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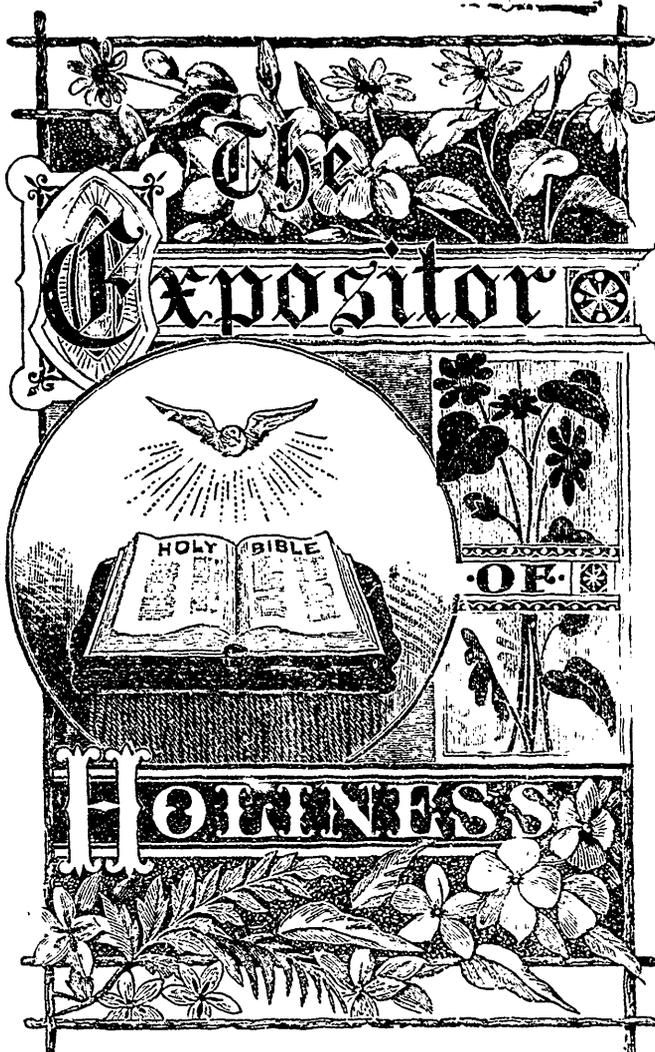
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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

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OCTOBER, 1887.

No. 4.



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CALENDAR OF HOLINESS MEETINGS.

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

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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

THE
Expositor of Holiness

AND

BAND WORKER.

Vol. VI.

OCTOBER, 1887.

No. 4.

Written for THE EXPOSITOR.

ONE PROMISE.

DEUT. XXXIII. 25.

Down from prophetic ages to the busy whirl
of to-day,
Grander than thought of sages, or poet's
burning lay
Come words of Infinite love, spoken in infinite
power,
A golden message of peace to comfort each
weary hour:
Fear not, though thy spirit faints and the
way thou canst not see,
The promise is forever, "As thy days thy
strength shall be."
Days that have little of grandeur, or of joy's
tidal flow,
Days that are born in shadow and catch no
sunset glow,
When we walk with restless feet such a
weary round of care,
That song is hushed into silence, and stilled
is the voice of prayer,
We blindly stray in the valley, nor scarce
can see the light,
The halos of God's glory encircling the mountain
height.
Through days of intense sorrow, when quivering
thrills of pain
May deaden the busy action of pulse and
heart and brain,
When love's own ministrations seem e'en
powerless to bless,
Ah! then, what untold comfort, what infinite
graciousness,
What splendor of glowing light through
darkness we may see,
Still shining in the promise, "As thy days
thy strength shall be."
Through agony thrills of anguish, precluding
thought of gain,
In some rare baptism of grief, some pentecost
of pain;

When with hearts still crushed and bleeding
from wounds of bitter loss,
When faltering, faint and weak 'neath the
burden of the cross,
Our lips can scarcely utter "God be merciful
to me,"
How strong the words endure, "As thy
days thy strength shall be."
Through the earnest toil and effort of con-
secrated life,
The strength for grand endeavor, in its swift
turmoil and strife,
As filled with inspiration for sublimer, nobler
deeds,
We turn from easy languor to the quest for
human needs,
With hands that are ready for service, feet
that are willing to run,
Even in thorny paths, that the Master's will
be done.
In tempest throes of life, or peace of its
waveless calms,
Through its minor strains of woe, or joy of
triumphant psalms,
Like the mighty undertone in the great un-
resting sea,
This promise giveth fulness to life's fitful
minstrelsy,
And in the vale of shadows with the angel
melody,
Still blends in sweet fulfilment, "As thy
days thy strength shall be."

BELLA M. SNAIL.

JOHNVILLE, QUE.

SURPRISING FACTS.

No doubt our readers will be equally
surprised with ourselves that the editor
of *The Christian Witness and Advocate
of Bible Holiness* should publish a letter
adversely criticizing another brother
minister by name, and then shut up his
columns against the slightest effort on

the part of the person so criticized, or his friends, to rectify misrepresentations, or errors in facts.

That the writer of the hostile critique is the author of "Love Enthroned," and the editor is the President of one of the leading holiness associations of the United States, naturally awakens the greater surprise.

In Canada we do not hesitate to apply strong language to such tactics, when practised by the most pronounced political papers. We sympathise with our readers when forced to answer the question, Must we call that right and proper, when done in the name of religion, which we call wrong when done in the name of party politics?

However, it is not our design here to more than draw the reader's attention to the circumstances of the case, and then present the letter which was published in *The Witness* by Dr. Steele, at the urgent request of Rev. Wm. McDonald, and then our reply, which was denied admission to the same paper. The reason we deem it needful to publish this correspondence, is that these two influential men in the religious world have publicly brought their great personal influence to bear upon our work with hostile intent. Conscious that we are seriously misrepresented and misunderstood by the writers themselves, and denied all opportunity to set ourselves right through the same channel of reaching the public, we find it necessary to adopt this course, in the interests, not only of our own personal work, but also of the work of the Association, which suffers by this unexpected attack on its usefulness.

DANGER AHEAD.

BY DANIEL STEELE, D.D.

MR. EDITOR,—At your urgent request I put on record my impressions of the state of the movement for the promotion of holiness among a section of our brethren in the Dominion of Canada. In August I attended a meeting in Wesley Park, on the Canadian side of Niagara Falls. The meeting was a union of the New Jersey brethren, under the lead of Rev. J. R.

Daniels, now President of the Wesley Park Association, and the Canadian brethren led by Rev. N. Burns, editor of *THE EXPOSITOR OF HOLINESS*. These brethren presided over the meetings on alternate days. The preaching was earnest, instructive, and edifying, and the social meetings lively and interesting, though the audiences were small. But we were pained to find that there was a lack of harmony between the two sections in respect to the doctrines taught. The Canadian leader seemed to be far in advance of the American and of John Wesley, in respect to the leadings of the Holy Spirit, affirming that the truly sanctified soul would be unerring in judgment so long as he was led by the Spirit. He publicly rebuked those who consult the godly judgment of their brethren on doubtful questions of duty, and said, "Why don't they go to God?" In his theory of holiness, there is no room for errors, ignorances, inadvertences, and infirmities. The guidance of the Spirit banishes these. One hour each morning this teacher employed in elucidating this doctrine.

On the morning in which I attended, he began his address by referring to an incident in his own personal experience. Several years before, while principal of a seminary, the Holy Ghost told him that on the next meeting of the Quarterly Conference, or official board, he must vote against the return of an excellent and devoted pastor, for a third year. He was surprised to receive this message from the Spirit, and made objection that the church was satisfied, that the pastor had rendered faithful service, that there was a unanimous call for his return, and that he himself, in opposing it, would be a minority of one. He persisted in following his own judgment in this case, till he had passed into a state of great darkness, as a consequence to his disobedience to the Spirit, out of which he did not emerge till he had fully obeyed.

The natural effect of such teaching was reflected in the testimonies which followed. One testified that at a certain point in her spiritual life "the Holy Spirit convicted her of the sin of idolizing the Bible, and He took away from

her all relish for it, and after this he took away for a period all spirit of prayer." Another said that in listening to a lecture on Switzerland, travellers were represented as consulting their guide-books while led by a guide, and quick as a flash the Holy Spirit said to him, "What is the use of a guide-book while you have a guide?" From that hour he had implicitly followed the Holy Ghost, and he "had not read twelve chapters in the Bible in twelve months!" Another said that he "never asked God to read his heart since he had been entirely sanctified," quoting Heb. x. 14, "For by one offering He hath perfected forever them that are sanctified," mistaking the completeness of the provision for sanctification in an atonement which needs no repetition forevermore, for the personal application of that atonement through faith. One could but note the positiveness with which these brethren and sisters spoke of matters of mere opinion and judgment. Why should they not thus speak if they are taught directly by the Holy Spirit in all the minutiae of every-day life, such as how they are to cast their votes in Church and State? We listened in vain for the infallible criterion by which the voice of the Spirit *in such matters* can be distinguished from the suggestions of our own minds, or from the temptations of Satan. Mr. Wesley, who magnifies the direct witness of the Spirit to the facts of adoption and entire sanctification, as extraordinary manifestations attended by undoubted insignia of divinity, says, that it is impossible to discriminate between the ordinary operations of the Spirit and our own thoughts. The leader aforesaid, in discussing the relative authority of the Holy Scriptures and of the voice of the Spirit in the believer, said that "when he wished to ascertain ultimate truth he applied to the Spirit."

The good people who are thus led are not aware that they have entered upon a road which history has labelled with the warning "Dangerous." Here flows the swift current of fanaticism which has swept many down the gulf of ruin. When a man ascribes all his thoughts and impulses to the Holy Spirit, Satan has but to inject evil thought, enkind-

ling a sinful desire, in order to secure its gratification in the name of our holy religion, and with the most pious intentions.

The true doctrine of the leading of the Spirit does not supersede reason and conscience, but clarifies, illumines, and strengthens them.

That doctrine of the Spirit which minifies man cannot magnify God. That theory of the guidance of the Spirit which supersedes the use of our human faculties and causes them to wither by disuse, like a right arm in a sling, certainly belittles man by keeping him perpetually in leading-strings, with no opportunity by the use of his God-given faculties, to develop a stalwart, self-reliant, Christian manhood.

Should the Holy Spirit direct me how I am to cast my vote in the coming election, He would treat me as a babe, and, should He repeat this act year after year, He would keep me in perpetual political babyhood. This illustrates how the Holy Spirit would dwarf the believer should He tell him everything which he should do in the routine of daily life, affording no exercise to his intellectual and moral powers.

The cause of Christian perfection in Canada, so far as it is under the leadership which we have felt constrained to criticise, is now in imminent peril. It is already in the rapids above Goat Island. If it drifts much further in this stream it will soon plunge down the cataract of Niagara. It is our sincere desire and earnest prayer that such a catastrophe may be averted by immediately turning from this treacherous stream into the safe waters of Scriptural and Wesleyan doctrine.—*The Christian Witness*.

REPLY OF A CANADIAN CRITICIZED.

MR. EDITOR,—As you have admitted into your columns personal criticism of myself, it is but fair that you leave them open to a reply from the person criticized.

