanish and Portuguese, who had
 visited all this region in quest of slaves, in
 the old days when human flesh and blood
 and souls were bought and sold. I preached
 here then, and Mbora had visited and
 preached at this village two or three times
 since. This is all they had heard of the
 Gospel of Christ. We were at once recog-
 nized, and all seemed glad to see us. The
 old chief, Mbiti, received me cordially, and
 at once installed me in his fine large house,
 which stood at the head of the main street
 of the village. I noticed that he was stay-
 ing in a very much poorer house a little on
 one side, and I said:

"Why do you give me the whole of your
 fine large house?"

He replied: "I do not go into it any
 more."

"Why not?" said I.

"I dare not," he replied. "My doctor or
 medicine man has told me that I must not
 go into that house again or I will die; that
 a demon is lying in wait for me there with a
 club, and will kill me if I enter the door."

A crowd was standing about, and I turned
 the laugh on him by exclaiming, in much
 indignation:

"So a demon with a club haunts that
 house to kill people, and you are afraid, but
 you put your guest there to be killed."

He hastened to exclaim that for me it was
 safe; that the Spirit would only be danger-
 ous to him. Then I said to him:

"Do you really believe all that?"

He replied: "It is so. If I even come near to the door I begin to feel hot."

"You begin to feel afraid," I said.

And then I tried to explain to him how much fear had to do with sickness and health. I had to admit what I knew to be true, that under the influence of fear persons will sicken and die. For example, a Fang woman will see her dead husband in a dream, and he will say to her: "I want you; you must leave the world and come to join me in the spirit land." Next morning she will say to her friends: "I am going to die; my husband has called me." Her people will try to make her forget it and cheer up, but it is useless. She pines and droops, and in a few days dies. I cited this and similar examples of the power of superstitious fear, choosing as illustrations the superstitions of other tribes, in which, of course, he had no confidence.

"Now," I said, "your case is similar. If you are afraid of what the medicine man told you, and believe it all, then I would not myself urge you to enter that house. You might be so worried by your fears afterward that you would lose your appetite and perhaps sicken and die. But if you had faith in God, and courage to walk into that house without fear, it would harm you no more than it does me."

He admitted the force of all that I said, but still the old fear remained. I tried another tack.

"Did the medicine man who told you this live in your town, or does he belong to another town and family?"

I knew that these doctors always come from a distance, and have usually no honor among their own people.

"He came from down river," said the old chief.

"Ah, I understand it now. You are one of the first chiefs in your tribe, and the first in this part of the country. You have built for yourself here a house that is a credit to you and an honor to your town. This medicine man from a rival family is jealous of your greatness, and so he takes this way of making your fine house useless to you."

This, which was, I have no doubt, the true explanation, at least in part, set the old chief and many others to thinking.

But when I called the people together for the evening service, the old chief asked me to hold it, not in the large front room as I at first thought of doing, but in the street where he could sit near by. He was still afraid to enter his house. He seemed con-

vinced that there was nothing in the prohibition, but still he did not care to take any risk. I have repeatedly noticed this. A man may be so thoroughly convinced of the folly of his superstitions that he will neglect them, but he will never throw away his fetiches or violate a command of a medicine man until the converting power of the Spirit has set him free from his bondage of fear.

I wish you could have seen that meeting. A table was set in the middle of the street, and on it was my lantern. At this I sat, and around me was my audience—fifty or sixty people. Many of those living in the place were away; indeed, you almost never find more than a third of the people of a town at home. It was a brilliant moonlight night, about an hour after dark. The world seemed asleep, and the time a fitting one for drawing near to God.

I spoke to them of their neglect of God their maker. I reminded them of the fact that they knew God, and their fathers had known Him and called Him Amjawhie, even before they heard of white men. I said:

"I come not to introduce a new religion, but to re-establish the religion of your fathers; for they must have once worshipped this one God, whose name has come down to you. This high and noble worship you have given up for foolish superstitions, which are an offence to God and a disgrace to yourselves."

