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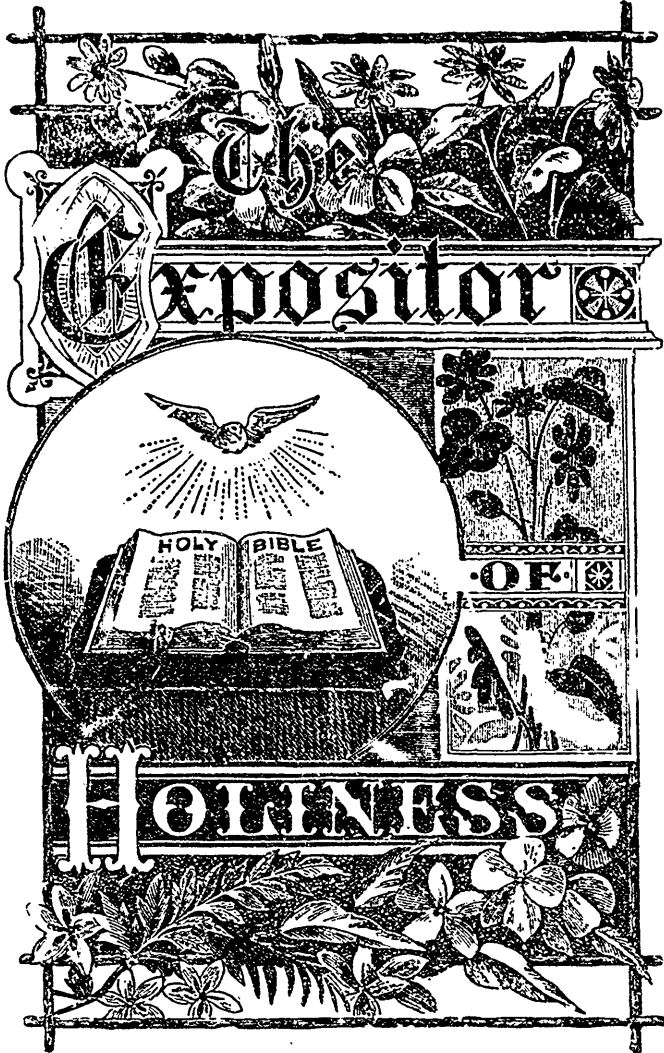
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CALENDAR OF HOLINESS MEETINGS.

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

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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

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

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

Every Sunday, at 3 p.m., at 111 Avenue Road.

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

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

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

Holiness meetings are held in Tilsonburg, Welland, Montreal, Park Hill, and some other places which we will place in the calendar so soon as we receive details.

THE
Expositor of Holiness

AND

BAND WORKER.

VOL. VI.

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ABIDE IN ME.

The soul's answer to Christ's word :

"Abide in Me, and I in you."—JOHN XV. 4.

That mystic word of Thine, O Sovereign
Lord,
Is all too pure, too high, too deep for me,
Weary of striving and with longing faint;
I breathe it back again in prayer to Thee.

Abide in me, I pray, and I in Thee;
From this good hour, O leave me never-
more;
Then shall the discord cease, the wound be
healed,
The lifelong bleeding of the soul be o'er.

Abide in me! o'ershadow by Thy love
Each half-formed purpose and dark thought
of sin;
Quench ere it rise each selfish, low desire,
And keep my soul as Thine, calm and
Divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around
it thrown.

The soul alone, like a deserted harp,
Grows out of tune, and needs that hand
Divine;
Dwell Thou within it; tune and touch the
chords,
Till every note and string shall answer
Thine.

Abide in me! there have been moments pure
When I have seen Thy face and felt Thy
power;
The evil lost its grasp, and passion, hushed,
Owned the Divine enchantment of the
hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be:
I pray Thee, now fulfil my earnest prayer,
Come and abide in me, and I in Thee.

THE EXTENT OF THE WITNESS
OF THE SPIRIT.

"It is impossible to discriminate between the
ordinary operations of the Spirit and our own
thoughts."—*Dr. Steele in "The Christian Witness."*

As intimated in last month's EXPOSITOR,
we intend to submit this statement of
doctrine to close, exhaustive criticism.
We do so, not in the polemic spirit, but
in the firm belief that there is much
spiritual blessing for very many in se-
curing a correct, scriptural notion con-
cerning the whole subject here dealt with.

And first, it will be well to look at the
two subjects where it is admitted by those
holding the above doctrine that the oper-
ations of the Spirit *can* be discriminated
from our own thoughts, viz., conversion
and sanctification.

Now, whilst there is unanimity con-
cerning the witness of the Spirit to con-
verting grace, it will be found, on close
inspection, that there is a good deal of
looseness in teaching concerning the other.

Notice in this connection the different
names given to this epoch in Christian
experience: the blessing of heart purity,
or of a clean heart; of sanctification;
of entire sanctification; of perfect love;
of holiness; of Christian perfection. Now
presuming that all these are synonymous
terms, why should they not be further
extended to take in all the other graces
of the Spirit, as joy, peace, long-suffering,
gentleness, etc., for love is enumerated
in the catalogue of the graces of the Spirit.

Indeed, Fletcher gave as his definition of this blessing, *the perfection of all these graces.*

Is it because love and purity, in their outward expression, are less pronounced than long-suffering and gentleness, etc.? We leave it an unanswered suggestion, from design. It may be replied that Wesley used the term *perfect love* as indicating this grace. True; and it were well perhaps if modern teachers were more Wesleyan in this matter, for it will be noticed by all who turn their attention to it, that the drift has been from this expression to that of heart purity. We feel safe in affirming that the latter term, or its equivalents, is now much more frequently used than the former. And it is quite suggestive that the profession of heart purity is a weaker challenge to the world to inspect the life for proof than that of perfect love is, whilst this last has some advantages in the same direction that perfect long-suffering or patience cannot boast of. It is related of a well-known professor of holiness, of the last generation, that when once rallied on his want of patience whilst waiting at a station for the delayed arrival of the stage, that he replied, 'I profess perfect love, not perfect patience.' Of course, this is given as a pleasantry, but is none the less suggestive in this connection.

And we further add that the profession of heart purity, whilst it is somewhat less of a challenge to the Church or world than witnessing to the other graces of the Spirit, is nevertheless very much less so than witnessing to the reception of the Holy Ghost in Pentecostal fullness. This we know from personal experience, and it will become a like experience to any who test the matter for themselves.

But the main thought we wish to bring out is that, whatever term is used to describe this blessing, it must, according to this teaching we are criticising, include all the rest, not leaving out the gift of the Holy Ghost received in Pentecostal fullness and power or leave them out altogether. It must mean a state of Christian experience where we do God's will on earth as it is done in heaven; where we have received power after that the Holy Ghost has come; where we rejoice evermore, pray without ceasing,

and in everything give thanks; where we are sanctified wholly and *preserved blameless*; where we have an unction from the Holy One and know all things and need not that any man teach us; where the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit, where, in fine, we walk worthy of God unto all pleasing. All this and more must be witnessed to by the Holy Spirit in receiving the blessing, alluded to by Dr. Steele and Bro. McDonald, or else no provision is made for positive knowledge on our part in obtaining these as after addenda to our Christian experience, for only in this reception of the definite blessing of holiness can we distinguish between the operations of the Spirit and our own thoughts.

Now, if Dr. Steele, Bro. McDonald, and others, will but take into their conception of the blessing of heart purity all these things, so plainly promised and freely offered in the Gospel, then they will have no difficulty in harmonizing with our teaching. For then they will include in their teaching of full salvation the very things which now awaken their alarm. They will then incorporate in their idea of receiving and retaining the blessing of heart purity, doing the will of God on earth as it is done in heaven, so that those who have truthfully made that profession for any period of time can thankfully and successfully abide the test as to *having lived* a holy life, *i.e.*, having walked worthy of God unto all pleasing. Moreover they shall have retained the Comforter, which is the Holy Ghost, as a constant Guest and Friend, as Counsellor, Guide, and Empowerer. With the early disciples they can at any time say, even to gainsayers and opposers, "So is the Holy Ghost a witness whom God hath given to those (us) who obey Him."

We repeat it, if Dr. Steele's teaching concerning the witness of the Spirit to sanctification includes all this, then we see no reason why there should be the slightest antagonism between our teachings. For we witness to these things as the outcome, in our lives of the reception of the Holy Ghost. He it is who purifies our heart by faith, who perfects in love, who enables us to do God's will on earth as it is done in heaven, to speak

and act in His power, to have the witness

"That all we do is right,
According to *God's* will and word,
Well pleasing in His sight."

That is to *wa'k worthy of God unto all pleasing.*

And yet again, we say that if His teaching concerning the witness of the Spirit does not include all these things, then no provision is made for their obtainment. Take, for example, the promise of Christ, "Ye shall receive power after that the Holy Ghost is come." Now, if this promise is necessarily fulfilled to every one who receives the witness of the Spirit to heart purity, then anything said or done on their part implying its absence, is dishonoring to Christ the giver of it. But what a common experience it is for Christians to state positively that they have the witness to heart purity, but consciously lack the power of the Holy Ghost in their work. And this anomaly does not awaken remark as if it were a contradiction of terms. We alluded to an incident, in our former writing, which illustrates this. During the camp-meeting, held at Wesley Park, by Bro. McDonald, a brother minister had preached a strong, scriptural sermon on the Baptism of the Holy Ghost, and at its conclusion asked all who had received this gift to stand up, when most, if not all, professors of the blessing of purity stood to their feet. Immediately Bro. McDonald took charge of the meeting, and asked all those who had stood up as witnessing to the baptism of the Spirit, but who would like to have a clearer, more positive knowledge of this as a present blessing to stand up again, whereupon most of the friends again arose to their feet. Then Bro. McDonald told them that this last act on their part was proof that they had not received the baptism of the Holy Ghost.

We allude to this incident again to show that, in the opinion of Bro. McDonald, the witness to heart purity did not necessarily include witness to the possession of the baptism of the Holy Ghost.

And this incident is but one of very many we have witnessed, all going to show that the witness of the Spirit to sanctification, which Dr. Steele champions, does not include "power after the Holy Ghost has come" as a necessary part of it.

Now then, we maintain that to ask one who has obtained the witness of the Spirit to heart purity, but who has not received this Holy Ghost power, to come to the altar as a seeker of it, is, according to this teaching, but solemn mockery; for having received the witness of the Spirit to the blessing of a clean heart, they could not further discriminate between the operations of the Holy Spirit and their own thoughts. If, then, they should witness to having received the baptism of the Holy Ghost, their witness could not be accepted as at all similar to their former witness to heart purity, seeing in this latter case it could be nothing more than the outcome of a thinking process.

This conclusion must be a legitimate one from the teachings we are criticising, for if we are told that in this case considered the child of God may have the witness of the Spirit to the additional blessing received, then these teachings as a creed fall to the ground, for then no promise of Christ can be left out—all may be witnessed to by the Spirit in their reception by individual souls.

We emphasize this conclusion as inevitable. If a Christian, who has received the witness of the Spirit to heart purity, may, as a distinct experience, have the witness of the Spirit to the baptism of the Holy Ghost, then he may have the witness of the Spirit to the fulfilment of any or all of the promises of Christ, in all their fullness, as they touch his life; so that the child of God, in any difficult pass in temporal matters, where he consciously lacks wisdom to direct his affairs, may ask of God and have the witness of the Spirit that his prayer is answered liberally.