I think I fully appreciate the gravity of the situation in being the person censured so directly and so sweepingly by one who stands before the public as one

of the best writers on the subject of holiness. It is, may I say it, no slight wound to be thus held up as a warning by one whom I have all but revered because of the great benefit and pleasure derived from his writings.

It was from the sincerest desire to profit personally by his example in revival work and godly private counsel, as well as by his pulpit ministrations, that I was the means of bringing Dr. Steele to Wesley Park. Now, whilst enjoying his sermons greatly, I am free to say that I suffered a keen disappointment with respect to other matters. My hopes of deriving benefit by comparing Christian experiences with one whose published testimony concerning the reception of the gift of the Holy Ghost excited my highest admiration were very strong indeed. But I was met with such a decided repulse that they quickly died away.

I looked in vain, also, for help from the Doctor in hand-to-hand work in altar services. I gave the Doctor the benefit of the judgment of charity in these things, and so thankfully received at his hands his helpful ministry, and utilized it in our work as much as possible; and that was not a little, for had he been from first to last in heartiest accord with all the teaching of the morning meetings he could not have been more timely with his texts, or more emphatically helped on the very work which he now finds fault with. I venture to say that most, if not all, who habitually attended those criticized meetings went to their homes ignorant of his sentiments towards them, but happy in the belief that his preaching was fully in accord with them.

But I am startled by the fact, which I could scarcely have accepted as a fact were it not deliberately penned by himself, that the author of "Love Enthroned" having had the opportunity for days of personal conversation on the subjects criticized, and learning my views *correctly* by a process of questions, and then of offering godly counsel, or warning if necessary, with, possibly, prayer and united Scripture references, that all these opportunities he has deliberately flung away and rushed into print with hostile criticism to misrepresent my teachings and caricature our work. I gladly admit that,

in all likelihood, there was no unkindness or trifling with the truth intended, but this does not alter the fact that both of these results are the outcome of his letter.

Should he take exception to my accusation of precipitancy in publishing his criticism, by pointing to the first sentence of his letter where he assures us that it was written at the urgent request of another, my reply is, that to my mind this is but an unsuccessful attempt to get rid of responsibility at the expense of another; and I would ask, is that his illustration of "a stalwart, *self-reliant* Christian manhood?": there are some Canadians who place a premium on the man who has the courage of his convictions. I am inclined to think that if the advice he so emphatically rejects, viz., to consult God first, had been followed, at least one effort, by private conversation or letter, would have been made to restore an *errmy* brother in the spirit of meekness.

I said my teachings were misrepresented, and how could they be otherwise than misrepresented by one who attended but a part of one of many meetings, and took no pains to learn them from the one holding them? But to the letter, "He publicly rebuked those who consult the godly judgment of their brethren on doubtful questions of duty," and said, "Why don't they go to God?" Now if he had added the word "first," and made me say, "Why don't you go to God first," it would have correctly interpreted my teaching, but without that word the criticism misrepresents me seriously.

The incident I am reported as giving is first distorted and then isolated from its natural connection so that there is misrepresentation both as to facts and application. As a matter of history, I did not go to the quarterly conference, and so did not *fully obey*. And, moreover, had the Doctor asked for further explanation, he would have learned that there was an apparent connection between that act on my part and the scattering of a work of holiness, embracing about a score of fresh experiences of the blessing of holiness by a pastor who, unknown to the writer, had been secretly opposed to that definite revival in his church. "One hour each morning this teacher employed in elucidating this doctrine." Now, presuming

this to be true, how does the wording of the sentence harmonize with the precepts and character of Christ? But it is far from being a correct statement, for, as a matter of fact, it is wrong both as to the time spent, and the subject of discourse—the subject alluded to being only one of the many subjects considered on these occasions.

The Doctor says he listened in vain for the infallible criterion. Well, had he attended other meetings, or asked us personally, he would not have remained in ignorance of our teaching on this point.

The Doctor too utterly misrepresents our teachings concerning errors and mistakes. He is not more happy on this subject than in the use of his simile. For we, who live in the vicinity of Niagara Falls, know that when a man gets into "the rapids above Goat Island" his doom is sealed, and every exhortation about "turning from the treacherous stream into safe water" would be but mocking at his calamity.

The Doctor, I still presume, unintentionally misrepresents our work. He singles out three sections of experiences and makes them represent the general trend of the work. Now, I ask, would the Doctor like to have that *canon* of criticism applied to his work, intellectual or spiritual? Would he have sanctioned it if I had seized on three pits of experiences heard at the National Camp-meeting held at the same place the previous summer, and given them to the public as properly characterizing the work done at Rev. Wm. Macdonald's morning meetings? If so, we do not think it would be difficult to draw a picture to match the Doctor's.

As a matter of fact, the testimony is universal amongst the friends criticized, that, taking their experience as a whole since receiving full salvation, that they *read* and *love* the Bible more than ever before, and in no sense have less respect for its authority. It is true that we number amongst us, as members of our Association, some from other Churches than the Methodist, but there has not been the faintest trace of distinctive Calvinistic teaching by any leader in any, even the smallest of our gatherings. Moreover, we feel sure that did the Doctor know in-

timately the parties criticised he would be the last man to hold them up to public ridicule.

When the Doctor undertakes to teach the *truth* concerning this intensely practical subject he treats us to a succession of surprises, and awakens the suspicion that he has in this letter written without his usual caution and research.

The quotation from Wesley is certainly not fortunate—to say the least of it—for it makes Wesley opposed to Wesley, for from it we must infer that all his teaching concerning a minister's call to preach was grave trifling. If that quotation correctly represents his *life* teaching then he could scarcely have been himself when he sanctioned the use of the hymn, "I Want the Witness," etc. And if this be orthodox teaching on this subject, then such memoirs as those of Sammy Hicks and Billy Bray should be kept from our children, or classed with works of fiction. Then, too, some of what we are taught to consider the best parts of the lives of many of the founders of Methodism should be read with an incredulous smile of pity. Bishop Taylor, too, must have been sadly astray when he, a short time ago, related how that when perplexed about the delayed arrival of his helpers, he went to prayer about the matter, and was told to wait a month, when he says he waited and doubted not. Surely according to this teaching Bishop Taylor must be pretty near the verge of the cataract. I certainly cannot accept this isolated paragraph as correctly representing Wesley or Methodism. Nor can I see how it can be Scriptural, seeing it would rule out of court, many an incident in the lives of the first Christians.

"Dangerous." Yes, I think I appreciate somewhat the situation, and hence my desire for godly counsel, which prompted me to send for an acknowledged exponent of the doctrine of Scriptural holiness. Well, I do not regret my act, even although the counsel comes in a form that makes me hesitate to put the word godly before it. But I cling to the hope that the author of "Milestone Papers" will set a christly example to critics by promptly rectifying errors of judgment and mistakes concerning facts, and admit the obligation now upon him of becoming

thoroughly conversant with the teachings which he has denounced that he may judge righteous judgment concerning them.

Making the circumstances of my position my apology for necessary length,
Yours in the work of holiness,

NELSON BURNS.

We also take the liberty of publishing in this connection a letter written by one who attended most, if not all, the morning meetings alluded to in Dr. Steele's letter, but who is in no way connected with any of the parties concerned in this correspondence, save only by the ties which unite all Christians. This letter, written and sent by its author without our knowledge to *The Witness*, was also refused publication.

WESLEY PARK, NIAGARA FALLS, ONT.

Oct. 4th, 1887.

MR. EDITOR:—In the *Christian Witness*, of September 22nd, a communication appears, written by Daniel Steele, D.D., entitled "Danger Ahead," in which the Holiness Camp-meeting, recently held at Wesley Park, is subjected to some rather sharp criticism. The special features of the meeting criticised are, the teaching concerning holiness, by Rev. Nelson Burns, and certain testimonies given at one of the morning conference meetings on holiness, led by Mr. Burns.

It is unfortunate for the value and fairness of Dr. Steele's criticisms that they appear to be based on quite limited information and observation, and on some inaccuracy in points of fact. Dr. Steele says:

"The meeting was a union of the New Jersey brethren, under the lead of J. R. Daniels, now President of the Wesley Park Association, and of the Canadian brethren, led by Rev. N. Burns, Editor of THE EXPOSITOR OF HOLINESS." It is proper to correct the foregoing, by saying that Mr. Burns was present, not simply as the editor of THE EXPOSITOR OF HOLINESS, but as the "President of the Canada Holiness Association;" and Rev. J. R. Daniels appeared not only as the "President of Wesley Park," but also as

'President of the Newark Conference, Holiness Association;" and the meeting was a union camp-meeting of these two Associations. These two gentlemen presided over the meetings on alternate days. Besides the three meetings for preaching each day, there were: (1) a daily union consecration meeting at 6 a.m.; (2) a morning conference meeting on Holiness at 8.30, led by Bro. Burns, of the Canada Association, and an afternoon conference meeting on Holiness at 1.30, led by Rev. Mr. Howland, of the Newark Association. The meetings were thus very pleasantly interblended, and the different shades of Holiness doctrine and experience had room for free expression. These three daily meetings were of a very interesting character, and were attended with the manifest presence of the Holy Spirit in a marked degree.

The conference meetings on Holiness led by Bro. Burns at 8.30 a.m., continued not only through the Union Holiness Camp-meeting, but also through the International Camp-meeting, which followed. There were about sixteen meetings in all. Dr. Steele says he attended one of these meetings (he was on the ground about four days, preaching and lecturing four times) and on that one morning's observation bases a large part of his criticism. Of the teaching and testimony presented on that morning by the leader and others Dr. Steele's report is both meagre and inaccurate. In relating an incident of personal experience, of many years before, Bro. Burns told not only how, by disobeying the leading of the Holy Spirit, in regard to opposing the return to a certain church of a pastor, whom he had previously held in high esteem, he came into an experience of darkness and condemnation, from which he got deliverance only through confession and forgiveness, and a return to obedience; but he also told how after-events and facts in relation to the pastor in question justified and emphasized the Spirit's leading that had been disobeyed. This last point is ignored in Dr. Steele's report.

Again, in regard to the testimonies—the subject under consideration in the meeting was the importance, in a life of holiness, of obedience to the Holy Spirit as an indwelling, living guide, instead of

being in bondage to rules and legal habits, which are a part of the "law of sin and death." And this was applied to Bible reading, and verbal, formal prayer. No word was said against inspired reading of the Bible, inspired prayer, or the spirit of prayer; but sincere believers, who had been devoted students of the Bible, or devoted to habits and rules in regard to prayer, until these things had become to them of the nature of a legal bondage, told how they had been led out of them and into the freedom and naturalness of obedience to the Spirit. Under this leading the Bible had become none the less the Word of God to them, uttered prayer had become none the less a glorious privilege and blessing; but they were now used when the Holy Spirit in the heart prompted and invited, when the needs of mind and heart asked for them. In such experience of entering into the freedom of spiritual guidance—out of bondage into liberty—if a brother does not "read twelve chapters in the Bible in twelve months" is that a fair matter for criticism? Who shall judge? It may have been the best thing that could happen to the brother in question. He may have needed to be turned from the Guide-book to the Guide, from the Text-book to the Teacher. But to set up his experience as a rule for others would be unwise. Others may be led out of outward bondage in other ways. And let us bear in mind, that the brother who did not "read twelve chapters in the Bible in twelve months" may have gone to it many times in that year for a word or a passage. The Bible may have been so familiar to him that he did not need a daily or a monthly reading of it, to constantly feed on its truths and facts. The relation of such individual experiences as Dr. Steele condemns should be treated with the largest charity, and not held up as danger signals. One of the greatest danger-signals to the cause of Holiness is narrowness of judgment in dealing with the guidance of the Holy Spirit in individual cases. "By their fruits ye shall know them," should be the rule of judgment. He who manifests the "fruits of the Spirit" in his daily life, he who lives in the spontaneous fulness and fellowship of the indwelling Christ, may be

all right, though all formal reading of the Bible has passed away with him, and he goes to it only as the Spirit that gave the Bible to man prompts him.