I pointed them to the fact that they knew clearly right and wrong; that they had a book which every one could read without going to school, written in their hearts by the finger of God; but they had deliberately violated its precepts. All this time there was the most intense interest—not a dissenting murmur; only low exclamations of assent and approval. Tired as I was before I began, I talked for fully an hour, and no one seemed tired. And then that solemn meeting closed, and the last strains of "Delay not! delay not!" (in Mpongwe, of course) had died away, every one drew a long breath, which was almost a sigh. For a moment, no one spoke. Then the old chief spoke, saying that there could be no further doubt; it was all clear at every point, and whoever would not believe now had no head. To have seen that audience and that meeting, you would have thought that half that company at least would avow themselves on the Lord's side at once. To have heard the response of the old chief, you would have said, "He, at least, is certainly converted." But if you could have seen that same com-

pany next day, your heart would have sunk. The old chief as worldly and apparently as superstitious as ever, and most of those who seemed so impressed as careless as before.

One does not work long in Africa till he realizes that convincing a man is not converting him, and that even a profound impression is not the new birth.—*Church at Home and Abroad.*

THE HIGHWAY OF HOLINESS.

A SERMON BY MRS. REES, A QUAKERESS.

ISAIAH XXXV. 8-10.

I've got a good text any way. This chapter is a prophecy of Jesus Christ. He died not only to save the world, but to cleanse His Church. He who made the way named it the way of *holiness*, and I'll not call it "a deeper work of grace," or "the higher life."

First it is a *clean* way. God loves cleanliness. "The unclean shall not pass over it." A clean heart is a clean body. If we are to walk the highway of holiness we must be like God.

Second, the redeemed shall walk there. Those who were once rebels, but have been changed from sinners to saints. You can walk with God, like Enoch and Abraham. What was for the patriarchs and prophets and apostles, is for us. Now no ravenous beast is there, no lion. Satan, the roaring lion, walks not there. You can have all the ravenous spirit taken out of you. It takes out touchiness, and we can love people if they do talk about us. All fussiness and fastidiousness is taken out. It is wonderful how God takes out fear.

Beloved, the Lord wants us to walk the highway of holiness, even the wayfaring man. Who is he? A tramp. Yes, a pilgrim. When God saved me thoroughly, and baptized me with the Holy Ghost, I became a pilgrim. Heaven is my home. I have many earthly homes, some beautiful ones, but I could pack up when the morning came to leave for another place, and say good-bye to my friends, and leave them to take care of the property and pay the taxes.

Now you can be delivered from envy. What does it matter what kind of folks are on the programme, if you are all right with God? There is a true Christian dignity. But you can be as free as a bird. If you have got holiness, you will love to talk about it, and hear it. You can even get in bon-

dage to a theory of holiness. Jesus expects you to be free in Him. You don't talk it to spite anybody, but keep at it because you love to.

Don't holiness people have trials? You get sanctified and you will find a personal devil. The devil used to play on my carnality like a harp, and I did not realize it. But I thank God there are trials. The apostles had them, but there was no complaining.

Some of you have not religion enough to tempt the devil. But, while Satan is powerful, I can keep my garments white from his polluted breath.

What a shame that men should say that Christ has not provided enough salvation to keep a man from sinning! I bless the Lord for this way of holiness. I've got it. I know I have. If you have it you won't flinch under any of these sermons. The holiness people are the life of any church. Don't come out. Be a burning and a shining light. It's perfectly delightful to serve God.

Several years ago I had a dream. I had a happy childhood. I was loved in my home. I don't remember the rainy days, but the sunshine. I dreamed I was a child again in the mellow sunlight. But I awoke; I said, "I am a child no longer. I am wife, mother, housekeeper, preacher. No, I shall never be a child again." But God said. "If you will lay down your reputation and put yourself in my hands, you shall have all the freshness and freedom of childhood." So Jesus takes all responsibility of my life, and all the anxiety.