Such are some of the confusing results which follow a departure from Scriptural precedents. How all such difficulties are avoided when apostolic teaching is carefully followed. To Peter, clearly, was given the enunciation of the truth of the present dispensation, which truth he gave to the world in its due order on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." In perfect harmony with this teaching was Paul's dealing with the

twelve Ephesian disciples, who received the Holy Ghost as the result.

Now, we ask, could any of the modern teachers of holiness who consciously or unconsciously put heart purity before the gift of the Holy Ghost, imagine themselves asking the converts of the day of Pentecost who had received the Holy Ghost, or these twelve Ephesian disciples, to come forward to the altar of prayer as seekers of the blessing of a clean heart?

Let our readers look steadily at this last question long enough to realize how much modern teaching of holiness has drifted away from apostolic practice. It will not take a lengthened process of thought to discover that the reception of the Holy Ghost as the great second blessing of the Gospel simplifies the whole matter, for from this experience, in its continued possession, follows all the graces of the Spirit, as naturally as streams issue from an overflowing fountain, whilst the living, present, personal Holy Spirit, as Comforter, Counsellor, Empowerer and Guide into all truth, makes possible to the individual Christian all the possibilities of grace.

AN OBJECT LESSON.

Legalism takes to itself such subtle forms, and withal is so difficult of description to minds intensely biassed in its favor, that we do not fail to use object lessons, when they present themselves, to bring out clearly what is the teaching of Scripture as to the law of the Spirit.

We maintain that in the Kingdom of Christ but one law obtains, and obedience to this law secures obedience to all Divine laws. This obedience is simple and easy, so that the wayfaring man, though a fool, shall not err therein. It is the law, the guidance of the Holy Spirit. Contrasted with this was the observance of the Jewish law in the early ages of Christianity. But in these days the contrast is between it and the same principle of law, as laws or rules for holy living, whether found in the Bible or professedly founded on the Bible. When these in any form are substituted for the law of the Spirit, they constitute *the law of sin and death*, and, to the extent they are obeyed, to that extent there is departure from the law of

the Spirit and generally antagonism to it. Provision is made in the religion of Christ for perfect obedience to the will of God *through* the law of the Spirit; but perfect obedience to the will of God is impossible where any rules or regulations for holy living supersede this law, even as St. Paul in his Epistle to the Romans, viii. 2-4, shows: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The object lesson which we use here to illustrate this law of sin and death, as contrasted with the law of the Spirit, is furnished by one of our exchanges. The editor of the *Pacific Herald of Holiness*, in commenting on the writings originated by publishing "Danger Ahead," writes the following:—

A WORD TO THE WISE.

One of the present phases of Satan's subtlety in the grand work of spreading scriptural holiness is his effort to get leaders and teachers into personal conflict or public controversy by which their peculiar weaknesses of mind or character are published to the hurt of the cause. We have read with pain the controversy between our esteemed Dr. Steele, the eminent writer upon holiness, and Dr. Burns of the Canada Holiness Association and editor of EXPOSITOR OF HOLINESS, who seems to be valiantly leading on a grand aggressive army for God in the Dominion. Reading both sides in their respective organs, to the unbiassed mind it is evident that both laid themselves open to criticism, and we can see how strongly the friends of each will stand by their respective leaders, and instead of any good coming from it all, nothing but harm, trial to the individuals themselves, and hurt to the cause in the minds of the unsaved. From past experience, we are thoroughly convinced that great care and especial wisdom is needed at this point for the glory of God. If we cannot harmonize with other Christian brethren in methods of labor, or views which we consider secondary to vital truth, we deem it best to allow them to go their own way, and we take pleasure in praying for them. For this reason we have con-

sidered it the part of wisdom and for the glory of Christ not to enter into controversy upon matters where we honestly differ from other brethren, and from past experience have found that such controversy did not tend to make any more efficient in soul winning or more united as brethren. Personal trials should be treated and cured by personal application, and not brought into public notice. The course of the *Herald* will, we trust, be considered with its past history, and be true to its one call to spread the doctrine and experience of holiness, making all our powers of means, of mind and matter to conserve this one purpose. For the accomplishment of this one object, our evangelistic bands, local bands and missions, *Herald*, books and tracts, and all our possible resources must be used, and from this labor unto which the Master has called us, and by a willing consecration we have devoted our lives; from this, we say, we cannot be turned aside. If others believe they can accomplish their life mission in the Master's vineyard by some other means, we say amen! and give them our God speed.

The millions of souls now going to hell need God's truth to save them. Shall we spend our time in discussing the methods of reaching them? God help us to use some method by which souls shall be saved from sin, and the families of earth made to rejoice in the presence and power of a living Christ dwelling among men.

Now, judging from what we read from time to time in this exchange, we regard the writer as one of the best illustrators of the spirit and manner of Christ amongst editors of holiness periodicals, and yet, we suspect, it will test his Christianity to the utmost to be criticised here. But, we believe, it is not in unkindness, or for the sake of indulging in personalities, that we write. However, our readers must judge for themselves concerning these matters.

It will be noticed that a law is enunciated in this article, whereby the writer professes to regulate his conduct in certain matters. "We have considered it the part of wisdom and for the glory of Christ not to enter into controversy upon matters where we honestly differ from other brethren."

This is, we remark, not the law of the Spirit, but a rule professedly founded, we presume, on the Scriptures. Now, on its

face it looks the very embodiment of harmlessness and true piety, and yet, we maintain that, when examined closely, it bears the brand, "Law of sin and death." The law of the Spirit treats every incident alluded to in this rule by itself. This law groups them, and demands similar practice for all, however diverse the individual circumstances. The law of the Spirit regulates each individual incident as having supreme right of way in the soul, and harmonizes the conduct in accordance with the will of God in each case. This law subordinates the law of the Spirit, and so, coming between the legalist and Christ, usurps His authority and rules supreme. The law of the Spirit, when followed, proves the law of liberty in every case, for it secures perfect, glad obedience to the will of God, even when apparently setting at naught all such elaborate rules; but this law proves to be the law of bondage, for it is ever liable to lead to sins of omission and commission, which become a source of sorrow and unrest of soul.

In this case, behold the legitimate result; for, after excluding himself by his law from public criticism of his brethren, he transgresses the law in a very marked degree, for he publicly proclaims to the world that both the two parties he names are wrong—going even to the extent of suggesting that Satan had successfully practised on each of them in turn so as to secure damage to the cause of holiness through both. Surely, this is driving a coach-and-four through his law. Then follows as naturally as cause and effect, that other result of legalistic practice, setting oneself as an example. "The course of the *Herald* will, we trust, be consistent with its past history," etc.

Thus this law proves its true character, as described by St. Paul; and in every case these same results are sure, sooner or later, to follow. It matters not how successfully we may have cultivated Christian character, still it follows that the least departure from the law of the Spirit, by substituting a seemingly innocent law of life therefor, the consequences of this substitution are certain to be *sin and death*; death—the breach of the law so made, and sin—failure to keep entire the perfect law of God.

DIVINE GUIDANCE AND INFALLIBILITY.

There are many from whose lips the expression infallibility falls who cannot, judged by their accompanying words and acts, have carefully studied the word in its application to men and things.

Lexicographers define the word as meaning, "The quality of being incapable of error or mistake, entire exemption from liability to error." Now that this quality inheres in any man, all Protestants, with the writer, deny; or that any man ever did or ever can be in such a state in this world all, with one voice, refuse to admit.

But if a little thought is given to the subject, all must admit that we can be infallible in our knowledge or judgment of some things. Who, for instance, will question the claim of any individual to infallibility in his judgment concerning the sum of two and two, or to the correctness of his opinion that two straight lines cannot enclose a space? But, admitting infallibility as inhering in our knowledge of these axiomatic truths, it will be at once seen that the claim to infallibility on the part of all is very extensive.

"Gentlemen," the late Dr. McCaul used to say to us in class, "you can always have positive knowledge about anything. You can either know that you know it, or know that you do not know it." Who will dispute the Doctor's teaching here? and yet the element of infallibility inheres in it, for it promises positive, *certain* knowledge within the range of the application of this truism, and *certain certainty* is one of the definitions of the word considered.

Hence it follows that those who so jauntily put their creed in the form, "I don't profess to be infallible," unless their creed is somewhat restricted in its application, would profess not to be certain that two and two make four. History has embalmed the memory of one Grecian sage who illustrated this simple creed to perfection, for he even doubted his own existence. But thus far he has stood alone on this proud eminence of agnosticism.

Let us now leave the secular argument, and apply this thought to spiritual things. Is it not, we ask, an accepted creed in

evangelical churches now, that a man may know, with infallible certainty, his sins forgiven? Wesley calls on all true Methodists to sing:

"The things which we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

Now where does the word infallible fit into this subject? Wesley plainly connected it with the *witness of the Spirit*. If, then, the Holy Spirit tells a man that his sins are forgiven, his knowledge of this fact is infallibly correct. Will any Methodist dispute this? Of course the whole matter is guarded by that *if*. Many, it is true, have asserted that they had that witness, who plainly had it not, but this does not militate against the fact that when the Spirit witnesses, infallible knowledge accompanies that act. Not to admit this flings the door open to every doubt, for then the unmethodistic hymn,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love my Lord or no,
Am I His or am I not?"

would measure the highest experience of the saints of God. From all of which it follows that, at least amongst Christians who testify to sins forgiven, infallible knowledge is connected with the Spirit's work in witnessing to that knowledge.

But the whole question of infallibility is settled at this one point, for all who admit it here are forever debarred from using the word further as a dividing line. They may debate concerning the extent of the witness of the Spirit, that is all. If the Holy Spirit witnesses to any other fact in a man's life according to their own belief, it means infallible knowledge concerning that fact.

Now, as a matter of fact, Christians do divide up into many classes concerning the extent of the work of the Spirit, as witnesser. Many confine the witness of the Spirit to the fact of conversion. Others restrict it to two epochs—conversion and sanctification. Others include the call to the ministry, and others add special crises in life as of sufficient importance to obtain the witness of the Spirit concerning what is best to do; and, finally, some put their creed on this subject in the language of Wesley—

"I want to witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight,"

and imply by the word witness, the witness of the Spirit.

The position we take is that we may be the witness of the Spirit concerning all we do, as to whether it is pleasing to God or not, as unmistakably as to sins forgiven. And, moreover, that if one has that clear witness of the Spirit that he is right in any act of life, he may be as confident that that act pleases God as he is that his sins are forgiven. But, be it understood, that we by no means teach that if a person obtains the blessing of heart purity, or entire sanctification, that then it follows that all he does will be right, even whilst he retains that blessing. We simply contend that what God the Spirit witnesses to we know is right—nothing more, nothing less.

Again, a man may think he has the witness of the Spirit concerning any act in life and be mistaken, just as at professed conversion he may be so mistaken concerning the witness of the Spirit to the forgiveness of his sins.

MISUNDERSTANDINGS ABOUT TESTS.

Half-truths are whole lies, and it is a sad commentary on the bias of the heart of man towards evil that half-truths are more readily believed than the truth entire.