But Dr. Steele's criticism is not taken up mainly with the testimonies of this morning meeting. It is aimed specially at the distinctive teaching and leadership of Mr. Burns as to the divine guidance of the Holy Ghost. He says: "The cause of Christian perfection in Canada, so far as it is, under the leadership which we have felt constrained to criticize, is now in imminent peril." What is this peril? Dr. Steele thus defines it: "The Canadian leader seemed to be far in advance of the American (Bro. Daniels) and of John Wesley in respect to the leadings of the Holy Spirit, affirming that the truly sanctified soul would be unerring in judgment so long as he was led by the Spirit."

Dr. Steele objects especially to the application of this doctrine to the broad field of human life, to the every-day affairs and activities of life, as well as to the specifically religious or spiritual affairs and activities. It is a pity that, before hoisting his danger-signal on this point, he did not attend the sixteen morning conferences at Wesley Park, in which Bro. Burns presented the subject of "Divine Guidance" and its connection with *practical* holiness in its many-sided fulness. Had he done so he would, perhaps, have found that even Wesley did not exhaust the subject of "New Testament Holiness;" and that in the progress of the last hundred years the Church has been prepared for a much nearer approach to the Pentecostal life of Christianity than Wesley and the saints of his age reached, worthy of honor as they are.

Is it unscriptural doctrine that "the truly sanctified soul will be *unerring in judgment so long as he is led by the Spirit?*" Is not the Holy Spirit unerring? Is He not the very spirit of *truth*? Is there a case on record, in Scripture or out of it, where the Spirit made a mistake? Would He any longer be the Holy Spirit if He could err or make a mistake? If a "truly sanctified soul" is led by the Spirit, then, conversely, the Spirit is *its leader*. *While the Holy Spirit leads*, therefore, there will be no mistakes or errors. No logic of unbelief can destroy

the impregnability of this truth. No Scripture can be found to contradict it. On the contrary, the New Testament is full of it. No other ideal of full-orbed Pentecostal Christianity is presented in the New Testament than that of

Perfect holiness by the indwelling of Christ Jesus,

Perfect divine guidance in all things by the Holy Spirit.

This is the divine standard of life in the Gospel of Christ. This is the life that is offered for our free acceptance. The Pentecostal baptism of the Holy Ghost vibrates through every chord of human life, inward and outward, and attunes them to the harmony of heaven. He who stands in the fulness of the new birth, a son of God in Christ Jesus, moves *in all things* in majestic step and unison with the music of the divine world. He has entered into living partnership with the Father and the Son. The living blood of Christ Jesus pulsates in his veins. The living guidance of the Paraclete "abides in him." In him is fulfilled the prayer of Jesus: "That they may all be one: even as Thou Father art in Me and I in Thee, that they may be in us. . . . And the glory which Thou hast given Me I have given unto them, that they may be one even as we are one: *I in them, and Thou in Me.*" Such an one will not sin. Such an one will make no mistakes. He will run and not be weary; he will walk and not faint; he will mount on the wings of divine life in angel freedom and unerring wisdom.

But Dr. Steele objects to the doctrine of Divine Guidance in all things on the ground, not only that it is unsafe and not to be found in Wesley, but because it belittles man. He says: "That doctrine of the Spirit which minifies man cannot magnify God. That theory of the guidance of the Spirit which supersedes the use of human faculties and causes them to wither by disuse, like a right arm in a sling, certainly belittles man by keeping him perpetually in leading strings, with no opportunity by the use of his God-given faculties to develop a stalwart, self-reliant Christian manhood.

"Should the Holy Spirit direct me how I am to cast my vote in the coming election He would treat me as a babe and should He

repeat this act year after year, He would keep me in perpetual political babyhood. This illustrates how the Holy Spirit would dwarf the believer should He tell him everything he should do in the routine of daily life, affording no exercise to his intellectual and moral powers."

To say that this extract is a caricature of the doctrine of Divine Guidance, as presented at the Wesley Park Holiness Camp-meeting by Bro. Burns, and as taught by him in the EXPOSITOR OF HOLINESS, would be to describe it truly. Dr. Steele no doubt did not mean it as such, but it is applied by him to the teachings of "this Canadian leader," as he calls him. That he so applies it only shows that he has not well studied the Canadian leader's position, and is therefore unfitted to criticize him. As strongly as Dr. Steele does Mr. Burns hold that the true doctrine of the leading of the Spirit does not supersede reason and conscience, but clarifies, illumines and strengthens them."

Suppose, however, we try the question of belittling and babyfying aspect of the guidance of the Holy Spirit as applied to "everything we do in the routine of daily life," by the practical example of Jesus. He said of Himself and His life here: "The living Father sent Me, and I live because of the Father." "Neither have I come of Myself, but He sent Me." "I speak not from Myself: but the Father which sent me, He hath given Me a commandment, what I should say, and what I should speak." "The things therefore which I speak, even as the Father hath said unto Me, so I speak." "The words that I say unto you I speak not from Myself: but the Father abiding in Me, he doeth the works." "I have kept My Father's commandments, and abide in His love." "All things that I heard from My Father I have made known unto you." "I am not alone, because the Father is with Me." "My meat is to do the will of Him that sent Me, and to accomplish His work." "The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth Him all things that He Himself doeth." "I can of Myself do

nothing: as I hear, I judge: and My judgment is righteous: because I seek not Mine own will, but the will of Him that sent Me." "I am come in My Father's name." "Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done."

Here is the perfection of Divine guidance—a life lived from another, a career planned by another, on mission sent by another, commandment given as to message and words by another, words spoken as said by another, works done by another and indwelling one, commandment kept for another, love received from another, companionship with another and abiding one, will done of another, power to do nothing without another, nothing done but what he seeth the other do, judgment given only as heard from another, seeking no will but the will of another, coming only in another's name, doing another's will even unto death.

This was a career of absolute Divine guidance, of absolute obedience to a superior and indwelling one: with not a deed done, not a thought formulated, not a word spoken, not a moment lived independent of the guidance and fellowship of the Holy Spirit of the Father. Was such a life and career belittling to Jesus? Was it a life and career of babyhood? Was its manhood dwarfed? Were its faculties withered by disuse? If so, give us the belittling, the dwarfing, the withering, the babyhood of such a life and career. For "never man spake like this man," never another manifested such supreme manhood.

No human mind ever measured the absolute subordination, obedience and self-abnegation of Jesus to the Father in all things. In the perfection of childlike trust did He yield Himself to the Father's will and guidance, and under them passed onward from the star-lit manger of Bethlehem to the throne where all power and authority in heaven and on earth were given into His hands. Through that will and guidance he wrought out the uttermost salvation that reaches you and me, and fills us with eternal life. That guidance in Him was both generic and specific, inward and outward, illuminative and instructive. The outward acts, the inward impulses, the functions of the body,

the operations of the mind, the aspirations of the heart, the innermost germinal activities of the soul, were brought under its sway, subjected to its supervision. Ever as the Holy Child Jesus He lived His life, did His work, conquered sin and death, received His kingdom. Ever as one to whom the unmeasured wealth of the Father's love was given, ever as one receiving the uttermost fulness of the Holy Spirit, ever as the destined Saviour and King of all who received Him, *He crucified self and enthroned the Father*, and in so doing made it possible for us to receive a like sonship—through the Spirit He had received—*by crucifying self and enthroning Jesus Christ*. Welcome all minimizing, all belittling of the merely human side of us, that makes this result possible. Out of the infinitely little comes the infinitely great; out of uttermost meekness and lowliness comes the supreme exaltation of being conformed in all things to the Father and His dear Son.

It was such a life of Divine guidance as this that the great exponents of holiness in the Apostolic Church delighted in. With Paul they are swift to "bring every thought into captivity to Jesus Christ," to "do all things in the name of the Lord Jesus," to live not of themselves, but only as "Christ lived in them," out of weakness, lowliness, infirmity, and crucifixion of the natural man, to be made strong in Christ's strength, to do all things for Him. With John, they had, "an anointing from the Holy One, and knew all things;" an anointing which abode in them, and taught them, "concerning all things." With Peter they were an elect race, a royal priesthood, a holy nation, a people for God's own possession to show forth His excellences." Such a life only was a stalwart Christian life, a life developed to the "utmost limit of the possible" in heavenly manhood.

A word more about Bro. Burns. The Holiness Gospel taught by him at the Wesley Park Camp-meeting was, as a whole, essentially Pauline. It was centred just where Paul centres it—in the acceptance and confession of Christ as an indwelling Saviour. Paul's statement of the terms of salvation, "The word is nigh thee, in thy mouth, and in thy

heart; that is the word of faith which we preach—that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”—was the basis of all of Bro. Burns’ teaching as to Holiness, as to the fulness of a present Pentecostal baptism of the Holy Spirit, and as to continuous Divine guidance. All are to be received on the same terms, namely, definite, present acceptance, definite confession of them in us by the mouth, definite faith that through the risen, living, *indwelling* Jesus, they are all ours, now and here. This is the New Testament Gospel and teaching. This is the Gospel and teaching through which the mighty victories of the primitive Church were wrought out. And just in proportion as this Gospel and teaching have been preached and accepted in all the ages since, just in that proportion has genuine Christianity triumphed; just as there has been failure in the full teaching of this Gospel, just in that proportion has Christianity since the Apostolic days failed. The great “danger ahead” for Holiness and the cause of Christ is not that such leaders as Bro. Burns and such believers as the Canadian ones who gathered at Wesley Park are calling us forward into the fulness and uttermost privileges of this Gospel of the New Testament, but it is that some standard of Christian life and experience lower than this shall continue to be taught as in the past.

THEO. L. PITT

THE PROBABLE CAUSE OF IT.

We feel that no apology is necessary for close and continuous examination of Rev. Dr. Steele in his attitude towards the Canada Holiness Association. He has deliberately thrown the weight of his personality against our work, and made it of necessity, in some sense, a personal matter. That is to say, if Dr. Steele is correct in his judgment of our work, then we are wrong, and leading people to destruction. The great and deserved reputation, which he has achieved as a writer on

the subject of holiness, will be presumptive evidence in the minds of many that he is right, and hence silence on our part would make judgment go against us, in the minds of some, by default.

How to account for this strange attack must, perforce, exercise the thoughts of many. If the learned Doctor had followed the first principles of Bible teaching in dealing with the matter, we would not be justified in finding fault. But when, in place of words of private counsel, the result of close, brotherly conversation, he suddenly brings our Association and its work before the Christian world as a nest of fanatics, a source of danger to all, with words of denunciation for us, and warning to others, we cannot but ask, why this strange conduct on his part, so strangely in contrast with the spirit of his published Christian experience and writings?

