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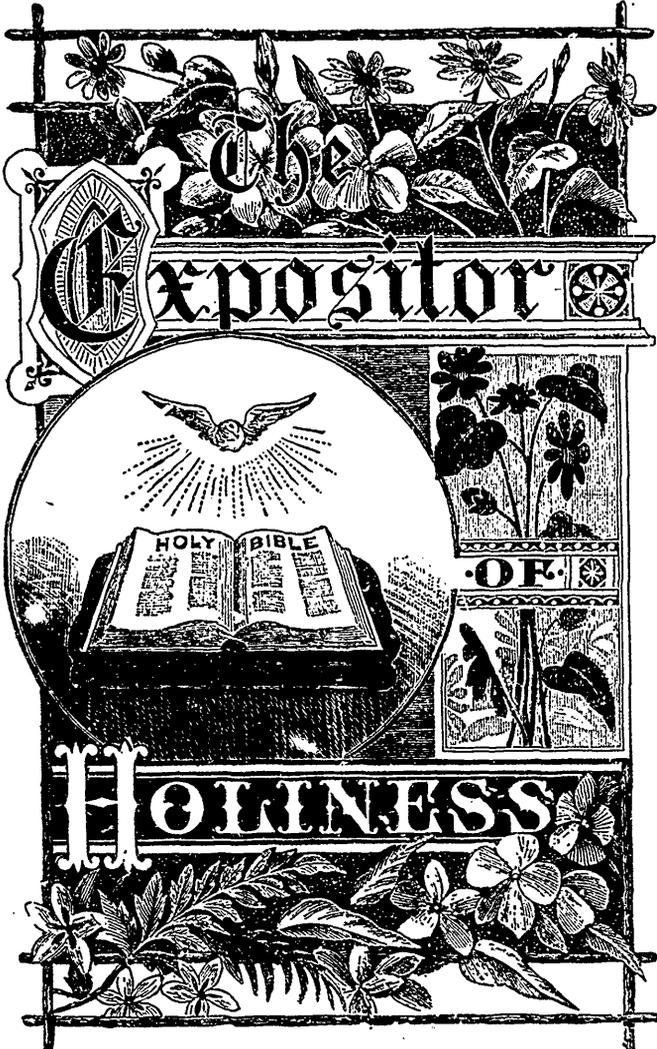
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CALENDAR OF HOLINESS MEETINGS.

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 46 Hazleton Ave.

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

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

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

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

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

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

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

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“UNTO THE DESIRED HAVEN.”

PSALM CVII.

What matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow—
God is above, He knoweth best,
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast towards the Haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seem to lie;
The night when fierce the billows rolled,
And changed my course, I knew not why;
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting it was thus to sail,
To reach what seemed so far away.

I measure not the loss and fret
Which through these years of doubt I
bore;
I kept the memory fresh and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships sunk in the summer day!
While I, with furled or spreading sail,
Stood for the Haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in His hand, I know,
And I may leave to Him the rest;
Assured that neither calm nor gale
Can bring me danger or delay,
As I toward the Haven sail
That lies, I know, not far away.

—A Randolph in *Sailor's Magazine*

“GOD promises to cleanse us, and then exhorts us to cleanse ourselves because we have such promises.”

WHAT IS CLEANSING OR HEART-PURITY?

In connection with the discussion of carnality, etc., it is in order to investigate thoroughly this subject. But it will be found, on close inspection, that it can be quickly and easily disposed of, for the state of being cleansed, or of having a pure heart, is simply another name or names for a righteous life. A man of clean hands and of a pure heart is simply a man whose hands are not used in wrong-doing, and whose life in thought, word and deed harmonizes with the commands of God; in other words, is one in whose conduct the righteousness of the law is continually fulfilled.

These hands are clean, cries the politician, when he would have his audience believe that he neither gave nor accepted a bribe. There is no mysticism connected with the word clean and its synonyms outside of *theology*. But the moment we enter the realms of dogmatic theology we seem to be on enchanted ground, especially when the cleansing department is reached. For it will be found that walking in the commandments of God blameless can scarcely be considered as synonymous with the idea of being cleansed from inborn or inbred sin, as taught by many theological writers, when discoursing concerning holiness.

Take an object lesson to illustrate this. Here is a man converted to God. About his conversion there is no doubt. He has sincerely repented of his sins; has come to God in penitence and faith, and has accepted Jesus as the Captain of his salvation. There is no reserve in his complete surrender to Him

as the one whom he promises to love and obey now and forever. As a consequence his load of guilt is lifted, he has now light and joy in his soul, and the clear, unmistakable witness of the Holy Spirit that he is an accepted child of God, an heir of Heaven. In short, that he is born again of the Spirit, and so sees the kingdom of Heaven—that is, belongs to it. He is now, at the close of his first day in this spiritual kingdom, about to retire for needed sleep. With his heart overflowing with thanksgiving because of the conscious forgiveness of all his past sins, and with such a sense of present satisfaction in Christ, that precludes even the suspicion of having been disloyal to the Saviour, by the commission of one sin since his conversion a few hours ago, which needed confession and forgiveness, happy in God he drops into slumber, and, ere the morrow dawns, drops into eternity.

Now the question is, was this man cleansed from all sin before he went to sleep? Did he live a pure and holy life between his conversion and his first sleep, which proved to be the sleep of death?

To us it is clear that if cleansing means right doing, that is, walking in the commandments blameless, then he lived during those few hours a pure, holy life. But if it means something over and above holy living, then it is in order to show clearly and unmistakably what that overplus something is.

Let us look at some of the confused efforts to show what that assumed something is. It is asserted that if this individual had lived long enough, the in-born or inbred sin which was still in him would soon have begun to show itself in various forms, as, for instance, risings of temper, evil thoughts, infirmities of will; in short, after a time he would discover in his life sins of omission, if not of commission, needing, ever and anon, confession and forgiveness, till he obtained the blessing of heart purity, when inbred sin being taken out, nothing but pure love to God would remain. Hence it is argued that the seeds of sin, that is original depravity, was not taken out of him at conversion, it was only kept down out of sight.

Now we admit the facts of the case as here brought out. It is all but certain that had this individual lived and striven, after the ordinary way, to live a holy life he would have met with many a failure, no matter how intense his efforts in that direction. But not, we maintain, because of some defective work done in his being by the great Author of his salvation, but because the probabilities are that he would fail to accept the Holy Ghost in a Pentecostal sense, and so, not adopting the divine provision fully for fulfilling the righteousness of the law, he would necessarily fail, and so live a sinning and repenting life if he continued his efforts after holy living.

But here the dogmatist, leaving the candid, truth-loving spirit of careful investigation, too often flies to the tactics of the bigot, and with a fiery gleam in his countenance worthy of a true descendant of Ignatius Loyola, exclaims, Zinzindorfism! heresy!! anti-Wesleyanism!!! He shouts out his presumed discovery, not only to stop all further investigation, but to invite the multitude to acts of persecution.

And here, we remark, that the Inquisition in its palmiest days never invented an instrument of torture more fiendish than the cry of heresy or fanaticism when wielded by acknowledged leaders in the religious world. We have seen men of fortitude, men, who could face the headsman's axe or the stake without hesitation, grow pale before this cry, hesitate and then draw back from positions they have taken, not because they were convinced they were wrong, but from abject fear.

Not that there is no such a thing as fanaticism, or that it cannot be known and properly named. There is such a thing as dynamite, and it is right to utilize its destructive force in a legitimate manner, but woe to the man who fires it under the wrong building.

But is there a smack of Zinzindorfism here? We maintain there is not. For we insist on it, that whether a man believes that at conversion he is entirely sanctified, or only justified, it matters not; if he fails to accept the Holy Ghost, and walk in Him as the only

law of life, he cannot live a holy life, walking in all the commandments blameless. So, we maintain that all discussion as to whether conversion includes the taking out of inbred sin or not, is sanctification in part, or in whole, takes in cleansing or heart purity, or leaves it of necessity for a second conversion, is simply and only theological hair-splitting. The apostles did not raise these subtle questions, but confined themselves in dealing with converts to seeing that they accepted the Holy Ghost in the Pentecostal sense, and then walked in Him, that is obeyed Him as the one and only law of life, well knowing that thus the righteousness of the law would be fulfilled in them perfectly.

We challenge any modern teacher to improve on the apostolic method as exemplified in the history of the twelve Ephesian disciples. And, moreover, we challenge any and all dogmatic teachers concerning the blessing of purity to take the position that these twelve needed to be cleansed from inborn or inbred sin after they had received the Holy Ghost.

But let any modern teacher, in place of frankly and squarely meeting this issue, content himself with flinging charges of Zinzendorfism, anti-Wesleyanism, fanaticism, and all that, and we hesitate not to preach to such, urging them, in all kindness, to receive the Holy Ghost, and walk in Him, when they will cease to fulfil the lusts of the flesh.

When the plain, legitimate meaning of the terms cleansing and heart purity is retained, viz., keeping the commandments of God in their entirety, then, not only no damage comes from the use of them, but they increase the pleasing variety of expressions which indicate holy living.

But when, as is too often the case, they are used to condone sin, and bolster up a form of teaching that is semi-antinomian in its make, then it is in order to ask if it is not better to discard their use, or make them less prominent for a time, till the evil effects of the abuse of the terms cease.

Need we add that this abuse is wit-

nessed when they are made to imply that some mysterious change is continually passing over the soul of him who believes that the blood cleanseth, whereby he is reckoned holy and pure in the sight of God, even although he does not *do* the will of God on earth as it is in Heaven.

DIVINELY GUIDED.

Faith travels in an unseen track to honor and glory, neither shall anything turn her aside. Her way may not be plain at this moment, but it shall be made so. God is with those who trust in Him; and what or whom shall we fear when God is with us? In due time the hand of the Lord shall be seen.

Sometimes the way of the righteous is mysterious and perplexing. I have known the best of men say: "I long to do the right, and by God's grace I will not stoop to anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?"

This is a condition which causes great anxiety to one who is deeply earnest to be right. O, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream, but yet "The way of the righteous shall be made plain." Brother, when do not know your way, ask your Guide—the Holy Spirit. Stand still and pray. If you cannot find your way upon the chart, commit yourself to the divine guidance by prayer. Down on your knees, and cry unto the Lord! Few go wrong when they pray over their movements, and use the judgment which God has given them. The last is not to be omitted, for I have known persons pray about a matter which was perfectly clear to any one with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable finger points out the way, and hesitation is rebellion. Sluggards make prayer an excuse for doing nothing; on the other hand, wil-

ful people make up their mind, and then pray, and this is sheer hypocrisy.

He who is on the King's highway will come to a good end, for the King has completed that way so that it does not fall short, but leads to a "city of habitations, whose Builder and Maker is God." O, to be right with God. O, to be right with God; yes, to be right with Him in our daily life and private walk! Let that be the case, and our way shall be judged of by the Lord as His own royal highway, and upon it the light of His love shall shine, so that it shall become brighter and brighter unto the perfect day.—*C. H. Spurgeon.*

REMARKS ON THE ABOVE.

Mr. Spurgeon, in this article, has clearly brought out the passages in Christian life where divine guidance is conspicuously needed.

"Sometimes the way of the righteous is mysterious and perplexing. I have known the best men say: 'I long to do the right, and by God's grace I will not stoop to any thing which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?'"

Who, we ask, has not frequently come to such forks in the pathway of life? Mr. Spurgeon's advice is the Scriptural one: "Brother, when you do not know your way, ask your guide—the Holy Spirit." But many ask His guidance and yet do not get it. This is a fact so well established that we need not take time to substantiate it. Even Mr. Spurgeon, after weeding out those who, through wilfulness or sluggishness, deservedly fail to take the right course, seems to admit that there is no certainty of knowing the right way. "*Few* go wrong when they pray over their movements, and use the judgment which God has given them."