This disposition in man is well illustrated in the history of Christ's teachings. When He declared to the multitude, "Destroy this temple, and in three days I will raise it up," He uttered a whole truth, of vast importance to them and their children. But the mass of His hearers, instead of waiting to secure the truth in its entirety, seized upon the half-truth apparently presented to their minds, and so believed a lie to their own destruction, and to the injury of the one who uttered it; for this half-truth, *i.e.*, whole lie, was brought forward by the enemies of Jesus to do service to His trial and condemnation.

Now, had they been genuine lovers of the truth, and not lovers of lies, they

would have investigated further before jumping at a conclusion, would have questioned the speaker for further light, and would have obtained it, for none excelled Him in patient explanations to sincere lovers of truth.

Had not Abraham been a sincere lover of the truth, when tested concerning his willingness to offer up Isaac on the altar of sacrifice, he might easily have taken refuge in half-truths, as an excuse for disobedience. He might have reasoned that it could not be the voice of God calling to this action, for, in the first place, it was contrary to reason, common sense, and God's revealed character; and, in the second place, it fairly contradicted the distinct promises made to him concerning Isaac.

Now, if Abraham is rightly called the father of the faithful, and we are called upon to be his children *in faith*, it follows, according to the logic of common sense, that we too, are liable to be called on of God to imitate him in the essence of his obedient walk of faith, and occasionally, like him, perform actions at the command of God which, *seemingly*, are at variance with the three C's—common sense, common reason, and common views of revealed truth. But they who are not true children of Abraham, but are lovers of lies under the specious name of half-truths, will ever be found wanting at such important crises of life.

And who can measure the gravity of such crises. Had Abraham failed in this test the world, in all probability, would have been retarded in its progress by centuries.

But, judged by the outcome of all such tests, the history of which is given in the Bible, they have been in harmony with every law of God, whether written in the heart of man, as reason is, or revealed in the written Word of God. But this does not alter the fact that the first presentation of the test to us may, as in the case of the father of the faithful, not be in harmony with our or others' notions of what is common sense, reason, or Bible teaching.

It was successfully enduring such tests as these that enabled Luther and Wesley to break away from common views of Bible teaching, and in so doing they had

to endure a great fight of affliction, in being misunderstood by others as to the nature of the tests of faith applied to them. Whilst the history of these their tests of faith are written for our admonition upon whom the ends of the world have come.

So, too, there may be misunderstandings concerning the description of tests of faith when given by those undergoing them. It would not be a great stretch of imagination to hear Abraham, in giving his Christian experience, testify to his willingness to destroy his only son, if God should command it; and this even before the direct call was received to offer up Isaac.

How natural for lovers of half-truths to manufacture from this a damaging lie to the discredit of his whole life of godliness!

But, say some, Abraham had a better sense of propriety than to utter such an unguarded sentiment before the multitude. How do we know what would be his sense of propriety in such a case? There is no rigid code of laws concerning sense of propriety, and if the matter be sifted down it will be found that everyone is left to be a law unto himself in this thing. Christ broke through every other person's sense of propriety in the incident above alluded to, and He is our example in this very thing, or else His example, as an example, falls to the ground.

But even granted that there is an unwritten law which obtains in the Church visible, and that this should be respected in every instance by all, still this law, being human and not Divine, should not meet out severe penalties for every breach thereof. The utmost penalty attached thereto, we would suggest, should be kindly, private counsel, and faithful admonition. To deal out anathemas, public denunciations, or even law separating lines because of sins against this law, is to incorporate it into the code of divinely revealed laws, and this ought to shock our sense of propriety, if anything should.

Finally, we would say to all enduring a fight of affliction concerning tests of faith after the pattern of Abraham, however far removed from his in intensity,

beware of being captured by half-truths, however specious, for they are the devil's whole lies. And to those who may be perplexed by strange expressions from others who have been or are still enduring these trials of faith, we would say, at least apply to them the judgment of charity. Be not less merciful than the laws of the land, for they give to every accused one the benefit of every doubt.

“FOR WITH WHAT JUDGMENT YE JUDGE YE SHALL BE JUDGED.”

How important, then, that in our judgment of others we harmonize with the judgment of God. But many are ready to say that it is not possible in our judgment of others to be in such harmony. There it is impossible that in those judgments we should stand acquitted in the day of the Lord. Then, also, it follows that the righteousness of the law cannot be fulfilled in us who walk not after the flesh, but after the Spirit. But, as the last legitimate conclusion squarely contradicts the Bible, it must follow that we may in our judgment of others be in perfect harmony with the judgment of the Lord. That is the righteousness of the law (in our judgment of others) is fulfilled in us who walk after the Spirit.

It is then by the law of the Spirit, and by it alone, that we become free from condemnation in judging one another.

Contrast now this law of the Spirit in regulating this matter with all other laws formulated to regulate this delicate but momentous subject. Some, moved by fear concerning the penalty affixed by Christ to wrong judgment, resolve to judge no man; but this they quickly learn to be impossible, for we are so constituted that thought is our master here. To take an extreme example, who that hears a man deliberately take the name of God in vain, can prevent himself judging him to be guilty of profanity? But this necessary judgment of a guilty man breaks this self-imposed law of *judging not*. Defeated here, there is often a rally and a stand made upon this rule, with the proviso that it is only to apply to doubtful cases.

Let us test now its powers with this amendment. Here is an incident in the

writings of Bishop Taylor, where he uses, as an illustration, a minister repeating in the pulpit a profane utterance, which he had heard on the way to his church, in order to speak, as he judged, the more effectively against profanity. The bishop, in his book, condemns the act as wrong. Now, presuming that one professedly ruled by the above-mentioned law should be placed in close relations to one or both of these parties, would it not be difficult, nay, impossible, to rigidly observe it? For we must ever bear in mind that any law or rule which touches our relations to God and man must not only be kept by lip and hand, but also by the heart. How utterly impossible, in such a case, if this party were either a hearer of the minister criticised, or an admirer of the writer criticising, to be uninfluenced in thought, word or deed by the action of either party in judgment concerning them. But even if this impossible feat of retaining a perfect equilibrium of judgment between the parties were accomplished by obedience to this rule, then it would render impossible any final judgment of God in the case; for with like judgment, presuming this to be righteous judgment, this party must be judged at the last day. Besides, how could this party know but that it might be his duty to reprove in all charity, or to defend the one or the other for his good unto edification? And so, it is evident, the further the matter is pushed into the possibilities of the case that this rule, even with the proviso attached, will not regulate the thousand and one intricacies which may surround our effort to occupy neutral ground in our judgment of men, even in the matter of profanity.

Nor can any such rules be formulated to successfully regulate our judgment concerning two or more parties engaged in disputations?

The easiest and laziest of all laws by which professed Christians essay to regulate their conduct in such things is that which decides, in every case, that both parties are wrong. Of course, in some cases, this rule is not only easy of application, but secures a righteous judgment. When, for example, two trained bullies are disputing with fists for supremacy and money, who will challenge the righteousness of the verdict that both are wrong?

But so soon as this rule is run into a mould, and made, like cast iron, a fixed one to judge all disputations by, it becomes a law of sin and death.

Apply it now to St. Paul, "disputing daily in the school of one Tyrannus," or to the sharp contention between Paul and Barnabas which separated them in their work, or to Paul's contention with Peter concerning his eating with Gentile converts in the absence of Jewish disciples, and his refraining from so doing in their presence. By this rule all these parties were wrong, whilst Paul aggravated his guilt by publishing to all following generations his judgment of Peter's dissimulation. By such a rule who will dare defend Fletcher when writing his "Checks," or condone the action of the Methodist Church in putting them into the hands of ministers on probation, for study and examination. Indeed, by this law it will be difficult to sanction some of the utterances of Jesus Himself when contending with the Scribes and Pharisees.

Need we examine further the multitude of pious rules and regulations which individual Christians have made to regulate their own or other's conduct concerning judging others? Is it not evident, from what has been said, that in every instance they will, must prove insufficient in practical life, and that both the party manufacturing the rule, and the one attempting to keep it, illustrate Christ's simile of the blind leading the blind, both fall into the ditch.

But, as intimated in the first part of this article, there is a law provided for every child of God, following which he may judge righteous judgment, in every individual case which rightfully demands his attention; and in this his judgment he will stand approved of God, and may anticipate with confidence the final judgment of the Almighty, for he will be judged by his own judgment, and that, if in harmony with the law of the Spirit, will have been the judgment of God.

Paul so constantly used the law of the Spirit in judging, that he tells us he applied it even to himself, "Yea, I judge not mine own self, but He that judgeth me is the Lord." And yet, by this law of the Spirit he did not hesitate to call on whole churches to witness how holily and

unblamably he lived amongst them, or to publish to the world his judgment of another. "Alexander the coppersmith did me much evil; the Lord reward him according to his works."

This law of the Spirit does not fold one up in baby wraps, and rock him to sleep to the sound of soft, sentimental lullabies, but arms him with the aggressive sword of the Spirit, which is the Word of God—righteous judgment—so that we may *reprove* as well as *exhort*—with all long-suffering.

Professors of holiness, are you sure that your judgment of others is the judgment of the Lord. If it is not the outcome of the law of the Spirit there is real cause for serious concern in your case. We beseech you, look well into the perfect law of liberty to continue therein; for in so doing you shall be blessed in your deed—in your judgment of others.

THE EVANGELISTS CROSSLEY AND HUNTER.

These successful laborers in revival work have been holding services for several weeks in this city. The meetings have been held in Carlton and Sherbourne Street Methodist Churches during alternate weeks.

The services have been eminently helpful both to Christians and the unsaved. A goodly number have professed conversion in both churches. Whilst there have been definite results at all the services, some of them have been very marked in this respect, scores having at single services come forward to the altar of prayer seeking salvation.

These two evangelists seem to be exactly suited for united labor, the one being, in many respects, the complement of the other. Bro. Crossley takes more of the preaching and song-services, whilst Bro. Hunter conducts most of the prayer-services.

Bro. Crossley is clear and simple in his exposition of his texts, and succeeds in making his hearers fully understand him. Moreover he has the courage of his convictions, and occasionally ventures outside the beaten track of routine theology. His sermons on "Inwrought

Prayer" and "Perfect Love" will live in the memories of his hearers, not only because of their general excellence, but more because of unusual lines of thought on intensely practical subjects.

Bro. Hunter excels in impressing on his hearers the thoughts of the lesson in hand, or those suited to the different stages of a meeting. He is quick in adapting himself to the exigencies of the hour, and sufficiently persistent to secure the full results of the united labors of the Church.

We trust they have many years of usefulness before them in their evangelistic labors. We give them our hearty God-speed, and only regret that we were unable to show our hearty sympathy with their work by more frequent attendance at their meetings.

NEWS ITEMS.

GALT.—From tidings, ever and anon received, we are rejoiced to know that the work amongst our Presbyterian friends is moving on with continual success. Bro. Anderson had the pleasure of attending a few of their meetings, whilst on a visit to his friends in that place. He not only shared in their joys, but also was enabled, we doubt not, to help on their work with his rich experience in the deep things of God.

