

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

7:6
1888
Dec.

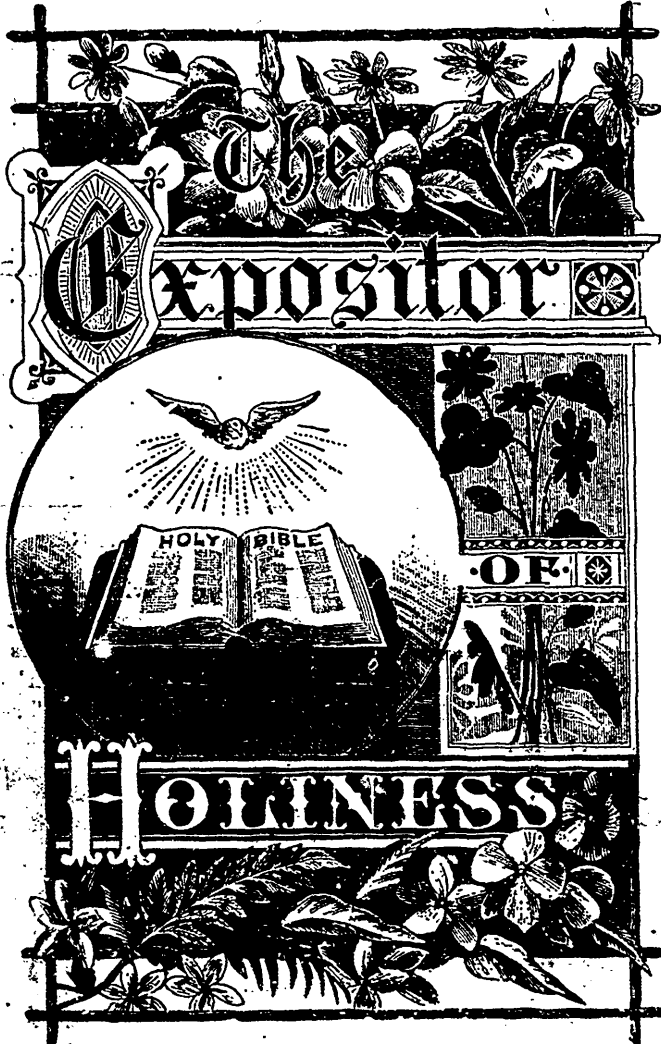
ERMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VII.

DECEMBER 1888.

No. 6.



Toronto:

Published under the Auspices of the Canada Holiness Association.

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," COURT STREET, TORONTO

CONTENTS.

| | PAGE |
|---|------|
| POETRY: THERE REMAINETH A REST | 141 |
| THE ANNUAL HOLINESS CONVENTION | 141 |
| TO THE MEMBERS AND FRIENDS OF THE ASSOCIATION | 142 |
| SANCTIFICATION AND ENTIRE SANCTIFICATION | 143 |
| SEMI-ANTINOMIANISM | 144 |
| THE STANDARD OF HOLY LIVING | 146 |
| CONCERNING IMPORTUNATE PRAYER | 147 |
| TESTIMONY CONCERNING THE WORK OF THE HOLY SPIRIT—ITS USE AND ABUSES | 149 |
| A BAPTISM OF LOVE | 150 |
| REST AT LAST | 152 |
| "THAT HAPPY PERIOD," 1762—I OUGHT; I WILL NOT | 154 |
| POETRY: "REDEEMED" | 155 |
| FELLOWSHIP WITH GOD.—BY G. D. WATSON | 155 |
| ANSWERED PRAYER | 157 |
| THE FIRST STEP INTO THE BLESSED LIFE | 158 |
| THE SECRET OF SUCCESS.—BY REV. J. HUDSON TAYLOR | 161 |
| HUNGRIER AFTER RIGHTEOUSNESS, BUT NOT FILLED—WHY?—BY THE LATE REV. GEORGE BOWEN | 162 |
| MODEST ADORNMENT.—BY REV. DR. A. LOWREY | 164 |
| CONFESSING CHRIST | 165 |
| "THERE IS A SOUND OF ABUNDANCE OF RAIN."—BY REV. DR. A. MAHAN | 166 |
| OUR SYMPATHY WITH HIM.—BY CAROLINE FRY | 166 |
| THE BEGINNING OF REAL PROGRESS.—BY REV. GEORGE BOWEN | 167 |
| BISHOP WILLIAM TAYLOR.—BY REV. A. LOWREY | 167 |
| FOR? OR AGAINST? | 168 |

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

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

Every Saturday, at 8 p.m., at Woodgreen Church.

Every Sunday, at 3 p.m., at 46 Hazleton Ave.

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

Every Monday, at 8 p.m., at 284 Robert St.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

At Summerville, in the Methodist Church, every Tuesday evening, at 8 p.m.

Wilsonville, every other Monday evening, at 8 o'clock. July 3rd was the first of the present month.

At Hagersville, in O. M. Church, every Saturday, at 8 p.m.

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

THE
Expositor of Holiness

VOL. VII.

DECEMBER, 1888.

No. 6.

THERE REMAINETH A REST.

"For we which have believed do enter into rest."—
HEB. iv. 3.

"There *remaineth a rest*," said Simon,
 "But here my work is set;
 By day I must catch the fish for meat,
 At night I must mend the net."

"There *remaineth a rest*," sighed Martha,
 "But now I have so much to do;
 With household cares and varied toil,
 I am wearied through and through."

"There *is rest*," says John, the beloved,
 I found it at the feast;
 On Jesus' bosom there I leaned,
 And every sorrow ceased.

"I *entered in*," says Mary,
 When I sat at the Master's feet;
 My sins forgiven, my heart made new;
 My peace how full, how sweet!"
 * * * * *

Poor toiling brother or sister,
 Weighted down with the cares of life;
 You need not wait till life is done
 For the end of the cruel strife.

Those reach the rest that remaineth
 Who believe their loving Lord;
 Who cast their burdens at his feet,
 And lean upon his Word.

There is rest in leaning and loving,
 There is rest in looking to Him;
 Though the feet grow weary, the whole head
 sick,
 And the eyes with tears are dim.

We plan and toil and struggle
 With human woes oppressed;
 But when from our own works we have
 ceased,
 Ah, then, we have found our rest.

—Selected.

THE ANNUAL HOLINESS CON-
 VENTION.

The tenth annual convention of the Canada Holiness Association will be held in Toronto on Tuesday, the 12th of February next, and the three following days.

The place of gathering is the city Temperance Hall, on Temperance Street, the first service commencing at ten o'clock a.m.

Friends from a distance will be provided with homes during the convention. To facilitate the work of billeting, we trust that all will notify us of their intention so soon as they have decided to be present.

To those who are walking in the Spirit we need scarcely add anything further than the general advice to be careful to know the mind of God concerning going or remaining at home, also concerning all work connected with the convention, whether it be in influencing others to come, or entertaining those who come, for our lives are complete in Him our living head only when we "prove what is that good and acceptable and perfect will of God." But, if professing to walk in the Spirit, you find yourself taking counsel of your surroundings, rather than of your Guide Divine, know well by this token that God is calling you to see that there is unfinished work which demands your immediate and full attention. And to you we would say, let your own present needs be eloquent in persuading you, at any cost, to attend this gathering.

To those who, however rich their present Christian experience, are nevertheless conscious of some lack in power for

service, or in their ability to retain a continuous, unbroken record of obedience, or who, in any other direction, feel the need of some definite improvement, we say, come by all means to this gathering.

You will only be called on to listen to the experience of others who, mayhap, have secured a satisfactory solution of your difficulty in their lives, and will be invited to examine for yourself, taking all needful time to secure a righteous judgment concerning the things brought under your notice.

We can safely promise all that there will be no undue pressure brought to bear on them to induce them to define publicly their attitude toward any doctrine or experience.

So that even they who are prompted by no higher motive than curiosity, whether members of churches or not, may confidently attend the services without fear of being publicly driven into a corner by ingeniously contrived tests.

To those who may come in the spirit of criticism, we say that you will, in all likelihood, find enough to exercise this faculty upon; but our advice to all such is, refrain from any public exhibition of this spirit in our services, for we give no latitude to any concerning this thing.

We, or any member of the Association, are ready to receive any profit by suggestions, criticisms, or advice from any, in private, but we are engaged in too grand a work to have our public services interrupted by any such would-be helpers.

To this end let all who cannot fall in with our teaching, or methods of spreading scriptural holiness, listen with all due attention, but refrain from taking any public part in the services.

Therefore, to the public generally we give a hearty invitation to attend this convention, and judge for themselves concerning the aims and work of the Canada Holiness Association.

Wednesday evening, being the time of general prayer-meeting in the churches, there will be no service in the hall at that hour, and so the programme of services will be as follows:

Tuesday, 12th February, at 10 a.m., 2.30 p.m., and 7.30 p.m.

Wednesday, 13th, 9 a.m., 2.30 p.m. No service in the evening.

Thursday, 14th, 9 a.m., 2.30 p.m., and 7.30 p.m.

Friday, 15th, 9 a.m., 2.30 p.m., and 7.30 p.m.

Address all communications to Rev. N. Burns, 205 Blecker street, Toronto.

TO THE MEMBERS AND FRIENDS OF THE ASSOCIATION.

Dear Friends in Christ, we would "stir up your pure minds by way of remembrance," in pressing the claims of our coming Convention as a first charge on our attention.

Need we say how urgent the call for importunate prayer in the Spirit in any and all directions He may indicate.

The simple announcement of the time and place of the Convention indicates that all due care has been taken in discerning the mind of God in this thing, and so with fearless step we may follow where He, our great and glorious Captain, points the way, fully assured that our Guide Divine, being possessed of all wisdom, simply bids us behold His stately steppings as we follow on to do His whole will on earth as it is done in Heaven.

Following Him—

"We shall not in the desert stray
Nor miss our Providential way,
As far from danger as from fear
Whilst Love, Almighty Love, is near."

Let it be ours, then, with no doubtful hesitating step, to follow Him our Living Head, and let the element of active, undoubting faith underlie all words and acts concerning this, our Association work. For let us well know that according to our *faith* it will be done unto us, whether it be in personal growth in grace, or in establishing the kingdom of Christ in the world.

However God may bless our individual work when, in a sense, we are isolated from others, with much greater results can He bless and prosper the work of our hands when, in the unity of the Spirit, we work in conscious harmony with others. The whole work is ad-

vanced with increased volume of blessing as each additional one links his or her faith in perfect unity with the many. Happy they who, having no conscious lack requiring special, definite work in their behalf, can project themselves with their entire being upon others for their good unto edification. For not only can God accomplish more through them than through others, but also they themselves shall be abundantly watered from on high, proving, as they will by experience, that it is more blessed to *give* than to *receive*.

And so all along the line let the watchword be concerning this tenth Convention, "Thoroughly furnished unto every good work." Then shall we truthfully exclaim at its close, "Now thanks be to God, who always cause thus to triumph in Christ and maketh manifest the savor of His knowledge by us in every place."

Letters of inquiry or suggestion are always in order, and will receive due care and attention.

SANCTIFICATION AND ENTIRE SANCTIFICATION.

In connection with the subject of carnality, as described in the three previous articles, it will be well to comment on the above expressions.

Now, in using the same methods as in previous writings, if we connect these terms with the real facts in Christian experience, the sense of confused thought engendered by the use of them, is somewhat lessened.

Certainly, at the outset, we must admit that there is a confusion of ideas suggested by this nomenclature. For it implies the possibility of comparing absolute terms, and so brings up the old dispute as to whether perfect and kindred words admit of comparison as, perfect, more perfect, most perfect. Accurate scholarship demands that Chuat's comments on the words *yea* and *nay* be applied to all words implying completeness or perfection, teaching, as they do, that whatsoever is more than the positive degree cometh of evil.

With a good-natured smile even grammarians will let pass the rivalries of charlatans in the business world who, to catch the eye of the purchaser, tack on their limitless superlatives, as, "very best," "better than the best," "still better than the very best," and so on *ad nauseam*. And so it comes to pass that the scholarly infidel, with some apparent ground for his act, classes the nomenclature concerning sanctification not with accurate speech, but with charlatanism.

We are fully aware that some good people will be conscious of a species of holy horror taking possession of them at seeing these terms handled after this common-sense, business way. For when any terms of speech are associated for a long time with a sacred subject, the very words gather around them a kind of sacredness, and he is rightly termed an iconoclast who dares to handle them with any other than a superstitious reverence for the very letters of which they are composed.