Now, presuming that I am in such a case, and that I pray, and use my judgment in the matter, after all, I may be one of the *few* who go wrong in spite of all precautions. That is, I cannot be certain that I take the right course. Granted that the probabilities are so greatly in my favor that they are a

thousand to one, still that does not alter the fact that I cannot know with certainty that I take the right way.

Must that spectred uncertainty forever haunt ones footsteps, we ask? It was not so in the olden times. When David proposed to go and succor his countrymen at Keilah, although remonstrated with by his followers, he evidently went as one knowing with absolute certainty that he was taking the right course. True, he used his judgment in the matter, but his judgment simply suggested the propriety in this case of leaning not to his own understanding, but obeying implicitly the voice of the Lord. Again, when perplexed as to whether he should remain in the city and defend himself against Saul, or not, he found out with unerring certainty which course to take.

And this element of certainty, connected with divine guidance, always existed under the old covenant. Now, if it has been eliminated from the subject in this dispensation, how can we make good the words of St. Paul, that the former dispensation had no glory in the comparison?

Moreover, it will be noticed that there was a common-sensed simplicity about the procedure of David that is conspicuously absent in the advice given in the above article. David simply asked a few definite questions which he desired to have answered; and the answers were speedily forthcoming in equally concise shape. Contrast this with the lengthened season of prayer and waiting indicated for the present times, and the superiority of the former method is so evident that "he may run that readeth it." Who would not gladly return to the times of the prophets, if we had the privilege of choosing to return to them in this matter? No wonder that Mr. Spurgeon voices this almost universal desire in the words: "O for an oracle which could plainly indicate the path!" But, if the Holy Spirit is that desired oracle to whom we may go at all times and learn with absolute certainty the right way, that is, obtain *sure* guidance into all truth, and with even greater simplicity than that witnessed in the life of David, then we

might admit that the language of St. Paul is not rhodomontade, but sober reality. Now, this sober reality is our contention, and for many years we have satisfied ourselves concerning its truth by actual experience. During these years many have been the perplexing questions, after the pattern brought out by London's great preacher, that we have had to face, but never in one instance have we chosen our course of action with less confidence than David did in the course he took concerning Keilah. Many times, like him, have we been called to take a course contrary to the reasonings of friends, when the only answer we could give to their remonstrances was, the Guide Divine indicates this course, and, therefore, with confidence, we take it, staking, if need be, everything we held dear on its being the correct one.

But we have found also that this absolute confidence in the practical guidance of the Holy Spirit into *all* truth cannot be known where there are any limitations to that guidance, under the plausible terms of common sense, reason, or generally accepted views of Bible teaching.

Since we accepted the guidance of the Holy Ghost without limitations, we have proved for ourselves, that, in the matter of guidance in all things, secular and spiritual, the former dispensations have no glory by reason of the glory that excelleth.

IS IT EASIER FOR ONE THAN ANOTHER TO WALK WITH GOD?

We constantly meet with persons who answer this question in the affirmative, and many assume it to be so self-evident that they have not deemed it necessary to even raise the question, as if there could not be even a doubt concerning the matter.

In the teachings of Christ there is but one reference to the subject that gives countenance to the thought, viz., the remarks he made concerning the rich young man who went away sorrowful from his stern requirement to give up all his property. "Verily I say unto you

that a rich man shall hardly enter the kingdom of heaven," seems to make it easier for a poor man than for a rich man to be a Christian.

But notice that this condition of apparent inequality is at the threshold of the kingdom, and in no place is said to exist in the kingdom, that is, during the Christian's walk with God. For over the door of entrance into the kingdom of grace are the words, dictated by Christ Himself: "Whosoever he be of you that forsaketh not all that he hath, cannot be My disciple."

So then, in a sense, whatever be the differences between men before becoming Christ's disciples, immediately after, these inequalities cease; for all alike must surrender up all to Christ and become really and truly His stewards, holding everything in trust thereafter for the Master.

But is this literally true, or only a formality? Now this will elicit different answers just in accordance with the differing views held of the character of the Christ, and of the provision made by Him to make good His mind in the lives of His followers.

To those who proclaim it as the teaching of Christ that it is impossible to distinguish between the voice of the Spirit and our own thoughts, the whole matter is a dead letter. For even granted that they accept literally this statement of Christ, and at the beginning of their Christian career sell all that they possess and give it to the poor, what is to hinder them, after that act of self-denial, in accumulating property, unless they refuse to earn money at all, and live on charity?

It is so self-evident that men generally cannot live according to this self-denying ordinance, that, as before said, these statements of the great final Law Giver are practically treated as a dead letter, as in no way binding on professed Christians.

True it is that few, if any, will boldly profess to annul them after this sweeping style; nevertheless, we maintain that they do so practically. Who ever thinks of using this precept now-a-days as if it were a binding one? The utmost that is demanded of it is that it should

stimulate to self-denying acts, thus in its very use implying that, as a clear-cut, definite rule of life, it is impossible to utilize it, that it cannot be obeyed; nay, that Christ evidently did not intend that it should be literally accepted as one of the laws of His kingdom, either at the beginning, middle or end thereof.

Should one here ask, what law of Christ is then obligatory upon us? the answer is generally given, that we must use our reason and common sense in the matter, and so learn. Thus the whole subject is left in incompleteness.

Now, the plain objection to this kind of reasoning is that if this or any other definite command of Christ is left to reason and common sense to regulate it, then we are at liberty to manipulate every other command after the same pattern, all of which must lead to destructive confusion.

For example, who would say it was reasonable that a man possessed of, say a hundred thousand dollars, with a large family, should, in order to become a Christian, reduce himself and those dependent on him to beggary, and ever after refuse to possess fifty dollars in money or goods. Would not the Christian world of to-day resound with his praises if he should surrender one-half of his fortune, and tax his future income at the rate of twenty per cent.?

But this would make the words of Jesus read, If he forsake not one-half of the fortune that he hath and twenty per cent. of his income he cannot be my disciple.

We simply use this illustration to show that this and kindred commands of Christ must be carried out to the letter or else given up altogether.

But they are unreasonable, say most, if not all. Certainly, we reply; and so when they are left to reason and common sense to explain them, it is absolutely certain that they will be explained away altogether.

But this explaining away process would explain away Christ Himself out of the world, or at best leave Him a mere impractical, although enthusiastic, reformer.

It must be, therefore, that these sayings of Christ are intended to be liter-

ally complied with by every disciple of Christ.

In the days of Christ, when a man became His disciple he literally left all to follow Him, that is, he left his earthly possessions subject to His word of command, to be given away, retained or expended as He might at any time direct. The act of surrender on the part of the disciple was complete, and the assumption of ownership on the part of Christ was actual, whether he called upon them, like in the case of Peter Matthew and others, to forsake their goods and go with Him; or, like as in the case of Lazarus, He required them to retain them *in trust*.

So now the act of surrender is, must be, complete, and the act of assumption of ownership on the part of Christ is as actual as then, with this difference, that, whilst we hold them in trust for Him, the Holy Spirit, whom the Father and the Son have sent in the place of Jesus, alone has authority to dictate concerning the disposal of all or any part.

But this surrender, to have any practical importance, must accept the possibility of direct communication with the Holy Spirit, so that we may know His mind, which is the mind of Christ, not only in general, but also in particular cases. The reputed millionaire is as liable, in this kingdom, to be forbidden the expenditure of a ten cent piece in any one direction as the man of limited means, and must accept that possibility as a legitimate consequence of his being a disciple of Christ, gladly and loyally, and moreover, may no more object to part with his great fortune in order to be more efficient in the service of God and humanity than his poorer brother. In short, in this kingdom the Holy Spirit rules absolutely, as the one and only law of life, thus, in a sense which is far more than mere sentiment, bringing all to one platform of equality. They become brethren, *one* in Christ.

Of course, it does not follow that a community of goods is the result of such absolute surrender to Christ to be led of the Spirit in all things. For who knoweth the mind of God concerning this matter? But it does seem to follow that all who thus practically walk with God

are on an equal footing concerning privilege or duty. Practically the difference is slight, when in the interests of Christ, one receives the command from the Holy Ghost to go to Rome to witness for Him, whether he draws on what the world would call his own resources, or on the exchequer of the empire, seeing that in any case he is simply God's steward. If as a prisoner, in a Roman vessel, Paul could gain greater access to men for the furtherance of the Gospel than by going as a first-class passenger, at his own cost, he had no option in the matter. Loyalty to his great Captain demanded cheerful acceptance of the mind of Jesus in this thing as made known to him by the Spirit. And so with all the followers of Christ, whether high or low, rich or poor, learned or illiterate, walking in the Spirit means such a life of conscious divine guidance, a guidance which demands perfect, instant acquiescence every step of the way in all divine purposes as made known to us constantly by the abiding Comforter.

Hence we conclude that whatever may be the differences between men, as to relative advantages, in accepting or rejecting Christ, the moment we become real, true disciples, then all advantages as of one over another absolutely cease. Then the slave is freed from his master, and the master's ownership of the slave comes to an end. All distinction concerning riches, learning or caste exists no longer, for all things belong to each individual in Christ's kingdom alike, whether Paul, Apollos or Cephas, life or death, things present or things to come, all are the rightful property of all, and each several one, seeing we are Christ's, as Christ is God's.

"WHAT we retain we may lose, but what is given for Christ's sake is so much laid up where thieves cannot break through and steal."

"THE way of God's precepts leads to the enjoyment of His promises; he that walks in the one, will come to enjoy the other. Thou metest him that worketh righteousness."

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

ACTS v. 39.

What a depth of meaning these words convey to the man who is walking in the Spirit. For to him obeying God is not all explained in searching the Scriptures for rules of life and then determinedly carrying them out in spite of all human opposition, but has in this, as in all cases, special reference to the commands of God given by the Spirit to the individual soul.

In this particular instance, the disciples had been taken from prison and told directly to "go stand and speak in the temple to the people all the words of this life." This was not a command that they found by searching the Old Testament, but was a direct communication of the Spirit to their inner consciousness. Therefore, as an example, it is confined to those instances where we are commanded by the Spirit to take some course which is forbidden of man clothed with secular or ecclesiastical authority, or both.

But is there not tremendous risk in using the incident after this sort? Will it not be an encouragement to many a man to run away with the idea that any impression that captures his understanding, however absurd, may be dignified by calling it the command of God, and then lead him to pronounce upon all opposition to him in his vagaries as opposition to God?

Certainly, the possibility exists, and has been even illustrated in many forms in the history of Christianity. We presume all these possibilities were looked squarely in the face when the Father, yielding to the prayer of the Son, sent the Guide Divine into the world, and made it a condition of discipleship that He, the Holy One, should be obeyed, in all His minute instructions to individual saints, in preference to all secular or ecclesiastical laws ordained by man.

If the incident teaches anything, it plainly shows that he, who would be a follower of Christ, must accept the Holy Ghost as his guide into all truth and

implicitly obey Him, even when he has nothing but His command spoken to his soul without any rational, or even scriptural, warrant to back it; and right in the face, if need be, of definite secular or ecclesiastical commands, which may be directly opposed to these special divine instructions, the fact that such apparently unreasonable obstinacy may result in expulsion from the church visible, or exposure to the pains and penalties of the secular power, not being for a moment allowed to influence our conduct in the matter.

In this history considered, the followers of Christ were commanded, on pain of dire punishment, not to preach His Gospel. Now, if they had been left simply to recall the instructions of their Master, and comply with them, they could have clearly obeyed them by preaching in private houses, or in surrounding towns and villages; and when their work began to attract attention, they could have gone to other towns, or even distant countries. Indeed, Jesus had distinctly told them that when they were persecuted in one city they should flee to another. This, from the reasoning standpoint, meant that they should flee before they provoked enough opposition to risk being imprisoned or put to death.