THE CITY MEETINGS.—These gatherings are characterized by close, searching tests, and thorough work. New phases of Christian experience are constantly being brought to the front, and investigated for our general profit; new features of interest are continually presented to us with pleasing variety, and the Lord is adding to our number weekly such as are being saved.

THE ANNUAL CONVENTION.—Our Annual Convention will be held, this year, in February or March next. We expect to give full particulars next month.

NEWS FROM ENGLAND.—Bro. Williams writes from Birmingham that the God of holiness is carrying on His work there with increasing power. His Sunday afternoon holiness meeting is so largely attended that there is scarcely

sufficient room to accommodate the friends. He is now surrounded by a goodly number of working friends who have received the Holy Ghost in pentecostal fulness, and so, not only hold up his hands in the Lord, but are *individually* spreading the experience.

Indeed so strong a staff of helpers has been raised up that he contemplates moving to some other centre, possibly to Oxford city, for additional work, confident that the work in Birmingham will not be checked by his leaving it in other hands. Let our prayers still abound for the friends in the home land. Of course, there is the usual opposition and misunderstandings ever attendant on a real, live, spiritual work.

EXPOSITION.

"If I cast out devils by the Spirit of God, then is the kingdom of God come unto you."—MATT. xii. 28.

In these words the Lord Jesus directs attention to the power abiding in Him, whereby He was able to work the works of God. It is necessary in these days to note carefully the meaning of these words. It is not without significance that they were spoken by Christ rather than by Paul, Peter or John. We purpose considering briefly the truth enunciated here, and its application to ourselves in our day and generation. There is a great truth spoken out in this utterance of our Lord, of the utmost importance to all professed Christians in their endeavor to live a blameless life; and hence in their efforts to work the works of God, since a blameless life cannot be lived unless the person actually *does* the *whole* of the work God calls upon him to do.

We call attention to the *thought* contained in this passage. Not merely a thought underlying it, or overlying it, but the thought contained in it, permeating it, penetrating it, as it were, through and through, from end to end, side to side, top to bottom, as well as overlaying and underlying it, and compassing it round on every side.

We do not intend here to enter upon any merely speculative discussion. We have no time for that. There are those

who appear to delight naturally in mere speculative talk; who love to pursue trains of thought as they branch off in this or the other direction, and, to use a sporting phrase, hunt them down, solely on account of the pleasure they derive from the exercise. Such persons love to hunt out a thought from its hiding place, from the corner where it appears to have been lurking, and hold it up to view; then, having gauged, as nearly as possible, its dimensions, and having examined, more or less accurately, its form, they fling it away as of no further moment. We have no time for exercise of this description.

The question we propose considering is this: The power whereby Jesus of Nazareth was able to deliver the message God gave Him for mankind, was it derived or underived; that is, was this power immanent in Himself as Jesus of Nazareth or no?

The question, plainly, does not arise out of the scripture quoted above. Indeed, this passage, and others closely allied to it, to which we shall refer later on, if fairly weighed, will settle the question decisively. The question is forced upon us for consideration by error, vague, almost intangible, yet widespread and tending in many cases to destruction of spiritual life; error which is sapping the foundations of piety and righteousness.

Let it be distinctly understood that the "message" of the Lord's Christ is made up of two parts, the "words" and the "works" attributed to Him in the New Testament. Not that it is a twofold message, but a message composed of *two* parts. Attempts have been made in almost every age of the Church's history, by the so-called scientific faculty, to dissociate the two parts of this "message," which attempts have always ended in the most pronounced failure. Those persons who have tried to separate the "words" from the "works" have spoken of the miracles attributed to Jesus as "blots" on the Gospel narrative, "myths," "puerile fancies," the products of the superstitious imaginations of the ignorant fishermen who followed Him. Many of those living amongst us at the present day think that the biographers of Jesus, looking back upon His wonderful life, years after the

events recorded transpired, invested it with a halo of purely mythical lore which did not belong to it. Without discussing this theory, we simply remark here that it is impossible to separate the "works" from the "words" of Jesus without destroying both. They are the warp and the woof of the gospel narrative. If you take out the warp the woof will of necessity fall to pieces.

We return then to the question, Was the power whereby Jesus was able to deliver the "message" His Father gave Him for the world derived or underived? Put this query to the members of the Christian Church generally and they immediately respond, "Oh, of course, it was underived. It was inherent in Himself as Jesus of Nazareth. It belonged to Him naturally, as His arm, or any physical power belonging to Him. When He stood on the storm-tossed vessel on Lake Galilee, and gave the command, "Peace, be still," He gave the command of *Himself*, and was obeyed. Or when He stood by the grave of Lazarus, and bade the dead man come forth, of *Himself* He uttered the words, "Lazarus come forth! and the dead man came out and was restored to his friends alive." If we ask on what evidence the idea is grounded, they answer, "He is called Prince of Peace, Mighty God, Everlasting Father; His goings forth have been from of old, even from everlasting; He is Alpha and Omega, the beginning and ending; without Him was not anything made that is made; He has created all things visible and invisible, thrones, principalities, powers and dominations, as well as the stars of the heavens, and all terrestrial things." Well, to all we reply, of course; none of it is called in question; nor is any of it to the point; it is quite beside the question at issue. We have read the theologies and find the idea lurking in all that Christ, as Jesus the Nazarene, was able to work miracles and give commands to men. In some of them it is plainly taught; in others, assumed as demonstrated beyond possibility of error. Whence, then, comes the dogma? Not out of the Bible. Jesus emphatically denies that He of Himself possessed any such power. In the Scripture quoted at the head of this article He declares that He cast out devils by the *Spirit of God*; by

the Holy Ghost which dwelt in Him. If this averment stood alone in the New Testament, unless it were contradicted or set aside by other passages, we should be perfectly justified in taking it as of general application. That is, we should be right in considering this incident as typical of all others; that as Christ here cast out devils by the Spirit of God, so He raised the widow's son, cleansed the lepers, and stilled the sea-storm. But, thank God, there are many other passages equally clear and emphatic. "The Living sent Me, and I live because of the Father." "I speak not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak." "The Father abideth in Me, He doeth the works." "I can of Myself do nothing; as I hear I judge; and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me."

There is no passage in the Bible which teaches any other doctrine than that Christ was able to speak the words, and work the works of God by the Spirit which dwelt in Him.

It is not difficult to understand how the idea that Jesus not only was able but that He actually did, of Himself, the works narrated in the Gospels, got into the Church, and became so widely disseminated. It has been handed down from time immemorial. It is found pervading the Apocryphal gospels. We read in them that when Jesus was a child, playing with the children of Nazareth, making clay birds, when He had made His bird He commanded it to have life, and it immediately flew away on to the bough of a tree and began to sing. We read in another place that the children of the village quarrelled with Him. In a fit of anger He turned round and cursed one of them; on hearing the curse the child fell dead. And from that time it is said none of the villagers dare interfere with the child Jesus, in whom such terrible power resided. In another place it is said that when Mary and Joseph were carrying Him into Egypt, the denizens of the forest and jungle came and paid homage to Him. The lordly lion allowed His fingers to wander through his mane; and the tiger forgot his fierceness, while the child leaned

his cheek against its soft fur. In this last fable we recognize poetic beauty and a sort of truth foreshadowed. But there is no scripture warrant for the notion that any such supernatural power as is here indicated was vested in the holy child Jesus. The total silence of Scripture as to any such power residing in the Nazarene, and the emphatic statement of Christ that He cast out devils by the Spirit of God, and that of Himself He could do *nothing*, place the matter beyond the region of doubt.

Whence, then, had the Lord Jesus power to say these words and to do the works attributed to Him? Plainly from the Spirit dwelling in Him. When did He receive such power, if it did not come with Him into the world, and grow with Him as He grew? Plainly, again, when He was baptized of the Spirit on the banks of the Jordan. If he had commenced His mission before that baptism, it would have ended speedily in disastrous failure. When baptized with the Holy Ghost on the Jordan banks, he was invested with all power to accomplish the work of His Heavenly Father perfectly.

Was not this the pentecost of Christ? Does not this event, this, His endowment with power from on High, correspond perfectly with the pentecost of the apostles?

I quote here two or three other passages. He gave *commandment* to the apostles through the HOLY GHOST. Acts i. 2: "He was taken up after that He through the Holy Ghost had given commandment unto the apostles whom He had chosen."

Again, we are told that He was able to offer Himself without spot to God through the Eternal Spirit. Heb. ix. 14: "Who through the Eternal Spirit offered Himself without spot to God."

Very significant, too, is Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Well, what is all this to us? Much every way. "If I, by the Spirit of God, cast out devils, then is the kingdom of God *come unto you*." "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What promise is this?

The promise of the Father, the promise of Christ, even the Comforter, the Guide, the Empowerer, the Holy Ghost. So is the kingdom of God come unto us.

Shall we then complain that *we* have not power to resist sin, to overcome the Devil. The power of God with which Christ was anointed may dwell also in us. The anointing we have received abideth *with us* as long as we obey. Here, then, is the power whereby we may live a holy life. Or, shall we fail because we have not *power* to do the works of God? Not if we have received the Holy Ghost. We need have no more fear about being able to do the works of God than Christ had. Yes, thank God, we can fulfil the righteousness of the law. For our hearts may become, if they have not already become, the temples of the Holy Ghost. "The kingdom of God come unto us," then does the law of the Spirit of life in Christ Jesus make us FREE from the law of sin and death. Of all those (and their name is legion) who have entered into this blessed experience we may say, "The law of our God is in their hearts; *none* of their steps shall slide." This is the Beulah land, the land of rest, the Canaan on earth—to be indwelt by the Spirit of God, and to find power in Him to do the whole will of God; and hence to be READY to meet Him when we hear the midnight cry, whether it be to-day or to-morrow.

F. WILLIAMS, Birmingham.

CHRIST IN US.

The proposition that Christ is actually present in human beings is the very essence and core of the Gospel, which is the good news that the New Testament brings to us. It is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." Col. i. 26, 27. This doctrine is reiterated in the Second Epistle of John, 7th verse, "Many deceivers are entered into the world who *confess not that Jesus Christ is come in the flesh*. This is a deceiver and an antichrist."

Again, in the First Epistle of John, 4th chapter and 2nd verse, we read, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ *is* come in the flesh is of God: every spirit that confesseth not that Jesus Christ *is* come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come: and even now already it is in the world."

I must confess that before I had a true understanding of these texts, this test of Christianity and anti-christianity seemed a very weak and inefficient one. I was not aware that the fact that Christ had appeared as a human being on the earth had been seriously disputed, and to make belief or disbelief of that fact a test of godliness seemed scarcely reasonable, for thousands in every period of Christianity confessed it without making any pretensions to faith. But if we assume the truth of the doctrine that Christ is at this present time in human nature, in the hearts of all men, waiting to manifest Himself upon belief and confession—I say if we assume this to be the true definition of the phrase, "Jesus Christ is come in the flesh," this text becomes very significant and important. How many of the inhabitants of earth really believe that Christ lives within them, or indeed within anybody. It is a new doctrine to multitudes of professed Christians. What would be the effect if I were to hail the first neighbor or stranger that I should meet in the street and address him somewhat as follows: "Sir, Christ is in you. You had better go and tell your neighbors of it. If you will, it will do you a vast deal of good?" Would he not be likely to report me as an escaped lunatic? And yet this is the Gospel—the good news that the New Testament brings us, and the fact that this doctrine is such a strange one is only a proof of the greatness of the power of antichrist in the world.