Now we have no difficulty in accounting for it ourselves, but we are aware that to those who have not, like us, seen this spirit frequently exhibited towards us and our work, the element of surprise must so greatly predominate as to make it difficult for them to look at it from our present standpoint. To us the surprise element is greatly toned down by the frequent repetition of the phenomenon.

On Sabbath evening, Dr. Steele, as was mentioned in a previous number of the EXPOSITOR, preached from the text, “Have ye received the Holy Ghost since ye believed.” This sermon was in perfect accord with our teachings, and we felt free to utilize it to the utmost of our ability, to the advantage of those present. Therefore, in the after-meeting, we endeavored to secure definite results by a close, searching application of the subject to all concerned.

First, we took the position that this was a *distinct gift, directly communicated* to the recipient, and witnessed to by the Holy Spirit Himself. It was, therefore, not an inference; as for example, I know I have received the blessing of heart-purity, therefore I must have received the Holy Ghost according to the meaning of Paul when asking this question. We pressed this aspect of the subject with what force we could command, well knowing that we were treading on dangerous

ground, and yet feeling the necessity laid on us so to do. But if any suspicion entered our mind that Dr. Steele might fail to abide this test, it was quickly destroyed by recalling his rich, published experience, which so emphasizes, or seems to emphasize, this thought as eminently scriptural.

Again we took the position that in examining our lives during the past year, or time during which we had professed to enjoy this experience, it was necessary to judge of its genuineness, amongst other tests, by our lives—a profession of holiness implying that we had lived holy lives during the time covered by that profession. We did not hesitate to maintain that that profession challenged the world to inspect our lives, and see that in thought, word, and deed we had lived in perfect harmony with God's will, as made known in His revealed word. This included doing God's will "on earth as it is done in heaven." "Rejoicing evermore, praying without ceasing, and in every thing giving thanks." Having every thought brought into captivity "to the obedience of Christ." In short, having all the possibilities of grace moment by moment realized in our lives.

We were fully aware that many professors of holiness shrink from such a test, from conscious lack on their part, and we frankly confess that we were not without serious fears that some preachers as well as other professors of full salvation present, not only could not abide this scriptural and reasonable test, but might even repudiate it as not a legitimate one. But we fondly hoped that the author of "Milestone Papers" would not only abide this test, but would rejoice in meeting others who gladly welcomed it, and so unite with us in enforcing it upon all.

Now it is our individual *opinion* that he failed to measure up to this test. This we carefully remark is simply our opinion, not our assertion, subject to correction by Dr. Steele if we are wrong, for we need not add that our columns are open to those who have a word of correction concerning anything we may pen.

Dr. Steele has too clear a brain not to know that this position cannot be successfully argued against before an intelligent people, and hence we believe that

the word searched him as it did us all. Many of those present cheerfully, although seriously, left ourselves in the hands of the great heart-searcher, some of whom could gladly, and to the glory of God, testify that we had the witness of God, that the righteousness of the law had been and was being fulfilled in us, "who walk not after the flesh but after the Spirit." Others were eagerly panting after that experience, and desired help, and obtained it.

Dr. Steele saw at one of the meetings, when he was present, upwards of a score of Christians arise to their feet, and by that act testify that they had at that camp-meeting received the Holy Ghost as securing to them this holy life, and then he listened to as many of them as time would permit tell the wondrous story of the manner of His reception. There were others at that same meeting who had been pondering over this test, and had been hesitating to accept it as a proper one, but who, seeing the grace of God, as displayed before their eyes that memorable morning, rejoiced, recognizing in it the genuine work of the Spirit, and so publicly in his presence endorsed it. There were others, it would seem, who were only awed into silent acquiescence for the time, afterwards to yield to the spirit of criticism concerning the nature of the work done.

We are decidedly of the opinion, judging from our own past experience as well as our study of Scripture, that Dr. Steele could not then, and cannot now, abide successfully this test, for if he cannot "discriminate between the ordinary operations of the Spirit and his own thoughts" how can he have the *witness*

"That all he does is right,
According to God's will and word,
Well pleasing in His sight;"

or, to use the Scripture phrase, *consciously*, "walk worthy of God unto all pleasing." And yet we maintain that he is sufficiently versed in the imperial nature of modern thought as to hesitate to take up the challenge before the intelligence of the nineteenth century, and argue that the profession of holiness, to be genuine, need not abide the test of *having lived* a holy life, having the conscious witness of the Spirit during all

the time covered by that profession, that in all things we have, and are pleasing God—doing His will on earth as it is done in Heaven.

It is quite in accordance with human nature to turn aside from this comprehensive issue, under the smart of conscious failure to abide a test which must have appealed to every healthy instinct of his being, to carp at some minor details, but partly understood, because broken off from their true connection with the whole subject.

There was one other mode of procedure for the Doctor, and that was to come closer to the persons who could abide this test, and by a system of questions and answers learn concerning this way more perfectly. And this would have been the more manly, as well as the more Christian course, although it might have involved the humiliation of learning at the mouths of *babes* important lessons concerning *holy living*.

THE "CHRISTIAN WITNESS" AND THE WORK OF THE CANADA HOLINESS ASSOCIATION.

"We publish an article this week from the pen of Dr. Daniel Steele, entitled 'Danger Ahead.' We commend it to our readers, and urge all the friends of holiness, as they love the cause and would see it triumph, to shun these 'dangers.' If the devil cannot hinder our doing our whole duty, he will try and urge us beyond the bounds of propriety, and thus, by overdoing, we really undo the work of God."—*Editorial from the Witness*.

Rev. Wm. McDonald, the President of the National Holiness Camp Meeting Association, and editor of *The Christian Witness and Advocate of Bible Holiness*, thus summarily disposes of us and our work, and, to make it evident to all his readers that he has pronounced a righteous judgment, he forbids all appeal from his decision, by hermetically sealing up his columns against reply or explanation. Bro. McDonald believes in mistakes in *others*, but of course there can be no mistake in this, seeing it does not emanate from others.

But two courses are now open to us to choose from, seeing no word of explana-

tion of ours can reach the readers of *The Witness* through its columns. One is to pass it by in silence. At first sight this might commend itself as the most Christian course to pursue. But regarding the matter more carefully, it will be seen that, whilst there might be in it the appearance of voluntary humility, it is really impossible, for whilst we might be silent, others will not. Already, as will be seen on another page, one, who wields an able pen, has written on the subject. Besides, we notice that Bro. McDonald is not satisfied with publishing Dr. Steele's hostile criticism, with the above commendatory editorial, but brings the subject thus caricatured into his holiness meetings, to be again published in another form in the *Witness*. Thus indicating a determination to push the battle which he has begun to an extremity, which would make continued silence on our part appear but a mark of conscious weakness. Again, the interests of our work demand that we take up the gauntlet, and write freely in defence of assailed brethren, although it may involve some personalities from which we naturally would shrink.

In carrying out this decision, it will be needful to trace the history of our Association work, as it bears on the present issues.

When we projected our first camp-meeting, five years ago, it was our earnest desire to secure some one, or more, of the leaders of the holiness revival in the States to guide us in our search after the best methods of conducting the work given us to do. Pursuant to this wish we communicated with all the leaders in that work whose addresses we could obtain. But *man proposes, God disposes*, and so we looked upon it as providential that not one from the States could be with us at this our first holiness camp-meeting, and that we should be thrown back wholly upon the God of holiness, that He might develop, through us, that type of work which He thought best.

At the next camp-meeting, some of the American leaders looked in upon us for a short time, and gave us efficient help, sanctioning our work heartily and rejoicingly. Meantime we were conscious that, in some matters, we were not moving in

perfect accord with the teachings and practices of our American brethren. The dress question was settled somewhat differently. Our practice and teaching concerning *physical manifestation* was not pleasing to all professors of holiness in Canada, and we naturally suspected that it would not commend itself to all in the States. Moreover, as we went on with our work, we became conscious that in emphasizing the work of the Holy Spirit, we were drifting further and further away from the methods of presenting the subject of holiness adopted by our present critics. But as we looked upon all these things as, in some sense, non-essentials, we clung to the hope that the experienced leaders of the holiness movement in the United States would, when they saw the results of our work, give us their hearty *God speed*, even if they continued to differ from us on non-essentials.

With these feelings we heartily seconded the invitation which brought Bro. McDonald and the National Camp Meeting Association to Niagara Falls. We did our utmost in pressing members of our Association to unite with us in welcoming our American brethren to Wesley Park, and in assisting in their work, as we might have opportunity. But we freely confess that we met with some rude disappointments. Bro. Colling, the Secretary of our Association, then Chairman of the Welland District; Bro. Mitchell, Vice-President of our Association, now Chairman of Tilsonburg District, and Secretary of Wesley Park Association, with other members of our holiness Association, met them with a friendly hand-shaking, united with them in their work to the extent of relating our Christian experience and leading in prayer. But this was all we were permitted or asked to do. The attitude of Bro. McDonald was that of cold, studied indifference. We were told some time after, by an editor of a holiness periodical, that their rule was to ask no one to preach except members of their own Association. Well, if this was their rule, it was broken on this occasion, for Doctors Carman and Williams, the two General Superintendents of the Canada Methodist Church, when present were invited and accepted invitations to preach.

Now the profession and teaching of

their Association forbid us entertaining the thought that it was simply respect to high position in the Church which prompted such discrimination, hence we were driven to the conclusion that their attitude towards us was not carelessness, but was of studied design.

Like as with Dr. Steele, there was not the slightest effort to inquire after our Christian experience or labors. Had they been imitating some of the potentates of the mediæval Church in their contempt for some despised sect of heretics, the effort could not but be pronounced a complete success.

We remained to the end of their camp meeting, and drank the cup thus presented to its dregs, sorrowing most of all that, whilst possessing so many estimable traits of character and labor, they should exhibit such glaring defects in holy living. However, we have the satisfaction of knowing that, not by private remark or public utterance, did we put forth an effort to disturb or mar their work done at Wesley Park, although tempting opportunities were not wanting.

Not only were we forced to admit to ourselves that there were sad defects in the practice of holiness, as exhibited by the President, but we noticed surprising defects in his teachings. For example, nearly a whole meeting was taken up by him in explaining Paul's "thorn in the flesh." After an elaborate process of reasoning, he came to the conclusion that, when Paul was stoned at Lystra, he really died, and his soul was caught up to heaven, when he heard the unspeakable things which it was not lawful to utter, and that after this he was literally raised from the dead, but the effects of the stoning never fully passed away from his person, but constituted the thorn in the flesh. Now, overlooking what some would call an error in judgment in calling for a truce to active camp meeting operations to discuss such a subject, is it not surprising that Mr. McDonald should undertake to tell us what Paul, although admitted by him to be inspired by the Holy Ghost, declared most emphatically twice over that he did not know, and plainly implied that no one but God did know?