But, as opposed to these general instructions, here they receive a distinct command from their Guide Divine, not only to remain in Jerusalem, but to go publicly into the temple and openly preach the Gospel. They were loyal to their guidance of the Holy Spirit, and, when confronted by their rulers with this open, contemptuous disregard of their authority, their reply implied that they had received definite instructions from God to disobey them, and that they were loyal to those instructions in preference to theirs, and ever would be.

Here, we maintain, the essence of this controversy was, it was a conflict between the doctrine of divine guidance, in its practical exemplification, and ecclesiastical authority.

This conflict, then commenced, has never ended; it is still upon us, as fresh and vigorous as in the days of the early Christians. It starts up into active life

whenever and wherever a man takes the ground that the commands of God, spoken to his soul by the Holy Ghost, apart from, and independent of, commonly received opinions concerning the teachings of the Bible, are of paramount importance to him, and he begins to illustrate his belief in practical life.

When this individual claims that he ought to obey God rather than man, meaning thereby that he accepts the Holy Spirit as a personal guide to himself, intending to obey Him even if His definite instructions given to him personally should seem to clash with every form of ecclesiastical authority with which he comes in contact, the principle involved in this his attitude is not admitted as correct and scriptural by any considerable number in church or state.

And before this scriptural teaching does obtain general acceptance, there must be, in the nature of things, conflict, fierce and prolonged. Granting all that opponents demand concerning erroneous teaching that may ever and anon exist concerning the subject; granting that many, as advocates, may make the subject a convenient shelter behind which to hide practices that are evidently the outcome of a love of sin, still we maintain that God who sent the Holy Ghost into the world to be Teacher and Guide paramount to every individual who will accept without reserve this His last, best benediction, evidently intends that, in spite of all opposition, in spite, too, of all efforts of evil-minded men to use this liberty in Christ as an occasion to the flesh, that this truth must win the day, and prove, after all, an unmixed blessing to His creature—man.

With those early teachers of the truth as it is in Jesus, we confidently take our place, and proclaim to all that we ought to obey God rather than man; meaning by this, that we accept the Holy Ghost as teacher to us, individually, of ultimate truth. That He, the Holy Spirit, only teaches the teachings of Christ, whilst it is a fact, is a matter of secondary importance; virtually the Spirit guides us, as an individual, into all truth, and we proclaim it as the glad Gospel news for all believers, that all are called to this perfect emancipation from thrall

into this real liberty in Christ Jesus; for where the Spirit of the Lord is there is liberty.

"AND WALKED NO MORE WITH
JESUS."

What unspeakable sadness surrounds these words. They call up, in panoramic view, some of the finest characters of the times of Jesus, men who listened with delight and profit to the precepts of the great Teacher. They had followed Him from place to place, had assented to all the sublime truths He had enunciated up to this crisis in their lives. Indeed, they were recognized by their friends and acquaintances as professed disciples of this Prophet of Nazareth. Even the enemies of Jesus began to count them in the number of those whom they hated. They had bid fair to hold a conspicuous place in the coming kingdom of Christ.

But, unsuspected by themselves, mayhap, they were, after all, more worldly than spiritual, and the time had come that this discovery should be made. They had listened to the Saviour's description of the cost requisite to be His followers, and thought, yea, believed, that they were ready to pay the price of giving up all, and even laying down their lives, for Him. But when it came to defending unpopular doctrines; when it came to braving ridicule and the cry of fanaticism, then they were found wanting.

Christ had said, that unless they ate His flesh and drank His blood they had no life in them, and when they murmured at it, in place of explaining Himself, He simply enforced the expression and made it still more emphatic. And now the critical time had come. They were consciously ready to endure loss of property or of life for the Gospel's sake; but to have to accept truths where the element of common sense was wanting, and to even be required to defend them before the dignitaries of the church as right and proper; to have to endure the polite scorn of the learned doctors of the law, or the bigoted hate of the Pharisees, as the price of being accounted disciples

of Jesus, especially when they saw nothing in the expression but mysticism and extravagant speech, was more than they had reckoned on. True it was that He had given them an apparent explanation in the statement that it needed spiritual discernment to accept His words. "The words that I speak unto you they are spirit, they are life," but this only made matters worse, for they implied that they were not spiritual enough to understand them: that although they had given up all for Him, and had followed Him thus far, listening to all His teachings, that they were not able to understand such plain statements without submitting to some mystic process which would eliminate every vestige of common sense and reason, yea, and even Scripture teaching, out of the question. For was not the manna in the wilderness real, and did not the Bible say that our fathers ate it, and now He wants us to believe that Moses did not give that bread, that it was all a kind of myth, but that He is to give us true bread, that is, Himself, which we can eat and live forever.

And so they argued, and reasoned; and the outcome of it all was, they, with mingled feelings of sorrow, regret, and indignation, resolved to follow Him no longer. "This is a hard saying, said they, who can hear it? from that time *many* of His disciples went back and walked no more with Him."

But history is constantly repeating itself, seeing human nature is ever the same, for who of us can cast the stone at those dissenters, as the sign of perfect innocence on our part concerning this sin of which they were guilty. Who has not, at some time in His Christian life, come to some command from the Holy One which seemed a hard saying, and in place of accepting it loyally and joyously, has not hesitated, faltered by the way, and finally, for a time at least, ceased to walk with Jesus? Alas, how many have we seen, who for a time were willing companions of Jesus, but who, before some of these hard sayings, have gone back on Him permanently.

Some we have seen, who walked with Jesus in the person of His co-laborers,

but, when called to bear reproach because of their conduct, we will even admit rash conduct, in place of continuing to walk with Jesus by exhibiting His spirit in bearing one another's burdens and so fulfilling the law of love, they have faltered before the *awful* cry of fanaticism, and so, consulting human fears more than the law of the Spirit, have failed to walk as He walked. Some of them, we believe, were willing to endure the loss of goods or life itself for the name of Jesus and His cause, but to lay down their lives for the brethren, and those brethren apparently rash and recklessly near the border-line of fanaticism, that was a hard saying; they could not bear it. How we have grieved over such, and even trembled for their eternal welfare. For if those for whom they have hesitated to endure the loss of reputation should, in spite of their adverse opinion, prove to be Christ's little ones, unwillingness to lay down their life for them, that is, in this case, unwillingness to endure the loss of reputation in their behalf, will be received by the Judge of us all as failure to endure loss for Himself. Much more if the words or acts they stumble at, should prove, like those of Christ, to be in harmony with the mind of God, will it go hard with them.

KEEP CLOSE TO THE PATTERN.

BY MRS. J. BENNETT.

When God gave Moses directions how to build the tabernacle, He gave minute directions about every thing pertaining to it, and on Moses coming down He emphasized the order, "See thou make every thing according to the pattern shown thee in the mount."

In the journeyings of the Israelites, God's blessing was freely given when He was implicitly obeyed, and disaster and confusion when they disobeyed. So it is all down the ages. Obedience is the one condition of walking with God, following the pattern given by Him, working according to the rule and square, not varying the least, but working according to the lines, we thus become workmen that need not be ashamed.

Christ is our pattern, His life and

teaching the rule and square, the Holy Ghost our Teacher. Obedience to this blessed Spirit of Truth insures our success in following our pattern. "He will take of the things of Christ and show them unto us." When we first enter this workshop or school of Christ, by repentance and faith toward our Lord Jesus Christ, then the Holy Spirit applies the washing of regeneration and cleansing by the blood, and undertakes to teach us obedience, and so long as we are subject to His leadings we do not sin; but as soon as we begin to feel confidence in ourselves, and lay plans without His direction, the old man in us asserts himself, and we commence that life so many of us understand so well, sinning and repenting, times without number.

When I look back over years spent, sometimes under the Spirit's direction, when all was joy and peace, and then again under condemnation, which comes by walking after the flesh, I am led to exclaim, Oh that I had known the secret, when first converted, of obedience to the Spirit, how many years of successful service might have been mine; and I firmly believe, had I been taught by those around me the teaching we have to-day, I would have developed into a perfect Christian in a short time.

Legalism, with all its bondage, now became my schoolmaster, and for years I was under its lash, vainly trying by rules and regulations to lead a holy life, and it did in the end bring me to Christ for that liberty Paul writes about; and when I abandoned myself to the Holy Ghost, to take full possession, and be the one law of my life, then I could live that life of continuous obedience, so long desired.

Paul in writing to the Corinthians, takes up this experience under the head of first, babes in Christ, then perfect manhood, and in his argumentative way he puts it, "Now (while babes) we see through a glass darkly, then (when we become men) we see face to face. Now we know in part, and we prophesy in part, when that which is perfect is come, then that which is in part shall be done away." And in this thirteenth chapter of Corinthians he teaches of this more

excellent way, which is the way of perfect love; and the time is upon us, when men are asking for an interpretation of this experience of perfect love.

To me, perfect love to God and man means having the Spirit of God permeate our every thought, word and act; living up to the line of His life, kind, forbearing, in honor preferring one another, bearing all things, and in every form of opposition, sweet and loving, yet firm in conscious truth.

Christ's Sermon on the Mount is the best text-book we can find, and when the perfect love of God comes into a soul and subdues every particle unto Himself, then are we able to live in accordance with His will, knowing His voice and following Him. What is perfect love? some ask. Is it an attribute of God which He imparts to His people, or a blessing from Him, or an influence? All this, and more. It is God Himself that comes into the hearts opened for Him, in the person of the Holy Ghost, the Comforter Jesus promised He would send to abide forever, to teach, guide and empower, to be the Interpreter of the Scriptures, and Manager of our life—and according to our faith it is done unto us. When faith claims in perfect love all this, then the experience is complete.

So many claim perfect love as a result of the cleansing, and to keep up the stock seek a continual cleansing—such was my own experience for a time—but the Lord showed me I was yet seeing through the glass darkly, and showed me a better way. Rev. Dr. Watson in his tract, "The leakage of love," says, persons may have the specific doctrine of Sanctification (or perfect love) fixed as an unchanging truth in their mind, and go on holding the well defined doctrine and testimony of Holiness, while unconsciously the fragrance and warmth of holy love have leaked out of their heart, and you see them growing harsh and sour under neglect and opposition; but such is contrary to the Spirit of Christ, our pattern.

How much more simple and Scriptural is the doctrine of the indwelling Holy Ghost, which brings in this perfect love: for God is love, and he that dwelleth in

God, dwelleth in love, and the supply is constantly on hand. Having Him we have all things. It is in us a well of water springing up.

The Holy Ghost is the chief thought of religious inquiry to-day, and the conflict of opinion grows stronger, but only those who will yield themselves fully to His sway can understand the mystery of God manifested in us by His Spirit.

While we do not minify the redemptive work of Jesus, but accept it as the foundation on which we build, for there is no other name given whereby we can be saved, but by a continuous walk in obedience to the Spirit, we do not need to return to the cleansing blood for the life and power some say is to be found alone in the blood. Jesus died and purchased the Spirit, as well as the blood, and we honor Him by exalting the personality of the Holy Ghost, just as much as exalting the blood. By walking in obedience to the Spirit, we no longer look to a dead Christ, but to a living Christ, and realize something of the resurrection power.

This is where some holiness teachers need to keep close to the pattern, that they sin not, for there is a disagreement at this point; and those who claim to see face to face with this truth, will in that spirit of meekness bear with those, who are yet seeing through the glass darkly, and try to help them to see it.

When we by faith receive the Holy Ghost after the Pentecostal pattern and walk in obedience, then we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of our Lord.

CONCORD, ONT.

DR. TALMAGE, of Brooklyn, relates the following: "How few Christian people there are who understand how to fasten the truths of God and religion to the souls of men. Truman Osborne, one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He came to my father's house one day, and, while we were all seated in the room, he asked,

'Mr. Talmage, are all your children Christians?' Father said, 'Yes, all but DeWitt.' Then Truman Osborne looked into the fireplace, and began to tell a story of a storm that came down on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the face I should have been angered when he told that story, but he looked into the fireplace; and it was so pathetically done that I never found peace until I was sure I was inside the fold where the other sheep are."