As for us, we frankly admit that we have no such sentiment concerning these terms. For the word sanctify, and its derivations, in the Bible is applied alike to men, animals, and inanimate objects, whilst the expression *entire sanctification* is not even a scriptural one. True, it is supposed to be perfectly synonymous with the expression, "sanctify you wholly." But it is a legitimate dispute whether this expression, addressed first by St. Paul to a whole Church, was intended by him to be applicable to single individuals.

Once it was not so; for we distinctly remember with what awe we first used the expression *entire sanctification* when, from a sense of duty, we used it as expressing our personal experience of full salvation, and by this token we are persuaded that it bears like awe-inspiring thoughts to many minds.

But the question may be on the poise in the reader's mind, waiting a break in the argument. Do you think the expression *entire sanctification*, as used in modern holiness literature, objectionable? Certainly we do think it to be decidedly unfortunate, because calculated to mislead.

Let any one lay aside his acquired

reverence for the expression, and then apply to it the ordinary common-sensed examination which is applied to other things to learn their true value, and see how soon the objections to its use accumulate.

Now the word sanctified means *set apart, separated to a holy use*. If then anything is thus set apart, can there be any difference between its being *simply* set apart, and *entirely* set apart? Both expressions must mean exactly the same thing, or else the first one is not truthful.

Or if the general meaning attached to the term be taken, viz., to be *cleansed or made pure or holy*, entire sanctification cannot possibly convey any additional meaning to the word sanctified.

So we maintain, that every way considered, the expression is an awkward one, and must, in the nature of things, tend to confusion of ideas.

But do you not believe in entire sanctification, one asks? Yes, surely we believe in the fact which Wesley used this redundant expression to indicate. And would that modern holiness teachers indicated as clearly as he did the scriptural idea of walking in the Spirit, and there would follow from its use less evil than is witnessed at the present time.

But to make more evident the unfitness of this expression for its intended purpose, take an object lesson. Here is a leader of a religious service who wishes to have sinners converted and believers brought into the experience indicated by this term. To be consistent, he should ask the unconverted forward to be *sanctified*, and the other classes to be *entirely sanctified*.

Imagine the perplexity of those at the altar in planning how to take *two* steps in sanctifying themselves or appropriating Christ as their sanctification! And what bewilderment might be in the minds of the seekers of entire sanctification, in apparently admitting that when they first came to Christ they did not separate themselves fully to Him, or did not entirely accept Christ as their sanctification. And the bewilderment is further intensified, in that their Master apparently accepted their partial conse-

cration, and gave them the power for a time, at least, to become real sons of God, without rebuke.

Now, we maintain that all these real puzzles are not cleared up at such trying times, and, as, a general rule, all inquiries concerning them are treated as signs of a wrong state of mind, rather than questions prompted by honest searching after truth.

Again, it is a suggestive thought in this connection that this expression is founded on but one scripture reference, as far as we have been able to learn; and that one, as we above remarked, by no means clearly and positively sanctioning it. We have learned to be somewhat shy of expressions with such slight scriptural basis.

But whilst we have decided objections against the use of this expression in this or any other connection, and whilst we expect to retain that aversion to its use, until we see better reasons for retaining it than those which we have hitherto found; nevertheless, when it is made to indicate what Christ and the apostles taught as the crowning glory of this dispensation, viz., receiving the Holy Ghost and walking in Him, we shall not feel called upon to treat its use as a serious matter, nay, on the Pauline principle of being all things to all men, if by any means we may save some, we would not feel hurt in conscience by using it ourselves on suitable occasions.

SEMI-ANTINOMIANISM.

Very startling are the evidences that from time to time we witness concerning the wide-spread taint of Antinomianism that inheres in most of the modern teaching concerning the subject of holiness.

Here is a clipping, taken from the editorials of one of our exchanges, which brings out this spirit with less than the usual disguises. Now we do not pick out this paragraph as a slip of the pen on the part of the editor, but as giving in clearer statement that which is taught by nearly, if not all holiness periodicals. The writer of it can, if he pleases, let the smile of con-

tempt flit across his face at the thought of one solitary periodical taking exception to the teaching of his editorial, seeing he can be fully conscious that he is if endorsed in this his teaching by nearly, not quite, all other holiness publications.

"Through the weakness of our condition in this world, the infirmities of the mind and body, even the entirely sanctified are unable to act as perfectly as if sin had never entered into the world. How is it, then, that with the original law as a law of perfection unrepealed, we can live uncondemned? Simply by the constantly appropriated merit of the blood of Christ. We do all we know how to do, and Christ's merit stands over against the rest. Yea, all we know and do is acceptable only through the permeating power of the life and blood of Christ. Hallelujah, forever and ever!"

Now, if this teaches anything, it teaches that a man may commit sin, and expect to still keep on sinning, and yet be uncondemned before God. Of course, this is apparently guarded by the proviso that we "do all we know how to do." But the very language implies that we leave something undone that we ought to do. For if we should do *all* we ought to do, what need of the merit of Christ to cover the rest, seeing there would be no "rest" to appropriate the merit of Christ for! Nothing can be more self-evident than that the writer teaches the doctrine that no man can live free from sins of omission if not of commission, but that when he does all he knows how to do, they are not counted as sins to him in the mind of God, and he need have no sense of condemnation for them. If this is not leaving the door of Antinomianism ajar, what is it?

Suppose it is replied, that these sins are only infirmities and not sins? Then we ask, why bring in the work of Christ in this connection?

A man is born blind. Of course, his blindness is an infirmity, and we will further admit that it may be the indirect result, of sin which entered the world through Adam. But does this infirmity need the merit of Christ to make it right in the sight of God? If

so, that merit must cover it up out of sight before he repents or appropriates the work of Christ by an act of faith. And so of all other infirmities, for in these things the gifts of God are without repentance.

But it is evident to every thoughtful mind that men would not invent such cumbersome theologies to meet such a simple issue as the subject of infirmities, pure and simple, presents. It must be because that troublesome *I ought, or I ought not*, lies at the root of the matter that such ponderous efforts are made to smuggle real sins into the realm of simple infirmities. Hence we maintain that if this editorial means anything, it means that a man may commit some sins of omission or commission, and be guiltless before God and man because of the imputed righteousness of Christ.

If this one inference is not correct, we have no motive influencing us to even desire to establish it against the intention of these writers. We would be only too glad to believe the contrary. But surely the subject is simple enough to demand plain, unequivocal statements of this thing on both sides.

Look a little closer at the words: "We do all we know how to do, and Christ's merit stands over against the rest." Now that would cover the acts of persecution committed by Saul of Tarsus before his conversion; for he distinctly declared that he did them in all good conscience, that is, he did all he knew how to do. Or, again, it would only measure up to the case of the representative man in the seventh chapter of Romans, even when in his despair of ever succeeding in fulfilling the righteousness of the law; for he is represented as doing all he knew how to do.

But it is implied that the difference between the writer of the article in question and Saul is that the one constantly appropriates the merits of Christ by faith, whilst the other did not; certainly, that is the exact difference between the two.

But Saul, at his conversion, when he claimed the merits of Christ for his sins, confessed them as sins which he abhorred, and intended, and expected to give up, and commit no more. The

other claims the merit of Christ for sins which he evidently does not abhor, or which, at all events, he expects to go on committing, which is Antinomianism in one of its most subtle forms, as it lurks in modern holiness literature.

And too often consciously weak logic explains the hallelujahs at the close of the argument. We once drew the attention of a prominent teacher of this doctrine to a letter of his addressed to us, as wanting in Christian courtesy, and the reply we received was, "Hallelujah, I meant right," with no attempt to justify his language, or apology for its use. We presume his want of courtesy belonged, in his estimation, to the part that was covered up by the merits of Christ, and, therefore, needed not the fruits of repentance on his part, and might be committed again with impunity. We have seen pretty big sins covered up by pious ejaculations, or another journey to the altar of consecration, and without any true signs of genuine repentance.

And these are the people who, in their zeal for holiness, can anathematize those who dare to urge on the consciences of men a holiness of life that does the will of God on earth as it is done in Heaven!

Many, if not all, who accept this semi-Antinomian doctrine do not hesitate to use the prayer, "Thy will be done on earth as it is done in Heaven." But to those it can be nothing but mere formality, for interpreted in the light of their teaching it means, "We do not believe it possible to do the will of God on earth as it is done in Heaven, hence we simply use the prayer because the Saviour gave it to His disciples." Imagine one of the Heavenly beings writing the above clipping as the general experience of himself and fellow inhabitants of the skies, and the absurdity of one of the sons of men, whilst on earth, preaching such doctrine, and then uttering the Lord's prayer in sincerity may be appreciated.

"I WILL call upon the Lord, who is worthy to be praised; so shall I be saved from my enemies."

THE STANDARD OF HOLY LIVING.

It must be conceded by all that the one great result aimed at by the religion of the Lord Jesus Christ is that we may live holy lives, walking in the commands of God blameless.

But there must be some standard by which to judge this, or else how can it be known when it exists? Amongst teachers of holiness to-day this standard is a very varying one, as witness the rule concerning dress and deportment, concerning giving and attendance on the means of grace, and all forms of self-denial. Then, in actual life, what variety of opinion concerning what is courteous and what is not, concerning what is only righteous indignation or savors of unholy resentment, concerning what is fair and Christian in controversy, and concerning what are the marks of Christ-likeness when dealing with presumably false doctrines or want of harmony with what we consider to be the truth. On close scrutiny it will be found that this variety keeps pace with the number of individuals who set up the standard of right and wrong in these things, or who propose to illustrate them in their lives. Plainly, then, we may look in vain for the true standard of holy living from this source.

But, say all Protestants, the *Bible*, the Bible, that is the true standard of holy living. Now, granted this, still it must be evident that there is some widespread error concerning how this standard is to be used, seeing that all these varying standards, above mentioned, are professedly emanations from the Bible. And, weeding out from all these claimants of the ultimate truth concerning this thing, those whose motives in erecting their standard will not bear investigation, it will be found that there are enough good, honest, godly men left who widely differ in their views concerning truth ultimate, to utterly confound and dishearten any one searching after the correct standard of holy living. Need we particularize such subjects as dress, celibacy, the deportment of women in the church, to draw attention to the fact that he must be a narrow dogmatist who maintains

that Scripture rules are clear and emphatic on these questions? And many others could be easily added. So we do not hesitate to say that the Bible, as containing rules and regulations for holy living, is not, cannot be the true standard, for its rules are neither sufficiently clear nor sufficiently minute to meet all the exigencies of life. Nevertheless, we gladly admit that the Bible, as pointing to and establishing the correct standard, may be accepted in this sense as the true standard of holy living.

But the true standard of holy living is plainly taught in the Bible to be the *will of God*, and this will or mind of God is made known to each individual who is in love with truth by the Holy Ghost, which is given unto us in order that "we may prove what is that good and acceptable and perfect will of God."

This, then, we maintain, is to each individual the last ultimate standard of holy living for which no other standard can successfully be substituted. And, until we each prove for ourselves this perfect will of God, standard after standard will be erected, and crumble to pieces, to our ever-increasing disappointment.

This standard the Bible recognizes everywhere throughout its pages. Granted that there are object lessons presented before us, in the general commandments, and in the life and character of Christ, nevertheless, back of all these, and in a sense superior to them, as far as we are concerned, is the will of God, as the true standard in our individual lives concerning holy living. True it is that this standard ever will harmonize with the life and teachings of Christ, in their general aspects; but in its minuter details there can, in the nature of things, be nothing but the will of God as made known to us by the Spirit as our standard of holy living. That is, the law of the Spirit in our conscience is to us the righteousness of the law; and in our perfect obedience to the law, we attain to holy living, according to the true standard, which is the will of God concerning us as individuals.

"SPIRITUAL faith always opposes carnal reasonings."

CONCERNING IMPORTUNATE PRAYER.

He that walks with God, *i.e.*, is led of the Spirit into all truth, will certainly fulfil all the commands of God concerning prayer. When prayer is holding converse with Jesus, as a man with his friend, when it is simply making known our wants to Him; or, when the needs be, is that importunate, long-continued prayer should be engaged in, he will know the mind of God in these matters. He will not miss the right way, but will continue to walk in all the commandments and ordinances of God blameless.

But some are exercised by the thought as to any possible need for importunate prayer. Why, say they, should not one simple petition be sufficient concerning any one thing? Does God need to be urged, and again and again petitioned, as if He were forgetful, or required to be coaxed? And it is not hard to quote apt Scriptures to substantiate such reasoning, as, "Be careful for nothing, but in everything, by prayer and faith, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." Now it is argued that this command indicates that we should in *every thing* simply make known to God our wants; that is, say they, make one, and only one, request when the peace of God immediately should take possession of the soul concerning that thing; and, therefore, no further prayer can be needed in that direction.