Are you free? How many are?—*Christian Witness.*

A SCRIPTURAL THOUGHT BEAUTIFULLY EXPRESSED.—"But I think I know that my Father *shows* me nothing except what He has in His mind to *give* me, sometime. Not in the mere first shape, perhaps, in which He has to make me see it, but in what one calls the 'identity.' 'Then I shall be satisfied when I *awake* in His likeness. When I get my full consciousness, and find that it is in the verity of that of which He has given me the image.'"—*Mr. Whitney.*

THERE is no type of character more splendid than that of the man who is master of himself because he is the servant of God; and who can rule others rightly because he can rule himself well.—*Rev. F. B. Meyer.*

"I LIVES IN BULEY LAND!"

"Why, auntie, is that you? It's so long since I saw you that I thought I had lost you!" This was the salutation of a lady to an old colored woman who stood before her, carrying on her head a basketful of clothes.

"De reasons I hain't been to see you dis long time is two: First, I'se been too sick to work for you; and second, I'se too rich to beg o' you," said the old woman.

"Oh, you've grown rich, have you?" said the lady, with a smile.

"I was rich afore, only I hadn't come into possession o' my fortin'. Since I was here, I's got two or three good slices on't, and I's alloo'in' fur de rest ebery day," replied auntie.

"I suppose your old mother, who loved you so, has sent you money," said the lady.

"No, no, honey. She's as poor as I be now, and twice as proud. My great Master who, when He gave me His Son, promised to give me all things wid Him, is 'filling His word. First, my blessed good daughter, Susan, has come up North to lib wid me as long as I lib; dat's one good slice o' my fortin'. Den some friends of de Lord hunt me up, and dey read to me, and sing to me, and pray wid me; and dey bring me warm, red flannings, an' oranges, an' grapes, an' medicine. Den it 'pears like dey didn't know what to do next for me, and dey buy a great squar' o' red an' green carpet, so's I won't have to step on de bar' floor gettin' out o' bed when de rheumatiz is bad on me, and dey fixed me all up like I was a fust-class lady! Dat was another good bit o' my fortin'! I was mighty stiff and full o' pain this time, when all of a suddint de rheumatiz quit, and I went to work like a giant. Why, honey, I's done up six dozen o' clothes all myself dis week, and I feels as good's if I'd been settin' all de time in a rockin' cheer! An' Susan's got all de work she can do, an' health to do it; an' dat's another piece o' my fortin'! Den, 'sides of all dese blessin's, I'se had peace and comfort in me soul dat eye can't see, nor ear hear, nor heart o' man conceive on. Isn't He keepin' His promises to me?"

"Yes, auntie, He is. Where do you live now?" asked her friend.

"I lives in Buley, child."

"You've moved since I saw you?"

"Well, in one sense I has, an' in anoder I hasn't; I eats an' sleeps in de ole place yet."

"Where is Buley, then?" asked the lady, a little puzzled.

"You'se studied g'ography, I reckons?"

"Oh, yes," replied the lady, smiling.

"But you's got to study more on't yet; an' I prays de Lord you may find Buley, an' get into it, too, honey," said Auntie, tenderly.

"But where is it?"

"Oh, it's a country far off from most folks, but very beau'ful to sich as gets near enough to smell its flowers an' hear its mu'ic! Hundreds an' thousan's o' years go"—auntie was not an authority on dates—"wicked folks shut up a holy man in gaol, an' fed him on bread an' water, an' wouldn't let him see his wife an' chil'n, an' cruellized him in more ways than I can 'member, 'cause he 'beyed God in place o' kings and sich like.

"So when he was dar he writ a book, like the Bible most in general, dat tole how a poor sinner got from the City of 'Struction up to de shining City, de New Jerus'lem. He went through swamps an' fit enemies, an' came 'por wild beasts an' sich like. But by-an'-by he got where 'twas easier travellin', an' further along he got into de land o' Buley, whar de roses smells sweet, an' de birds sings, an' de sky is blue, an' whar de smile o' de Lord is on His chil'n, an' whar nobody ever wants to get until they goes up.

"Why, honey, half de Christians thinks dat Buley is a sort o' fairy land, dat don't be at all! But it is. I know dat, 'kase I'se in it; same's you know dere is such a city as New York—you's in it!