Well, the matter, in our opinion, is of

trifling importance, and we but reproduce it to show our readers that great men are not always wise, and to help to allay any fears concerning our Association work because Rev. Wm. McDonald has pronounced against it. We shall also, in this connection, venture a little friendly criticism on his principal sermon, preached on that occasion from the text, "Purifying their hearts by faith." Now, the doctrine of heart-purity, with him, we believe is plainly taught in the Bible. But we do object to his teaching that it is the great second blessing of the New Testament, and that the gift of the Holy Ghost is simply a result, or necessary consequence, of the blessing of purity received. This, we maintain, was not the Apostolic method of treating this subject. Indeed, as appears from this very text and its connections, he reversed their order. This text is the third allusion to the same fact, and in all three texts the gift of the Holy Ghost is mentioned as the great prominent fact of that occasion, when Cornelius and his friends, as representative Gentiles, received like blessing with the Jews. In only this third allusion to this great fact is the subject of heart-purity mentioned, and then, evidently, as an after-result. The subject of ritualistic observance had been sprung on the Gentile Church, and it was in the discussion of this subject that the expression came up, evidently teaching that they, the Gentiles, should be kept pure, not by observing the Jewish ritualistic laws, but by faith.

How one with the reputation which he has achieved as a writer and thinker could take such a course of reasoning in dealing with the text is only explained to us by the too frequent practice among theologians of making texts of Scripture bend to some preconceived doctrine or theory.

We deem it as only justice to our readers to throw out these bits of criticism, which could be easily multiplied, as a legitimate way of weakening the force of Mr. McDonald's pronouncements upon our Association work. It is easier, if the conscience will permit it, to pronounce on our work as that of the devil, than to hold brotherly conference or open two-sided discussion concerning it. Bro. McDonald publicly professes to be bound in

his conduct by such commands as these, "Mind not high things, but condescend to men of low estate." "Be courteous." "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Can he, in the face of these and kindred commands, justify his conduct at Wesley Park, and, since then, towards the members of our Association? Once before he opened the columns of *The Witness* to a hostile criticism of the teachings of the Association, but in that instance he did not deny us the opportunity of replying. The writer of that article, at our next annual convention, publicly took it all back, and endorsed the teaching which he admitted he formerly misunderstood whilst Divine approval in sensible spiritual blessing was manifestly bestowed on all present. Is Bro. McDonald sure that some such gratifying result might not be the outcome of a more courteous, gentlemanly, Christian course pursued towards those from whom he *presumably* differs in doctrine? Our attitude towards all our American brethren is that of peace and hearty co-operation. We are anxious to be right, and to accomplish the greatest amount of good in the visible churches, by increasing spirituality amongst their members, well knowing that that will prompt to increased success in saving sinners. We therefore still hold out the olive branch, inviting friendly, brotherly conversation, by letter, or otherwise. We believe we are ready to renounce errors in doctrine or practice when discovered, either publicly or privately. Are ready to appoint hours of prayer for mutual waiting on the God of holiness, if, by any means He can show us how to live peaceably and righteously in this generation. But if Bro. McDonald and Dr. Steele, or any other professor of holiness persists, in the face of these honest efforts on our part to live peaceably with all men, in standing aloof, and publicly or privately caricaturing our work and teachings, and then imitating the Pope of Rome in pronouncing our work as that of the evil one, without appeal from their *infallible* decision, we hesitate not to say that, in the interests of truth itself, it will be necessary to discount their profession of holiness, however loudly or definitely made.

WHICH IS THE BETTER OF THE TWO.

Dr. Steele criticizes our teaching concerning Divine guidance. Well we will presume he illustrated what he would have us substitute for it, and so escape dreaded babyhood. He accepted our invitation to come to the Holiness camp-meeting at Wesley Park, travelled the hundreds of miles necessary to reach his destination, preached there a few sermons, sanctioning by his presence and preaching the work being done, and then suddenly woke up to the fact that he had got into a nest of fanatics, and had been giving aid and comfort to the enemies of his Master. Then on returning home he yielded to the importunity of another to make public his misfortune.

On the other hand, the illustrator of Divine guidance received him and utilized his teaching, his preaching, and his personal reputation, in *emphasizing* his own teaching and giving additional force and power thereto, and secured thereby all the additional help for his work which he (Dr. Steele) could have afforded had he been in hearty sympathy with it.

Now here we have an example of a man of confessedly superior abilities acting out common sense and reason, and another of confessedly inferior abilities acting out conscious Divine guidance. "We speak as unto wise men, judge ye what I say."

NEWS ITEMS.

GALT.—The news from Galt continues to be of a most interesting character. Sister McMann still remains there, abounding in labors for the Master. The meetings are so largely attended that private homes are too small, and they expect to move to the Y. M. C. A. rooms. To-day we learn that Bro. Cranston has remodelled his home so as to accommodate one hundred and fifty people. But the best of all is that God is in the work in sanctifying power. By the subjoined clipping from a Galt paper it will be seen that the movement is attracting general attention:—

"RELIGIOUS SERVICES.—A holiness ser-

vice on the line of consecration and practical religion will be held every Sabbath afternoon at half-past two, and Tuesday evening at half-past seven, at James K. Cranston's, No. 2 Oak Street. Also meetings of a similar nature will be held at Mrs. Alex. Cranston's, Shade Street, on Friday evenings, as well as other meetings in other parts of the town. All are invited to attend."—*Galt Reformer*.

BROOKHOLM.—Bro. Teskey, of this appointment, which is two miles from Owen Sound, arranged for a four days' Holiness Convention in his church, commencing on the 27th of September last. We had the great pleasure of being present, and meeting Bro. Sherlock and his colleague, Bros. Campbell Hall, H. Berry, and other friends. The meetings were eminently satisfactory in all respects, and we look back to them as seasons of great profit and sweet delight, and as fruitful in definite results.

CHATSWORTH.—We spent the balance of our three weeks' absence from home on this charge, holding some thirty services at the different appointments. Bro. Hall has an interesting field to cultivate, and is accomplishing the work committed to his trust as a workman that needeth not be ashamed.

THE CITY MEETINGS are progressing with ever-increasing interest. Additional trophies of Divine grace are being continually secured, and fresh doors of entrance are being entered in the name of the God of holiness.

BRO. SAVAGE'S BAND WORK.—By some misunderstanding not so much Band copy has been received for this month's magazine as usual. We can assure our friends that he is meeting with his usual phenomenal success in his abundant labors in the Lord, and the Eastern Provinces are being awakened into renewed life, as was the case with the West. He still claims our earnest prayers for him and his co-laborers. We trust that his past record may be even exceeded in the abundant showers of spiritual blessing to be yet poured forth on him and his work.

OUR BAPTIST FRIENDS.—We are glad to know that the few friends from Jarvis Street Baptist Church, who entered into

the fulness of the Spirit at our Saturday night meeting, are making full proof of their ministry by telling to their friends what great things God has done for them. This is awakening amongst them no little interest in the subject of Scriptural holiness. Amongst other labors they have thrown themselves, with becoming zeal, into a prayer-meeting, held just before the preaching service. This prayer-meeting was just ready to die out for lack of interest, as evinced by the small attendance at it. But now, suddenly, it has become one of power, and the room is filled up with interested attendants. We are very sanguine that this work, thus happily begun, will go on and prosper.

BRO. CHAPMAN.—This brother, of Wesley Park memories, writes us from Byron, of continued success in his evangelistic work. He and Sister Chapman assure us that the glow of blessing received at the camp-meeting continues, and that they are happy as well as successful in their work. We bespeak for them, at their request, the continued prayers of our readers.

BRO. STIRLING.—We send Dr. Stirling our congratulations over his increasingly rich personal experience. Having walked in the way just now opening to him, for some years, we hesitate not to say it is not only a way of satisfaction and delight, but of perfect safety.

BRO. WILLIAMS, OF ENGLAND.—We have heard recently from our brother—and the news is in many respects satisfactory. As was to be expected there is the account of many things which may properly be called “filling up that which is behind of the *afflictions* of Christ for His body’s sake—which is the Church.” But amidst many trials and disappointments when viewed from the human standpoint, there is abounding peace and contentment of soul, and success in leading individuals into the clear light of Gospel privilege, and great liberty in publicly publishing the word of life.

THE ANNUAL CONVENTION.—To the many enquirers about this gathering we would say that definite arrangements have not yet been made concerning it.

It is our opinion that it will not be held till mid-winter, probably in either January or February. More anon.

THE BLESSED MAN.

We have lately been introduced to the most wonderful man we ever met. Both David and Jeremiah call him the “Blessed Man” (Psalm i. and Jeremiah xvii. 7, 8). We cannot stop to speak of all the marvellous things about him, but we notice he is a very happy man, for we find him just delighted day and night. He is in the best of health. Hot weather and dry seasons don’t bleach him out. You will find him down by the rivers of water. No seared or faded leaves, but full of fruit. Jeremiah says he never ceases yielding fruit, and David affirms that he always does the right thing. Whatever he does prospers.

In looking up his record we find him to be a man of a very decided type of religious life. He did more than part company with sinners, his whole being was taken up with God. He delighted in his law every hour in the twenty-four. He is a present tense man, one who trusteth in the Lord and whose hope the Lord is. We confess to never having so fallen in love with mortal man before, and as we conversed together imagine if you can the great joy that filled our soul when we discovered that his name might be our name, his delight our delight, his healthy spiritual life our life. Our privilege to live by those great Niagaras of blessing, ever bearing fruit and always doing the prosperous thing. What saith 2 Cor. 9th chap. and 8th verse? And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work. (Col. 1st chap. 10th verse): That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. (Col. 1st chap. 28th verse): Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. (Col. 4th. chap. 12th verse): Epaphras who is one of you, a

servant of Christ saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. (Hebrews 13th chap. 20, 21 verses): Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. We think these few sample scriptures are sufficient evidence that God can make a complete success of every life that is surrendered to Him in its entirety.

The one thing we value most about this "Blessed Man" is not perhaps his unbounded delight, the smile that plays over his face, his elastic step or ever-green foliage, but the fact that he always bears fruit and always does the right and prosperous thing. We sing:

"We want the witness Lord,
That all we do is right,
According to Thy will and word
Well-pleasing in Thy sight."

And most of us think it pretty good theology so far as theory goes, but hesitate when it comes to the practical part. We cannot conceive of a man living in complete harmony with God, and led by His Blessed Spirit, who does not know whether he is doing the right thing in either temporal or spiritual affairs. We think the secret of this "Blessed Man" may be crystallized into a single sentence: "The Holy Ghost our sole proprietor and manager." Now, if we are not our own, being bought with a price, then our whole business is to glorify God in our body and spirit which are His. We pass under Divine control and take our orders from headquarters, our Royal Master assumes the contract of our life, prepares the entire programme, and we carry it out as He makes it known to us. Just how His will is indicated, or through what channels His directions may come, is a matter left to His own wise choosing. He may speak to us through His word, through a verse of a hymn, an article in a magazine, a line of a newspaper, a talk with our pastor, a chat with our neighbour,

or as He frequently does by His own voice in the soul telling us His mind. His sheep know His voice and follow Him.

In our own life we have found the most complete rest and satisfaction under the management of the Holy Ghost. We are not careful to qualify the words *rest* and *satisfaction*, what they mean to us is simply unutterable, too lofty for language to reach.

"Some fear this wondrous rule of Thine,
Because they have not reached Thy heart;
That venturing their all on Thee,
They cannot know how good Thou art."