But we might continue this reasoning, and ask, why even go to the trouble of making one request? Does not God know all our need? And do not all His attributes guarantee to us the most careful and loving attention to all our wants? And Scripture is not wanting to back up this thought. For Jesus Himself tells us to take no thought concerning our bodies, what we shall eat or drink, or what we shall put on, even pointing to the lilies and to the birds as an illustration of His manner of caring for us. Certainly it is evident that neither the flowers of the field nor the birds of the air make their re-

quests, concerning need, to God. Hence a strong Scriptural argument can be drawn from the whole subject against using any form of petition concerning the needs of the body. But then we would have to face the plain inference that Paul and Jesus are out of harmony in their teaching, which would manifestly destroy the force of the Scripture argument in both cases.

What, then, can be the conclusion to arrive at from the whole investigation but that that which is reasonable and common sense is not necessarily right concerning prayer. No, nor whatever may be made to appear Scriptural is not necessarily suitable for our guidance in this important matter of prayer.

And it will be easily discovered that the further the subject is investigated on these lines of thought the greater the uncertainty and confusion of ideas engendered, until one arises from the subject in despair of ever securing satisfactory rules concerning prayer, either ejaculatory or importunate, from a process of reasoning and Scripture reference.

What, then, is the benefit of such study? Simply, and only, we reply, to let it act, like the schoolmaster's whip, to drive us to Christ. For by the deeds of the law shall no flesh be justified in this matter of prayer, as well as in other things. That is, no rules, however Scriptural, can bring one into a satisfactory practice concerning importunate prayer.

But when we come to Christ to be taught, the way is simple and easy to be understood. For whilst Christ Himself practised importunate prayer, and calls upon us to imitate His example, and whilst He has left no definite rules concerning this thing, He has evidently left each one in the hands of the Holy Spirit to be taught concerning the times and circumstances when it is right, and in accordance with the mind of God that we should, as co-workers with Christ, use this mighty force in securing personal blessing or blessing for others. He, the Holy One, is to be our guide into all truth in the matter of importunate prayer.

In adopting to ourselves this Christ-taught method in dealing with this mat-

ter, we can speak, as an experience, of often imitating the Master in the use of importunate prayer. Lengthened seasons of continued prayer for one thing have frequently been called for by our Guide Divine, when it has been our delightful task to besiege the throne of grace by importunate supplication, prayer that would take no denial, we realizing, meanwhile, that without *continued* pleading with God our suit could not prevail.

Do we understand the reasonableness of such experience, it is asked? Certainly not, we reply. Our reason exhausts itself when we arrive at the conclusion that we know not what we should pray for, as we ought, but the Spirit helpeth our infirmities, making supplication for us, that is, guides us as to time, place, and quantity, as well as concerning the objects of our prayers.

Should we be questioned concerning the results, as far as known to us in our life, we admit the reasonableness of the inquiry, and give our reply without hesitation, being hampered by no ghostly fears concerning boasting of our good works, or feeling spiritual pride by telling to all the blessed results in our life. For these results are so absolutely the outcome of walking in obedience to the Spirit in this thing, that as easily might the engineer of a train be tempted to believe that his muscles helped to drag the cars along the track as we be tempted to believe that we, by our power or holiness, accomplished these things.

In the first place, we can speak of perfect, intelligent satisfaction in the matter of importunate prayer, well knowing that we have used this mighty power to the utmost limit of the possible. Yes, we have complete soul-rest concerning the whole far-reaching subject of importunate prayer, feeling, yea, knowing that we have devoted all the time and all the intensity to continued prayer that was called for. Further time and soul intensity given in that direction during the past several years of our life would have been time wasted and energies misapplied; but yet we have found, as to the time demanded, and the mental strain required, that Christ's yoke is easy and His burden light. Again,

whilst weeks have often passed without any time given to importunate prayer, yet often has the call been heard and gladly obeyed when importunate prayer was needed. Once during an entire year the demand was for one special prayer, and in obedience to that urgent demand of Heaven, we spent hours without number in continued prayer that would take no denial. It was as our meat and drink to pourforth our supplications concerning this one thing during all that time; not that we did not attend to the ordinary duties of life, or engage in other devotional exercises, but this prayer was always uppermost in our thoughts, and called for all the hours that could be given to private prayer, till, as we look back to those months, they seem to represent but that one God-given petition. But since then we have not been called on once to use that particular petition. Yes, the results to us secure the grandest satisfaction. And we expect in all future years to walk by the same rule and mind the same thing.

And the outcome as to prayer answered awakens our constant wonderment. We know by actual experience that prayer is mighty and will prevail. We no longer hesitate to use the language of St. John, when he says, "This is the confidence we have, that if we ask anything according to His will He heareth us, and we know that if He heareth us we have the petitions whatsoever we desired of Him." Nor do we draw back from the statement of Jesus, "If ye ask anything in My name He will give it you." For, when thus led of the Spirit into all truth concerning prayer, we only desire those things which are in harmony with the mind of God concerning us; and so, whatsoever we desire when we pray, it is in order to believe we receive them, for we shall have them.

And so the conclusion of the whole matter is that the law of the Spirit in Christ Jesus makes us free from the law of sin and death concerning importunate prayer, for it delivers us from any further effort at regulating our prayers by rules founded on Scripture or reason, or both, having proved for ourselves that the end of that course is failure. And so we confine ourselves to the one reason-

able Scriptural law, the law of the Spirit, who takes of things of Christ and shows them to us, and so the righteousness of the law is fulfilled constantly in us who walk not after the flesh but after the Spirit.

TESTIMONY CONCERNING THE WORK OF THE HOLY SPIRIT—ITS USE AND ABUSES.

The true use of testimony concerning the work of the Holy Spirit in us is to account to ourselves and the world for our ability to live holy lives, that is, to walk in all the commands and ordinances of God blameless.

From every other standpoint but the law of the Spirit, as the one and only law of life, the universal verdict must ever be that a holy life, that is a life that fulfils to the letter the deliverances of Jesus, the great law-giver of the New Testament, is an impossibility. But with the law of the Spirit, as an accepted accompaniment, it is not only a possibility, but all the requirements of the law can be met with ease and satisfaction, proving thereby that Christ's yoke is easy and His burden light.

This use of testimony concerning the Spirit's work in us is both intelligible and satisfactory. Hence it is right to cry aloud and spare not before the children of men, not only to show to Israel their sin, but also the remedy whereby, in Christ through the Eternal Spirit, man may cease from sin, and do God's will on earth as it is done in Heaven.

But when testimony concerning the work of the Spirit in us is given to excuse sin, or even the appearance of evil, or to demand the acquiescence of others in that which does not on the very face of it harmonize with the life and teachings of Christ, then may we well be on our guard.

Jesus Himself is our pattern in this thing. He ever and anon proclaimed in the ears of the people that His life was only explained by His always doing the will of His Father in Heaven. But with reference to that life in its squaring with moral rectitude, He challenged men to

judge Him by their consciousness of what was right.

The challenge, "Which of you convinceth Me of sin," was a call to them to judge His life, not by occult Spiritual principles, but by the acknowledged standard of right which everywhere is found in the human heart and conscience.

So, to-day, we are called upon to submit cheerfully to the judgment of others who, with the precepts of Christ in their hands, or the universal standard of right which exists in the heart of man to back them, scrutinize the acts of our lives. And, when they find apparent flaws, it does not become us to fall back on transcendentalism, and maintain that because the Spirit directed us to that course, therefore it must be right.

But it is needful for us to meet them with explanations which commend themselves to them as in perfect harmony with the laws of conscience and of Christ. And where we cannot make good our conduct after this manner, then assuredly it is in order for us to go back to first principles and examine the foundations of our faith.

But when under the most searching, honest investigation, our righteousness is only the better established, then it is that our testimony concerning the work of the Holy Spirit, as the one and only law of life, must come in with mighty convincing force to induce others to seek like experience. Then will be fulfilled the words of Jesus, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

But, we repeat, the Holy Spirit is appealed to before men to establish the rightness or wrongness of any course of action, because of its apparent wrongness when judged by the laws of nature and grace, then, we suggest most seriously, is witnessed the abuse of testimony concerning the Spirit's work.

Good resolutions are often like a loosely tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching Godward.
—*Evangelical Messenger.*

A BAPTISM OF LOVE.

BY THE REV. S. A. WOOD.

"Love to God and to man is the predominant idea of the Christian religion. This is the controlling power in all true piety, and without it the Christian profession is as a sounding brass and a tinkling cymbal. Love is the centre and the ruling influence in all acceptable devotion to God. While salvation is many-sided, this is the principal thing. There is subordination, veneration, conscience, faith, and worship, but love has the pre-eminence. "Above all these things, put on love, which is the bond of perfectness."

"Nothing can be substituted for love, which is the distinguishing feature of the Christian life. Love is the fulfilling of the law." It is the root principle of evangelical obedience.

"This love is the godly disposition of sacred men. Its realm is the whole soul and heart, subordinating everything to itself. It is to abide with the Christian, and be interwoven with his whole life.

"Love to God and obedience are inseparable. This is stated in a variety of ways: "And this love, that we walk after His commandments;" "For this is the love of God, that we keep His commandments;" "He that hath My commandments, and keepeth them, he it is that loveth Me;" "Whoso keepeth His words, in him verily is the love of God perfected."

"It is not to be an occasional impulse, but it is to live in us, and our life is to be governed by it. It is to be a soul-filling, soul-controlling and life-directing power in us—the substance and fulfilment of the law—the supreme element in our life and activities. Entire sanctification is the establishment in the soul of God's love in its broadest and most comprehensive sense, as a dispositional and abiding state—a state controlling the whole life, through every day of the year.

"This love is begotten, or imparted, by the Holy Spirit of God, and hence is received by a baptism. The love of God is shed abroad in our hearts by

the Holy Spirit which is given unto us. When the Holy Ghost is received, the soul is bathed anew in the waters of life, and our spiritual system is invigorated, and the deep pulsations of love to God and to man beat with quickened vitality. This baptism is needed frequently after the soul is fully cleansed, to keep the living flame burning in our hearts.

"Such baptisms are usually preceded by a deepening self-abasement, and a sinking of self into conscious nothingness, so that earthly affections and selfish interests disappear, lost apparently under a nearer view of the glory of Jesus, and a sense of being so little like Him, and of doing so little for Him. When thus emptied of self, and the soul goes forth to God in all of its cravings, it is filled with love to overflowing. Under such baptisms the question of love to God and our fellow-beings is fully settled. All disturbing collisions, nervous irritability, and seeming distance and distrust are gone, and one can scarcely realize the emotions of trials they once occasioned. Oh! it is so much like Christ and Heaven to have one's heart filled with love to all! Dear reader, do you know what this is? God grant you may; without it you can know but little of the blessedness of the Christian life.

"Oh! when shall this full baptism of Christian love pervade the whole Church of God? How sectarian antipathies would melt before it! Such a baptism would blend all who truly love the Saviour into the most tender Christian sympathy, and difficulties between brethren would be settled before another sun went down; and those long alienated would contend for the honor of the most humble confession.

"Oh for a general baptism of love, to fill with peace and bliss the Church of God!"

Lord, send it! Amen, and amen!—
Witness.

REMARKS ON THE ABOVE ARTICLE.

We heartily endorse this description of love, and the results of its possession in the life of the Christian.

Notice how carefully the Scriptures,

as quoted in the article, describe love, as obedience, and not sensation or feeling. They evidently preach the doctrine that if one fully keeps the commandments of Christ he is perfected in love, no matter what be the inward emotions of the heart, whether gay or sombre, for as Jesus said, "He that keepeth My commandments, he it is that loveth Me."

Hence it is evident that the great question of the hour is not so much how to get the heart full of love, as how to secure the ability to walk in *perfect* obedience.

Now it is just at this point that this author glides off into a side track. In the Scriptures the power principle is distinctly connected with the gift of the Holy Spirit, "Ye shall receive power after that the Holy Ghost is come," are the words of Jesus.

True it is that the advent of the Holy Ghost into the heart of man is followed, or accompanied, by the love of God, which is then shed abroad in him. But nowhere is it written that a baptism of love secures the gift of the Holy Ghost. That would be to put the effect before the cause. And yet this writer has evidently glided into this most serious error. Hence all his after exhortations concerning baptisms of love are misleading, because unscriptural. They start from wrong premises, and of necessity lead to false conclusions.