The objection usually made against the doctrine of "God manifest in the flesh" of saints is its mysticism and absurdity. How can God and Christ dwell in man, nay in thousands of men at the same time?

I do not deny that there is more or less of mystery about it. Indeed it is called the "mystery of godliness." But it is not a whit more mysterious than many other

things around us in which we put the most implicit faith. For instance, everybody believes there is a vast difference between a live man and a dead man, and yet there is a mystery about the life of the body that no man has yet fathomed. Who can tell how it is that life animates, preserves and protects every part of the body, giving it increase and strength to move and act? There is no more absurdity or mysticism in the idea that Christ actually dwells in every member and particle of his body, which is the Church, than there is in the idea that a man dwells in every member and particle of his natural body. The separate limbs of a man are locally distinct, yet the same life pervades all. This is a great mystery, and yet all men believe it. It is then certainly reasonable for us to believe and confess the Bible doctrine, that God is the life of Christ, that Christ is the life of the soul, and the soul is the life of the body.

H. J. SEYMOUR,

Nov. 27th, 1887. Niagara Falls, Ont.

THOUGHTS ON GENESIS XXII.*

BY REV. J. HUDSON TAYLOR.

This is a remarkable chapter of a remarkable book—a book brimful of the evidences of its own inspiration, but were there no other evidences this one chapter would surely suffice; who could have forged such a chapter? Who would have dared to write it? The mistaken criticisms of ignorant and unspiritual men—ignorant of God, however otherwise learned, are sufficient proofs that what we have here is far from being man's thought. But when led by the Spirit of God is there any chapter in the whole Bible more full of Divine love and Divine tenderness? May God, the Holy Ghost open its precious treasures to us!

To a superficial view, the story does seem to be a strange one. Why should God thus try Abraham? Can He take pleasure in the distress of His servant, in thus straining the tenderest heart chords to their utmost tension; in thus calling for a sacrifice of the most unparal- leled

* Notes of a Bible Reading given at Keswick.

charac' n, and from which no good end apparently was to be gained? Could a God of love thus try His servant, not to say His friend, where there seemed so much to lose, and so little to be gained? To think thus, would be indeed to think superficially: the very magnitude of the trial leads us to seek prayerfully for the explanation; and we find it in the character of God, and in His relationship to His servant. We soon perceive, too, that the objects sought for were well worth all they cost.

I. Abraham was the friend of God. But friendship has its requirements, as well as its enjoyments; and God sought from His friend what we look for from ours—sympathy. Now there can only be full sympathy where our friends' experiences are similar to our own. Those who have passed through severe bereavement will know well what I mean. Kind friends, who have never been so bereaved, express their sympathy and try to comfort; but while one feels grateful to them, their kind efforts often give more pain than relief. But some friend who knows it all, with a word, with a look, or the quiet pressure of the hand, gives help that goes deep down to the seat of the sorrow; really shares the burden, and comforts the heart. There are earthly ministries of love and comfort, for which deep sorrows are the indispensable preparation; and none can comfort the tried believer as those who do so with the comfort wherewith they themselves have been comforted of God.

But how was Abraham to sympathise with God? There was lying deep in the heart of our Heavenly Father a purpose which had lain there through the eternal ages, when He chose us in Christ before the foundation of the world, an ever-present purpose, that in the fullness of times His own hand must sheath the sword of justice in the open bosom of the willing sacrifice—His own beloved Son. There is much that we cannot understand—faith does not ask to understand, it is sufficient to love and trust and adore—but it is blessed to know that the sacrifice of Christ was no after-thought forced as it were upon God by the marring of His work through Satan's wiles. If we mistake not, this great purpose ever lying on the heart of God, had been already re-

vealed to Abraham; and, in measure, he had fellowship with God in each altar he erected, in each sacrifice that was slain. But that was all a receiving; it involved no giving; no full sympathy with God was possible. Then came the command, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Abraham knew the voice of God, and he judged the trial by his knowledge of God! he did not as some have done, form his judgment of God from the mysterious trial. It was a great mystery, but not greater than that of the coming sacrifice on which the faith of Abraham had so long rested. And oh! the tenderness of the words in which the command was couched. Oh! the fathomless depth of tenderness in that little word "now." "I do not call thee to long suspense: I do not reveal to thee that in coming weeks or months thy son must be sacrificed. Take now thy son, pass through thy trial as quickly as possible." I do not know another word in the Bible so full and pregnant with deep feeling, until we come to that wondrous sentence, ever fresh from the lips of the Son of God—"God so loved the world."

And not only is the word "now" a tender one! the whole description shows our God in the deepest sympathy with Abraham, while calling Abraham to a deeper sympathy with Himself. And surely Abraham's heart was comforted and sustained; filled with a deep, strange joy, such as he had never experienced before, as he proceeded to obey the command. Not of Moses, of Samuel, nor of David is it written, but of Abraham, "Abraham rejoiced to see my day! He saw it and was glad." When he leaves the young men, he says calmly, "Abide ye here with the ass and I and the lad will go yonder! we will worship! we will come again to you." We are told in the Epistle to the Hebrews, that God's resurrection power was present to his mind in all this. "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called! accounting that God

was able to raise him up even from the dead! from whence also he received him in a figure." But the thought of resurrection is not a natural one to the human heart—one can scarcely imagine the surprise with which even Christian Chinese first grasp the thought of the resurrection of the body. Nothing but a knowledge of the coming resurrection of Christ, brought home with power by the Holy Ghost, could thus have strengthened Abraham's faith.

Again, when the touching question was asked "My father, . . . behold the fire, and the wood; but where is the lamb for a burnt offering?" the calm reply—"God will provide for Himself the Lamb for a burnt offering, my son"—reveals to us that the heart of Abraham was resting where rest alone is to be found—"Come unto Me all ye that labor, and are heavy laden, and I will rest you." It was no subterfuge! there was no knowledge of the ram afterwards found, as a substitute; the great coming sacrifice of Christ in this dread hour filled the heart of the father, as we doubt not it filled the heart of the willing son, when he came to fully know, and to acquiesce in God's requirement.

But when the son had thus acquiesced, and was bound upon the altar, and when the father had stretched forth the knife to slay his son, then was the voice of God heard a second time. No more was needed from Abraham; his hand was stayed. Oh! the joy with which he unbound his son, and bound and slew the substituted ram; and oh! how deep the fellowship with the Father and the Son, as he thought of the coming sacrifice: the sacrifice in which no voice could be raised to spare the Sacrificer or to deliver the Sacrifice.

II. And now we find that God had a blessing for His friend, which could have been procured in no easier way—a blessing for which God Himself was willing to have fellowship with Abraham in His suffering (for "in all our afflictions He is afflicted") as well as in his joy. Note well the connection between sacrifice and obedience and their issues:—

1. Personal blessing—"In blessing I will bless thee."

2. Fruitfulness—"In multiplying I will multiply thy seed as the stars of the

heaven, and as the sand which is upon the sea shore."

3. Victory—"Thy seed shall possess the gate of his enemies."

4. Nor is this all; not only is Abraham and his seed to be blessed, made fruitful and victorious, but through Him shall all the nations of the earth be blessed. And you and I, dear friends, are blessed to-day, as thousands have been in all ages, through this trial of Abraham's faith. And all this is "Because thou hast done this thing, and hast not withheld thy son, thine only son."

May we not with reverence say, that our God is as a proud Father, glad to trust the beloved child, who by His grace is able to bear it, with a severe trial? We encourage our sons to develop and test their strength, in athletic or intellectual competitions—are glad for them to go up for difficult examinations, knowing that the toil will be temporary, but the results life-long. Our loving Father may have trusted you and me, beloved, with a sorrow, with a loss, with a bereavement, with a difficult path or with darkened circumstances, in the love and joy of His heart, that we shall not dishonor Him, but shall win for ourselves a crown, incorruptible and that fadeth not away. Shall we regret or repine? or shall we embrace from the very depths of our hearts the Divine dealing, and most cordially accept the necessary steps to blessing, to fruitfulness, and to victory.—*The Life of Faith.*

"As Saul's servants sought David in his house; but Michol laying a statue in his bed and covering it with David's clothes, made them believe it was David himself; so many persons, by covering themselves with certain external actions belonging to devotion, make the world believe them truly devout; whereas they are actually nothing but statues and phantoms of devotion."

"THE best of men are but men at the best. It is better to imitate an evil man in that which is good, than a good man in that which is evil."

"HOLY men may be good witnesses at the bar, but they are not always good judges on the bench."

RESIGNATION.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand.
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth;
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Fearst sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.
—From the German.

TWO ASPECTS OF A HOLY
CHARACTER.

BY REV. A. MAHAN, D.D., LL.D.

Concerning our Lord and Saviour Jesus Christ, we have this prophetic announcement: "Thou lovest righteousness, and hatest wickedness: therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows." (Ps. xlv. 7.) In prophecy, also, Christ thus speaks of Himself: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,

and the day of vengeance of our God." (Isa. lxi. 1-2.)

These two opposite aspects of Christ's character, viz: His love of righteousness on the one hand, and His hatred of iniquity on the other, stand out distinctly and impressively in the record of His life and utterances. After His baptism with the Holy Ghost, He visited on the Sabbath the synagogue in "Nazareth, where He had been brought up." In reading the first passage above cited, such was the manner of His reading that "the eyes of all them that were in the synagogue were fastened on Him." As He addressed them, and disclosed to them the great truth, that He Himself was the Divine Personage there referred to, "all," we read, "bare Him witness, and wondered at the gracious words which proceeded out of His mouth." How changed was His tone, however, when His hearers began to cavil, and indignantly repudiate such high claims on the part of one who had been educated amongst them, and whose parents and relations they so well knew. So stern was His rebuke of such a spirit that all in the synagogue "were filled with wrath," and attempted to inflict upon Him a violent death.

Hear His words of grace to "the willing and obedient": "Behold My mother and My brethren; for whosoever shall do the will of God, the same is My brother, and sister, and mother." "Come unto Me," He exclaims again, "all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." But with what thundering rebukes did He denounce the character and lives of the scribes and pharisees, who took from the people "the key of knowledge," who "entered not in themselves, and them that were entering in they hindered." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In all these things the heart of the Eternal Father was ever with and in Him. "Behold My servant," exclaims the Father, "whom I uphold; Mine Elect in whom My soul delighteth; I have put My spirit upon Him," and in every truly and fully sanctified mind, these two distinct and opposite principles, viz: love of righteousness, and hatred of iniquity, will exist and act with the same inward characteristics and visible manifestations as in the heart and life of Christ. In Psalm xv. 4, the holy man is described as one "in whose eyes a vile person is contemned, but he honoreth them that fear the

Lord." So we are absolutely commanded to "hate the evil, and love the good." (Amos v. 15.)