Oh the blessedness of not being in perplexity as to whether this is best to do, or whether we had better do that. Whether we should go here or there, or not go at all, but to have it so simply managed as to be able to look up and say, "Lord, what wilt Thou have me to do?" And then when He speaks how gladly we run in the way of His commandments to do His will. His yoke is so easy, and His burden is so light. How beautifully divine management settles how much we ought to do, and the way we ought to do it. How safe we have felt during the past few months when solicited on different occasions to help a brother, or go here or there, to be able to reply, "Well, you know I am the Lord's property. My time is His I live to do His will. And if He wishes me to do it, why, amen." And then up He sent me; we simply looked up and said, "Now, dear Master, what message?" and He would give the message, and we would go so gladly knowing that He who gave the message, and sent the messenger, had some one waiting to receive it. And in this way our labor is not in vain in the Lord.

We have been asked repeatedly, "How do you know that the voice Divine from the voice of Satan, or from a sudden impulse or impression?" We cannot answer such an enquirer better than by saying, If an man will do His will he shall know of the doctrine. Obedience to God's will, entering His school, and committing ourselves to his tuition—we find this is one of the things that are spiritually discerned. We presume, if we wished to learn French the most

sensible thing to do would be to commit ourselves to a French teacher. Strange, indeed, would it be that in learning of Him who is meek and lowly in heart we did not come to know His voice from that of a stranger.

Again, under this management, we find our many regrets have journeyed into a far country, with all their goods and chattels. Just think of the relief to a man after having spent a day or week in business at home or abroad if he has done the will of God during that time—we say *if* he has done God's will—he can return to his home and family and sit down in peace without being disturbed by any member of that disagreeable tribe of regrets. Having done the surest will of God he has been as good as he ought to have been, and all he ought to have been.

And now, lastly, this "Blessed Man" is a complete success simply because he is managed by hands that cannot do a poor job no way you can fix it. We do not fear to say that our Proprietor and Manager makes a success of our life for the one and only reason that our life is now His affair and who dare say that when God works in a man to will and to do of His good pleasure, that He does less than a complete work. We are quite aware that there are greater possibilities in some lines than in others; but the Divine Potter will make out of every bit of clay the highest success possible in the material committed to His hands.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and *whatsoever* he doeth shall prosper."

Yours in Him,

J. GALLOWAY.

J'Y SUIS, J'Y RESTE.

BY THEODORE MONOD.

The siege of Sebastopol, by the united armies of England and France, had been dragging through twelve long months, when, on the eighth day of September, 1855, a French officer of Irish ancestry, McMahon (who since was promoted to

the eminent dignity of Marshal, and became President of the Republic), took possession of an advanced position in front of Malakoff, that strongest of the huge towers that defended the city. The Commander-in-chief, General Pelisser, fearing lest the daring leader and his troop should find themselves cut off from the army, sent him word to consider whether it would not be advisable for him to fall back. The prompt reply was couched in these memorable words: "J'Y SUIS, J'Y RESTE" (*Here I am, here I stay*).

The consequence was, that instead of them falling back upon the army, the army marched up to them; Malakoff was stormed and Sebastopol was taken.

Whether or not the incident, as commonly related, is strictly true to history, it furnishes us with a noble motto for our warfare as Christians, and with a sufficient response to every suggestion, whether from without, that we should capitulate, or from within, that we should retreat.

In the first place, then: *Here I am*. Not here I will be, or used to be, or ought to be, or might be, or try to be, or wish I was; but in the simplest and strongest of all tenses, the present tense of the indicative mood: *Here I am*. Here I am, on vantage ground, conquered for me, at the cost of His own blood, by the Captain of my salvation; given to me by Him, yea, occupied by me, in Him.

Therefore, in the second place, *Here I stay*. Whither should I go apart from Christ? He is my standing-place and my dwelling-place, my rock and my refuge, my shield, my sword, my song, my victory, my all-prevailing power, mighty before God to the casting down of strongholds. Here will I labor, here will I pray, here will I fight, here will I suffer, here will I live and move and have my being, here will I die, here will I triumph at last, a "man in Christ" (2 Cor. xii. 2).

We need not, neither can we, go further than this; we should not, we dare not stop short of this: *I am* and *I abide* in Christ.

I am in Christ, do you say? But who has a right thus to describe himself?—Any sinner who truly accepts Christ for his Saviour.

Do you mean, then, that the sinner may consider himself as being in Christ

just as soon as he has cast himself upon Christ?—I do; otherwise the Lord would surely have said, "Him that cometh unto Me, I will in no wise hinder, or turn away, or keep waiting; whereas He has said, "I will in no wise cast out." If not cast out, then he is considered as having entered in; so that in the very act of coming to Christ as a lost sinner he has crossed the threshold and finds himself within the sanctuary. Every believer, therefore, is entitled to say: *I am in Christ by the grace of God.*

Admitting this, another question remains: Who has a right to say of himself, *I abide in Christ?*—Any sinner, I reply, who is so satisfied with Christ that he will not seek for another place of safety, of blessedness, of fruitfulness, of power. Let us turn again to the Lord's own words: "*I am the vine,*" he says, "*ye are the branches;*" let us believe the latter fact as we do the former. "*Abide in Me,*" He goes on to say. This is simply exhorting us not to move from our appointed position, but to look upon ourselves in the place where God looks upon us, namely, in Christ, who, *of God* (1 Cor. i. 30), has been made unto us wisdom, and righteousness, and sanctification, and redemption. Such being God's reckoning, we need not fear to make it our own reckoning; indeed it is our duty to do so. By constantly claiming our union with Christ we abide in Him, and then by His abiding in us, we effectually receive every one of the blessings that belong to us in Him.

Thus shall we "bear much fruit." For we have here to deal, not with some subtle theory or mystic fancy, much less with a mere make-believe, as might be inferred from the language and life of some persons, in whose eyes a treasure possessed "in Christ" appears to be equivalent to a treasure not practically possessed at all. And yet, what would they think of a drunkard professing to be temperate "in Christ?" or of a thief, honest "in Christ?" or of an adulterer, blameless "in Christ?" What then shall be said of a Christian, professing to be unselfish, loving, active, humble, meek, disinterested, pure-minded, "in Christ," while, in fact, he is the reverse of all these? How would we take it if one of

our children, having been guilty of telling a lie, should excuse himself on the plea of his being truthful "in Christ?" Would we allow ourselves to be deceived and derided in such fashion? Much less will God.

We may (although we need not) forget our position; we may turn our thoughts and our hearts from the Lord; our faith may waver, and at once we shall find ourselves yielding to the enemy, be it only in desire, or it may be in word and deed. At the same time, and in the measure of our unfaithfulness, we shall find ourselves cut off from the peace, the joy, the power, that flow from fellowship with Christ. If so, what remains for us to do but return to our Saviour, confessing our sin, begging for His mercy, and ready for His command. He will, once more, in no wise cast us out. Then, conscious of the deceitfulness of our own heart, and of the power of the adversary, we shall "walk softly" before God, watching unto prayer, and more careful not to take one step outside of the path where alone we abide in Christ, and He in us.

Thus shall we learn to fight the good fight; thus shall our Malakoffs and Sebastopols, high towers and strong cities fall before us; thus shall we learn from day to day, humbly and firmly to repeat, with more holy trembling, and more joyful gratitude:—

J'Y SUIS, J'Y RESTE.

—*The Life of Faith.*

GOOD FRIDAY, THEN EASTER.

In the majority of Christian lives there is an eagerness to have an Easter morn, without its being preceded by a Good-Friday, or self-crucifixion. We all love the thought of resurrection-life, and more would know its blessedness were it not that it only follows crucifixion. I had been speaking to the people at camp-meeting on the baptism of the Holy Ghost; and when putting the test as to how many desired it, a large company arose. But few received it. There must be cause. The next day I spoke to them from the 3^d chapter of Romans on death preceding resurrection. When putting

the test as to how many were willing to die with Christ, but few responded. Afterwards some of them came with the inquiry, "What do you mean by dying?" After explaining it to them, I found the trouble was in being willing. They did not really want a Good Friday to precede their Easter morn.

If we did less generalizing in our personal experience, and more of that good old-fashioned work that the saints of yore found time to do, "self-examination," we would not be so slow to see what we have to die to; and the meaning of this spiritual death to sin would explain itself. I recall a very sad instance of a lady, who evidently had skipped Good Friday, and fancied she had arrived at resurrection-life. A report came to her that unkind remarks had been made about her, remarks of small amount. She gave herself to weeping and bitterness of spirit, to reproachful words towards the person; and afterwards to speaking only in the most sagacious manner. Self was keenly alive, and one would think she needed no argument to convince her that she had never known the death of the old nature.

There is plenty to die to; but we are so like the ones described by the Book, "Having eyes, they see not." I am sure it ought not to take the wisdom of a sage to make one understand, that, when he is more or less keenly alive to praise, that he ought to die to it. And the gradual work of sanctification which men talk so much about, and which must eventually bring them up to the final death blow, is the starving instead of feeding this love of it. If a man is sensitively alive to blame, he ought to know what it means to need death to it. Yes, die to that love of praise that so oftentimes makes you take the side that is popular rather than right; that makes you try to please men rather than God; at least leads you to compromise by trying to do a little pleasing on both sides; and then sends you away feeling good when men have lauded you. Die to that pain and soreness when you have done right and then been blamed and scorned, so that you wish you had done just a little different, rather than have them not think well of you. If you had done wrong you could stand it, but you feel it hard when

you have done right. This is sharing the fortunes of the innocently condemned Christ. Die to contentions and strivings, and foud ambitions to have the uppermost seat in the synagogue; to be somebody, for this desire to be somebody is putting Christ in the background and self in the front. Like the old artist's painting of the "Last Supper," which so pictured the beauty of the cups as to hide the beauty of Christ, that it was only counted worthy by him who painted it, to have the brush drawn over it and destroyed. O for the master hand to draw the brush dipped in atoning blood across this prominent self-life, and obliterate the last sinful form of it.

Die to that little world of selfish feeling, and pleasure, and plans in which you have lived so long; to those lingering, worldly fascinations; and conformity to its maxims and customs, and unhallowed pursuits. Die to the more commonly emphasized unsanctified tempers that lurk within; anger, impatience, pride, envy, jealousy. And when you die, die until you are "dead, dead, dead." I have found that many of the most set opposers to the work of entire sanctification in the body-life are those who once professed it, but never went through to the death. They winced when the first crucifixion-nail drew the first drop of blood. They professed it sitting on the fence, ready to jump on either side, according as the grace held or failed to do for them all it claims to do. Half-way work makes more skeptics among those who once claimed it than anything else. Trying to live the life before one has had it, is a failure.

We have lived so long in our little world of partial self-life, that it is hard to welcome the nail, the spear, the thorn that brings death to it, and buries it out of sight, in that sepulchre where it shall never be seen again. And then there is such shrinking from making it public. To gentle hearts unused to hard criticism, it would be easier if it could be sought, and kept, and lived away from common talk, and common gaze. But all this shrinking passes away in the death of self, and makes the soul ready and glad to share the buffetings of the crucified Christ. Such a death to sin must surely

bring in the glorious resurrection of, not one Easter morn in every year, but to make the years an Easter-tide.—*Christian Standard.*

REVEALING SECRETS.

BY MRS. J. BENNETT.