ITEMS OF INTEREST.

THE ONEIDA COMMUNITY.—The fact that several parties who formerly belonged to this peculiar organization attended the meetings of the Canada Holiness Association, particularly the last camp-meeting, held at Wesley Park, has given rise to no little comment.

As to the absurd sentiment, maintained by some, that the bare fact that any persons come to our gatherings, and apparently take an interest in them, makes us responsible for their beliefs and practices, and also is sufficient proof that we endorse them, simply to state it is to have it unqualifiedly repudiated by every one possessing a particle of reason or common sense. But the time is opportune to enunciate more distinctly than ever the fundamental platform of this holiness movement. This we announce to ourselves and to all to be *holy living*. And this includes perfect obedience to *all* the commands of God, not only in our relations to Him, the great Law Giver, but also in our relations to our fellow-men. We know of no refined mysticism whereby what is immoral in one man becomes sinless perfection in another.

That act which would be pronounced by all, including the party committing it when not a professing Christian, as the outcome of lust or passion, loses not its sinful character when performed by the professed Christian, however loud his protestation that God in the person of the Holy Spirit sanctions it. This

scriptural rule, we maintain, applies to all forms of conduct in our relations to one another.

We repeat it for the sake of emphasis. No appeal to the work and office of the Holy Ghost can by any ingenuity make that to be moral and of good repute which is plainly pronounced on by the teachings and spirit of Christ as immoral.

Now it will be seen at a glance that this truth applies, not only to the clear-cut, simple laws of Christ concerning marriage, but also to the whole code of morals. It applies to truthfulness, honesty in business transactions, courtesy—in short, to all our acts, as they relate the one to the other, and are pronounced on either by the law of nature or of grace.

The outcome of the Gospel is that we can measure up to the laws of God, not only those which were spoken by Christ, but also those which are written in the hearts of men. "That the righteousness of the *law* might be fulfilled in (by) us who walk not after the flesh but after the Spirit."

Apply this thought now to the *reputed* members of the Oneida Community, and it will be seen at once, that we are not called on either to defend or condemn them because they have attended our meetings. Suffice it to say that all the teaching in our gatherings has been distinctly and clearly in harmony with this platform. Our meetings are open to all alike, whether professed saint or sinner, to those who cover up sin by a profession of holiness, and to those who may have persuaded themselves to call evil good and good evil. Our Association takes no responsibility even concerning the character of its own members, it throws that responsibility directly upon the churches to which they belong, no person not being a member of some evangelical church being eligible for membership. The whole trend of our work is to teach men and women how to live pure, moral, holy lives, walking in all the commandments of God *blameless*.

Whatever, then, may have been the teachings and practices of the parties now under consideration, we hesitate

not to say, that if they still hold views or practices subversive of morality—morality, we repeat, judged by the ordinary standards—we have reason to believe that they will in the future conform their lives to this standard of living, or else, like others before them, refrain from attending our meetings.

OTHER ISSUES.—From this subject it also follows that if any parties perform acts, such as attacking the characters of individuals in public print, denouncing from the pulpit, or expelling from the congregation, their conduct must be judged of, as to its rightness or wrongness, by the standard of morality which judges saint and sinner alike. No appeal to a profession of holiness, to the doctrine of the work of the Spirit, either as Guide or Sanctifier, no protestation that the act is done for the glory of God, and from zeal for His cause, can modify it one iota.

All efforts then to tack on to this holiness revival any form of transcendental wickedness, whether it takes the form of unfairness in controversy, undue violence of temper or conduct, business transactions that shrink from the open light of day, or efforts to tamper with the marriage relation, will be, we believe, as heretofore, unsuccessful.

Christ demands a holy life, fully up to His precepts and example in thought, word, and deed. The Gospel proclaims its ability, in the person of the Holy Ghost, to make that life, not only possible, but simple and easy. From experience we back up its testimony, and from this stand call on all within the circle of our influence to walk in all the ways of Christ; whilst the faintest touch of transcendentalism, which looks towards tampering with one of the least of these commands, we proclaim to be against the very heart and core of this whole movement.

WESLEY PARK ASSOCIATION.—In connection with this matter we feel it right to notice the fact that at the late annual meeting of this Association this subject was somewhat discussed.

A resolution was moved, the intention of which was to meet some damaging statements made concerning this thing;

but, after considerable discussion, it was thought that by the Wesley Park Association simply inviting the Canada Holiness Association to hold their annual Camp-meeting there next summer, the whole matter would be satisfactorily disposed of. Accordingly, a resolution to this effect was carried *nem. con.* The time indicated was the 23rd of August, and the ten following days.

EXPOSITION.

BY REV. B. SHERLOCK.

It is impossible to understand Christianity aright if the discourses uttered and conversational statements made by Christ as recorded in the fourteenth, fifteenth and sixteenth chapters of St. John's Gospel, are not so appreciated as that the believing student shall feel as much at home with them as with any other of the words of the Master.

For here He speaks words of special and unique value, being words spoken in full view of the fact that His opportunity of teaching His followers orally would in a few hours come to an end. And they are words which make provision for the comfort and furnishing of His disciples when He should be taken from them. The Sermon on the Mount, and also much, indeed most of the recorded words of Jesus during the earlier years of His teaching, speak of duty, morality, requirement; but these words speak of privilege and power, which are based on obedience to the precepts previously given by Him.

And the requirement being so much, the standard He lifted above human nature being so high, it was necessary that extra power should be provided, and that within easy reach, and amply sufficient to enable the depraved and maimed nature of man to measure up to that standard, and make the beautiful ideal life of love a reality on earth.

In these chapter this need is amply met. Look at chap. xiv. 12, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the

Father." The professing Church has been powerless before her enemies through all the ages since these words were uttered, because they were not believed. And the few individuals who have cast the devils out of society, as Jesus cast them out of individuals, who have reformed nations through believing on Him, while He failed to reform a province by His testimony, have proved the truth of this promise. Belief in Christ, belief in everything that He said, belief that is absolute, exclusive and perfect, brings to its possessor, much more than deliverance or simple salvation *from* evil, it gives him endowment and endurance, it makes him a moral hero, a spiritual knight-errant, a missionary inconoclast towards evil, an instrumental saviour wielding personally the weapons, and putting forth the power that is supplied by Him who has "all power given unto Him in heaven and in earth."

Again, 21st verse, "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." Manifest Myself! Was He not there, at the moment, an actual, tangible personality manifested? Did not the disciples hear His voice, see His shape, touch His person, sit down and eat and drink in His presence and He with them? What means He by this promise of further manifesting?

This is the "mystery which was hid from ages and generations but now is made manifest to the saints which is Christ in you." Every loving and obedient believer shares in this manifestation; although he knows not its method, he enjoys its benefits, he possesses its reality. He in whom Christ dwells, will certainly be able to live the Christ-life.

This is the first terrace of spiritual elevation, and standing upon it as a vantage ground we are prepared to receive or to reach the glory contained in the 23rd verse, "If a man love Me he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him." My Father and I—We, both of Us, make a *permanent abode* with

him! Now, then, all fears must cease. It is not emanations, nor principles, nor influences, but the Father and the Son—the Son who was so much, so vastly superior to any who went before Him; and the Father, to whom the Son, as an incarnation, was subordinate. He who gave the Son orders, will give to you the law; and you, too, in your own way shall be an incarnation. And how is all this to be possible? He gives the only and the sufficient answer,—“I will pray the Father and He shall give you another Comforter, even the Spirit of Truth,” verses 16, 17, and “the Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things.” Further thoughts in another article.

WAY NOTES.

BY REV. B. SHERLOCK.

In obedience to a very distinct intimation from God, I left Canada in the latter end of June, to visit my native land, on the other side of the Atlantic. The voyage out was exceedingly pleasant, the weather being generally calm, and the company agreeable. I met some earnest Christians on board, of various denominations, with whom I had profitable conversation and mutual searching of the Scriptures, especially on the subject of the Holy Spirit, as a Person, as an indwelling Person, to do in and for the believer all that the believer needs, to make him a happy, triumphant, successful witness for Christ.

I had several deeply interesting conversations with a young Irish-Canadian, who is a student for the Roman Catholic priesthood, in which I was enabled to exhibit to him the great superiority of Christ's way, the way of personal conscious access to and communion with the Trinity, giving him my testimony as to the perfect satisfaction I enjoyed through my own conscious communion with God, keeping me above sin and doubt and fear. My study of the Romish system in my youth assisted me very materially in presenting contrasts between it and the truth, and I was enabled to meet

every objection from history or from Scripture with aptness and success.

The Roman Catholic Church is the most elaborate, complete and colossal of all those professedly Christian systems which ignore or put in the background the testimony of Jesus, the Son of God, as to the Holy Spirit. It substitutes a human priesthood for the Great High Priest, it substitutes a professedly infallible Church, with the Pope as its mouthpiece, for the great Divine, unerring Teacher who guides into all truth. It believes in infallibility, but locates it in the wrong place; and it has violated the conditions on which the Master's promise was made.

Since Mr. Moody's visit to Ireland, some years ago an annual Christian convention has been held in Dublin, in which various phases of Christian life and forms of Christian work are discussed by ministers, and others, belonging to such evangelical churches as have a place and influence in the country. Great good has been accomplished thereby in the arousing of life and quickening of zeal, and in helping on a tendency toward Christian Union. Denominational life is intense and earnest, and in the Methodist Church religious life is, as compared with some other sections of the Methodist family of churches, very vigorous. Notwithstanding the fact that the total population of the island decreases, the Methodists increase. Their statistics of last year show a gross increase of about one thousand, which having met the decrease through deaths and backsliding, and about five hundred who emigrated, left them with a net increase of two hundred and sixty-three. From a membership of about twenty-five thousand they have lost about five hundred per annum for some years past.

My intercourse with the ministry was but hurried and brief, except in two or three instances, but as I have been a reader of their Church paper for some years, I can form, I think, an estimate of the temperature of Irish Methodist life. The prevailing thought in the Church seems to be about the same as it is in other parts of the Methodist world, with the difference of a certain intensity

and brotherliness and devoutness, partly owing to Celtic temperament and partly to the pressure from the outside upon them, and their fewness in many places, which concentrates responsibility and zeal, and is intolerant of lukewarmness. In enterprising Belfast the Methodists appear to keep well abreast of the progress of the city. I was immensely gratified by being present at a holiness meeting held weekly in Dublin in the residence of a lady who was a scholar in the same Sabbath-school with me when we were both young. A goodly company were present, to whom I gave an address, in which the word of Jesus concerning the Holy Ghost was mingled with and illustrated by personal experience. I found the friends ready to receive what was said, and some of them at least seemed to be living very nearly on the same plane of experience. A number of Christian workers, young men who are holding meetings in mission halls in various parts of the city, come to this meeting as a rendezvous, where they tell of their work and success, and gather new impetus and courage. One of those had, a short time previously, been sent as an assistant to the Carlow Circuit, where I had met him, and found him living in the fulness of the Holy Ghost. We had a precious time of converse together, and of united prayer for the work of God on his circuit. I preached fifteen times while in Ireland, and generally with enjoyment to myself, and I believe not without blessing to some of those present. I was glad to find that the Centenary Church, Dublin, had been blessed during the three years ending in June last by the ministry of Rev. W. Gorman, a brother of high intellectual power and great devotion, and that grand spiritual results were seen in that congregation, which may be looked upon as the first Methodist church in Ireland.

I had the pleasure of preaching in the pulpit of his new charge in Kingstown, and found him looking forward to a like victory there. Having known him thirty-two years ago, it was a rich treat to find him still on the same line of devotion, faith and gospel victory that characterized his ministry in his

youthful days. Why is it that so many ministers grow stiff and unattractive, and comparatively useless as they grow old? Should there not be a growth in some kind of spiritual usefulness and efficiency, at least up to the time that the whole man becomes decrepit and senile, if that time should come?