There is in the visibly manifested spirit of some professedly sanctified individuals, a manifest defect in the respects under consideration. Some of these seem to regard true holiness as consisting in a kind of fixed equanimity of spirit, which smiles alike upon manifested moral purity and its subjects on the one hand, and sin and its perpetrators on the other. We perceive in them a manifest want of conformity to God's revealed idea of the character of a truly sanctified believer, viz: a deep and abiding love of righteousness, and hatred of iniquity. Other individuals equally err on the severe and denunciatory side of the Christian spirit and life. They denounce sin and those who are under its power with terrible severity; while the elements of compassion for the afflicted, love for "the pure in heart," and condescension to those that "labor and are heavy laden," are almost totally wanting in their manifested spirits and lives. May we all, avoiding such extremes, "behold with open face the glory of the Lord" (His love of righteousness, and hatred of iniquity), "and be changed into the same image, from glory to glory, even as by the Spirit of the Lord."
—*Divine Life.*

AN APOSTOLIC BISHOP.

Bishop Mallalieu did six things at the recent session of the Rock River Conference. First, he presided. Second, he kept sweet. Third, he preached an old-fashioned sermon, which was devoid of the artificial and full of Holy Ghost power. Fourth, after finishing the sermon, he divided the audience and called for penitents. Fifth, in the presence of a crowded congregation he testified humbly and definitely to the experience of heart purity and a present consciousness of complete deliverance from sin. Sixth, he inaugurated a revival, and sent more than two hundred preachers home with their sleeves rolled up and their hearts aglow with holy enthusiasm. It is said that the Bishop is a constant purchaser of such books as "Thoughts on Holiness," by Mark Guy Pearse, which he distributes gratuitously and in large quantities among the young preachers in the South. His return to the North will be eagerly looked for. We were about to add: "Would that all the Lord's prophets were Mallalieu," but perhaps such a statement would not be wise, so we will forbear.—*The Methodist Young People.*

THE POWER OF GOD IN CHRIST.

I believe that the true view of those extraordinary miracles which from time to time our Lord performed is, that they were wrought in the same way as miracles were wrought by other servants of God. Jesus is not the only miracle worker. Elijah wrought miracles. Elisha wrought miracles. Other ancient worthies in the Old Testament wrought miracles. In the New Testament a St. Paul raised a Eutychus and a St. Peter raised a Dorcas. And how was it all done? It was done, as it seems to me, in the same way in which the miracles of Jesus were done; or rather the miracles of the Lord (for that is my point) were wrought in the same way as the miracles of these saints were wrought, not by an appeal to His own personal Deity, but by an exercise of the power of the Holy Spirit dwelling within, received direct from the Father by constant faith.

And hence, if we gaze at the life of Jesus, we are not in a position to escape from the lesson of that life by the thought that He was the Son of God; but we are in a position to conclude that "greater works than these" may we do because He has gone to the Father, and that the Divine Spirit, who wrought effectually in the person of Jesus, and exhibited those works of power, can also work miracles of power in and through us, if only we are equally content to surrender ourselves to the Divine force dwelling in us.

Power flowed *through* Jesus, but did not originate with Him. *Virtue* or power flowed out of him, but only because authority was vested in Him. The moral state and condition of Him who worked "the power" was one of apprehended *authority*. Jesus lived in the recognition of the Father's authority, but, as the result of that, He exerted a *power* that was nothing less than the external power of God.

The contemplation, then, of the power of God towards Christ suggests to our minds that, whatever we see that He was enabled to attain to, whether in the exercise of His ministry or in the apprehension of the full standard of personal holiness, to that or to something similar to that we have a right to aspire. What is the practical consideration that we must come back upon, as we contemplate the marvellous power of God towards the person of Christ? Is it not that we have no right to despair of a similar exhibition of the Divine power in ourselves, that we have every right to claim, with

believing confidence, that there shall be such an exhibition of Divine power, just in so far as we feel assured that such an exhibition will be for the glory of God and for the advancement of His cause?

But, you will see, upon a moment's reflection, how closely these first two points are bound together. If Jesus had not, first of all, been completely subject to the power of God, He could never have been entrusted with the authority of God. How often do I feel this when I pray for power! I find myself kneeling in my closet before I go forth to preach God's Gospel, and I cry out, "O Lord, O Lord, give me power!" Then sometimes a voice seems to say within my heart, "What you need to ask for is submission before power—surrender before Divine strength.

We are all of us familiar with the legend of the demigod who ran off with the chariot of Apollo. He was not fit to be trusted with power. I am afraid that there are a great many of us who, like him, if we were trusted with all the power that we would like to have, would only employ that power to make demigods of ourselves and to set ourselves forth, and instead of being able openly to glorify God by the exercise of power, on the contrary, by the very exercise of our power, we should build up a kind of barrier-wall of obstruction between God and the revelation of His power to the sons of men. Before Jesus could fully experience and exhibit in His life that delegated authority which God designed for Him, it was necessary that His Father's power over His nature should be fully and irrevocably established; and because He had learned obedience; and because He had fully surrendered Himself from the very first to the Divine power, so that He was completely, under the moral sway of His Father, it was possible for God to delegate His authority to Him.

And so we find that the full delegation of final authority does not take place until the work of submission has been completed. It is not until the obedience has been crowned by Calvary—until the obedience has been obedience unto death—strained to the very severest test, and passed through the most scathing flame of trial—it is not, I say, until the obedience of Jesus has thus been tried to the uttermost that the completeness of a delegated authority is handed over to Him. It is at the end of His career that Jesus is in a position to say, "ALL authority is given unto Me in heaven and in earth." It is still delegated authority, but now it is

all authority. There is no longer any kind of restriction. I would say it with all reverence—and you will not misunderstand what I say—God had, so to speak, proved that He could trust Jesus with power, and now He trusts Him (I am speaking, of course, after the manner of men). * * * *

And so, God was in a position righteously to give His Son the sceptre and the throne. "Thy kingdom is an everlasting kingdom, and thy authority endureth throughout all generations." But (and that is our lesson) that throne without was His, because God had set up His throne within. In the heart in which God reigns, God can establish an emporium of power through which He can reign in a world that He desires so save.—*Divine Life.*

"TREES OF RIGHTEOUSNESS."

JOHN PULSFORD.

Isaiah 61 : 3.

Very beautiful and suggestive is the law by which the trees hold fast their connection with the earth, while ascending towards heaven. Roots draw upward the finest essences of the earth out of their imprisonment; while the branches, with their beautiful leaves, draw down the virtues of the heavens. Tree-development depends on the co-operation and unity of ascending and descending currents of energy.

The "Trees of Righteousness" should learn of our fruit-trees *how to hold fast in the earth*, while stretching themselves sunward into light and liberty. Rooted in the earth, and branching away in the ethereal region! Let us do both; and *not leave the earth*, because we are in heaven. Let us hold fast the earth of our natural body, that we may have a form for the manifestation on earth of the heavenly life. How could the trees produce heaven's fruit for the use of the world if their roots quitted their hold of the earth? Very cunningly the trees breathe their escape from the soil; and at the same time very tenaciously, very determinedly cling to it. With the same breath they say: "We will leave the earth, and yet we will not quit it. We will go for the ascensive life; but the higher we go, the more deeply will we root ourselves in the earth." And they do both.

Let the children of Divine Wisdom learn this law of holding fast the earth while breathing the spiritual ether and thus unite heaven and earth in their experience. There are two very opposite classes, who sever this

unity. One class holds fast to the earth, declining to spend time and strength in aspirations towards heaven. Whether they seek after treasure, pleasure, or science, they are equally sensual men. That is to say, their treasure, pleasure, or science, are all of the earth, earthly. Over against these are the morbidly spiritual;—I say "morbidly," because their spirituality is not genial, not of heaven, but of the convent and cloister species: not Christ-like, the same on all days; but Pharisaic and Sabbatarian. Ascetics, and gloomy religionists of every class, seek after heaven by repudiating the earth. It is much more beautiful, and much more Divine, to unite, than to divide.

Any heaven which estranges itself from the earth, is not the true heaven; and if the earth cuts itself off from heaven, it is no longer the Lord's earth; but the earth of every illusion and delusion, the earth of vain hopes and certain despair. Let us believe in the God of *Heaven and Earth*. There is no God of heaven alone, nor of earth alone. To His true children, His inspired children, both "heaven and earth are full of His glory."

With childlike, unsophisticated affection, let us love "the Maker of heaven and earth;" and love both for His sake. Let us beware of the sour species of spirituality which thinks to honor God by despising His works. On the other hand, we will not be materialists,—held back from Him by His works. We will see, and feel, and enjoy Him in all His works. And after admiring Him in sunbeams and clouds, in rose-bushes and fruit trees, we will go to His larger, fairer Paradise, and indulge in the same habit of seeing, studying, and enjoying Him in His works there.—*Ed.*

EXCEEDING GREAT.

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

The men who gave us our English Bibles were men of unquestioned learning, ability, and integrity. It was, without doubt, their serious intent to give us an exact expression of the real meaning of the original, and they were, with exceptions very few, wonderfully successful. No more reliable translation of any important work can be found than we have of the original Hebrew and Greek Scriptures in our English Bibles. In some few instances, however, the common rendering weakens the statement of the original, and in others wholly misleads the reader in

regard to "the mind of the Spirit," and that in passages pertaining to matters of vital interest. The reason seems to have been, that the nature of the truths presented, together with the boldness and force of their presentation, startled the translators, and induced them to give us the rendering they have done. We will give two or three examples of the kind of rendering to which we refer.

"HE GIVETH NOT THE SPIRIT BY MEASURE."

The first passage to which we will refer is found in John iii. 24: "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto Him*."—that is, unto Christ. So English readers generally understand the passage. All believers, as they suppose, have or may have the Spirit. What peculiarized Christ from all others is the fact that to Him God "gave the Spirit without measure," or in measureless effusion. In other words, none are privileged to receive the Spirit in the measureless effusion and power in which He was given to Christ.

But the reader will notice that the words "*unto Him*" are in italics, indicating the fact that they are not found in the text of the original. The Revised Version gives us the real meaning: "For He whom God hath sent speaketh the words of God; for He giveth not the Spirit by measure." In other words, whenever, and to whomsoever God gives His Spirit, "He giveth not the Spirit by measure," but in measureless effusion and power. To all who ask Him, God gives His Holy Spirit, and never in any case "gives the Spirit by measure," but in such measureless effusion, that from the inner being of all such, there shall be a continuous outflow of "rivers of living water."

Such is the real meaning of this wonderful passage. In reality, God calls all sinners to repentance, and all believers to the full fruition of all the privileges and immunities of the sons of God. None, however, are sent of God into the world as Christ was sent into the world, until after God has put His Spirit upon them; and all who are thus sent are privileged and bound to go forth to their work in the full measure and power of the Spirit in which Christ went forth to His. What infinite privileges and responsibilities are thus unveiled to our apprehension!

THE PERFECTION OF HOLY INTIMACY.

The next passage to which I will refer is John x. 14, 15: "I am the Good Shepherd, and know My sheep, and am known of Mine.

As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep." This passage is so divided as to make of these two verses two distinct and separate sentences. In the first, a certain relation is affirmed to exist between Christ and believers. In the second a very peculiar and special relation, a relation unlike that which exists between either and any other being is affirmed to exist between Christ and the Father.