I believe a great deal of antagonism arises against the experience of full salvation by professors of this grace indiscriminately telling secrets which the Holy Ghost has revealed to them, in regard to themselves, or others (for when He is come He will teach you all things and will shew you things to come). Now you will agree with me in saying, it is possible to be led by the Holy Ghost in giving a testimony, and yet put in words of our own, and if we will observe closely we will see that these are the very words that cause contention. Holy Ghost words are designed to convince, not hinder the work. Of course I do not now mean that sort of opposition that always arises among those who do not see eye to eye, for you know they who would live godly in Christ Jesus will suffer persecution, but I refer to honest seekers after light. When you tell them to accept the Holy Ghost in Pentecostal power, instantly there arises in their minds some expression or act of some professor of holiness that once offended them, and it becomes a stumbling-block in the way of their receiving the fulness. They have a fear lest they should be led to say something ridiculous, or do something that would shock their sense of refinement. From my own experience I know this to be a fact, and have heard others tell of a similar experience. Now may not these expressions have been words of our own, and not dictated by the Holy Spirit. This is the point I want to emphasize, are we always sure every word in testimony is prompted by the Holy Ghost, or do we sometimes try to advance our own ideas, or fling out some utterance to hit someone who has spoken against us or our experience. Once I had a minister cast reflections on my experience in public. The Lord kept me quiet, in perfect peace about it, but showed me

that the man was in error, and that if I would be true to Him, He would make the righteousness of Christ, in me, to shine forth as the noonday. The next time I was to meet him, I had formed in my own mind, what I should say in defence of the testimony I had given, but when I went to the meeting I became so interested in the salvation of sinners, that I forgot all about myself and the minister, and never said a word about it. But the Lord taught me in that very thing that it would have been untimely, and would have done harm, while in following the Spirit, I had done the work He wanted me to do, and no doubt the man saw in that more to establish my experience than any words I might have said about it. Let us be so filled with the Spirit of love, that no matter who speaks against us we can let it go, and not have even the desire to jump to our feet in defence of the doctrine we profess. Let us remember Jesus in the judgment hall, when He had the privilege to defend himself. answered not a word. "Be wise as serpents and harmless as doves." The natural tendency of our nature is to rush, and the light of the Holy Ghost, coming so clear and strong, showing us things as they are, and revealing to us the secret things of God, that if we do not at once yield the controlling of this tendency into the Spirit's hands, and keep still until we know that God says speak, then we are in danger of saying things of our own that will be charged to the Holy Ghost. How careful ought we to be, lest we make our liberty a stumbling-block to them that are weak. There are times and places where it would be safe to tell secrets, but let us be sure that the Lord wants us to tell them even then. Why, if I were to tell some of the things the Spirit has revealed to me, even to my nearest friends, I would have to spend the best portion of my time in establishing the fact that I had not taken leave of my reason. The lesson God intends the impetuous spirit to learn is, Stand still and see the salvation of God; while to the quiet and retiring, who would shrink from the cross, He would say in commanding tones, "Speak unto the children of Israel that they go forward."

Let us all learn the lessons designed for us, so that we may grow up into Christ, our Living Head, in all things; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, being perfected in every good word and work, the fiery spirit toned down, the backward ready to speak or work, those who naturally love to lead giving way, having such spirit that a little child, led by the Holy Ghost, can lead them. Oh it is wonderful, the condescension of our God, to come and dwell in these bodies of ours, making them fit temples for Himself to dwell in. Have all who read these words thus received Him? Have you by faith received your personal Pentecost? Does the Holy Ghost abide in all his fulness, as justifier, as sanctifier, as teacher, comforter, guide? If so, then be true. Obey your Guide in all things; find in Him your personal Blessor, and He will lead you into fields of unknown usefulness; emptied of self, filled with the Spirit, you shall be a blessing to all around you, and yours the glad consciousness of being a co-worker with Him, and a sharer in His glory.

“FULLY SATISFIED.”

(DEUT. XXXIII. 23.)

Strength out of weakness,
Rest mid the strife,
Patience in suffering,
Newness of Life:
Grace to supply
Every need which I see;
All this is found,
My Saviour, in Thee.

Love which can keep me
Close to Thy side;
Power to aid me
Whatever betide;
Praise for Thy goodness
Joyous and free,
All this is found,
My Saviour, in Thee.

Joys of the world
Are passing away,
All it can offer
Is but for to-day,

Nought can it give
Which will satisfy me,
“Full satisfaction”
Is found, Lord, in Thee.

Vain is the tribute
And worthless I bring,
Yet gladly I yield it,
My Saviour and King.
An offering of love,
A gift full and free,
Myself I surrender—
Dear Lord, *I have Thee!*
C. C. C.

LED BY THE HOLY SPIRIT.

BY REV. JOHN THOMPSON.

There is good reason for the belief that Christian people are giving increased attention to the subject of divine guidance, especially to the guidance of the Holy Spirit. We may safely assume that all true Christians feel the need of a guide who knows without the possibility of mistake the way in which they should walk. Our natural ignorance as to the right way—the temptations to which we are exposed—the many enticements to forbidden paths—the numerous false guides who entreat us to let them become our leaders, as well as the many sad blunders of life, all with united voice tell us of our need of a guide. The soul that has a clear and deep conviction of this need asks imploringly how a guide may be secured. Thousands of voices unite in asking this question, and almost with bated breath they wait for such an answer as will lead them to form the acquaintance of one who will constantly guide them in the way that they should go. In order to receive the guidance of the Holy Spirit;

First of all, we must believe that it is our privilege to be led by the Holy Spirit. On this subject the Scriptures furnish us a good foundation on which to rest our faith. Jesus in speaking of the Holy Ghost said, “He will guide you into all truth.” Paul on the same subject said, “As many as are led by the Spirit of God, they are the sons of God.” Thus plainly teaching us that the children of God are led by the Spirit of God. If our faith takes fast hold of these Scriptures, and we have no doubt as to His ability and willingness to become our guide, then the next point of consideration is:

Secondly. Are all willing to give Him a good reception and trust Him well after He consents to become our Guide. Some ask

Him to become their Guide when they are not prepared to give Him a good reception, and they would not treat Him with respect if He were to become their Guide? Let us bear in mind that it was to the Church that Paul said, "Quench not the Spirit." The Holy Spirit brings a very strong light with Him, and Paul cautions them not to quench or put out that light, as they would then be left to walk in darkness. Let us also bear in mind that it was to the Church that Paul said, "Grieve not the Holy Spirit of God." How much we need to heed these words of Paul. We ask the Holy Spirit to become our Guide, and then we stubbornly refuse to walk in the path that He marks out for us. He speaks to us with His still, small voice, but we allow so many other voices to be buzzing in our ears that His voice cannot be heard. No wonder that He is grieved. If we would have Him for our Guide we must absolutely and forever cease to grieve Him. Unless it is a clearly settled matter of experience that we have really ceased to grieve the Holy Spirit, we do but trifle with Him when we ask Him to become our Guide. Having ceased to grieve Him then,

Thirdly. We are in a condition to ask Him to become our Guide. God's great willingness to give us the Holy Spirit is suspended on the condition that we ask. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Notice that this promise is "to them that ask." The Holy Spirit comes only to the hearts of earnest, importunate, persevering pleaders; but to all such He will surely come.

Fourthly. It will not hinder our prayers or delay our success to pause at this point for a little time to examine our motives. Why do we want the Holy Ghost to become our Guide? If the motive be pure, which is the same as saying, "If thine eye be single thy whole body shall be full of light." That is, full of the light of the Holy Ghost. To one who sought the Holy Ghost from impure motives Peter said, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." The Holy Ghost was then coming to the hearts of others, but this deluded man was thus keenly repulsed because his motives were not pure. The purest, the highest, the most Christ-like motive that can move us to action is an intense desire for the glory of God. If this motive prompts us to plead for the abiding, indwelling guidance of the Holy Ghost the result is sure. To such as

thus plead our blessed Christ has said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."—*Standard*.

THE BAPTISM OF THE HOLY SPIRIT.

BY DR. G. D. WATSON.

The doctrine of the Holy Ghost, in belief, is: He is a divine, personal Spirit, both equal to, and of one substance with, the Father and the Son; He is the divine Agent in operating directly on the human spirit, in applying truth to the heart; He is the Convictor, Sanctifier, the official successor of Jesus, as the abiding Comforter in the soul.

To-day there are thousands who have believed on Jesus, who have received the initial work of the Holy Ghost, who have been translated from the kingdom of Satan to the kingdom of Christ; yet they are as ignorant of the Holy Ghost as were the Ephesians when Paul visited them. Jesus represents this incoming work of the third person of the Trinity as the crowning work of the kingdom of God.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel ii. 28-29.

The gift of the Spirit does not destroy our individuality or natural peculiarities. He illumines the memory of the old, and purifies the day-dreams of the young.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."—Matt. iii. 11-12.

Water and fire are the emblems of the Holy Spirit; they are both nature's great purifiers and motive forces; the baptism of the Spirit purifies and empowers for action.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from high."—Luke xxiv. 49.

The "endowment of power" is here as definitely promised to the children of God

as the advent of Jesus was promised to the world.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"—John vii. 38, 39.

It is by believing on Jesus that we receive the Spirit. We do not receive the Spirit by looking at the Spirit, but by looking to Jesus, the object of faith.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 1-4.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts iv. 31.

This does not refer to the preliminary work of the Holy Spirit in conviction and conversion; it refers to the permanency of the indwelling Spirit in the heart of the perfected believer. A great mistake is made in the matter of an advanced Christian experience, by confounding the witness of the Spirit in conversion with the baptism of the Holy Ghost.

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa xxxii. 15-18.

Here the indwelling Spirit produces fruitfulness, peace and security.

"And the disciples were filled with joy and the Holy Ghost."—Acts xiii. 52.

This was not natural joy, but the supernatural gladness of Jesus poured into them by the fulness of the Spirit.

"For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us. Now He which stablisheth us

is with you in Christ, and hath anointed us, God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 20-22.

The gift of the indwelling Comforter is by faith in the promise. The yea means the truthfulness of the promise, the amen means the fulfilment of it. When we fully believe on the promise, it is "yea"; when we experience its accomplishment, it is "amen." The gift of the Holy Ghost is the "earnest" or pledge of our resurrection and glorification with Christ.—*Holiness Manual*.

VICTORIOUS FAITH.

BY GEORGE MACDONALD.

When, in the year 1590, King James sailed for Denmark to bring home his Queen, the person called upon to attend him as chaplain was John Scrimgeour, who was at this time minister of Kinghorn, in Fife.

He was a man somewhat rude in clothing, and likewise in some of his expressions and behaviour; and yet was a very loving, tender-hearted man, of a deep natural judgment, and very learned, especially in Hebrew. He was an eminent wrestler with God, and had more than ordinary success in that exercise, as appears from the following instances:

While minister at Kinghorn, there was a certain godly woman under his charge, who fell sick of a very lingering disease, and was all the while assaulted with strong temptations, leading her to think that she was a castaway, notwithstanding that her whole conversation had put the reality of grace in her beyond a doubt. He often visited her while in this deep exercise, but her trouble and terror remained; and as her dissolution drew on, her spiritual trouble increased. He went with two of his elders, and began first himself to comfort and pray with her; but she still grew worse. He then ordered his elders to pray, and afterwards again prayed himself, but no relief came. Then sitting pensive for a little space, he thus broke silence:

"What is this! Our laying grounds of comfort before her will not do: prayer will not do. We must try another remedy. Sure I am, this is a daughter of Abraham; sure I am, she hath sent for me; and therefore, in the name of God, the Father of our Lord Jesus, who sent Him to redeem sinners; in the name of Jesus Christ, who obeyed the Father, and came to save us, and

in the name of the Holy and Blessed Spirit, our Quickener and Sanctifier—I, the elder, command thee, a daughter of Abraham, to be loosed from these bonds." And *immediately* peace and joy ensued.