The plain teaching of Christ is, that welcoming Him, the Comfortor, which is the Holy Ghost, and obeying Him implicitly as guide into all truth, secures perfect obedience to all the mind and will of Christ. For Jesus declared that He the Holy one would take of His and show it unto us, and so we might be led by the Spirit into all the truth; that is, prove what is that good and acceptable and perfect will of God.

Now the man who thus lives certainly loves God perfectly, for the distinct words of Christ declare this to be the case. Hence the simple, easy way of obedience to the Holy Ghost as guide into all truth is evidently the scriptural way of being able to love God with all the heart.

Certainly, the plain, scriptural way is not the way of frequent baptisms, but is

the distinct acceptance of the Spirit in the Pentecostal sense, and thereafter walking in Him as guide into all truth, that is, as the one and only law of life.

But the moment we are switched off the highway of holiness, then, immediately, cumbrous machinery begins to be erected, which at once tells of human device, and this article is an object-lesson concerning this thing. He tells us that frequent baptisms of love are necessary, and points out some of the efforts to be put forth to secure them, forgetting that the very use of this machinery implies the impossibility of loving God with all the heart continuously. For if another baptism of love is necessary, then it is evident that the last one has in some way spent its force, and that now that he puts forth efforts to get another, he admits to himself and others that he is not perfected in love, however he may have been at the last baptism. So these directions only point to methods whereby we may have perfect love to God *occasionally*, whilst between times there is a necessary lessening of the heart's affection toward the great object of love. That is, it is, after all, only a device whereby a man may, with great effort, live a sinning and repenting life. For if at any time a man fails to love God with all his heart, he is under condemnation for positive breaking of the known law of God concerning love; for the command is, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and love thy neighbor as thyself." Now, if a man loves God and his fellow-man after that sort, what can a baptism of love do for him? Should the ocean be emptied into the full vessel, what advantage could come to the vessel as regards fullness?

Indeed the very methods recommended to secure other baptisms imply, very properly, sin and self-abasement from a sense of its presence, and so rightly class them with what Paul calls the *law of sin and death*. For in the first place they inevitably lead to sin, and hold out no hope of perfect success in cultivating continued, unbroken love to God and man, which is death to all hopes of perfect success.

But the way of the Spirit, as contrasted with this dismal outlook, is the way of perfect, continuous love to God and man, proving itself in perfect, glad obedience to all the will of God.

We admit, with unutterable sadness, that the methods sketched in the above article appeal to the sympathies, and even to the *reasonings* of men, and are, on this account, more popular than the way of the Spirit.

REST AT LAST.

The following is Mrs. Harriet Beecher Stowe's latest religious experience, from her own pen:

For some three or four years past there has been in my mind a subdued undercurrent of perplexity and unhappiness in regard to myself in my religious experience. I have often thought, when sitting by myself, "Why am I thus restless? Why not at peace? I love God and Jesus Christ with a real and deep devotion; and in general I mean to conform my life to Him. I am as consistent as many Christians, more; then why not satisfied?" I could conceive of a style of Christian devotion as much higher than my present point as my present position is above that of the world. I often saw, as by a dart of sunlight, that an entire identity of my will with God's would remove all disquietings, and give joy even to suffering; as says Paul: "Sorrowful, yet always rejoicing."

The more I groaned in spirit, and longed and prayed, the more inveterate and determined and unsubdued seemed every opposing desire. The sensitive fear of blame, the ever-luring, self-conscious desire of proving to myself and others that I was right, I perceived to be stronger and more efficient in me, than the love of Christ, the fear of His opinion, and the desire of His will.

"Am I then not a Christian?" thought I. Then why do I, why have I loved Christ—loved Him so deeply as I know I have, nay, as I know I do; I cannot tell. I think I love Him above all; yet certainly my will is, at best, only in a small degree subjected to His. "Well, then" I

thought, "if you see that entire union and identity of your will with Christ is the thing, why do you not have it? Just submit; give up all these separate interests. Unite your soul to Him in a common interest. Why not?" Ah! why not? Words of deep meaning to every one that tries that vain experiment! Every effort breaks like a wave upon a rock. We reason, reflect, resolve, and pray, weep, strive love—love to despair; and all in vain. In vain I adjure my soul, "Do you not love Christ? Why not, then, cut wholly loose from all these loves and take His will alone? Is it not reasonable, since you can be blessed in no other way? What else can you do?" Something said to me, "You are a Christian, perhaps, but not a full one." "Learn of me," said Christ, "and ye shall find rest." I do not find rest, consequently I do not learn of Him. I perceived that the New Testament ideal of a Christian was different from the higher than what I have tried or purposed to be; that I was only trying at parts, and allowedly in some things living below. Nor did it comfort me at all to think that other Christians did so, and even good ones, too; for I remembered "He that shall break one of these least commandments," etc. The question was distinctly proposed to me, "Will you undertake and make a solemn and earnest effort to realize the full ideal of Christ's plan, though not one other Christian should? The obstacles were many. "It will do you good to try. With a lower standard have I striven, wept prayed, despaired in vain; and shall I undertake this? I shall never do it." This was my discouragement, "How can I see God clearer that I have seen Him? Can I ever be searched, and penetrated, and bowed by a deeper love than I have known, and which yet has been transient, has never wholly subdued me? Can I make deeper, sincerer resolutions? No. Can I have more vivid views? No. What then?" I thought of this passage: "I will love him and my Father will love him; and We will come unto him and make our abode with him." "That is it," I thought, "Christ has been with me by visits and intervals; this permanent abode is what

I have not known." Again "Abide in Me and I in you"—a steady every-present Christ within, who should exert an influence steady as the pulse of my soul. This I need. I copied that class of texts; I prayed with prayer unceasing that Christ would realize them; I despaired of bending my will; I despaired of all former and all present efforts; but at His word I resolved to begin and go for the whole. As James and John: "He said unto them, launch out now and let down the net. They say unto Him, Master we have toiled all night and taken nothing; nevertheless at Thy word we will let down the net; and lo! the net brake with the multitude of fishes."

What was the result? When self-despair was final, and I merely undertook at the word of Christ; then came long-expected and wished-for help. All changed. Whereas once my heart ran with a strong current to the world, now it runs with a current the other way. What once it cost an effort to remember, now it costs an effort to forget. The will of Christ seems to me the steady pulse of my being, and I go because I cannot help it. Sceptical doubt cannot exist. I seem to see the full blaze of the Shekinah everywhere. I am calm but full, everywhere and in all things instructed, and find I can do all things through Christ.

REMARKS ON THE ABOVE.

This delightfully full Christian experience, whilst it awakens thanksgiving on behalf of the gifted writer of "Uncle Tom's Cabin," and whilst it will stir the religious pulse of many a reader with intense longing after like rest of faith, starts in us the following inquiries: Why might not this experience have come to her many years before? Why may it not be the common heritage of all God's saints during the *activities* of their lives?

We believe it may. Strong as is the language here used to describe the rest of faith, it measures not up to the reality, as known to every one who accepts the Holy Ghost in the Pentecostal sense, that is, to walk in Him as the one and only law of life, and so from personal experience

as well as from the plain teachings of Christ and His disciples we proclaim it to be the heritage of all God's people, not, we add, to be realized as an experience near the close, or at the close, of life, but as easily possible from the very beginning of our Christian career.

In the light of such rich provision for all, can any one find fault with us for consecrating our life to this one end, viz., multiplying this identical experience in the world.

"THAT HAPPY PERIOD."

1762.

"This year, from the beginning to end, was a year never to be forgotten. Such a season I never saw before. Such a multitude of sinners converted, in all parts of England and Ireland, and so many were filled with pure love." Such was Mr. Wesley's entry in his Journal at the time. Yet this was the year of the awful fanaticism of Bell and Maxwell. Mr. Wesley had seen the evils of that terrible defection, and yet he deliberately writes the above as his estimate of the work of God at that time. Twenty years later—when he had suffered all the criticisms and persecutions imaginable on account of that fanaticism, and when all the evil effects had been seen, and weighed for all they were worth, and probably far more than they were worth, he referred again to that glorious holiness revival as "that unusual outpouring of the Spirit, with which both London and many parts of England and Ireland were favored, during that happy period. Happy, I can but call it, notwithstanding the tares which Satan found means of sowing among the wheat. And I cannot but adopt the prayer of a pious man in Scotland, upon a similar occasion: 'Lord, if it please Thee, work the same work again, without the blemishes; but if that cannot be, though it be with all the blemishes, work the same work.'"

In strange contrast with this spirit stands out the attitude of many good men in this day, who seem bent on stamping out the first blaze of a holi-

ness revival, lest it might, some day or other, produce a little fanaticism. We are far from advocating fanaticism. But there are worse things than that in the Church of God, and some of these we are suffering in this very day. Notwithstanding all our hatred to fanaticism, thank God, we can kneel down by the side of Wesley and the sainted Scotchman, and repeat every word of their prayer. Amen!—*The Way of Life.*

I OUGHT—I WILL NOT.

What is there in sin more mysterious than the sense which always comes with it, that the stars in their courses fight against us when we do not say "I will" in response to "I ought"? There is in the inner heavens a voice saying, "Thou shalt," "Thou oughtest," and we reply to that celestial summons, "I will not," and instantly out of the inner heavens falls on us a thunderbolt. It is by irreversible natural laws that every man who says "I will not," when the inner voice says "I ought," falls into dissonance with himself, and into a feeling that the stars in their courses fight against him. There is nowhere a heart given at all to the sensitive study that does not understand perfectly how the sun behind the sun may be put out by saying "I will not" to the still small voice which says "I ought." God causes the natural sun to rise on the just and the unjust; but not the sun behind the sun. We are so made that the only light of our inner sky is peace with ourselves. In the nature of things the sun behind the sun comes not, and cannot come forth for us from the east, if we say "I will not," when conscience says "I ought." The simple refusal to follow that still, small voice, leaves a drouth in the soul, for it dries up the sweetest rain from the sky behind the sky. It is a terrific, scientific, penetratingly human truth, that the sun behind the sun does not rise equally upon the just and the unjust; and that the rains from behind the sky do not fall, neither have fallen, and in the nature of things never will or can fall, in this world or the next, equally upon the righteous and the unrighteous.—*Joseph Cook.*

"REDEEMED."

Redeemed ! to speak His praises
Who died our soul's to save ;
When on the cross of Calvary
His precious life He gave.

Redeemed ! to sing His praises
Who suffered here below ;
That each repenting sinner
Might peace and pardon know.

Redeemed ! to shout His praises
When we see the sinner fall
In true repentance at His feet,
Upon His name to call.

Redeemed ! to show our sympathy
In every form of grief ;
Like our beloved Master
To weep with those who weep.

Redeemed ! to tell His power
To save from every sin,
To crown our lives with blessing,
And make us pure within.

Redeemed ! to show to others
By consecrated life,
The power of grace sufficient,
To keep us, in the strife.

Redeemed ! to tell the story
Of His redeeming love,
Till, with unnumbered thousands,
We sing His praise above.

E. A. J.

KINCARDINE, Nov., 1888.

FELLOWSHIP WITH GOD.

SERMON AT MOUNTAIN LAKE PARK BY G. D.
WATSON.

The text was 1 John i. 3, 4, especially the words, "Truly our fellowship is with the Father and with His Son Jesus Christ."

The word "fellowship" is an old Anglo-Saxon word, and signified a messmate who shared the fortunes of a seafaring life. Of course it has broadened out, and the apostle teaches us that there is an emphatic reality in the communion we may have with God. I don't know whether God can live all by Himself or not, but He has not chosen to do so. He has created beings of various grades of intelligence to whom He may reveal Himself. But certainly we cannot live alone. He has made us creatures of fellowship, and has interwoven into it our whole being. If

you get lost on a boundless prairie or in the mammoth cave, or see a man shut up in solitary imprisonment, you can form some idea of the effect of loss of fellowship in the material sense. We have read of the man who caught and tamed a spider in prison, and who was tortured by having it killed. Then look at the desire for mental fellowship. Think of being shut into yourself, among a people who speak a different language. We keep our pleasures and add to our joys by telling them and communicating with others; and when we are shut off from this, the very mind dries up, and turns upon itself and devours itself.

Now, anything of which we are capable, always reaches its climax in our spiritual nature. And our spiritual nature craves fellowship with a superior being; and when shut off from this, it dwindles and dies. People in the world do not see the need of fellowship with God. They have physical and mental fellowship, and are living in these; but the day is coming when these will be taken away, and then they will discover that all is gone, and they are absolutely alone in the universe. We are never in our normal state till our moral nature is in perfect communion with God.

Now John is talking with people who had never seen Christ, as he had. But lest the people might think it impossible for them to have this, he says that our fellowship is with the Father, not *was*.