"My darlin' Massa Ray, he used to read dat to me same's he read Robinson Crusoe an' his other books. But den was de hour an' de power o' darkness wid me, an' little I thinker den dat ever I'd put my poor, tired feet on de green grass o' Buley. But I's dar now, an' arth hain't bitin' winds nor scorchin' heats, nor thunderin's, nor lightnin's, dat'll ever skew me out on't!

"I's His! in His position; His banner over me is love; I eats His bread an' drinks His wine, an' rest under the shadow o' His wing. If it wasn't only for sin, Buley would be heaven, honey. When I forgits myself, an' grumbles, or is cross, or ungrateful, an' wanders from God, He brings me back so pitiful to Hisself!"

The lady looked at the wrinkled old creature and sighed. Could it be she was envying her! "But, auntie," she said, "suppose Susan should die, and the rheumatism come back, and the new friends forsake you! What then?"

"Fa, honey, if Susan die, she'll only be in heaven, waitin'; so I shan't feel lonesome dar! If de rheumatiz come back, it can

only kill me, an' dat'll send me up dar. If my new friends forsake me, it will only make me thankfuller dat I've got a friend dat sticks closer dan a brudder, an' dat loves to de end. Now, honey, why don't you ax me what I'll do if God fails?"

"'Cause I know that He cannot fail; that He'll be true to His word," said the lady, solemnly.

"Dat's it, chile!" exclaimed the old woman, triumphantly; "an' in His name I defies arth an' hell to get me out o' the land o' Buley! Why, neither principles nor powers, nor things dat is nor things dat is to come, nor poverty, nor riches, nor rheumatiz, nor any other creatur'—not even Satan hisself—can separate me from Him dat loved me and gave Hisself for me. Sometimes de clouds gather for a moment over de blue sky even in Buley, an' I feels the power o' indwellin' sin; but then I cries might'y, an' de Lord come down an' save me from the paw of the lion an' de power o' de bear. I went into Buley by one gate, an' I specs soon to go out by t'other into de New Jerusalem, de city o' de King. Amen!"

Tears were in the lady's eyes as she asked, "What is there I can do for you, happy auntie?" She was longing to make some offering to Christ through this poor, humble lamb of His fold.

"Nothin', honey; I can't think o' nothin' but love; I'se so rich an' full! But if I hears of anybody in want, I'll give you de fast chance. It is so blessed to give; so like Him dat give Hisself for us—Him dat was rich, an' for our sake 'comed poor.' I must go now. I'se in a great hurry to carry home dese clothes; but as I was so near, I thought I must come in an' say 'Good-bye,' fear I shouldn't see you again."

"Why, where are you going, auntie?" said the lady.

"Why, to heaven, honey, whar you's going too! But probable I'll go on a bit fust," replied auntie.

"But you don't know that you are going to die soon?" said her friend.

"I doesn't know as I'll die at all! I's lookin' for de Master every day an' hour.

"Maybe sometime when I's busy wid my work I'll hear de rumble o' His chariot wheels and de silver hoofs of His horses clanging on de golden clouds, an' go up wid a shout to meet Him in de air! But maybe—I's a pore scholar an' don't know much learnin'—maybe He'll send me to rest, place o' workin', till de blessed mornin' dawn, de resurrection mornin'. I don't care which way 't is, so's I only meet and see Him as He

is, and be like Him. He may come to me just as He is, and I'll be satisfied. I knows dese eyes shall see Him some day, an' dese ears shall hear Him say, 'Come in, dou blessed o' de Lord, into de kingdom prepared for you from de foundation o' de world!' Let's comfort one another wid these words. A thousand thanks for all your love and pity, honey. Good-bye!"—*Jane Chaplain, in Herald of Mercy.*

TIRED OF TRUSTING?