In the original, however, both verses constitute together one sentence, and together set before us one single truth of infinite moment, a truth correctly and distinctly set forth in the Revised Version: "I am the Good Shepherd, and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep." The object of the passage is to set before us this great truth, that we are privileged, while we abide in the flesh, to be in the same identical relations of mutual personal knowledge, indwelling and intercommunion with Christ, that existed between Him and the Father while He abode in the flesh.

This is the great truth which burdens the whole New Testament, the words of our Saviour especially: "As the Father hath loved Me, so have I loved you;" "As the Father hath sent Me into the world, even so have I sent you into the world:" "At that day ye shall know that I am in the Father, and ye in Me, and I in you:" "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us:" "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

Reader, does Christ thus know you, and do you thus know Him, even as the Father knew Him, and He knew the Father? If not, you are living sadly below your revealed privileges. That you may thus know Christ, and be known of Him, "the promise of the Father" is before you. Ask your Heavenly Father, but "ask in faith, nothing wavering," and He will give you the Holy Spirit, and give the Spirit as He did to Christ, "without measure." Then truly "your fellowship will be with the Father, and with His Son Jesus Christ." Yes, you will know Christ, and He will know you, "even as the Father knew Him, and He knew the Father."

CERTAIN SUFFICIENCY.

We cite but one other passage. "And I am sure that, when I come unto you, I shall

come in the fulness of the blessing of the Gospel of Christ," Rom. xv. 29. The fault in this translation is, that the full force of the original is weakened. The words rendered "I am sure," are translated in the Revised Version,

"I KNOW."

In his early religious life Paul had received from Christ this promise, "My grace is sufficient for thee, for my strength is made perfect in weakness," a promise which pledged to the Apostle all fullness of grace and strength in every exigency of his future service—grace and strength which should render him at all times and everywhere "more than a conqueror through Him that had loved him." In no exigency of his eventful past had this failed, but God had lone in him, and for him, and by him "exceeding abundantly above all that he had asked, or thought." In such an experience there had gradually grown up in his mind a fixed certainty in respect to future duties and exigencies—a certainty that rose above mere assurance to perfect knowledge. "I know," he could say in the maturity of his experience, that wherever I may be called to go, and whatever I may be called to do or to endure, I shall have "all-sufficiency in all things," and shall "abound to every good work."

Towards such certainty every believer is privileged and bound to be constantly advancing, as he walks up and down amid God's exceeding great and precious promises, and verifies their trustworthiness in an all-conquering experience. The reason why the future of life appears so uncertain to most believers is their ever failing past, through the feebleness of their faith, or their unbelief. "Have faith in God," dear reader, and soon, very soon, eternal sunlight will brighten your future of life, and an eternity beyond.
—*Divine Life.*

ALTOGETHER TOO BUSY!

Some people seem to think that religion and usefulness depend upon unceasing activity. Indeed they often give the impression that the essence of true religion is in doing rather than being what it requires. This, in homely phrase, is putting the cart before the horse. No doubt it is good to be active and earnest, as the Apostle says, "Zealously affected," but, he adds, "Always in a good thing." The zeal here spoken of is more in intense earnestness of spirit, than in activity of hands and feet, or of the tongue.

The deeper the water, the more quiet it is. We would not be understood as disparaging a true activity. But we would keep men and women from going about, running hither and thither, under the vain delusion that such may be the will of God. The service of God often requires silence and patient waiting. When the prophet in disguise appeared to King Ahab with a message of reproof from God for having allowed the King of Syria to escape, the prophet delivered the message in a parable. He said, "Thy servant went out into the midst of the battle, and, behold a man turned aside, and brought a man unto me, and said: Keep this man; if by any means he is missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." May it not be that many of us make the same mistake? We are busy here and there, often making ourselves and others uncomfortable, while we neglect our appointed duties. If so, then we are altogether too busy.—*Parish Visitor.*

A CHOICE EXTRACT.

To those who have had their eyes opened to see Christ as God's answer to their need of pardon and justification, there comes often, sooner or later, the second discovery—not a second conversion—that Christ is also God's answer to their need of holiness. This blessed unveiling of Christ to the soul by the Holy Ghost may be, and often is, very sudden. The truth thus seen and grasped becomes a power in the life, an experience in the heart, and a testimony to the world, which needs no argument to prove its reality, and puts an end to all controversy.

But the enemy of souls will use every means to keep God's children back from such an apprehension of Christ. He knows how the influence of believers becomes multiplied when such a revelation of the Spirit comes to them: Therefore he does all he can to keep them back, and to discourage them from seeking this blessing.

One of his devices is to use even Christians as the means of preventing them from going up and taking possession of the good land. The history of the children of Israel is often repeated to-day. "Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there." (Deut. i. 28.)

But what is the Divine answer to this? "Dread not, neither be afraid of them; the Lord your God, which goeth before you, He shall fight for you," etc. (vers. 29, 30.)

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua i. 9.)—*The Life Faith.*

HOW TO KEEP IT.

Some lakes and inland seas are without outlets; but none are without inlets. Insensible evaporation would soon dry up the largest of them, if its waters were not receiving a constant addition. The sturdiest tree would soon die if it could derive no nourishment from earth or air. So no matter how much grace a person has received, if he does not go on in his experience and grow in grace he will become dry and unfruitful, spiritually dead, and insensible to his condition. His outward conduct may be without reproach, but his power is gone. To keep a house in good order repairs must be made as need requires; to keep wealth one must be acquiring wealth; to keep learning one must be adding to his store of learning, and to keep holiness one must be steadily "perfecting holiness in the fear of the Lord."—*Earnest Christian.*

AND now may I not specify, as a cause of deep thankfulness, the fact that just at this time, when "the strife of tongues" is at its height, God has awakened in the hearts of His people a clear and deeper sense of their marvellous privileges in Christ, of the imperative need of entire surrender and consecration, and of the power of an indwelling Saviour to cleanse and to keep? Is not God meeting the negative and destructive unbelief of the time in the only way in which it can fully be met, by presenting Christianity as a positive and definite experience of deliverance alike from the guilt and the power of sin; in other words, as a full salvation; or, in yet other words, as such an abiding in the secret of God's presence as will help us to hold on our way, unmoved by the strife of merely disintegrating cavil and unbelief?

"WATERS may rise as high as they fall. Whatsoever action hath God for its author hath God for its centre. A circular line makes its ending where it had its beginning."

HAPPY IN THE WILL OF GOD.

Whatever voyage you may make, I beseech you, lay not your course towards Tarshish. You will certainly have a tempestuous time of it, and a disastrous termination to the voyage. There are many who incline to take this voyage; in other words, there are many who are disposed to go in a direction opposite to that ordered of God. God bids them go and do His work in Nineveh, and they arise and flee to Tarshish. God does not design that any one shall be idle. By His Word and His providence He points out the work which He would have each one to do. That work, whatever it be, should be promptly and cheerfully performed. There should be no attempt to evade it. Every Christian will sooner or later be convinced of the truth, that he must find happiness in his appointed sphere of labor. It will be in vain to seek for it elsewhere. He will meet only with trouble if he make the attempt. No man can be happy until he has made up his mind fully to do the will of God in the sphere to which God calls him.—*See*.

CAPTAIN BALL'S EXPERIENCE, AS RELATED HIMSELF.

"I have had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades; and one night I was riding home reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could hardly hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

"Was it actually a voice?" I questioned.

"No; I knew it wasn't at the time. It was, I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the church where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could be-

come a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world independently of its rewards hereafter. Then he said:

"Captain Ball, do you know the first thing to be done if you would be a Christian?"

"I do not know."

"The Christian life—the life of a faithful follower of Jesus Christ," said he, "can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything, is an active repentance—by which I mean not only sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in our power, to make amends for every wrong we have ever done. Is there a person in the world Captain Ball, who can look you in the face, and say you have wronged him?"

"He knew my weak point," added the captain. "Every man has his weak point, and I suppose the lancet must be applied there first. That question was like sharp-scratching steel driven to the soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant however, to get off as easily as I could. So I determined to confess something which I suppose was known to everybody who knows me—my horse trade with Peter Simmons last spring.

"Did you wrong Peter?" asked the minister.

"I shaved him a little," said I.

"How much do you think?" said he.

"I let him have a ring-boned and wind-broken nag that I had physicked up to look pretty gay—worth for actual service, not over ten dollars, and got in return a steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think," said I, "that I shaved him out of about seventy-five dollars.

"And with seventy-five dollars in your possession, belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think Christ will hear your prayers for pardon, with stolen money in your pocket?" said the minister.

"I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short.

"Your own soul," he said, "will not admit the excuses which your selfishness invents."

"'But the rule you apply,' said I, 'will cut off the heads of church members as well as mine. There's Deacon Rich; he trades in horses, and shaves when he can.'

"'No matter,' said he, 'whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with the Lord. And I will tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value to the best of your ability—a single dollar, I say, will be like a millstone hung upon your neck, to sink your soul into the sea of spiritual death!'

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken and had paid back the money.

"Then I went to the minister again, and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in me than it is to was my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching—yes and flattered my own heart to believe the lie. I was discouraged. I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me, and I was forced to speak.

"'In the way of business,' said I, 'no doubt I have taken advantage here and there—as everybody does—as church members themselves do when they can.

"'What everybody does is no rule for you and me, Captain Ball,' said the minister. 'It is to be Christians in the fullest sense—not simply church members—that we must strive with all our hearts. The fact of our being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

"I felt the rebuke. 'Well,' said I, 'there is Deacon Rich—I think he paid me a note twice. The first time he paid it we were transacting other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to about it. The deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.'

The deacon who was present, and heard the allusion to himself, whined and coughed uneasily. Captain Ball went on without appearing to mind him.

"'So,' said I to the minister 'I concluded I would serve the deacon as he would, probably, have served me under the same circumstances.'

"'I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, maybe he would like to take up that note which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had every been paid, and finally he took out his pocket-book, and, with some pretty hard words, paid it over again with interest.'

"'And now,' said the minister, 'what are you going to do about it?'

"'I suppose,' said I, 'the money must be paid back.'

"'So I went to the deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

"I hoped then all was right," continued Captain Ball. I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that because it is out of sight, there is no impurity there. And I knew, that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the pro-

ceeding was legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until, with justice, you wipe out your own injustice to him, and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together with the interest, due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to abstract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I sent again to the minister. I told him my trouble and asked him what I should do.

"'There is a simple test,' said he. 'Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world.'

"That was a terrible sentence. I went out staggering from it, as if I had received a blow. 'O God,' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have ended the struggle. I knelt before God and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ and the blessing of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr, with a couple of hundred dollars in my pocket and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that

every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac careless and improvident, was greatly to blame.

"'Yes,' said Isaac, with the firmness of a desperate man, 'it was a savage game you played me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and babes—'

"The poor fellow broke down as he looked at them, and then cried like a child.

"'Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right, because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to.

"'Prefer to—go off into a strange country and leave them here to suffer,' he cried, and caught the children in his arms, wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do, and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven were opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible, before.

"My friends," added the captain, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member and not a Christian, I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with a motion more effective than any words.

I have nothing to add to this narrative, except that he became a church member, and that his example of thorough repentance, of childlike faith in Christ, and of vigorous, practical, every-day righteousness elevated the standard of Christianity among my people.—*The Watchword.*

INWARD HOLINESS.