Notice the emphatic "truly." There must be mutual confidence, mutual acquaintance, mutual love, and mutual interest. There is no clashing. Now John says the Holy Ghost gave the believers such an experience. If ever a man lived in the earth who could live in the past, John could afford to do it. He was one of the illustrious three, seeing miracles no others could see, beholding the transfiguration and the agony in the garden. He leaned on Jesus' breast; but he did not live in the past. He was living in daily intercourse with the skies, and his fellowship was more real than it had been when Christ was on earth. Then they held on to Him by their eyes; but now they were tied to the throne by the Holy Ghost. They knew Christ no more after the flesh, but after the spirit. They had God's thoughts, and God's emotions, and God's affections. God was a person to them then. The visible person had disappeared, and the personality of Jesus came into their hearts.

You must have a person to have fellowship. You can't have fellowship with an abstraction. Hence the heathen clothe the

various forces of nature with personalities. We can't have fellowship with the dictionary. The Spirit brings down to us a divine personality, and gives a fellowhiip more real than walking arm-in-arm with the visible Jesus. You may walk with some one and have your thoughts going contrary to his. But in the inward fellowship there is the intimate union of two persons, produced by the Holy Ghost. Why, God the Father and God the Son would be as dead to us as the north star if it were not for the Spirit.

The Plymouth Brethren talk a great deal of the finished work; and as soon as you believe in the finished work you are all right. But they confound redemption with salvation. Jesus finished His work, but He didn't finish yours. The Holy Ghost helps you to do your work, to repent and to believe. If you ignore this, your religion is nothing more than a sounding brass and a tinkling cymbal.

Some in Kentucky say, "Believe in Christ and be dipped, and you are as sure of heaven as a gunshot." You are as sure of hell as a gunshot if you have no change wrought in your heart. Your religion is not in a book. The Jews thought they had salvation because they had a Bible. But Jesus told them they must come to Him. Salvation is only accomplished when your personality is united with a divine personality. So this is a reality; not a theory. You may have prayer and churches and theology, but these are not salvation. Light-houses are not navigation. Navigation is a man who takes hold on compass, and light-house, and quadrant, and ship, and moves across the ocean.

When you can move with God, talk with God, think with God, and will with God, that's salvation. So your Bibles may burn up and the world may burn down, but you have not lost your salvation. People who have to live on revivals are not fully saved. What would Gabriel do if they never had a revival in heaven? Why, he'd go in for a million eternities, and just live in God, revival or no revival. Union with God, that's salvation.

Take a man in a prison, who is allowed to use a telephone through which he can talk with his family, and hear their voices; the world can't see anything going on, they only see the wire. Now God has opened a telephonic communication with the prisoners of time, and we may talk with Him. We must adapt ourselves to the instrument, and not put our mouths where our ears ought to be; if we do, we talk with God, and nobody hears it except ourselves. The Bible and its

words are God's wires, and the Holy Ghost flashes along these wires God's blessed thoughts to our souls.

The uninitiated see the effect in the voice, the eye, the face, the action, and they think religion is in these; just as the boy thinks the cloud is shining, when it is really the pure, white light farther back. God operates on our person. This fellowship is a fellowship of the heart. Our minds are infinitely below God's mind, and so cannot have any special fellowship with Him. But our moral nature, when washed and made pure, is just like God's moral nature. True, you have to carry the image of God under a great many disabilities, but a clean heart is like God, as a drop of water is like the ocean. If you had sense enough you would act just like God. A pure heart acts as God would, if incarnate and subject to all the same disabilities and environments. God always gives you what you ask for, and so much more. When I was sanctified, it took me six months before I found out what a big thing I had on hand. No man can measure regeneration till he gets it, and it takes him some time after, generally. God's answers come in the spiritual nature, and so He always works beyond what you ask or think. There never lived a man on this earth who knew what ailed him when God's spirit began to act upon him. You may take a piece of wax, a piece of meat, some sand, some clay, and some shavings, and put them in the fire and see how they act. One goes to melting, one to frying, one to drying up, one to hardening, and one to blazing; and every one acted upon by the same agent. Now, the Lord turns the Holy Ghost out in a congregation, and one cries, one laughs, one gets angry, and one goes to sleep. The reason is that each one has a moral nature in a different state.

God can make you feel sweet, and calm, and steady. You can't always understand yourself. But God can make Himself understood; not in words, but in an interblending of natures that is higher than words. God can talk to old people. God can talk baby-talk. He don't want to be talking baby-talk always to sixty-year-old Christians. God talks to the heathen; and the question is not so much whether the heathen will go to hell if we don't send them the Gospel, but rather, can we keep out of hell if we do not?

He gives us a conscious fellowship. How you can think yourself to sleep with a mental talk with God, to wake up and be mentally talking with God; to be vocally talking with

a man, and mentally taking with God. We are so complex. We have, as it were, these worlds ground to powder within us. Everything round us suggests God. I have seen the tide rise and rush in and fill every cove and indentation, and among the grass, just as much as the channel where the ships go. So when God comes in He is just as careful to fill every little detail of life,—the buying and selling, the sewing and stitching, the joyful days and the sorrowful days. God is just as careful to fill these, as to fill the great channels where float the ships of your great enterprises. How God has shown me this in my retirement among the trees in Florida? Why, God looks after details so small you will have to get a microscope in heaven to take it in. The God who made the stars is doing a minute work in these leaves; and His work in these little things is as infinite as in the great. We seem to be midway in the scale of being. I feel as if I am coming home when I come to God. He has taken more stock in you than ever you took in yourself. God is a great deal more interested in my affairs than I am. I belong to Him. It is all His business. When you get where you can see that you have no interest in this world but God's, then He will reveal to you that He has no interest in this world but yours. He will whisper to you: I am controlling this world, these men, these devils and these events, all for you. You will find that there is a community of interest. You are one with God. Oh! God can bury a thousand of us in the sands of Florida till we learn that we must quit trying to run the Conferences of the Church or the home, and find out that we are to have nothing of our own, but all of His. It is union with God.—*Christian Standard*.

ANSWERED PRAYER.

There lived a few years ago, in one of the loveliest villages of the West of England, a good old man, whose strong faith in and love for God were conspicuous among the little band of Christians with whom he worshipped.

Both Daniel P— and his wife were very old and poor; added to which, the former was a great sufferer from asthma; yet, notwithstanding poverty and sickness, he was the brightest and happiest Christian the writer ever remembers to have seen. He was nearly always to be found sitting in his old arm-chair with the open Bible on a little round deal table close by his side. Or at the

prayer-meeting, in turns supplicating at the throne of the Father on behalf of his neighbors, and entreating the young men and women to give themselves to Christ—often interrupting himself in the middle of his prayer to warn them of dangers that surrounded them while in the path of sin, or entreating them to secure the only true safety, then breaking off to pray again with renewed fervency.

One cold winter's morning, before her husband had risen, Sallie went upstairs to his room, saying, "Daniel, there's no bread in the house, and nothing at all for breakfast; I must take some of the rent money and go down to the shop."

"No, Sallie," he said; "you must not touch a farthing of it. I have only just got enough, and the man will call to-morrow."

Sallie went away grumbling, while Daniel got up and dressed. When he went downstairs, Sallie said, "Well, I'm sure I don't know what's to be done; nothing for breakfast, and dinner-time coming presently."

"Let's tell the dear Lord about it," said Daniel. So he took the old Bible, and, to revive Sally's drooping faith, read some of the promises therein contained, where our Father bids us trust Him at all times, and assures us of continual and watchful care. Then the old couple knelt down while Daniel "told the Lord about it."

The morning passed away, and dinner-time came, still no help.

"Daniel," said Sallie, "let me go down to the shop and ask them to let us have a loaf, and trust us a few days."

"No, Sallie," said Daniel; "we have never gone into debt yet, and we won't now. Trust the Lord, Sallie; He'll send help before bed-time." Afternoon wore away, and daylight went; then Daniel said, "put on the kettle, Sallie, and we'll pray a bit while it is boiling."

Again on the strong wings of faith his earnest prayer rose to the ear always ready to listen to the cry of his children. Scarcely had they risen from their knees, when "Sallie, Sallie!" a voice called from the outside. Sallie opened the door, and a woman stood on the other side of the low wall that skirted the little yard, with a heavy parcel in her hand.

"This was left at the turnpike for you, Sallie, with orders for it to be sent on at once, and they asked me to bring it. Good-night."

When the parcel was opened it was found to contain a package of tea, another of sugar, and half-a-crown.

"Praise the Lord," said Sallie; "now I'll get a loaf."

"Wait a bit," said Daniel; "let's thank the Lord first." And once more the aged couple fell upon their knees—this time with full hearts praising the prayer-hearing and answering God.

Daniel never heard who sent them the timely aid; it was enough for him that "God did it."—*Selected.*

THE FIRST STEP INTO THE BLESSED LIFE.

There is a Christian life, which, in comparison with that experienced by the majority of Christians, is as summer to winter, or as the mature fruitfulness of a golden autumn to the struggling promise of a cold and late spring. It is such a life as Caleb might have lived in Hebron, the city of Fellowship, or the Apostle John was living when he wrote his epistles. It may be fitly termed the Blessed Life.

And the blessedness of the Blessed Life lies in this, that we trust the Lord to do in us and for us what we could not do; and we find that He does not belie His word, but that, according to our faith, so it is done to us. The weary spirit, which has vainly sought to realize its ideal by its own strivings and efforts, now gives itself over to the strong and tender hands of the Lord Jesus; and He accepts the task, and at once begins to work in it to will and to do of His own good pleasure, delivering it from the tyranny of besetting sin, and fulfilling in it His own perfect ideal.

This Blessed Life should be the normal life of every Christian, in work and rest, in the building up of the inner life, and in the working out of the life-plan. It is God's thought not for a few, but for all His children. The youngest and weakest may lay claim to it, equally with the strongest and oldest. We should step into it at the moment of conversion, without wandering with blistered feet for forty years in the desert, or lying for thirty-eight years with disappointed hopes in the porch of the House of Mercy.

But since many have long ago passed the moment of conversion, without entering the Blessed Life, it may be well to show clearly what the first step must be to take us within its golden circle. Better take it late than never.

The first step into the Blessed Life is contained in the one word,

"CONSECRATION,"

and is enforced by the significant exhortation of the apostle (Rom. vi. 13).

It is not enough to give our time, or energy, or money. Many will gladly give anything rather than *themselves*. But none of these will be accounted as a sufficient substitute by Him, who gave not only His possessions, but His very Self, for us. As the Lord Jesus was all for us, He asks that we should be all for Him. Body, soul and spirit, one reasonable service and gift.

That consecration is the stepping-stone to Blessedness, is clearly established in the experience of God's children. For instance, Francis Ridley Havergal has left us this record: "It was on Advent Sunday, December, 1873, that I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see you can never unsee. *There must be full surrender before there can be full blessedness. God admits you by the one into the other.* First I was shown that the blood of Jesus Christ, His Son, cleanseth from all sin, and then it was made plain to me that He who thus cleansed me had power to keep me clean; so I utterly yielded myself to Him and utterly trusted Him to keep me."

The seraphic Whitfield, the brothers Wesley, the great Welsh preacher, Christmas Evans, the French pastor, Oberlin, and many more have given the same testimony. And in their mouths surely this truth may be regarded as established, that we must pass through Gilgal to the Land of Rest, and that the strait gate of Consecration alone leads into the Blessed Life.

1.—*The ground of Consecration is in the great Scripture statement that we are Christ's.* There is a two-fold ground of proprietorship. *We are His by purchase.* "Ye are not your own, for ye are bought with a price." Step into that slave-market, where men and women are waiting like chattels to be bought. Yonder comes a wealthy planter, who, after due examination, lays down his money for a number of men and women to stock his estate. From that moment those persons are absolutely his property, as much so as his cattle or his sheep. All they possess, all they may earn, is absolutely his. So, the apostles reasoned, they were Christ's; and often they began their epistles by calling themselves "the slaves of Jesus Christ." Paul went so far as to say that he bore in his body the brandmarks of Jesus. And are not all Christians Christ's, whether they own it or not, because He purchased them

by His most precious blood? *We are His also by Deed of Gift.* The Father has given to the Son all who shall come to Him. If ever you have come, or shall come, to Jesus Christ as your Saviour, you show that you have been included in that wonderful donation (John vi. 37). And is it likely that the Father gave only a part of us? Nay, as utterly as He gave His Son for us, so hath He given us to His Son. And our Lord Jesus thinks much of that solemn transaction, though we, alas! often live as if it had never taken place, and were free to live as we pleased.