There was, not long ago, a poor widow who tried hard to provide for her family by her work. She was a pious woman, and had taught her children to look to their Heavenly Father as their ever-living Friend, who sent them, day by day, their daily bread. One morning, however, her faith was sorely tried. There was only enough food for one meal. She gave her children their breakfast, and said sadly, as she sent them to school, "There, now, you have had all I can give you, and I don't know where you will get your dinner from."

Her little boy, a child ten years old, looked earnestly in his mother's face, and said, "Mother, are you tired of trusting God?" The poor widow was quite overcome; her child's gentle reproof went to her heart. She had taught him to believe in his Heavenly Father's care, and now he was teaching her. She said nothing, but as soon as her children had left the house she went to her bedroom, and there asked forgiveness for the faithless thought. Not long after a lady entered the house. She had no idea of the circumstances of the family, but, unknown to herself, she was the means employed by God to answer the widow's prayer, and to show her the truth of that promise, "While they are yet speaking, I will hear." She had brought some work to be done, and laid down the money beforehand, saying she thought they might find it useful to have it at onc. When the children returned from school a comfortable dinner was ready for them, and from that day they never wanted.

And art thou tired, poor weary one, cumbered with many cares, art thou tired of trusting in God? "Cast not away thy confidence, which hath great recompense of reward." He who "is the same yesterday, to-day and forever," will yet help thee if 'thou place all thy trust in Him.—*Times of Refreshing.*

“THY BURDEN.”

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and
crown,

No lot is wholly free ;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes ;
And all may see its form and weight and
size ;

Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says : “ Cast it on Me,
And it shall easy be.”

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands and lay it at His feet.
And whether it be sorrow or defeat,
Or pain or sin or care
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven,
But borne with Him, the soul restored, for-
given,

Sings out through all the days
Her joy and God's high praise.

—*The Christian World.*

MAKING CASES OF CONSCIENCE.

How dare you to lightly impose upon another your conscience? In 1 Timothy i. 5, a good conscience is put right along the side of love out of a pure heart and unfeigned faith, as being the end of the commandment. In another place it is declared that “he that doubteth is damned if he eat. What a dreadful thing, then, for you to unnecessarily make any one doubt about the lawfulness of non-essentials! How do you know that they will not eat, even though doubting? Would you damn a soul unnecessarily? Can you not confine your instructions as to holy living to the generalities in which all holy souls can agree, and leave the Holy Ghost to make the application to individual consciences as He sees that it is needed? Don't waste your powder

on small game. Don't bring down the things of the kingdom to the level of the things of this world, which we use as not abusing them, because the fashion of this world passeth away. Don't be too sure a soul may have to give up something because you had to give it up. Don't be too sure, if a soul is having a struggle over something, that the Holy Ghost brought on the struggle. A Hindoo mother has a struggle over throwing her darling, precious babe to the crocodiles in the Ganges. Perhaps many that you condemn, as to certain liberties practised, are saying to you, as did Paul to the Corinthians, “If I by grace be a partaker, why am I evil spoken of for that for which I give God thanks.”—*Selected.*

A NEEDED LEGAL DECISION.

King, a Seventh day Adventist, ostentatiously ploughed on Sunday in Tennessee. He was convicted of Sabbath-breaking. The Adventists and National Secular Association took up his case, and distinguished counsel were employed. On Saturday, District United States Judge Hammond handed down his decision.

The lower courts were sustained, and King is remanded back to pay his fine or serve his time out. The point made by his counsel was that his conviction was contrary to the Bill of Rights and the Constitutions of Tennessee and the United States. In the decision is an important and very clear statement of the principles:

“Malice, religious or otherwise, may dictate a prosecution; but if the law has been violated, this never shields the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself—because, as petitioner believes, God has not set apart that day for rest and holiness—to work Sunday, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law, if not as God's law. And it is just as evil to violate such a law in the eyes of the world as one sanctioned by God—I mean just as criminal in law. The crime is in doing the thing forbidden by law, harmless though it be in itself. Therefore all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question.—*Banner.*”

A LIFE WASTED.