True views of God the Holy Spirit, His supreme place as the absolute and universal ruler of the believer's life, his purifier, teacher, empowerer, and infallible Guide, are needed in that country as elsewhere; but I am conscious that some seed has been sown during my visit, out of which the genuine fruit will grow. My own mind has been enriched, my system invigorated, some very helpful experiences of believing converse with God enjoyed in connection with the trip, and I have not the slightest doubt that it was in perfect accord with the mind of my Father that the visit took place.

During my stay in Ireland I met with a short and fragmentary autobiography of the late Rev. Robert Huston, of the Irish Methodist Church, and took notes of matters interesting to myself from its pages. Here is his record of his reception of the blessing of "Entire Sanctification:"—

"1. I do not feel rapturous joy, no bursts of transport, but an inexpressible sweetness. 2. My imagination is much more spiritual. I now dread what did not previously appear sinful. 3. There is a continual disposition to praise God, a duty which before was rather a drag than a delight. 4. There appears more power in prayer, conversation and preaching. 5. Yet I feel more need of watchfulness than ever. If I do not check my over-cheerfulness, if I do not bridle my tongue, I shall lose my prize. Helper of the helpless be my strength and shield."

This was the experience of the minister whom the writer may designate as his spiritual father, being the most prominent agent in promoting the revival on whose foremost wave he was borne into the kingdom of God. Although I never saw his form since that memorable first week in May, 1847, yet the manly honesty, healthiness and holiness

of his countenance, and the deep, broad, sympathetic tones of his voice in singing, exhortation and prayer, made an impression that is indelible. A great soul-winner was he, perhaps as successful as any of the earnest and spiritual men who composed the Conference of his day. To criticise the words by which one's father expresses his religious experience may to some look almost like sacrilege, but it will not hurt him, and it may help others.

First of all, we heartily acknowledge the genuineness of the experience, it was the result of full consecration and perfect faith exercised with reference to the blessing sought. Further, it is a good sample of the experiences of thoughtful persons who have successfully sought the blessing in question. It might be taken as a record of our own experience when we first passed through the wrestling agony of prayer to the triumphant realization of what we sought after. Why then should there drop from our pen anything but words of approbation in the case? Because our study of the promises of Jesus concerning the Holy Spirit, of the history of their fulfilment, given in the Acts of the Apostles, and of the many definite statements concerning Him in the apostolic epistles, has convinced us, beyond the possibility of doubt, that the true way of thinking on this line is this: every person who has received the evidence of sins forgiven is expected to go forward another step, and open his being to the entrance of God the Spirit in His fulness, to dwell permanently within, and to do as the Lord Jesus said He would do, viz., to bring Christ into the consciousness of the spirit, to thoroughly invigorate the memory concerning such words and doings of Christ as have been stored in that memory; to guide into *all* truth. If Brother Huston had looked at the matter in this scriptural way there would not, at least there need not, have been the wail with which he closes his record, "Would that I had always been faithful to the grace given." This confession of failure, connected with the tremulous fear of failing and falling through over-cheerfulness, and the intense desire to be watchful, shows that he, like, almost

every person who is interested in this experience, and who has not seen it as the Master would have us see it, looked upon it, as he says, as "a prize," consisting of a special state of the feelings, which special state is to be carefully preserved by *my* earnest attention to the best methods and rules suitable to my case, thus exhibiting on the one hand a subtle, unrecognized dependence upon self; and as the result of the Spirit's action on the soul—action not as fully recognized to be *his*, and *his alone*, as Christ's teaching shows that it ought to have been recognized—developing a *fear*, which the result shows to have been well founded. Receiving God the Spirit in His fulness, and not a wonderful "state" or a great "blessing," turns the attention away from self, gives such a glorious, satisfying *consciousness* of God, that all fear dies, and never has a resurrection, if the believer "grieves not the Holy Spirit of God, whereby we are sealed unto the day of redemption." Having passed into, and fully tested each form of experience, the writer delivers his testimony, and will add just here the remark, that the great need of the Church to-day is, not more of this or that good thing in itself, and for its own sake, but the recognition of, and glad submission to, the third person of the Trinity (into whose name we are baptized), recognizing and receiving Him as God, to dwell within the soul, and, of course, obeying Him.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters will bring your coals, or such like ordinary things; but they that go afar to Tarsish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessaries; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home deep laden with a golden freight.—C. H. Spurgeon.

ONE IS YOUR MASTER.

BY REV. GEORGE BOWEN.

A question that almost every man may profitably put to himself is this: How far am I influenced in my conduct by the consciences of others? A little inquiry in this direction will generally bring out evidence that many things are done or omitted, not because our conscience says they should be, but because the consciences of others say so. A good deal of what is called religion is nothing else but this.

Religion means *re-binding*, i.e., re-binding of the soul to God. The word implies the fall of man; he has gone astray from God and needs to be brought back. This little familiar word involves the great truth, "Except a man be born again, he cannot see the kingdom of God." And as the work of binding must be accomplished by another, we might almost get out of it the idea of a Mediator between God and man. But what we are now intent on showing is, that religion is properly a binding of the soul to God, and that whatever is dictated by a regard to the favor or authority of man is not religion. True religion is deliverance from this subservience to the consciences of others.

Almost all of what is called religion in the world is inspired by deference to the ideas of duty entertained by those with whom men are associated, or to whose authority they are in subjection. Myriads of people are this very day most scrupulously observing all the rules of caste, who would break them without the least scruple were there no one to report what they were doing. There are thousands of Europeans in India to-day neglecting the Sabbath and gratifying their lusts in many ways, who in England would not have thought of doing anything of the kind. Before they left home they professed to be religious, and thought themselves so; but it was not so at all; they were simply deferring to the opinions of those around them.

All Christians, even the most advanced, need to be on their guard against the influence of this desire to commend themselves to the regard of their fellow-Chris-

tians. We are not referring to that satisfaction which a Christian who is serving the Lord may have in the thought that he possesses the confidence of his fellow-Christians, or of his pastor; but to the tendency to do for the sake of the consciences of others what he would not otherwise think it his duty to do. The single eye requires that we should get our instructions from the Master Himself, and not put the will of our brother in the same category with the will of the Master. A pastor may obtain a good deal of personal influence over his flock, and there is then danger that the flock content themselves with doing things because he enjoins them, and not because they believe it to be the will of the Master. The pastor is the under-shepherd, and not much is accomplished by bringing his flock into subserviency to his wishes, unless he carries their convictions that it is the will of the Master that they are obeying.

We need to be on our guard against seeking *religious reputation*—doing our works to be seen of men. The Christian is not, perhaps, in danger of seeking reputation among those who have little or no religion; but the chief snare is connected with the opinions of those who are most advanced in piety. It seems such a laudable thing to be doing what these good men think to be right. The single eye requires us to look unto Christ and find our satisfaction in the thought that He knoweth our works. Paul speaks of some who, "measuring themselves by themselves, and comparing themselves among themselves," were without understanding. These persons were looking to one another for inspiration and commendation. Paul was doubtless tempted to acquiesce in the course pursued by Peter in not eating with the Gentile converts, lest he should put a greater barrier in the way of the Jews; but he quickly saw that it was a temptation to defer to the opinion of the servant instead of to that of the Master. Christians naturally love peace, and are tempted to acquiesce in measures or teachings brought forward by good men, especially when these have an appearance of great zeal about them—to resist which may seem to some an indication of a want of

spirituality. Many a church has been fatally marred by the coming in of this habit of mutual deference, or deference to certain very earnest leaders. The great aim of every true leader in the church should be to get his people to hold their consciences *sacred to Christ*, and act with a single eye to His approbation.

It was the finger of God Himself that wrote the ten commandments on the tables of stone; and it is God Himself who, under the new dispensation, should write His laws in the hearts of His people. But this implies conflict with sin and self, in the endeavor to get near to God. It is much easier to defer to the judgments of those who appear to have given themselves fully to the business of waiting upon God. Almost all the innovations successfully introduced by the Ritualists into the Church of England were disallowed by the convictions of the church-members, but were gradually submitted to and embraced through the influence of this habit of deferring to the opinions of the more ardent and zealous in the church. Protestantism requires that Christians should never forget the directions given them in the Sermon on the Mount, to test their teachers by the Word of God and wait upon the Master Himself before consenting to anything that is brought forward. Christ is Head of the Church only as He is the Head of each member of the Church.—*Divine Life*.

PENTECOSTAL days are returning. Let us not hinder them by substituting consecration and faith for the work of the Holy Spirit.—*The Way of Life*.

THE THOUGHT OF GOD.—There is nothing in life one-half so sweet as to think of God. The hand feels after Him in the dark, grasps a thousand things and relinquishes them instantly, for they are not what it seeks; they are not God. The eye wanders over a multitude of objects, restless and dissatisfied; but when it lights on God it has found its peace and the vision of its joy. God is

in the home both of the mind and the heart; and when His will has of a truth, in act as well as desire, become the home of the will, then it is heaven already.—*F. W. Faber.*

CONTROVERSY WITH GOD.

I was running a meeting in the west of England. We had a blessed meeting on this particular day. We began at half-past ten, and the Lord was with us, so that we felt no need of refreshment till we had it at 5.30. He made up for all want of dinner or tea. A man was there with whose appearance I was struck—tall and intelligent. A man of forty-five. He knelt down without any emotion, more than deep solemnity, at the end of the communion rail. I had been giving the reason why people walked in darkness—controversy with the Holy Spirit. I said to him, "My dear sir, have you had a controversy with the Holy Spirit?" "Yes," he said, "I have had one for fifteen years. I am ashamed to say it, and it has eaten up all the joy and power of my Christian life, and I have been a useless cumberer of the ground." I did not know until afterwards that he was a deacon in the church and had come up there before all the congregation. I said, "Well, my dear sir, you know the Gospel as well as I do. It is of no use to preach faith to you until you are willing to renounce your idol." "I know it." "Then are you willing?" Oh, with what tenacity the human heart holds on to its idols! Though he had come up to the altar in the face of that congregation, so deeply was he under the power of the Spirit, yet he hesitated. I said, "Sir, you must make up your mind. In your case, it is a chain between this and Christ—whatever the idol may be;" and I retired under the pulpit pillars for a minute, and left him to himself and the Lord. I lifted up my heart to God for him, and then went back, and said, "Will you renounce it?" Lifting up his eyes to heaven and bringing his hand down on the communion rail, he said, "By the grace of God, I do!" and his whole frame heaved with agony, but he stepped into immediate liberty. His blessed Saviour was waiting with arms wide open. There was only this accursed thing that had stood between, and when he trampled it under his feet, and was willing to forsake it, he sprang into the everlasting arms and received the assurance of salvation. It

was all over the town for the next fortnight. People said, "Did you ever see such a change come over a man as has come over Mr. so-and-so? He is like a new man. He prays in the prayer-meeting with such fervor. He was at the chapel door speaking to the unconverted, and inviting them to come back. He is visiting up town and down town—why he is a new man?" He had ended his controversy with God. That was what made him a new man.

Here is another case. At some services in the west of England, a gentleman largely interested in an unlawful business, came every night for five weeks, and used to sit there, the picture of wretchedness and despair, till after ten o'clock. He went on in this way until his friends thought he would lose his reason. He walked about his bedroom, Bible in hand, kneeling down every now and then, struggling and wrestling and trying to believe; but every time he thought of this ungodly business which he could not give up, despair seized him; until at last he said, "Money or no money, I'll settle it." He gave it up, and was saved in a moment.

Have done with that controversy—no matter what it is about—have done with it forever! Take God's side in every case; and then, no difficulty about your faith or peace.—*Mrs. Booth.*

MISTAKEN TRUST.