2.—*The Act of Consecration is to recognize Christ's ownership; and to accept it; and to say to Him, with the whole heart, Lord, I am Thine by right, and I wish to be Thine by choice.* Of old the mighty men of Israel were willing to swim the rivers at their flood, to come to David, their uncrowned, but God-appointed king. And when they met him they cried, "Thine are we, David, and on thy side thou son of Jesse." They were his because God had given them to him, but they could not rest content till they were his by their glad choice. Why then should we not say the same to Jesus Christ? "Lord Jesus, I am Thine by right, forgive me that I have lived so long as if I were my own; and now I gladly recognize that Thou hast a rightful claim on all I have and am; I want to live as Thine from henceforth; and I do solemnly this hour give myself to Thee. Thine in life and death. Thine absolutely and forever."

Do not try to make a covenant with God, lest you should break it, and be discouraged. But quietly fall into your right attitude as one who belongs to Christ. Take as your motto the noble confession: "Whose I am and whom I serve." Breathe the grand old simple lines:—

"Just as I am,—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God I come.

3.—*Consecration is not the act of our feelings, but of our will.* Do not try to feel anything. Do not try to make yourself fit or good or earnest enough for Christ. God is working in you to live, whether you feel it or not. He is giving you power at this moment to will and do His good pleasure. Believe this and act upon it at once, and say: "Lord Jesus, I am willing to be Thine;" or, if you cannot say as much as that, say: "Lord Jesus, I am willing to be made willing to be Thine for evermore."

Consecration is only possible when we give up our will *about everything.* As soon as we come to the point of giving ourselves to God we are almost certain to become aware of the presence of one thing, if not of more, out of harmony with His will. And whilst we feel able to surrender ourselves in all other points, here we exercise reserve. Every room and cupboard in the house, with the exception of this, thrown open to the new occupant. Every limb in the body but one submitted to the practised hand of a good physician. But that small reserve spoils the whole. To give ninety-nine parts and to withhold the one-hundredth undoes the whole transaction. Jesus will have all or none. And He is wise. Who would live in a fever-stricken house so long as one room was not exposed to disinfectants, air and sun? Who would undertake a case so long as the patient refused to submit one part of his body to examination? Who would become responsible for a bankrupt so long as one ledger was kept back? The reason why so many fail to attain the Blessed Life is that there is some one point in which they hold back from God, and concerning which they prefer to have their own way and will rather than His. In this one thing they will not yield their will and accept God's; and this one little thing mars the whole, robs them of peace, and compels them to wander in the desert.

4.—*If you cannot give all, ask the Lord Jesus to TAKE all, and especially that which seems so hard to give.* Many have been helped by hearing it put thus: Tell them to give, and they shake their heads despondently. They are like the little girl who told her mother that she had been trying to give Jesus her heart, *but it wouldn't go.* But ask them if they are willing for Him to come into their hearts and *take all,* and they joyfully assent.

Tennyson says:—"Our wills are ours to make them Thine." But sometimes it seems impossible to shape them out so as to match every corner and angle of the will of God. What a relief it is at such a moment to hand the will over to Christ, telling Him that *we are willing to be made willing* to have His will in all things, and asking Him to melt our stubborn waywardness, to fashion our wills upon His anvil, and to bring us into perfect accord with Himself.

5.—*When we are willing that the Lord Jesus should take all, we must believe that He does take all.* He does not wait for us to free ourselves from evil habits, or to make ourselves good, or to feel glad and happy.

His one desire is that we should put our will on His side in everything. When this is done He *instantly* enters the surrendered heart, and begins His blessed work of renovation and renewal. From the very moment of consecration, though it be done in much feebleness, and with slender appreciation of its entire meaning, the spirit may begin to say with new emphasis, "I am His, I am His, glory to God, I am His." Directly the gift is laid on the altar, the fire falls on it.

Sometimes there is a rush of holy feeling. It was so with James Brainard Taylor, who tells: "I felt I needed something I did not possess. I desired it, not for my benefit only, but for that of the Church and the world. I lifted up my heart that the blessing might descend. At this juncture I was delightfully conscious of giving up all to God. I was enabled in my heart to say, *Here, Lord, take me, take my whole soul, and seal me Thine now and Thine forever; if Thou wilt Thou canst make me clean forever.* Then there issued such emotions as I never before experienced. All was calm and tranquil, and a heaven of love pervaded my soul. I had the witness of God's love to me, and of mine to Him. Shortly afterwards I was dissolved in tears of love and gratitude to our blessed Lord, who came as King and took possession of my heart."

It was very delightful when such emotions are given to us; but we must not look for them, or depend on them. Our consecration may be accepted, and may excite the liveliest joy in our Saviour's heart, though we are filled with no answering ecstasy. We may know that the great transaction is done without any glad outburst of song. We may even have to exercise faith against feeling as we say, many scores of times each day, "I am His." But the absence of feeling proves nothing. And we must pillow our heads on the conviction that Jesus took what we gave at the moment of our giving it, and that He will keep that which was committed to Him against that day.

6.—*It is well to make the act of consecration a definite one in our spiritual history.* George Whitfield did it in the ordination service, "I can call Heaven and earth to witness that, when the bishop laid his hands upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto Him all the future events and contingencies. I have thrown myself blindfolded, and without reserve, into His Almighty hands."

Christmas Evans did it as he was climb-

ing a lonely and mountainous road toward Cader Idris: "I was weary of a cold heart toward Christ, and began to pray, and soon felt the fetters loosening, tears flowed copiously, and I was constrained to cry out for the gracious visits of God. Thus I resigned myself to Christ, body and soul, gifts and labors, all my life, every day and every hour that remained to me; and all my cares I committed to Christ."

Stephen Grellet did it in the woods. "The woods are there of lofty and large pines, and my mind being inwardly retired before the Lord, He was pleased so to reveal His love to me, through His blessed Son, my Saviour, that my fears were removed, my wounds healed, my mourning turned into joy; and He strengthened me to offer up myself freely to Him and to His service for my whole life."

It matters little when and how we do it; whether by speech or in writing; whether alone or in company; but we must not be content with a general desire; we must come to a definite act, at a given moment of time, when we shall gladly acknowledge and confess Christ's absolute ownership of all we are and have.

7.—*When the act of consecration is once truly done it need not be repeated.* We may review it with thankfulness. We may add some new codicils to it. We may learn how much more was involved in it than we ever dreamed. We may find new departments of our being constantly demanding to be included. But we cannot undo, and need never repeat it; and if we fall away from it, let us go at once to our merciful High Priest, confessing our sin, and seeking forgiveness and restoration.

8.—*The advantages resulting from this act cannot be enumerated here.* They pass all count. The first and best is the special filling by the Holy Ghost; and as He fills the heart, He drives before Him the evil things which had held possession there too long; just as mercury, poured into a glass of water, sinks to the bottom, expels the water and takes its place. Directly we give ourselves to Christ, He seals us by His Spirit. Directly we present Him with a yielded nature, He begins to fill it with the Holy Ghost. Let us not try to feel that it is so. Let us believe that it is so, and reckon on God's faithfulness. Others will soon see a marked difference in us, though we wist it not.

9.—*All that we have to do is to maintain this attitude of full surrender, by the grace of the Holy Spirit.* Remember that Jesus Christ offered Himself to God, *through the*

Eternal Spirit, and He waits to do as much for you. Ask Him to maintain you in this attitude, and to maintain this attitude in you. Use regularly the means of meditation, private prayer, and Bible study. Seek forgiveness for any failure directly you are conscious of it, and ask to be restored. Practise the holy habit of constant recollection of God. Do not be eager to work for God, but let God work through you. Accept everything that happens to you as being permitted, and therefore sent by the will of Him who loves you infinitely. And there will roll in upon you wave on wave, tide on tide, ocean on ocean of an experience, fitly called the Blessed Life, because it is full of the happiness of the ever-blessed God Himself.

Dear reader, will you not take this step? There will be no further difficulty about money, dress, or amusements, or similar questions which perplex some. Your heart will be filled and satisfied with the true riches. As the willing slave of Jesus Christ, you will only seek to do the will of the great and gentle Master. To spend every coin as He directs. To act as His steward. To dress so as to give Him pleasure. To spend the time only as He may approve. To do His will on earth, as it is in Heaven. All this will become easy and delightful.

You are perhaps far from this at present; but it is all within your reach. Do not be afraid of Christ. He wants to take nothing from you except that which you would give up at once if you could see, as clearly as He does, the harm it is inflicting. He will ask of you nothing inconsistent with the most perfect fitness and tenderness. He will give you grace enough to perform every duty He may demand. "His yoke is easy: His burden is light."

Blessed Spirit of God, by whom alone human words can be made to speak to the heart deign to use these, to point to many a longing soul the first step into the Blessed Life, for the exceeding glory of the Lord Jesus, and for the sake of a dying world.

I BELIEVE God purposes to raise up a band of men and women in this world who shall be gloriously triumphant in and through all the afflictions that life may bring to them.

THERE is many a thing which the world calls disappointment, but there is no such word in the dictionary of faith. What to others are disappointments are intimations of the way of God.

THE SECRET OF SUCCESS.

BY REV. J. HUDSON TAYLOR.

"Glory to God in the highest, and on earth peace, good will toward men."—LUKE ii. 14.

Four thousand years had man been vainly struggling and striving when the Deliverer came! How the angels rejoiced as God laid help on One who was mighty—almighty! and with what adoring interest and wonder they stooped down to look into the plan by which God Himself was about to destroy the works of the devil, and to set the captives free!

Satan's mighty power had been but too apparent; for millenniums, he, the strong man, had held his goods in peace. Man, the victim of his own passions, as of Satan's viles, had found no means of self extrication; nay, all his ill-devised plans had but riveted his chains. Left without law, the issue had been all but universal destruction—the Deluge. Warned by that judgment, but in vain, pride and rebellion had soon culminated in Babel and the confusion of tongues. The elect family failed—failed in Egypt, in the wilderness, in the land. Man, however tried, had no power to deliver himself. The whole world was lying in the wicked one: Satan's triumph seemed almost complete. Then God undertook to save—at His own time, in His own way, and by Himself alone.

"God, who at sundry times and in divers manners spake in time past unto the fathers in the prophets, hath in these last days spoken unto us in His Son." Soon the glad tidings are noised abroad: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." Well may we ask when and how did He come, and how did He undertake His mighty and glorious task?

Did He come when earth's brightest sun was shining with all its noontide splendor, and pale its glory by His own superior effulgence, while the awe-struck nobles of this earth vied with each other in welcoming Him with more than royal honors? No! In the quiet hours of the night, without pomp, and without observation, the Lord of

glory stole, as it were, unseen into this sin-stricken world.

Where is He, where is He that is born King of the Jews? demand the wise men at Jerusalem. Search the halls of the great, the homes of the wise, the palaces of the noble! But, no; He is not there! Yet, surely, He must be found in the city of the great King! Nay, Jerusalem shelters Him not! Would you find him? Go to Bethlehem-Ephratah, the little one of the thousands of Judah, and there you will find Him lying in a manger—for there was no room for Him and His parents in the inn.

"Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a Deliverer, and this shall be a sign unto you. Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly, there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Not to King Herod on his throne was the angelic vision vouchsafed; not to the High Priest or to the Sanhedrim was this revelation given; nor even to the seeking Magi; but to humble shepherds, keeping their watch by night. And still there are many revelations for the faithful toiler, that ease and luxury will never know.

These heavenly hosts had sung with wondering gladness when chaos was clothed with beauty, and the work of creation was completed. But now they see with greater wonder the Creator Himself veiled in human form and self-emptied, lying in a manger. They knew the grace of our Lord, as never before, when they saw Him as Jesus Christ, who, "though He was rich, yet for our sakes became poor." The Wisdom of God, and the Power of God has undertaken our deliverance, and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but *intelligently takes* the lowest place as that *best adapted* for carrying out His purposes of love and grace.

Have we learned this lesson? Are we willing to learn it? "As the Father hath sent Me into the world, even so send I you." Or, are we going to repeat the oft-made experiment—which always has failed and always must fail—of trying to improve upon God's plan? The poverty and weakness of Apostolic missions necessitated reliance on God alone, and issued in wondrous success; and in modern missions *it will invariably be found that in proportion to the non-reliance on wealth, or education, or political power, and in proportion to the self-emptying with*

which they are carried on, the issues are encouraging. The persecutions of Burmah and Madagascar, and the dangers of labor among the cannibals of the South Sea Islands have proved no barriers to success, but have been very conditions of blessing. Can those who at home or abroad are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him, and who Himself "Though He was rich, yet for our sakes became poor?"—*China's Millions.*

HUNGERING AFTER RIGHTEOUSNESS, BUT NOT FILLED—WHY?