About thirty years ago a gentleman from New York, who was travelling in the south, met a young girl of great beauty and wealth and married her. They returned to New York, and plunged into a mad whirl of gaiety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully; but as Mrs L——, she had troops of flatterers. Her beauty and dresses were described in the society journals; her bon mots flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuit—literature or art, or the elevation of the poor classes—but L—— and his wife lived solely for amusement. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L—— with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Eland has said that it was one of the most painful experiences of his life.

I had to tell her she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me.

"I must go home," she said, imperatively, "to New York."

"Madame, it is impossible. If you are moved it will shorten the time you have to live."

She was lying on the floor. The brake-men had rolled up their coats to make her a pillow. She looked about her at the little dingy station with the stove, stained with tobacco, in their midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world! It is not much, doctor," with a half smile.

The men left the room, and I locked the door that she might not be disturbed. She

threw her arms over her face and lay quiet a long time; then she turned on me in a frenzy:

"To think all that I might have done with my money, and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why, doctor, I did nothing—nothing but lead the fashion! Great God! The fashion! No, I've only an hour! An hour!"

But she had not even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

No sermon that I ever heard was like that woman's despairing cry, "It's too late!"—*Selected.*

OLD TIMES RETURNING: ARE THEY?

Mrs. H. L. M. Frye, in some "Reminiscences of John Wesley, as related to her family," gives some account of the preaching in those early times, and of the "Announcements" which followed the sermon, reminding us of the pulpit advertising of these times. She says:

"Where there is no vision the people perish. So it was in those days in England. When God called Mr. Wesley, the Church of England was sleeping, although there were many good men in the Established Church. But religion was at a low ebb at the time when Mr. Wesley first went to Walnut Hall. Tharney Abbey, where the family had always attended, had then a poor incumbent; a man of no piety. I will give you a specimen of a sermon; an average of what the people had to feed their souls upon. After the prayer, the sermon, Tit. ii. 9: 'You ought all of you to read this chapter; indeed, if you read all the epistles of St. Paul to Titus, it would not hurt. St. Paul says, "Masters to be considerate to their servants, and servants to be obedient to their masters and mistresses; for good masters make good servants, and good servants make good masters." Now fear God, and keep His commandments. Amen! Now, may God, the Father, Son and Holy Spirit be with you all. Amen!

"Announcements.—The hounds will go out to-morrow from Nulton Hall, the full pack to be out. Some ladies to follow in the hunt. I hope there will be a good attendance. Also, there will be a cock fight at Tharney, at the Duke's Head public house. The birds are game, please all come and see.

And a card party at the Rectory, Wednesday. Come in the afternoon; clubs will be trumps. Mrs. Rank gives a whist and tea-party, Thursday. Tea at four in the afternoon, supper at ten, and the heads to be broken of nine bottles of good old port wine. Now sing the doxology."

We are not quite as badly off as this, but we are coming to it more rapidly than most are willing to believe. Another Wesley will be needed in the not distant future. "O Lord, revive Thy work."—*Witness*.

OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered:

"The right side of eighty."

"I thought you were more than eighty," said the inquirer.

"Yes, I am beyond it," he replied; "and that is the right side, for I am nearer my eternal rest."

A man once said to Dr. Rees: "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which comes up through the snow and frost; but we are glad to see the snowdrop, because it proclaims that the winter is over and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frost of the earth; and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked: "I fear you are near another world."

"Fear it, sir!" he replied; "I know I am; but, blest be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say: "I know whom I have believed, and that He will keep that which I have committed to Him until that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be blessing if it did.—*The Quiver*.

"CROSSING THE DIVIDE."

Bill raised himself tremblingly upon his arm, and looked at me with a strange pallor gathering in his face. I was alarmed and tried to persuade him to lie down. But he would not, and remained in his upright posture, resting against me for support.

"Ralph," he said, in a hoarse whisper, "do you remember the time we crossed the divide together and went to prospectin' on the slope?"

"Yes, Bill," I answered, soothingly, "But we'll talk about that some other time. You must be quiet now."

"I can't be quiet, Ralph. I'm runnin' down—I can't last long, an' I must speak. Ralph!"