There is a kind of casting our burden that does not get rid of it at all, but only doubles it. If a friend of mine has some anxiety of which I can relieve him, and I say, "Now, I will see to that matter; don't you trouble about it any more," what should the man say? "Thank you, I am sure; I will leave it with you, then." And away he goes, saying, "Well that burden is gone at any rate." And he feels lighter, and walks more briskly. But what if, instead of that, he should keep worrying me perpetually, "I hope you will not forget, will you? I do trust you to remember. I really am very anxious about it—very." I should say to him: "Well, if you want to do it, sir, go and do it; but if I am to do it, fear not—I will." Don't you see the man has doubled the burden? He has put it on my shoulders, and carries it on his own at the same time. Oh, this untrusting trust, this unbelieving faith! Doubled the burden—nay, indeed, it has done much more than that. Why, the man actually takes me and all my weaknesses, and puts me on the top of the burden. And as he goes

he sighs over the additional load. "Ah, but if he should fail me, what then! He might. If he should forget. Oh, dear!" It was bad enough before, but it is much worse now. Well, I might forget, I might fall. But, soul, when thou hast to do with thy Lord, thy faith may be perfect. Here there is no forgetfulness, no failure. Go to Him then, and tell Him what you have heard concerning Him: "I have heard, gracious Lord, that Thou hast come to carry our burdens of care and fear. It is most gracious of Thee to stoop so low. Lord, I need thy help, for I am burdened and heavy laden, and now I am going to cast my burden upon Thee, my Lord—to roll it off and to carry it no more." Let it go. Here is something to be done.—*Mark Guy Pearse.*

AN APPEAL ON BEHALF OF THE NEW DEPARTURE IN MISSIONS.

BY REV. J. C. QUINN, MINOT, DAKOTA.

When we contrast the methods and mission work in Apostolic days with the methods and results of these days, one cannot but be impressed with the vast difference in both particulars that at once becomes apparent.

In Apostolic days the leadings of the Holy Spirit were obeyed, and vast results followed to the glory of God. In our day, whilst some heed is apparently given to the Holy Ghost, the methods are largely controlled by societies and circumstances.

Men who are raised up specially by the Divine Master are quietly either ignored or sat upon by societies, and the work must be carried on in the lines defined by societies, irrespective of the new and ever varying circumstances that are continually appearing and must modify the method's of work.

Men like Bishop Taylor, of Africa, and Mr. Hudson Taylor, of the "China Inland Mission," filled by the Holy Ghost see further than any missionary society, and must work as they are led by the Spirit. The new departure in mission work introduced by these honored brethren is one that calls loudly to our churches, and deserves the prayerful thought of all who love Jesus and wait for His appearing.

The method which these brethren pursue carries us back to that pursued by the early Christians. A method which was so abundantly blessed by God. Let us get back to direct dealing with Jesus, the founder of all missions, and to full dependence upon Him, and we can do much more than is being done

with our present methods. Verily we have reached a crisis in missions.

Heathen abroad are again asking our missionaries, "Why have you been so long in coming?" There comes to us from afar the old cry, "Come over and help us," and blessed be God, laborers in the Master's vineyard, now white with harvest indications, are offering in the work by thousands. Churches in England are being roused by appeals of Rev. Dr. Pierson and others, and in this country by Mr. Hudson Taylor and Mr. Radcliffe, to greater and deeper interest in aggressive mission work. And several have a missionary of their own laboring in some foreign field.

Wealthy Christians have, in many cases, been led to enter personally upon mission work at home and abroad at their own expense, being constrained by the love of Jesus. This is as it should be. But we must have more of it. It must become general.

The needs of the perishing heathen press so upon the hearts of many that it is becoming more and more manifest that we cannot depend much longer upon the usual agents, *i.e.*, we cannot wait for ordained college-bred missionaries. We must, while using the most cultured available, send into the field men and women filled with the Spirit, possessed of the most uncommon of all the senses—sanctified common sense, with fair education—who love and know Jesus, and who can tell out the story of that love in simplicity and in faith. Let us get back to Apostolic methods when "they went everywhere preaching the Word." Let us remember that it is God's work, that He Himself undertakes the equipment, responsibility, and the results—then let us go forward with full trust in God. See what wonderful work has been done in Africa by Bishop Taylor, and in China by Mr. Hudson Taylor. Both these brethren are free to follow the leadings of the Holy Ghost.

See how God has honored their simple child-like faith in Him. What boundless resources are in that work. "Have faith in God" or as Hudson Taylor aptly puts it, "Reckon on God's faithfulness." "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Like George Muller and others, these brethren *wait on God above* for the needed money and men for the work for Christ in which they are engaged, *and money and men are given as needed.*

Mr. Hudson Taylor tells us that last year "he asked God for one hundred missionaries for China, and God gave him one hundred

and two. He asked God for \$50,500 in 'large sums,' in definite prayer, and God gave him \$65,000 in eleven separate contributions."

Ah, my dear friends, we don't begin to know and appreciate the resources at our disposal by simple faith in God. "How great Thy goodness which Thou hast laid up for them that fear Thee!" "My God shall supply all your need." When our Father says, "Ask and ye shall receive," He means it. Let us exercise more faith in God, and live and work for Jesus, "Casting all our care upon Him."

Those of the Lord's saved ones to whom He has committed wealth in gold, silver, jewels, etc., need to recognize God's claim upon them, and to open their hearts in sympathy, and their treasures in pecuniary help to further the cause and kingdom of Jesus Christ. What a privilege to be permitted to be a co-worker with Him who loved us and gave Himself for us! Haste brethren and friends to the help of the Lord to proclaim the Gospel to the lost and undone of humanity. While we linger souls are daily perishing for lack of knowledge. Oh let us haste to the ends of the earth, and tell the story of redeeming love to the myriads of heathen who need it so much. "*Come and see.*" (John i. 26).

"I could not do without Him;
Jesus is more to me
Than all the richest fairest gifts
Of earth could ever be.
But the more I find Him precious
And the more I find Him true,
The more I long for you to find
What He can be to you."

The writer of this article would gladly go to the foreign field and tell of Jesus and His love to the heathen in China, but he is hedged up by the Master and must remain at home. Nevertheless, he feels that he must do something for the heathen, and supports a native Christian teacher in China. Are there not many of our pastors at home, who, by a little self-denial, would be able also to maintain a native helper in India, or China, or elsewhere? Is it not worth the effort, my brethren?

Why will not more of the younger men at home go abroad to the help of those now overburdened with the work on hand?

We have too many men at home. It is related in the *Spirit of Missions*, that a Chinese Christian asked Archdeacon Moule, "how many clergymen there were in England." Being desired to guess he said, "It is a little country, perhaps fifteen hundred."

And being told that there were twenty-three thousand, said, in astonishment, "Twenty-three thousand! then you can spare one thousand for China."

Yes, my friends, we could spare one thousand for the foreign field, and we ought to do so. By a re-distribution of our home work, by a clear, well-defined understanding among the several evangelical denominations now working at home, something could be done in this direction, and many who have but little to do at home could be released to preach the Gospel abroad, where the workers are so few. What a pity to see a Presbyterian, Methodist, Baptist, Congregational or Episcopalian minister, each with a handful of people, many of them Gospel-hardened, in our little western towns where, perhaps, two or three pastors could dispense the Gospel to the whole population, and permit the remainder to take service elsewhere, where there is a deeper need.

We, as Christians, are too much concerned for our own particular "ism" and not enough exercised about saving souls. After all, brethren, what is "Denominationalism" when placed in the scale with perishing souls? I rejoice and glory in my own Church doctrine and politics, but I rejoice and glory in Jesus Christ my Lord far more.

Let us make sacrifice for Jesus, and whilst we give up nothing that is essential, let us seek in some way closer relations with all evangelical churches, which will enable us to send more men to the heathen abroad, and at the same time not neglect our home work. Let us think less of self and more, much more, of the rapid advance of Christ's kingdom among men. "Occupy till I come." "To every man his work."—*The Faithful Witness.*

DIRECTED.—A TRUE STORY.

"I hope you will be contented here, ma'am. I think it's dreadful to be homesick," said Mrs. Smead, a strong and active middle-aged woman, who was helping the wife of the new machine-shop overseer to settle her house the day after her removal to Springfield.

"We shall be contented, for we feel that the Lord directed us here," replied the cheerful-faced woman, as she placed the last book in the case and turned to arrange the mantel ornaments.

"Why do you feel in that way?" queried Mrs. Smead. "When I hear people make such sort of speeches, I always wish it was

possible for me to understand what they mean by them. I have moved a great many times, but the Lord never had anything to do about directing me where to move, so far as I know, and I have been from bad to worse every move I have made, it seems to me."

"Perhaps that would not have been the case had you laid your needs before the Lord in faith, but I will try to tell you what I mean by saying what I did. Although my husband had a good position in the place where we were, we felt it to be an unfit community among whom to bring up children, and consequently were anxious to make a change. We thought seriously of coming to this place, but unforeseen difficulties arose in the way of our making arrangements with the retiring overseer, and one morning, just a week to-day, my husband ran in looking discouraged and anxious, saying:

"The early mail is in, there is no letter from the agent at Springford, and probably negotiations are closed between us, and as at this time there is no very great demand for my particular kind of skilled labor, I fear we shall have to make up our minds to spend the summer, and perhaps another year, where we are."

"He went out leaving me heartsick. I looked out upon the busy street of the bustling town where liquor saloons met the eye at every turn, and the soft spring air seemed to be heavy with profanity. Glancing across the street to the hotel I noticed a scuffle going on between two intoxicated men, and even while I was saying to myself, 'I hope the children are in the back-yard and out of sight of the disgusting spectacle,' I saw my ten-year-old twin boys mount the fence in front of the house, laughing at what was to them an every-day occurrence. Kneeling right there by the window, with my baby in my arms, I prayed: 'O Lord, help us to make a home for the children Thou hast given us, outside of this wickedness; and if it be Thy will that we go to that quiet, lovely village of Springford, make it known to us before noon to-day.'

"I would rather that my boys should be dead than that they should grow up to be like that," said their father, coming in again then. It was but an echo of the thought within my heart, and I said what I was often saying in those days:

"What is money when compared with principles of right instilled into our children's hearts in their youth? Every such sight as that hardens their sensibilities. I have faith that the Lord will show us the way out of this cloud."

"Two hours later my husband reappeared with a telegram. 'The Springford people have accepted my terms,' he said. 'We will pack up and go there immediately.' As I said, that was a week ago to-day, and here we are. I shall not be homesick, for I feel the assurance in my heart that the Lord directed us here."

"Perhaps the telegram would have come all the same if you had not prayed," said Mrs. Smead, proceeding to polish another article of furniture; but she was interrupted by the agent's wife, who had come in unobserved, and heard the neighbor's recital.

"We have no right to entertain any such 'perhaps' suggestions in our hearts," she now said, coming forward. "I will tell you why I say so. My husband and I were very anxious to have a new overseer who was a Christian in the machine-shop, on account of his influence over the men and boys who were employed there. Your husband had been highly recommended, but the owner of the works would not decide upon anything, and we were almost in despair of a change being made. That morning, a week ago to-day, when the arrangements we felt to be in every way so desirable were, much to our sorrow, about given up, my husband and I made the matter a subject of prayer at our usual morning devotions, laying the matter before the Lord and leaving it with Him. In a little while the owner drove up, saying he had decided to accept the new applicant's proposals, and suggesting that my husband telegraph him to come to New York, where he would meet him the next day and have the bargain concluded. He started off for the train in a great hurry, but presently, to our surprise, he returned with the explanation, 'On my way to the station I changed my mind, concluded to telegraph particulars, and have done so.' Now, is not that clear evidence that the anxious mother's prayer that she might know before noon how to plan for her children's future might be answered?"

"It does seem like it, to be sure," said Mrs. Smead, thoughtfully, "but if the Lord is ready and willing to help us in such little everyday affairs, why do we not make it a matter of course to trust Him to guide us day by day?"

"It is the prayer of faith that is answered," said the agent's wife, and noting the look of incredulity on the poor work-woman's face, the new neighbor added:

"And He did not many mighty works there on account of their unbelief."—*Advance*.