BY THE LATE REV. GEORGE BOWEN.

We take the liberty of extracting the following from a private letter. It may be that among our readers some may be helped by what we may say in reply to our friend's statement of difficulties.

"An expression in a recent *Guardian* sums up, like many others that I have read in your paper, my whole need. It is, 'the plenary power of the Spirit to control our being.' I am convinced that there needs to be, ought to be, and is such adequate help available to man through faith. I have long been convinced—so I suppose—that I can do absolutely nothing toward pleasing God in any strength of my own,* that in whatever degree I have obeyed and served Him acceptably, I have but acted in response to that degree of His grace which I have known or felt. But still I lamentably fail to experience that grace in its sufficiency. I am so hard pressed by temptations, pains, weakness and griefs, that all the issues of life for me are reduced to a single issue, to wit, whether sin or grace shall have dominion over me. I cannot but count it a great favor of God to have brought me to such a pass. But here I stick, and I marvel how it is that with all my praying, and what faith I have, I get no further on. For some years God's grace that I may obey Him, and wholly refrain from wrong desires, has been so much more the theme of my prayers than anything else whatever, that I cannot understand how it is that I still apprehend so little of this blessing in proportion to my

*Use whatever strength you have, but give God the glory of it. Men have strength, physical, mental, and moral, but they fail to recognize their dependence on God for it.

need. Indeed, my whole and sole petition for myself every day is resolvable to this: Give me obedience or give me death.

"When I suffered the culminating and comprehensive loss that made the whole world utterly cheap to me, I begged God to do with me whatever He pleased, to give or take away whatever He pleased, to take away life itself if He would, only to give me a pure and true and utterly lowly heart. I felt as if that pureness was worth more than life, and humility and fidelity more than all other favors God could give. Life and health would be exceedingly welcome if I might have them to serve God in; but I would rather lose them to go where I might be rid of the plagues of my heart, than keep them and those plagues also. And all this is my prayer still."

"The Lamb that was slain" alone is "worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Does not this look as though the poor mortal had nobler aspirations than God cared to fulfil? The suppliant languishes for years under this mighty craving for holiness, and God, having an infinitude of holiness to spare, will not let him have what he desires. God does not appear well in this representation. Man appears like some noble Prometheus, battling with the gods for precious blessings unjustly denied by them. Our friend would be exceedingly shocked at the suggestion that his words mean anything like that; but stern logic brings us to this statement, and "let God be true," though "every man a liar."

We deny utterly that any man ever really sought holiness of God without receiving it. Men have sad misconceptions of holiness as something that is to glorify *them*, and while they have this misconception it is, of course, impossible they should be satisfied.

"There is none good save One, God." Did you ever spend an hour in contemplating this truth. If so, you must have seen that all holiness is in Him, and that sin consists in separation from Him. The essence of Adam's sin was in acting independently of God. Our holiness consists in letting God work in us to will and to do of His good pleasure. As the sunlight descends in a great flood upon the earth, dying as it falls, perishing in the very act of fulfilling its function, yet replenished as it dies, so we are ever dependent on God for the grace to do or think what is pleasing in His sight. You cannot bottle up the rays of light and keep them for to-morrow's use. The present arrangement is a thousand times better for

you. It secures you an everlasting union with God. "Thou only art holy." "The only wise God." "The blessed and only Potentate." "Of Him, through Him, and to Him are all things." "What hast thou that thou didst not receive?" Even Jesus said: "I can of Mine own Self do nothing." The seraphim do not let you see their faces, but forever praise Him whose glory fills the earth. There is not an archangel who would not be distressed exceedingly if you began to praise him for holiness, purity, integrity, or beauty of character.

Do you believe on the Lord Jesus Christ? I do. Then you believe on Him as made unto you wisdom and righteousness and sanctification and redemption. Then you have holiness in Him. Then His spirit is with you. Then it is your privilege to be kept from disobedience. Begin, then, to praise Him for His unspeakable gift, *having no doubt that He will give you each moment the grace and wisdom needed each moment.* Sin is separation. Holiness is union. Let us, then, have done with such a notion as that there may be goodness or purity in separation from Him. God cannot make a holy being independent of Himself. The writer of this has been more than two-score years in Christ, and is just as dependent on Him to-day for the will and power to do a right thing as he ever was, and as he expects to be thousands of years hence.—*Divine Life.*

"NOT WISDOM, BUT CHRIST CRUCIFIED."
—Men bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love; he would have been the leader of a party, but he would have been false to his Master—he would have been preferring self to Christ.—*Robertson.*

"No one is ever saved by God while in the attitude of *looking to his faith.* Those who are to receive salvation from God must have their eyes fixed wholly on Him."

MODEST ADORNMENT.

REV. DR. A. LOWREY.

"That women adorn themselves in modest apparel."—1 Tim. ii. 9.

This passage is a positive precept. Two things are enjoined by it:

1. "That women *adorn* themselves."
2. That they do it *modestly*.

To some of our extravagantly plain sisters it will seem unorthodox to hint that the Scriptures require personal adornment. Yet here it is—"that women also adorn themselves." This part of the text, being coupled with the prohibition of the plaiting of the hair and the putting on of gold and costly array, has been overlooked as a precept. Consequently the prevailing impression has been that no adornment whatever is demanded by the Scriptures. Indeed, some seem to think the more unsightly the dress, the stronger the proof of humility. Not so. An ugly dress is no badge of superior sanctity. Indeed, it may be as offensive to God as the idolatry of gay attire among the vain and foolish followers of fashion. God has given to the human body the most exquisite grace and elegance, and no person has a right to disfigure that matchless form, or mar its beauty. Uncleanliness and slatternly dressing are a positive infraction of the precept, "*That women adorn themselves.*"

Some years since we held a camp-meeting where many attended of a denomination whose chronic habit it is to declaim against dress. Anything like culture and refinement, and even an aversion to dirt, seemed to be scorned by them. They forgot their politeness and good manners in denouncing everything of the kind, sometimes with rude personality. To be in keeping with their notions, they came to the meeting in sun-bonnets and coarse garments. They were untidy and careless in every way. It gave them an undevout and even repulsive appearance in the ordinary services. When they exercised their manner was fitful, boisterous, and sometimes unseemly. We could not regard them as superior in piety, but the reverse. The very carelessness of their persons seemed to impart itself to their worship. After many years of observation, I have never once found the highest type of sanctification in a slatternly person.

But it must not be supposed that, in discrediting slovenliness, I plead for, or even excuse, the vain fashions of polite society. The finery of fashionable women is often as

far from adornment as a pasteboard sun-bonnet and a slouching dress. Outlandish fashions disfigure the person, and detract from beauty, as the tattoo and paint of the Indian. The dress of slavish fashion often distorts the form of the body into positive ugliness. There can be no doubt that the style of dress usually seen in the more pretentious churches is a transgression of the command "that women adorn themselves in modest apparel;" and also of the precept which forbids the putting on of costly array. It is not modest for women to parade themselves in public; and they do that when they so dress as to draw the gaze of the congregation upon them. Nor is it modest for women to convert the house of God into a jewellery shop by a display of their trinkets. Nay, more, it is a sacrilege for women to so array themselves for observation in the church as to divert attention from the preaching of the Word and the worship of God. In countless instances in the rich churches the promulgation of truth is utterly neutralized by the pageantry of dress.

What is modest apparel? There is no shape, color, or quality of dress prescribed in the Scripture. Nor need there be, for there is a style of dress which is received instinctively by everybody as modest. It is not conspicuous, not flashy, not loaded down with ornamentation, not suggestive of any vain thoughts, much less of impure ones. There may be great variety in such styles, but each will commend itself as in good religious taste. There may be beauty, but no gaiety. It will be the beauty of chaste loveliness, the elegance of simplicity. It will impress the beholder as the symbol of a pure mind. To look upon it chastens the feelings and exalts the thoughts. In social circles it commands respect. In every place it is a badge of gravity and worth.

Modest apparel is a copy of the Divine in nature and grace. How modest is the blush of flowers and the plumage of birds! How chastely the stars twinkle, the streamlets ripple, and the forests put on their robes of emerald! Even animals reveal the instinct of modesty and grace. In religion all is gentleness and modesty. Jesus tells us He is "meek and lowly in heart." No flashing diamonds on His fingers; no ringlets of gold in His hair; no "costly array." He wore the ornament which we are commanded to put on—"the ornament of a meek and quiet spirit." And it is Christ-like to admire chaste beauty and all its emblems in nature. It was Jesus who said, "Consider the lilies," and taught, by way of contrast, "that

Solomon in all his glory was not arrayed like one of these." Seeing God in the loveliness of nature, and tracing His hand of Fatherly goodness in its charms, Christ Himself would not condemn the taste that indited the following apostrophe:

MY FRIENDS, THE FLOWERS.

"Ye beauteous blossoms, bright and fair,
My spirit's sweet enchanters, hail!
Ne'er did your gentle magic fail,
Whether ye blushing be, or pale,
Or dyed in sunlight's golden hue,
Or wear the sky's unsullied blue;
Swinging full censers of perfume,
Or gladdening me with scentless bloom;
Whether low nestling on the ground,
Or decking shrub and tree are found;
Whether in summer's prime ye blow,
Or nigh the season of the snow;
Whether your home in open air
And all the clime's caprices dare,
Or in a crystal-walled retreat,
Pampered, ye bask in genial heat;
Whether the tiller's pride ye be,
Or thrive in wilds, unkempt and free;
Whether in myriads on the mead,
Tempting the swarming bee to feed,
Or in the twilight of the wood,
Pining, a sparse and puny brood,
Or, mateless, in lone nooks upspring,
Or to the creviced crags ye cling;
Wherever hiding, still my friends,
Whose graceful forms my speech transcends.
In every mood, of gloom or joy,
When thought is light, or cares annoy;
In sunny or in darksome hours,
Always my comrades boon, O flowers!"
—*Divine Life.*

THINGS EXTRAORDINARY.

Trances, fallings, visions, revelations, may be of God, and they may be of the devil. Because a person's experience has been good, and his life correct, it does not follow that everything supernatural that may be manifested in him is of God. There are many avenues through which Satan may enter the heart of one who has been truly called of God. He entered the heart of Judas through covetousness. To-day he enters some through the same door; others through pride of appearance, others through spiritual pride. Satan whispers to an ignorant person that if he will only yield himself to a blind impulse he will become useful and famous; and, if he listens to the suggestion, a demon from the pit enters the open door and begins his operations. The deviations of one thus possessed, from the right course, may, at first, be so slight that the most spiritual hardly dare hint a fear that he may be going wrong. He is so wonderfully operated upon, and in the main so nearly right, that many

honest ones are led away, and become his partisans. As soon as a following is secured, the mask is gradually thrown off, and practices are indulged in and defended that are in direct conflict with the plain teaching of the Word of God. The strange thing in such cases, is that those who begin to follow him in all honesty, keep right along and follow him in his crooked ways. At last, they are led forth with the workers of iniquity. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." (1 John iv. 1.)—*Free Methodist.*

GEMS OF THOUGHT SUGGESTING HOLINESS.

No one's life is as sorrowful and wretched as to be without a great many mercies for which to thank God; and taking the whole life into account, we have far more mercies than sufferings. And even the sufferings may all be made spiritual mercies.—*Independent.*

WRITE six ciphers in a line, and they amount to nothing. Put the figure one before them, and they amount to a million. All human talent and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven.—*Dr. T. L. Cuyler.*

CONFESSING CHRIST.—There is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. They swim along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now, there are a great many Christians, whose lives are so blended with the world, that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldings is not apparent. If this is the kind of Christian life you are leading, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup which Christ drank

of, and to be baptized with the baptism that He was baptized with. But let a man come out into the open; let him confess Christ as his Master; let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said, "I came not to send peace, but a sword."—*Rev. Edward Judson.*

"THERE IS A SOUND OF ABUNDANCE OF RAIN."

REV. DR. A. MAHAN.

When this declaration was uttered, not a cloud was visible, nor had been, as we may suppose, for three years and six months. Nor was there any sensible movement in the universe around, from which such a sound could proceed. It was a sound inaudible to every ear in the wide world but one, the ear that God had opened to hear His own footsteps in the invisible and silent movements of the elements of Nature and Providence, for the accomplishment of His purposes of infinite grace and mercy.

This example shows us how widely different is the aspect of universal Nature and Providence to one who regards only the visible—things "seen and temporal"—and to one to whose eyes the vision of faith has rendered visible things "unseen and eternal," and to whose ear the spirit of faith has rendered audible the "secrets of the Almighty."