"Yes, Bill?"

"We had a hard tussle when we crossed the divide, didn't we?"

"It was a rough trip, Bill."

"But we kept on cheerin' each other on by talkin about the Golden Gate an' the yellor dust we was going to git—didn't we?"

"Yes, Bill."

"We were going to become rich in a few months, Ralph, but that was thirty year ago, an' here we are in the same old rut."

I did not speak, and Bill continued:

"An' the Golden Gate—there wasn't much sparkle about that, was there?"

"Only rocks, Bill."

Then Bill was silent. His head fell on his breast, and I was about to lay down when he roused up, and whispered:

"Ralph, old friend, am I goin' to find any gold across the divide?"

I could not answer him. My heart was full, and I turned from his pleading eyes.

"'Cause I can see the white tops of the mountains," he went on, shading his eyes with one trembling hand and looking up at the dark rafters, "an' they're a harder range than the Rockies, Ralph," he shivered. "There's a cold wind comes down from the snow an' ice on their tops, an' it makes me cold. Let me lie down, Ralph,

and cover me up. There—thank you, old boy. I'm afraid," he added after a pause, "that my life ain't been right—I'm afraid I shan't find anythin' but rocks when I get over there. No Golden Gate," he mused, wearily, as his eyes closed, "only rocks—rocks."

And I wept beside him and lived an age in the hours of that night. And when the sun came and threw his beams over the lonely mountains, my comrade had gone. He had "crossed the divide."—*Scel.*

LEAN HARD.

Child of my love, lean hard,
And let me feel the pressing of thy care;
I know thy burden, for I fashioned it,
Poised it in my own hand and made its
weight
Precisely that which I saw best for thee.

And when I placed it on thy shrinking
form,
I said, I shall be near, and while she leans on
me,
This burden shall be mine, not hers.

So shall I keep within my circling arms,
The child of my own love;
Here lay it down, nor fear to weary Him
Who made, upholds, and guards the universe.

Yet closer come, thou art not near enough,
Thy care, thyself, lay both on me,
That I may feel my child reposing on my
breast,
Thou lovest me, I doubt it not,
Then loving one lean heard.—*Scel.*

PRAYING IN THE HOLY GHOST.

The prayer which helps us to keep in the love of God is not the petulant and passionate utterance of our own wishes, but is the yielding of our desires to the impulses divinely breathed upon us. As Michael Angelo says, "The prayers we make will then be sweet indeed if Thou the Spirit give by which we pray." Our own desires may be hot and vehement, but the desires that run parallel with the divine will, and are breathed into us by God's own Spirit, are the desires which, in their meek submissiveness, are omnipotent with Him whose omnipotence is perfected in our weakness. Such prayer is the true help for the builder.

His right attitude is on his knees. When men go out to weed some great field they often kneel at their task. And it is only when kneeling that we can cleanse the soil of our own hearts of the quick-growing and poisonous weeds that are there. My prayer breaks the bonds of many a temptation that holds me. My prayer is the test for many a masked evil that seeks to seduce me. My prayer will be like a drop of poison on a scorpion—it will kill the sin on the instant. We shall conquer as we go into battle as the Puritans did with the old psalm upon their lips: "Let God arise, and let His enemies be scattered." If we would build a holy character on a holy faith it must be done with the help of prayer in the Holy Ghost.—*Dr. Maclaren.*

GIVING WHILE IN DEBT.

Soon after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over \$1,000 more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, temperance and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply, my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that His claim on me and my earnings was first and creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts and to regain my health. Remember the Lord is first and all things in Him.—*Se'lected.*

GRASSHOPPER Christians are on the jump in revival times, but hide away the rest of the year. When they get "the power" on them, to see them shout, and exhort, and sing, and pray, one would think that they were taking heaven by storm; but when the excitement dies out they cease to hop about, and make no further stir until the next year's religious fervor puts renewed animation into them.—*Presbyterian.*

THE Pharisees' righteousness consisted in the not doing evil; Christ superadded that we must do good.—*St. Clement.*

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