ARE YOUR PRAYERS ANSWERED.

It is one of the terrible marks of the diseased state of the Christian life in these days that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard, but know little of direct, definite answer to prayer as the rule of daily life. And it is this the Father wills. He seeks daily intercourse with His children in listening to and granting them petitions. He wills that I should come to Him day by day with distinct requests. He will day by day do for me what I ask. It was in His answer to prayer that the saints of old learned to know God as the living one, and were stirred to praise and love (Psa. xxiv. ; lxvi. 19; cxvi. 1). Our teacher wants to imprint this upon our minds: prayer and its answer, the child asking and the Father giving, belong to each other.

Written for THE EXPOSITOR.

SINS AND INFIRMITIES.

REV. AND DEAR SIR,—I would like, with your consent, to present to the readers of THE EXPOSITOR the following animadversions on the article which appeared in your September number as a quotation from *Indian Witness* under the above heading. The subject is a very important one, and you have, I think, done well to critically examine it.

I would promise, and I am sure you and all sincere lovers of divine truth will agree with me, that the Christian and New Testament standard of holiness must not be lowered to suit the fancies and mistaken notions of every good man who undertakes to be a guide to his brethren, however otherwise worthy he may be. We would not, indeed, place our holiness creed above the Scripture standard; but it must not be allowed to fall below it. To do so would, as to Methodists in particular, savor of a declining spirituality and a criminally fallen Church.

The article in question breathes a truly Christian spirit, and some of its ideas may be just and true; but to others I, with yourself, take decided objection. And, first, it does not, as I think, come up to the Bible standard of the Christian's privilege in Christ. Its author evidently wields the pen of "infirmity," and not the pen of the "advanced," robust, spirit-baptized Christian—the Christian who has attained to spiritual

manhood, and who is really "as Christ was in this world"—He who, although "tempted in all points like as we are," was, nevertheless, "without sin," and, being "touched with the feeling of our infirmities, is able to succor them that are tempted," so that they also, the legitimate inference is, may be "without sin." This is the glory of Christ, that He can "save His people from their sins." And if "infirmity" can in any sense of the word be scripturally classified as *sin*, He saves them from such infirmity—He cleanses and saves them from "all sin." I defy any man to put his finger upon anything of the nature of *sin*, (call it by the name of "infirmity" or anything else), that Christ cannot and will not save His people from in this life.

We need not here dwell upon the palpable inconsistency of this writer beginning his article by telling us, that "the most holy Christians," on account of their infirmities, have reason every day to pray, "Forgive us our trespasses;" and concluding it by telling us that "there is a vast difference between a *sin* and an *infirmity*," the one requiring to be simply "covered," while the other must be "taken away." "*Sin*," we are authoritatively told, "is the transgression of the law," and by making our "infirmities" necessitate the offering of the prayer, "Forgive us our trespasses," he clearly makes the terms transgression or *sin*, trespass, and infirmity, synonymous. David says, "Blessed is he whose transgression is forgiven, and whose *sin* is covered;" but we do not read in the Scriptures of anything being "covered" between which and *sin* "there is a vast difference."

It may be easy enough for men to get behind or under cover of a theory, a mere speculative theory, when they get into difficulty, or have a purpose to serve, however worthy in itself; but it is not always so easy to get behind and be covered by the plain Word of God, which, as "a light to our feet and a lamp to our path," gives forth no misleading rays, and utters its voice, as to all practical doctrine and duty, with no uncertain sound. The term "infirmity" or "infirmities" is generally applied in the Scriptures to physical or mental disability and ailment. Such, *e.g.*, are the passages in Matt. viii. 17; Luke v. 15 and vii. 21; John v. 5; Prov. xviii. 14. In Rom. viii. 26, it is connected with defective knowledge. In Rom. xv. 1, it is connected again with defective knowledge, coupled with mental weakness. In 2 Cor. xi. 30, Paul connects it with "weariness, painfulness," etc. And in Rom. vi.

19; Gal. iv. 13, 14, and Heb. iv. 15, 16, human infirmity is connected with the physical or mental weaknesses and inclinations of human nature which lay us open to temptation—not sin in itself as given in these passages, observe, but rendering us liable to sin through *temptation*, and hence, requiring as a preventative, “grace to help in time of need.

David had his “secret faults,” but he prayed that he might be cleansed from them. He was liable also to “presumptuous sins,” but he desired and prayed to be kept from them, and that the words of his mouth and the meditations of his heart might be acceptable in the sight of God his “*strength and Redeemer*.” (Ps. xix. 12, 13.) And, being “compassed with infirmity,” this prayer doubtless compassed his infirmity, including “secret faults” or sins of the heart and of the thought—those committed in the more secret and comparatively uncontrollable recesses of the mind. By the expressions “secret faults” and “presumptuous sins,” he may have referred also to those which were actually committed in word or deed, but in “secret” where no eye but God’s could see them; such as, speaking unadvisedly with his lips, hasty expressions of temper, etc.—prudently holding his tongue, it may be, and controlling his temper “when the wicked were before him,” but holding them with a looser rein in their absence. Where, however, will you find the Psalmist, or any other scriptural character, praying for the forgiveness of, to be cleansed from, or preservation from, “infirmities,” whether physical or mental, which do not, in themselves, constitute sin—forgiveness for the purely physical or mental restlts of Adam’s sin, for instance, (although he had not himself “sinned after the similitude of Adam’s transgression,”) and to be forgiven the misfortune of being born into the world with an imperfect mental and physical constitution, with the consequent mental and physical imperfections which it necessarily entails? “Against such there is no law, and sin is not imputed where there is no law.” The actual *moral* consequences of the “fall” which appear in actual life, and which involved God’s servants, as all others, in actual guilt, they prayed about; but no forgiveness or preserving grace to be kept from anything not involving personal guilt and sin is prayed for by any of those who are scripturally set forth as “ensamples” in the matter of prayer, etc., to all subsequent generations of believers. Nor may we, as taught by them and by Christ, therefore, do other than they

did, nor include anything as sin to be prayed for and remitted which they did not include. “Secret,” or other *sins* if they appear “in the light of God’s countenance,” afford cause for anxiety and prayerful concern; but not mere physical and mental infirmities which we have inherited from Adam, and against which, to us, there is no law; since the only law that is binding upon us may be “fulfilled,” the Apostle Paul tells us, by those “who walk not after the flesh but after the Spirit.”

The editor of the *Witness* says, “we need not mourn and make ourselves miserable over our unremovable ‘infirmities.’” No; but if they were sins or “trespasses” needing forgiveness, we should. But they are not, and hence it is our privilege to “rejoice evermore, and in everything give thanks”—not excepting, I suppose, our “infirmities.” And why? Why, because in our childlike ignorance, weakness, and helplessness, we are thereby led to lean on the strong arm of Jehovah—it drives us to God, and makes us feel our need of Him. Paul took “pleasure” in his infirmities; and why? Why, because “when he was weak then he was strong”—weak in himself, “strong in the Lord.” But he could not “glory” and “take pleasure” in trespasses and sins. Paul’s infirmity, the “thorn in the flesh,” moreover, could not have been of the nature of sin (although it was an occasion of trial and temptation to him at times), because God told him it should not be removed from him; whereas He has not only commanded us not to commit “the abominable thing which He hates,” in the use of such expressions as “sin not,” etc., but has promised that through the fullness of Pentecostal blessing provided, we “*shall be clean*,” that from all our idols He will cleanse us, and that, in short, we shall be “cleansed from all sin.”

And as to the assertion, “Many persons lament that they have been led into many false steps which, on reflection, they sincerely regret.” By whom, may we be permitted to ask, were they “led into those false steps?” It is very evident that they could not, at such times, have been “led by the Spirit of God” (Rom. viii. 14); and it could not, however, have been necessarily so, for perfect and ceaseless guidance by the Holy Spirit is promised; and it must, therefore, have been solely through their own neglect to act with faith upon the appropriate promises; or, on the other hand, if they but understood all the bearings with the ultimate results of their movements, there may have been, even in their case, no real occasion for “sincere

regret" At any rate, whom God "holds up," we are assured, "is safe"—"None of His steps shall slide." And, like the old Negro woman who, as a Christian rebuke to her more distrustful lady visitor, said, "I never supposes;" so believers thus saved, never "regret."

The one passage of the New Testament in which the word "infirmities" is found, and in which it appears to stand for "sin," inasmuch as sacrifice was to be made for it by the Jewish high priest, is not, of course, to be regarded as opposed to my position, (which is, that "infirmity" does not scripturally include *unremovable sin*.) since provision has been made by the sacrifice of Christ for its entire removal from the soul and life of the believer. "The blood of Jesus Christ speaketh better things than the blood of Abel," and of such things as were sacrificed by the Levitical priesthood; and the blood of Christ, we repeat, cleanses from *all sin*; and His grace, moreover, is all sufficient to keep us clean. Hence it is that sin, the tempter, and temptation, having done all that they can do to make us fall, we are yet enabled to "stand," to "bear it," and through God's strengthening grace which is "sufficient for us," "bear all things." It is thus our privilege to "awake to righteousness and *sin not*." "Shall we then," as the word of inspiration expresses it, "continue in sin," whether occasioned by infirmity or anything else, "that grace may abound? God forbid. How shall we who are dead to sin (dead *indeed* unto sin) live any longer therein?" Moreover, even this exceptional passage as connected with infirmity and sin (Heb. v. 2, 3), does not refer to those weaknesses and imperfections of human nature to which *Indian Witness* refers as being unremovable. It refers to all the sins of which the high priest may himself have been guilty; and it will scarcely be maintained that an "infirmity" which occasions and includes within its scope and meaning *all sin*, as this passage does, is, nevertheless, unremovable. The passage is very general in the use of the term, and is expressive of all sin that may and does cleave to the unrenowned or the uncleaned soul.

Furthermore, this state of "erring" weakness and imperfection in the believer, as depicted by the writer of said article, is, as already intimated, at variance with the doctrine of *Divine guidance*, which, in its perfection, is, I apprehend, the result of what may be styled "pentecostal baptism." But "there is no such state of grace," this writer says. I demand proof. The Scriptures are

against you; and your individual experience, or that of similar "advanced Christians," I cannot accept as being quite sufficient to quash all scriptural declaration that manifestly opposes your theory. Indeed, if there were not a *living believer* who professed an experimental realization of the grace, it would still be the duty of all who exercise the function of Scripture exposition to uphold the teachings of Scripture as opposed to the actual, present experience of mankind. Provision may be graciously made for a state of grace, as every Christian of course knows, which men do not avail themselves of.

"Mistaken judgments, speaking unadvisedly, injuring good men, and working injury to God's cause, while intending nothing of the kind, and really desiring the very opposite," speaks of an absent God, my friend; and we may be permitted to say here, in further elucidation of the position we have taken, that while we disclaim identification with the dogma of personal infallibility, we do maintain that we are scripturally justified in laying claim, through Christ, to an heirship to all the promises; and if we are directed to "trust in the Lord with all our heart, and lean not unto our own understanding," it is because we are not only assured that "it is not in man that walketh to direct his steps," but, furthermore, that the "understanding" of the infallible One has engaged to reward our "trust" by specially and unerringly interesting Himself as a Guide in our behalf; and hence an unerring guidance as to word and deed, and in the disposition of all our affairs, is always available to the trusting soul.