The state of such a mind is the reverse of that which would be inferred to exist from what is visible. That which most agitates and calms his feelings is invisible and inaudible to all others but those whose eyes and ears the "spirit of faith" has opened to see and hear the things "within the veil." When he weeps, and his eyes run down with tears, the cause of his grief is unseen and unknown to the thoughtless and the gay around him; and a "stranger intermeddled not with his joy." Amid the darkness and midnight gloom of the inner prison, glories infinite are unveiled to his ecstatic vision. It is a time of singing, praise, and prayer with him. For then he asks God, and God shows him "great and mighty things, that he knew not of." Then, too, amid that silence and stillness, he hears the distant footsteps of the Almighty coming for his deliverance and salvation. Amid the terrors of the storm, tempest, and earthquake a calm, of which the serenity of a summer's evening

is but a faint emblem, pervades his bosom. His heart is then in fixed sympathy with the serenity of the infinite mind. The noise and tumult without have hushed the movements of the inner man into the peace and stillness of deep devotion and intercommunion with the thoughts of the Eternal One—a peace and stillness in which the voice of God alone is heard.

Reader, where is the dwelling-place of your mind? Is it among the visible or the invisible?—the "seen and temporal," or the "unseen and eternal?" Do the "secrets of the Lord" dwell with you? Has He opened your eyes and ears to hear His voice and to mark His footsteps in the movements of universal Nature and Providence around you? Has he lifted the veil and introduced you to the "hidden mysteries" of the "inner sanctuary" of His own blessed Word?—*Divine Life.*

OUR SYMPATHY WITH HIM.

CAROLINE FRY.

"Gather my tears into Thy bottle." That will He—all of them, though they be scarce weightier than the captious tears that infants shed for the loss of some poor toy, or sugar-plum denied; so exquisite is His sympathy with us. But none, no tears, nor angels' tears, if such there be, nor tears of holiest beings wept for others' woes, are half so carefully kept, so fondly gathered, as those that contrite loving spirits shed for sins that He has borne the weight and shame of; for then it is we who sympathize with Him.

Does Jesus not value sympathy, think we? There never was love that did not. If you value most the sensibility that shrinks the quickest, the cheek that soonest pales, the eye that soonest fills, when you are touched—if the friend who has wept with you, suffered with you, mourned with you, be deeper seated in your heart of hearts than the brightest partner of your holiday hours—love is one, in Deity and humanity, and wherever else. It is one thing, and if it be not, we are still safe here, for He, of whom we speak, has a human heart—Jesus, Son of Man, Seed of Abraham, Son of David, Son of Mary—"this Man if He were a prophet would have known who and what manner of woman this is that toucheth Him!" Yes, and by all that He was more than prophet; He knew, as none beside Him could, the meaning and value of these penitential tears and kisses.

"The sacrifices of God are a broken and contrite spirit." Why? Why not the exuberance of rejoicing spirits clad with satisfied and grateful love? Because those sacrifices are more like His own, with which He bound Himself in faith and truth to His espoused Church, and pledged her to be true till His returning. They remind Him of the pledge of His own first love, when half-mastered by the agony of his soul, one thought restored Him: "But for this cause came I unto this hour."

THE BEGINNING OF REAL PROGRESS.

REV. GEORGE BOWEN.

As far as we have observed, steady, persistent progress is preceded by a bright and blessed discovery of the grace of the Lord Jesus, and of the power of God to work in us by His Holy Spirit all the good pleasure of His will. The ways of the Spirit are not learned at once, and the Christian in his conflict with the world, the flesh, and the devil, with sin, temptation, and evil habits, too often sets out with a misconception of the way in which he is to resist. He tries to make his own armour, instead of taking the whole armour of God; he knows not how he is to get deliverance, unless it be by resolutions, efforts, self-castigation, tears and prayers. He consecrates himself, but the consecration does not get done. It is one thing to have a map of the way, and another to pursue it, especially if you are a paralytic. See this in Rom. vii. 14-25.

But, haply, there comes a day when he perceives that Christ's method of sanctification is just as much adapted to our nature as His method of justification. He discovers that what he has all along failed to find in himself, he has in Christ, who is to him what the vine is to the branch. Christ is his sanctification, and Christ is with him every moment that he believes, to give him victory over temptation and sin. In a word, he discovers, as he never had done previously, that in Christ are given unto us all things that pertain to life and godliness. He finds himself in a new world; the burden that rolls from him is greater than that which rolled from him when he found forgiveness. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Is the work completed? No, indeed. He has found a mine sufficient for all future

needs; but he must get from it what he needs *as he needs it*. Now, the thousands of exhortations, instructions, warnings, appeals, that stand in single file all the way through the Epistles, start into a significance and an emphasis never perceived before. As each one knocks at his heart it finds a quick response. Through Christ strengthening him he can do all things. He feels most profoundly the necessity of getting the whole Word of God externalized in him. He has abiding sanctification only as he is abidingly vigilant. The vigilance is spontaneous, because of the love of God in his heart.

BISHOP WILLIAM TAYLOR.

REV. A. LOWREY.

Our pioneer Bishop, William Taylor, has been doing prodigious work since the adjournment of the General Conference, preparatory to starting back to Africa, December 12th. He has visited churches, camp-meetings, and annual conferences too numerous to mention, preaching and lecturing two and three times a day wherever the way opens, and opening it himself where it does not open. More calls await him than he can fill, or even respond to by letter. His flight is so rapid and bird-like that nobody can keep track of his whereabouts, or even post office address. He will probably span the continent in so serpentine a manner as to describe a journey equal to four straight lines extending from sea to sea. He is a marvel of endurance. When last heard from he was in good health and improving in vigor. The prospect is that he will return to Africa at the time appointed, December 12th, and then proceed again to travel more miles on foot, and do more work than any two missionaries in the field. He is eaten up with zeal for Africa, and seems to have no more dread of disease, suffering, or death, than if he were going to heaven by translation on the day fixed for his departure to the Dark Continent, which, as generally understood, is a very different place. Evidently those who show the white feather and come back have not found Africa to be the mount of transfiguration, nor has it proved to be the place "where the sun shall not light on them, nor any heat." But Bishop Taylor has the courage and faith of Joshua. He goes everywhere preaching, "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

The object of the Bishop's movements and

stirring appeals is, as he quaintly expresses it, "to put the pumps to work;" that is, to tap the fountains of benevolence, and to raise men and means to recruit and extend his mission work in Africa. It must be that the Church will respond both quickly and royally. Such opportunities are as rare as the bloom of the century-plant. A hundred years will pass before another man will arise who will play with the dangers of Africa like William Taylor. For Pauline daring and efficient work the Church has never found his equal. At the age of sixty-eight he stands up and begs the Churches to keep him in the worst field on earth, and to get out of Him all there is in him for Christ and His cause, and then to allow him the boon of dying and of being buried among heathen, to whom he has brought the daybreak of Christianity.

No change in the methods of Bishop Taylor will be made, except that it is expected that no more, or but few, mission-stations will be founded until all those now planted have been more fully established on a permanent and satisfactory basis of self-support.

The steamer, in parts, is now being conveyed to Stanley Pool, on the Upper Congo. Encouraging letters are received from the missionaries having that work in charge. Eight hundred man-loads have been, at last accounts, transported to Stanley Pool, where the boat will finally be launched. Of course this is elementary work, but necessary as a preliminary task. When a man goes into the wilderness to live, he must fell the trees and break up the fallow ground before he can either sow or reap.

The self-supporting missions founded by William Taylor in South America are doing fairly well. Indeed, they are good and promising foundations. The transit and building fund committee have them in charge, and will spare no pains to make them the beginning of a South American Church. At this time there is a pressing demand for more preachers and teachers. Two or three of our missionaries, who have been there long enough to acquire the Spanish language, desire to devote themselves entirely to native preaching, and accordingly call for more laborers to take the English work. Men and women of education and culture are imperatively needed. We hear no complaint about support. While nothing is guaranteed by the committee, it is believed a good average salary, as compared with the pay in this country, can be and is obtained.

Here is an opportunity for those Christians who are not willing to build on other

men's foundations to go into "the regions beyond." Is that life worth living that makes no individual impression upon society for its good? Who will go and fell the trees, blast the rocks, and break up the fallow ground of South America? Who?—*Divine Life.*

FOR? OR AGAINST?

It is constantly and correctly quoted thus:

"He that is not with Me is against Me," said the Saviour, teaching that in respect to His service no one can occupy a *neutral* position. The man who is not on the side of Christ actually and positively, is practically against Him. There can in the nature of things be no neutral position with respect to His claims."

But this seems to array us at once against all those who are not, as we think, with Christ.

Let us fill out the full sphere of this thought by quoting Christ's other words: "He that is not against Us, is for Us."

If a man is really casting out devils, the mere matter of his following Us in fact, in form, in word, in certain set statements of theory, in any way, is a matter of comparative indifference. He is in so far the friend of Jesus, the friend of religion, the friend of holiness, the friend of sinners.

Instead of being so bent on seeing how far we disagree before we can cordially consent to co-operate, why not try to see how much we can possibly agree upon before we disagree? Why must every charitable attempt to keep the peace, and work together without jealousy and without bigotry and without fighting, be set down by certain religious porcupines, whose quills stick out defiantly in all directions, as a matter of ignoble compromise and inglorious surrender?

The great point is not whether this devil-handler agrees with us on all points—for, as Brother Inskip used to say, he did not always agree with himself on every point—but whether he gets the devils out.

Shall we always count it our greatest credit to be associated with a respectable orthodoxy that never disturbs one devil? or shall we admit that there can be an orthodoxy of a more practical and successful and summary kind in somebody else?

As to always agreeing with ourselves, someone has well said that "a wise man sometimes changes his mind, but a fool has none to change."—*The Standard.*

IMPORTANT NOTICES.

Subscribers, in all communications to this office, will please state the office to which their EXPOSITOR is mailed, otherwise it is difficult to find their names on the books.

BACK NUMBERS.

June, July, September and October numbers contain "burning questions" discussed. We have a number of copies on hand. Price for the set, twenty cents, postage included. Good for distribution.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to registrar. Send at our risk.

TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the magazine is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the EXPOSITOR to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that

there are occasional irregularities in their delivery.

SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

Parties who have received the EXPOSITOR for one year as a present from some friend, will kindly drop us a card if they wish it continued at their own expense.

In all communications, subscribers will please to mention the post office address to which the EXPOSITOR is sent.

SMALL BAND HYMNAL.

The Band Hymn Books, without Music, are

Reduced in Price to **TEN CENTS,**

CLOTH BOUND.

USUAL DISCOUNT TO AGENTS.

Apply to

REV. DAVID SAVAGE,

Tilsonburg, Ont.

Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

205 Bleeker St., Toronto.

NEW BOOKS.

PRIZE ESSAYS ON SYSTEMATIC GIVING.

SYSTEMATIC GIVING. The Church's Safeguard against Nineteenth Century Evils. By the REV. CHARLES A. COOK. 118 pages. Price, paper cover, 25 cents.

THE GIFTS OF THE ROYAL FAMILY; or, Systematic Christian Beneficence, Its Nature and Need. By the REV. JAMES COOKE SKYMOUR. 119 pages. Price, paper cover, 25 cents. The Two Essays combined in One Volume, cloth bound, 60 cents.

WORKS BY REV. ANDREW MURRAY.

HOLY IN CHRIST. Thoughts on the calling of God's children to be Holy as He is Holy. 12mo, cloth, 90 cents.

THE CHILDREN FOR CHRIST. Thoughts for Christian Parents on the Consecration of the Home Life. 12mo, cloth, \$1.00

ABIDE IN CHRIST. Thoughts on the Blessed Life of Fellowship with the Son of God. 12mo, cloth, 90 cents.

WITH CHRIST IN THE SCHOOL OF PRAYER. Thoughts on our Training for the Ministry of Intercession. 12mo, cloth, 90 cents.

LIKE CHRIST. Thoughts on the Blessed Life of Conformity to the Son of God. A sequel to "Abide in Christ." 12mo, cloth, 90 cents.

Any of the above mailed to any address on receipt of price.

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

THE Expositor of Holiness

A CANADIAN MONTHLY MAGAZINE, PUBLISHED UNDER THE AUSPICES OF
THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS
AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

The Only Canadian Holiness Magazine.

CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

OUR PLATFORM.

Catholic in Spirit—Loyal to Bible Truth—Avoiding Needless Controversy which Engenders Strife—Non-Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B.A.,

205 BLEEKER STREET,

TORONTO, ONTARIO.