The most eminent graces, like the deepest rivers, generally pursue a silent course. They possess, in degree, the peace and immutability of their divine Author. A holy influence goes out, which is felt in its effects, though it cannot be described in its source. It is that powerful and constant effusion of the Spirit of God which transforms the heart of the new man, and continually abides therein; which does not dazzle by brilliant and remarkable actions, so much as it imparts a living unction and a God-like dignity to the most common ones. It produces throughout the whole soul, mind and heart a certain simplicity, profound peace, gentle love, and immutable calmness that charms and elevates the heart of the observer, though he scarcely knows why. The perfection of saints on earth is more perceptible in what they do not, than in what they actually do. It consists in that spotless holiness which is best comprehended when we contrast it with our own natural disorder and impurity. It is a participation on earth of the happiness of the blessed in Paradise. It is the beginning of that ineffable union with God, which, though began on earth, can only be consummated in heaven.—*Reminiscences of Port Royal.*

HELP is what many are asking and looking for; help to enable them to do what otherwise they are not quite able for! Help is the highest petition they offer for advancement in the Christian life. They expect to do a part, and then they think God will do the rest. Therein lies one of the great secrets of failure.—*Selected.*

THE PRESENCE OF GOD.

CALM and still, calm and cool,
Like a clear and crystal pool,
Make my spirit now to be,
So Thy power may work in me.
All uneasiness allay.
Care and fret take Thou away,
Bid all restlessness to cease,
Hush my spirit into peace.

Into that dear hand of Thine,
Every thing I now resign;
All my work and all my cares,
All of those who need my prayers,
Letting go my weary hold
Of the burdens manifold
That upon my spirit press,
Tempting me to carefulness.

Now, from every weight set free,
Restful turns my mind to Thee;
E'en as plant absorbs the air,
Drink I in the atmosphere
Of Thy PRESENCE, which, in love,
All around; within, above,
Presses, fills, sustains, controls,
In its tenderness enfolds.

Thou in me, the source of power,
Thou for me from hour to hour;
Thou, the Light and Life Divine,
Meeting every need of mine;
Thou, in Kingly Majesty,
Facing every enemy;
Thou the pure, Eternal Word,
In me SATISFYING God!

—*Parish Visitor.*

Hand Tidings.

JOTTINGS.

BY REV. DAVID SAVAGE.

Rev. A. W. Nicolson writes from Springhill, Oct. 15: Received thirty-three into the church last night. Heads of families and young men, with few exceptions.

Rev. J. H. Davis writes from Shelburne, N.S.: In the name of the Good Master come to our assistance. Tell us about what time we can really expect your workers. Barrington, Port la Tour, Lockeport, North East Harbor want them after they get through. Send them along as soon as you can, and please don't hurry them away from us. We will treat them the best we can. Do pray for us.

Bro. J. H. Sedweed writes from Seaforth, Ont.: Am so crowded with work it is hard to keep up. The work here is moving grandly. The enquiry room has been full of seekers. The interest is broad and deep. One of the leading hotel-keepers has quit his business and joined the Presbyterian Church. I go to Goderich next week if I can so arrange. Love to all the workers. Ever praying for you.

Bro. Ranton writes from Hampton, N. B.: God is moving. Crooked places are being made straight. The hearts of the people are being opened. God is honoring His Word. Have been under a terrible nervous strain this week. A pressing invitation comes from Fairville. I am going in to the Preachers' meeting at St. John to arrange for it. God bless you. We pray for you all.

Dr. Sterling writes from Debec, N. B., Oct. 22: I am taking a few days rest. The times of refreshing here have been unspeakably precious, and much good has been done. To God be all the praise.

Bro. J. G. Tate has returned to Ontario from the North-West. He says: I have not seen as many souls saved during the summer as I should have liked, but I believe that many will praise God forever for the services that have been held. The work has been heavy all the time. Some days I have walked from ten to twenty-four miles, holding three services. But my strength is equal to what it was three years ago. I am going to Jordan Station with Bro. J. Crosby to begin work next Sunday.

Miss Sadie Williams writes from Grand Valley, Ont.: We have closed our services here. There were some bright conversions and many were almost persuaded to be Christians. Have had a strange experience here, but God is blessing it to my spiritual good. My way grows brighter and my joys deeper. My next field is Waldemar. With Christian love and prayer that God may prosper His work.

Bro. Geo. Reid writes from Hawkestone, Ont.: I felt assured when you were going to the Maritime Provinces that the Lord would use yourself and comrades to do a mighty work. I have not been able to get much rest since coming home, attending meetings, as I do most of the time. Local Bands are doing well here. Bro. Curgon wants me to help him at Stromness next month. So does Rev. S. Quinn, near Ottawa. What do you think?

Bro. "Glen" writes from Shelburn, Nov. 19: We have had blessed meetings this week, and quite a number have come out on the Lord's side. There have been one or two counter attractions, but it has turned out for the best, as we have had a better chance to deal with professors. The Christian people are getting fired up. Night before last the altar was filled with seekers. *Rum* seems to be the curse of this place. But we are believing to see many of its victims rescued and saved by the blood of the Lamb. Amen.

PRINCE EDWARD COUNTY, ONT.—The Lord has been a very present help. Not a single service has been held but the mighty power of God was there. At one place some thirty sought the Saviour, and there were some wonderful conversions. Among them was a man who told us he had gone through more

than thirty revivals. Another was a Roman Catholic. The crowds at times were so great that we could not get through them to talk with the people. The first two weeks of my work on this circuit it rained nearly every day. It was inconvenient for the people, as they attended from miles around. Mr. Crookshanks, the pastor, is a great help in the work. He is quite an Evangelist. Your sister in Christ,
IDA J. MAY.

YARKER, ONT.—We have a Band of workers here. I have been appointed leader. God knows how I feel my weakness, but He is my strength. We have a hard fight of it in this place. The church here is dead and formal. Sometimes I feel so full of God's power that I cannot keep still. Bless His dear name for ever, He has used me in bringing poor weeping souls to the cross. When I see people crying on account of their sins it makes me laugh and rejoice; when I consider how I used to blaspheme God and defy death and hell, I am a wonder to myself. Oh, I do praise God with all my heart that now I am so fully His. I have no claim on myself, but Jesus reigns supreme within. My besetment is trifling. But I want to be fully taken up with God's work that I will not find room for anything else. Will you pray that I may be kept from the very appearance of evil and be made a power in His hands in saving souls. Remember me to your Band.
LINCOLN SOPER.

PETROLIA, ONT.—During the month of September I took a trip up the Lake, and on my return I called at both the Conferences of Michigan. At Bay View, I had the pleasure of meeting many friends, among whom was Bro. Arthur Trott; he has been appointed to a charge on the Grand Rapids district. Taking train thence to Saginaw I spent a week with the friends of Detroit Conference. Among them was Bro. Sibley G. Taylor of Tawas. He is now duly in charge of a circuit. Bros. Taylor, Scott, Sister Boomer and myself were invited to the Mission Hall in Saginaw, where we had a good service. It seemed like old times to me. I have had several calls from Michigan since returning, but not feeling strong enough, have had to decline. Sister Ruth Dibb is doing her best for Petrolia; she is a grand consecrated worker. Her testimony is deep and spiritual, and she is always at her post. I long to see a sweeping into the Kingdom of the sinners of this place.

JNO. MURDOCH.

DRAYTON, ONT.—Have had a good rest since leaving Goderich and am now preparing for Berlin. We are looking for a good time there, and they are preparing for it. I am convinced that the battle is decided very often before we enter the field. If the minister and people expect a work and arrange accordingly, the place will feel it, and God will own it. There is too much of the spirit abroad that says "Lord if thou canst wilt thou do this!" That theology never prospered yet, and never will. Lord, give the people expectation broad as the great heart of Christ.

J. H. SEDWEEK.

GRAND VALLEY, ONT.—Miss Sadie J. Williams writes: The services were closed at Marsville last Friday evening, Oct. 14. The church was crowded and we had a good meeting. Quite a number of the converts united with the Methodist Church and a few with the Presbyterian Church. The pastor of the last-named church worked so harmoniously with us, and his people were much benefitted by the work. I wish you could have seen the sacramental service held at the Grove Church on the following Sunday morning. The pastor, Rev. W. Willmott, with his local preachers and class-leaders—some seventeen—partook of the sacrament first; then the converts. It rejoiced my heart to see them and to hear their testimony to God's saving power. I believe the work will prove permanent. Jesus is so precious to me to-day. My soul is full when I think of the way He has led me. I am in His hands and want to learn more of Him. I ask your prayers for me on this new field.

SHAWVILLE, ONT.—Miss Nettie Judd writes: All praise to God who giveth us the victory. Souls are still coming. There have been more than a hundred converted, besides a large number not yet in the light, but who are seeking. Seven in one family. Scarcely a home that the Spirit of God has not visited. A large number of the converts are Episcopalians. Their minister forbade their attendance at our services, but it made them only the more anxious to come. Miss Williamson is feeling better in health. I praise God for opening my way to work with her. She is a lovely Christian, and with her experience is such a help to me. God is filling our souls with His love, and we are sharing it with others. We daily ask God's blessing to rest upon you and all the workers. May He continue to bless us all abundantly and to use us, and He shall have all the glory and praise.

HALIFAX, N.S.—The Band movement has opened up a more effective line of work for young men, and we find plenty to do, not only in the Church and Sunday-school, but also in the country around. My greatest desire is to win souls for Jesus. Our new converts at Kaye Street Church are taking hold in the prayer-meeting. On Wednesday night we had some thirty-four testimonies in about ten minutes, and one young man stood up for prayer. Our pastor, Bro. Pickles, has put six or seven boys under my care for direction in the Divine life. We remember you, brother Savage, and your workers in our prayers, and ask you to pray for us. God bless you.

THOS. A. BOWEN.

FAIRVILLE.—Evangelistic services have been held here for the last fortnight, conducted by the brethren, Dr. Sterling and Mr. A. H. Ranton. The attendance has been uniformly good, and some of the services have been seasons of great power. There has been no extensive breaking down, but several persons have presented themselves at the altar seeking the "pearl of great price," and some have found what they so earnestly desired. Bro. Ranton left on Monday to fulfil an engagement on the Hampton Circuit, but Dr. Sterling continues with us, and the interest seems to be deepening. May we receive yet greater blessings, and see the work greatly prosper.

R.

OAKLAND.—The Quarterly Meeting held at the Bealton appointment on Nov. 6th, was one of power. Previous to the coming of the Chapman Band amongst us, there were only two or three who publicly professed the blessing of holiness, on the entire circuit. At this meeting nearly all the testimonies from the Oakland and Wilsonville appointments, where the Band had worked, were concerning the blessing of perfect love but many at Bealton were longing for the cleansing power. The Band has promised to come and visit that appointment, where they will find the harvest ready to be gathered in. Among those who obtained the blessing of perfect love was our faithful pastor, and he now preaches the unsearchable riches of Christ to us with power. Brother Chapman came to us in answer to prayer. Two of those who enjoyed the "rest of faith" had agreed to pray together for blessing on our Church. Brother Chapman came to us from Wesley Park surcharged with the Holy Ghost, and God wonderfully blessed his labors among us. Glory to God in the highest.

E. M. NELLES.

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