God's gracious and benign promises of good to us, however, of whatever nature, are made conditional, and the specific condition of every promise must be met in order to its blessed and full realization in the individual experience. There must be a very literal and actual *trust* in good for each specific blessing that He conditionally promises; and those who cannot *trust* Him for it need not, of course, be surprised if they do not get it. But in the matter of faith for a constantly realized unerring guidance in all things, that He may realize the calmly peaceful and exceeding blessedness of the state, the guided must be prepared to fully trust where frequently he cannot trace. All inexplicable experiences of the sanctified believer, being equally under the divine oversight and guidance, must necessarily be relegated to the specific realm, the divinely required confidence of "trust." "That we know not now" in reference to the diversified results of all

things connected with our earthly experience, our *trust* relying upon the word of God says, "We shall know hereafter." And hence, also, such a thing as unqualified "*mistakes*" arising from "errors of judgment," etc., in reference to any matter of importance, as disassociated from the scriptural exposition relative "to all things working together for our good," as well as for the good of those who, being truly lovers of God, may be personally affected by the "judgment," etc., can have no place in the confiding Christian's vocabulary."

The declaration of Jehovah, "I will guide thee with mine eye," is a promise of infallible guidance; and although we may not claim the promise of "infallibility" in ourselves (there being no such promise made to us), does not the promise of *divine*, which is of course *infallible* guidance, *practically* amount to the same thing? And although, therefore, the error of judgment referred to, for instance, might, in one sense, be regarded as a "mistake," viewing it in relation to its ultimate, divinely designed results, it may not be a mistake. And the individual Christian may hence have been as certainly under the special influence of a superintending Providence in his being left to commit the supposed "error," as though no such error were committed or permitted. As confined to the human, it may have been a mistake; as guided and overruled by the divine, it was not. And this principle of divine interposition, which might be copiously illustrated, observe, is alike applicable to every possible phrase and circumstance of the Christian's life. And whether explicable or inexplicable to us, in every conceivable case of divine guidance and overruling, the designs and results, immediate and ultimate, are of course all equally definite and plain to Him.

How many of God's children, for example, are thus, through the superintending Providence of God, kept poor, or reduced to comparative poverty of circumstances, *that they may labor in just exactly the same sphere that He would have them labor in?* How many others are kept thus low in their worldly circumstances to prevent, or mortify and kill soul-destroying pride and worldly ambition, and because it is written, "How hardly shall they that have riches enter into the kingdom of heaven?" While others, who can bear it, are differently circumstanced by the same divine overruling and special Providence, and are so prospered in the world that they may work in different spheres, and contribute largely in various

ways to the support of the Church and the extension of Christ's kingdom in the world? While, on the other hand, the wilful, the unsubmissive, and the disobedient of both classes, who will abuse, misuse, misinterpret and turn to ill account all God's gracious designs and providences respecting them—while those, we say, who can neither bear poverty nor riches, nor even anything between, with anything like Christian contentment, or Christ-like benevolence and devotion, are allowed to go on in their insubordination and waywardness to the inevitable punishment that awaits them.

The Holy Ghost, the Comforter, we are told, "shall come unto us." And what for? Why, not only to comfort us by His blessed presence in the heart, but to "guide us with His eye" (Psa. xxxii. 8); to "guide us by His counsel" (Psa. lxxiii. 24); to "guide our feet into the way of peace" (Luke i. 79); to "guide us into all truth" (John xvi. 13); to "guide us continually" (Isa. lviii. 11), and to "guide us even unto death" (Psa. xlviii. 14). How blessed, moreover, is the assurance that he comes to us not only to "direct our hearts into the love of God" (2 Thes. iii. 5), but to "direct us in our daily walks and plans (1 Thes. iii. 11)—that He not only "directs our paths" (Prov. iii. 6), but "directeth our steps" in those paths (Prov. xvi. 9)—that He will not only "lead us into a plain path" (Psa. xxvii. 11), but that "*our way*" therein shall "be made plain" (Prov. xv. 19)—that He will even "make our way perfect," so that no false, or wrong, or in any respect erring, step shall be taken (2 Sam. xxii. 33). "Perfect in *all the will of God*" (Col. iv. 12), so that the prayer may even be answered in our experience, "Thy will be done on earth as it is done in heaven" (Matt. vi. 10)—and, finally, that there is no situation or place that the righteous may be found in but he may say with the Psalmist, "*Even there shall Thy hand lead me, and Thy right hand shall hold me*" (Psa. cxxxix. 10).

But all this perfectly unerring, because divine, guidance and direction, observe, is scripturally associated not only with the believer's faith and trust, but with Christian *meekness, righteousness and goodness*, as a condition in the guided: "*The meek will He guide in judgment, the meek will He teach His way*" (Psa. xxv. 9). "*The righteousness of the perfect shall direct his way*" (Prov. xi. 5), and "*The steps of a good man are ordered by the Lord. The law of his God is in his heart; none of his steps shall slide*" (Psa. xxxvii. 23, 31); "Commit thy

way unto the Lord, *trust* also in Him, and He shall bring it to pass" (Psa. xxxvii. 5).

With these promises before us, then, we have no occasion to worry at all about the future; we need not be anxiously careful about our steps of to-morrow, if they are to be divinely, and hence unerringly, guided. This is emphatically a *restful state*; and we have simply to see to it that we are truly and faithfully complying with the conditions required by our Heavenly Father, in order that the Holy Spirit may dwell with us as an abiding comforter and guide. We must be careful to be *good, righteous, holy*, conditionally "wanting in nothing," which is the result of our being, as it is our daily privilege to be, "living temples of the Holy Ghost," and in whom Christ and the Father "make their *abode*" (1 Cor. iii. 16, 17; John xiv. 23). "No good thing," whether in the way of unerring guidance or anything else, will be held from such. "All things are theirs," says the Apostle—"whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." And "all things," we may repeat, are made to "work together for their good." "Happy is that people," then, that is in such a case; yea, happy is that people whose God is thus their sanctifying and guiding Lord!

But to confound, as some men appear to do, "infallible guidance" with the dogma or principle of "infallibility" in the guided, we may add in conclusion, were one and the same as to confound the unerring cause taken towards a place by a blind man, with a perfect vision and knowledge of the way possessed solely by the guide who leads him by the hand. Unerring himself, the Christian would not need the promised infallible guidance, is proof that infallibility is not an inherent of his nature; nor can it be so regarded so long as the special and promised guidance is a scripturally recognized necessity of his present condition and being.

But to all those believers *who conditionally come within the province of such divine guidance*, we may add, there are no "involuntary sins or acts committed on the spur of the moment, without thought, and which would have been avoided had there been time to reflect," as intimated in the article under consideration. Nor can they ignorantly do what is wrong." And God's law is not so "perfect" but that the Christian, with God's help, can "perfectly obey it." Christians are entirely released from Adamic law, and are, therefore, not required to keep it; nor hence to ask forgiveness for break-

ing it. Our law, the law for the Christian to observe, is the law of Sinai conjoined with the law of Love; and by no other are we, or shall we ever be judged. This law requires us to do "in perfect measure what is right"; and we can do it. This law requires us to love God with all our heart, and to serve Him with all our mind and strength, and not with Adam's; and, therefore, with the divine help promised, we can do it. Nor need our "service" be "poor and feeble," as this writer designates it, if we are "strong in the Lord and the power of His might." Our "best service" authoritatively and divinely required to be "perfect," and therefore it may be perfect, and if faithful, as we may be, it *will be perfect—perfect in every good word and work*—"perfect and entire, wanting in nothing." Hence, not only "our love may be perfected," but our "service" also; and "infirmity" properly understood, regarded and controlled, is no impediment to it.

Yours truly,

E. STEPHENS.

MOLESWORTH, Oct., 1888.

TRIUMPHANT FAITH.

REV. W. JONES.

Faith is an act of the creature showing his attitude towards God. Faith arises from the exercise of the judgment on the evidence of the written word, the Holy Ghost taking the things of God and giving them to the individual.

Faith implies the assent of the mind to the general truths of the Gospel, but the faith that brings a conscious salvation involves the surrender of the entire being to the claims of the Gospel and the trust of the heart in a living Christ. Salvation by faith implies a constant trust in a personal Saviour for a present salvation.

Faith is a unit, but it is capable of different degrees of development according to the clearness with which we perceive, and the definiteness and force with which we grasp the evidence which supports the facts at issue.

Faith may be developed unto perfection, and perfect faith brings knowledge. Almost all men accept as true the general principles of the Gospel, and what they need is that their faith be focalized and directed. The Apostle was anxious for the Church at "Thessalonica, praying night and day that he might see their faces and perfect that which was lacking concerning their faith."

God's word is the basis of our faith, and faith is developed and strengthened by the study and application of the word of God. "These things are written that ye may believe that Jesus is the Christ the Son of the living God, and that believing ye may have life through His name." All the evidence that supports the written word, may be grouped in two classes—external and internal. The external evidence embraces all of that class of historical and biographical facts which support the written word, as a divine record. The internal comprehends all the circle of our own personal experience the special operations and manifestations of the Holy Ghost and all of the specific answers to definite prayer.

All these phenomena are continual reminders of the Father's care, and are designed to inspire within us increasing reliance upon His promises. Every fulfilled promise, every answer to prayer, every new manifestation of love, is a golden spur in the flank of our lagging faith.

It may be dark about it at times, but it is light within—and we need only to observe the fact of fulfilled promise until the day-star be revealed in the heart by the Holy Ghost.

Faith culminates in knowledge; the fact experienced supersedes the act of trust; the individual sets up in his Ebenezer and maps out his course for the future. As to-day we listen to the victorious shout of the pursuing host treading down the discomfited enemy, we take on new courage and launch into the trackless wastes of the unexplored future.

The outlook of faith was never so bright as it is now; the Philistine hordes of sceptical scientists prying about among the fossiliferous rocks of the earth have not mined the citadel of its power; nor have the marauding Bedouins that inhabit the barren wastes of unbelief, who occasionally come down upon the church for plunder, or once in a while capture some unfortunate minister who has straggled into their camp, intimidated it. There is more faith now in the general truth of the Bible than ever before; more faith in Jesus Christ and the power of His Gospel; more faith in the abundance of the divine provision, in the ability and willingness of Jesus to save to the uttermost in this present life, than ever before.

That Christian mother who for years has followed her wayward and dissolute son, not knowing where his feet have strayed, what haunts of vice he has frequented, and into what iniquities he has fallen, and yet nightly from her closet importunes God in his behalf,

and doubts not that He will yet save her son, has stronger faith than was necessary to save Daniel from the devouring lions. The faithful wife that follows with her prayers her ungodly husband for years—as he wanders amid revelry and crime, and never falters in her belief that God will restore him to her a regenerate and saved man, has more faith than was necessary to save the Hebrew children from the consuming fire. And the widowed mother with her group of semi-orphaned children—left without means, and with an unflinching trust that "He who hears the young ravens when they cry" will receive their prayers, and gathers them about the family altar, and commending them to God, lies down and sleeps sweetly, has more faith than was necessary to support Abraham in his crucial hour.

The faculty to apprehend any fact, and the evidence that supports it, is an essential part of every accountable being. God has revealed to His children the facts of salvation through the redemption of Jesus Christ. He has accompanied His revelation with all the evidence necessary for its support. He has sent the Holy Ghost into the world to "lead us unto all truth," and every answer to prayer, every promise fulfilled, gives force to the testimony and lays increasing obligation on humanity to accept the salvation so freely offered.

Every believer, therefore, should place himself squarely on the evidences, abide in the promises, trust God entirely, accept fully the offices of the Holy Ghost, and expect that God will speedily send a tidal wave of life and power that will thrill the heart of the Church and revolutionize the thought of the world concerning the mission of the Church.

A Christian with strong, clear, unwavering trust in the written promises of a living Christ, will always be in fellowship with God, and will constantly receive divine strength in time of trial, and deliverance from temptation. And amid earth's sorrows, overwhelmed with anguish, in the presence of crumbling hopes and dissolving friendships, in the depths of affliction, out of the caverns of poverty, he can say from a full heart:—

"Although the vine its fruits deny;
Although the olive yield no oil,—
The withering fig-tree droop and die,
The field elude the tiller's toil;
The empty stall no herd afford,
And perish all the bleating race—
Yet I will triumph in the Lord,
The God of my salvation praise."

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