He had several friends and children taken away by death ; and the only daughter, who at that time survived, and whom he dearly loved, being seized with the king's evil, and reduced to the very point of death, he was called up to see her die. Finding her in this condition, he went out to the fields (as he himself told) in the night time, in great grief and anxiety, and began to expostulate with the Lord, in such expressions as, for all the world, he durst not again utter. In a fit of displeasure he said :

"Thou, Oh Lord, knowest that I have been serving Thee in the uprightness of my heart, according to my power and measure ; nor have I stood in awe to declare thy mind even unto the greatest in the time, and Thou seest that I take pleasure in this child. Oh, that I could obtain such a thing at Thy hand as to spare her !" And being in great agony of spirit, at last it was said to him from the Lord, "I have heard thee at this time, but use not the like boldness in time coming." When he came home the child was greatly recovered, and sitting up in the bed, took some meat.—*The Saints Worthies.*

PERSONAL INFLUENCE.

We are generally inclined to regret that we have so little of direct personal influence over our fellows. It seems to us that what we do or say makes small difference with those about us ; and we sometimes wish it were in our power to lead others to a greater extent than is now our possibility. Yet, as a matter of fact, our influence is far greater than any one of us imagines—even though it is not always largest in the direction of our chiefest desire and endeavor. Every one of us is influencing others to an extent that would startle us, if we realized it as it is. Mankind is readier to follow than to lead ; and ninety-nine out of one hundred persons, young or old, are quick to follow the lead that is just before them—whatever that may be. So it is that our every action and our every word is timely for the guidance of some one or some many, waiting for that indication of the way to be pursued. And all this will appear when the thoughts of man, and the consequences of those thoughts, are revealed before all. It would be a wholesome restraint upon us if we con-

sidered how many are watching, as it were, our very breath, in order to know what they should say, or do, or be.—*Sunday School Times.*

IN THE TIME OF NEED.

The question in many minds is, "To what extent am I to be kept from sinning? when am I to expect to be kept? The only answer we can give is, "You are to expect to be kept from sinning *now.*" God does not give a reserve stock of grace which you can look at and say "That is mine." He just gives you minute by minute and moment by moment what is needed. It is like this: Suppose a man said to his friend, "I will give you an empty purse, and in it you shall find any money you want the very minute you want it. I shall never give you any to keep in your pocket, but you may go to your purse for *anything.*" Would that man be a very rich man, or a very poor man? I think he would be both. If he wanted a penny to buy a newspaper he must call on his friend and go to his purse for it; if he wanted a shilling he could go for that; if he wanted a hundred pounds he could go for that; he could get anything he wanted, but there would be something he could not do—he could not put money on the table and look at it and say, "What a rich man I am." He would get up with an empty purse, and yet he would have all he needed. That is the way God gives us His grace, never more than we need for that very minute—always quite enough.—*Selected.*

LIFE ONLY CAN ASSIMILATE.

It is to the man who is trying to live, to the man who is obedient to the word of the Master, that the word of the Master unfolds itself. When we understand the outside of things, we think we have them: the Lord puts his things in subdefined, suggestive shapes, yielding no satisfactory meaning to the mere intellect, but unfolding themselves to the conscience and heart, to the man himself, in the process of life-effort. According as the new creation, that of reality, advances in him, the man becomes able to understand the words, the symbols, the parables of the Lord. For life, that is, action, is alone the human condition into which the light of the living can penetrate; life alone can assimilate life, can change food into growth.—*George Macdonald.*

THE VOID FILLED.

My whole heart has not a single grain this moment of thirst after approbation. I feel alone with God; He fills the whole void. I have not one wish, one will, one desire, but in Him. He hath set my feet in a large room. All but God's children seem but so many machines appointed for uses I have nothing to do with. I have wondered and stood amazed that God should make a conquest of all within me by love. I am brought to less than nothing—broken in pieces like a potter's vessel. I long to leap into the flames to get rid of my sinful flesh, and that every atom of these ashes might be separate, and that neither time, place, nor person, should stay God's Spirit.—*Countess of Huntington.*

THE NEED OF COURAGE.

If we are to rise to Christian perfection we have need of courage. You know it every day you live. You know it in every station of life that you occupy. You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affectation of society, courage to declare God's counsel in the face of a world that more than half denies Him; you need courage to go into your warehouse and act honestly; courage to sit in your drawing-rooms and conduct yourselves not as society demands in its unreality, but as God insists; courage to speak out for God in life; courage to meet the dead and vacant stare; courage to confront the sneer of ridicule; courage to support you against the cold, hard pressure of a heavy and unbelieving world.—*Little.*

CHRIST-LIKE BROTHERLINESS.

There is a very common sort of religious living which strengthens selfishness. It climbs the mountain-top and there builds its tabernacle, sitting and singing its hymns about heaven, and crying deliciously over them. It cannot think how anybody can like to go down among those dreadful lepers and frightful demoniacs and outcast women, and the noisy and vulgar people. Be quite sure that the highway of holiness does not lead us up there for a dwelling-place. It takes us down into the market-place and teaches us to do our business there, honestly and generously, as we would be done by. It takes us into the lanes and byways of the

city, and teaches us to see in every want and every sorrow a claim upon our pity and help. It takes us home, and helps us to remember how the children feel, and to consider the neighbors and servants.

This is what we are to set before us as the outcome of our faith and prayer, *a gracious considerateness for other people.* And that not as busy-bodies, much less as patrons, but with a simple Christ-like brotherliness, a considerateness that does not only concern itself about men's souls and that which helps them heavenward, but which runs through all the commonest rounds and ways of the daily life. We are to carry such a sense of indebtedness to our dear Lord and Master, that we shall be always trying to find opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst. For His sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unfailing brotherliness.—*Mark Guy Pearse.*

IMMEDIATE RESULTS.

BY GEORGE F. PENTECOST.

We are not to measure power by results. Our work often seems to depend upon our success. If we are successful we are stimulated to more work; if we are unsuccessful we are discouraged. We often hear it said that if we were only filled with the Holy Ghost, men and women would be converted. You remember that Peter was filled with the Holy Ghost, and he preached his sermon on the day of Pentecost, and secured 3,000 souls. Men say if we were only filled with the Holy Ghost people would run and cry, "What shall we do?" But Stephen was filled with the Holy Ghost just as really as Peter, and all he got was 3,000 stones! One man got 3,000 souls, and another 3,000 stones. But Stephen did not live to see what he got. He got the stones, but soon after he got Saul of Tarsus, who really found the beginning of his Christian life in those words of Stephen, which cut him to the heart, and which sent him thoughtful and troubled down to Damascus; so out of Stephen came Paul, or, in another sense, we would say that out of the grave of Stephen rose the Apostle Paul. Let us not be discouraged or over much encouraged by the immediate results of our work.

A FEW WORDS ON THE CHRIST-LIFE IN THE FAMILY CIRCLE.

BY COLIN CAMPBELL.

The Christ-life—beside which there is no true life—is a life of wondrous rest and incessant activity, of great peace and holy war, of unsearchable riches and loss of all things, a paradoxical yet most blessed life.

The sphere in which this life is tested and manifested perhaps more effectually and brightly than in any other is the family circle, in the little things and small temptations of everyday life rather than in the greater things of the public service for Christ, or in the greater emergencies of temptation.

There are many Christians who can sympathise with the African traveller and sportsman who, tossing on his bed one night in his tent pitched on the confines of a jungle, seeking rest and finding none, sleepless and in great pain, said, "Oh, dear, I can conquer the great lions whose terrific roar wakes the echoes of these wild jungles, I do not fear their power; but these little mosquitoes conquer me, I have no power against them." There are many of high repute in the Christian world, valiant in fight with the roaring lion seeking whom he may devour, in the Jungle of the Church, able to do exploits on public platforms and in inquiry-room, who yet fail in the Tent, in the secrecy of home life, before little temptations to temper, little trials of patience, little demands on self-denial, little claims on their consideration for the feelings, failings, wishes, weaknesses, etc., of others, and many such-like mosquitoes. Oh! how they do buzz about in the air, and bite too. Then follows inflammation—irritation—unrest—loss of peace—in short all goes wrong, and all for nothing—victory is lost to them; some insignificant little mosquito gains it.

But there is no need for all this, every Believer's Tent is supplied with the mosquito curtains of the presence of Jesus, within which we are absolutely safe from all those cruel bites. Do these moral insects fly about us? Do they come near to us? Let us "take time to be holy," not to catch or try to catch a mosquito here and there, while a whole army of them gain time well-nigh to devour us, but simply to draw those curtains closer around us; thus enclosed they "cannot harm us there." In Christ we are safe alike from lions and mosquitoes, "He that abideth in Him sinneth not." Then abide in Him, and you shall find the blessed

secret of power for Him in the family circle, for He will abide in you, and there shall be a savour of Christ about you everywhere and always. Yes, let Christ live His life in you, without your self-life, and those with whom you dwell cannot but be conscious of the power of the living Christ in their midst, and your family circle shall be bright with His great light, a little heaven below.—*The Life of Faith.*

REV. STEPHEN MERRITT AT MOUNTAIN LAKE PARK.

"The Holy Ghost desires an entrance into your heart to abide there. He, with a worm can thrash a mountain. He must have human instrumentalities to work with; but even the Church shuts Him out too much. Turn out all worldliness and let the Holy Ghost come in. Let every hand be lifted against you, yet He that is for you shall be more than all that are against you. Be one with the Executive of the Godhead. He will strengthen you with might in the inner man. Be nothing—and all things are yours. Not long pleading, but ask and receive. The sun never goes down where I live. The Holy Ghost takes me and my two churches in New York and carries us right along. Put away all selfishness. Seek to be holy, not to be happy, but because He wills your sanctification. Never say 'No' to God's 'Yes.' The Holy Ghost will turn your Church right side up. Where would I have been but for the Holy Ghost? He has taken me, will you let Him take you? Take the obstacle out of the way. The Holy Ghost will come right in. Your life will take on a new complexion and power. I have no anxiety, no will, no wish; I go just where the Holy Ghost (and my wife) take me. For years I have not had a cloud. I have hardly time in my rush of business to pray long; but the Holy Ghost is the senior partner in the firm; I am the errand boy. It is our privilege and delight to do the will of God. I could not take your contract to carry yourself along. I am where I can hear the smallest whispers of His voice. Whatever He bids me, I do. Others pump this up; I have an artesian well. December's as pleasant as May. I have a camp-meeting in my soul all the time. It makes me clean all the time. My politics and religion eat off the same plate. Let the Holy Ghost take possession of you. If you haven't a friend or a dollar you can have the

Holy Ghost. You speak; the Holy Ghost touches other hearts; they melt like wax before the fire. Ask Him to be your righteousness, then you will not go about establishing your own righteousness. Anxieties and perplexities will be gone. Open your heart. He will rush in to fill the vacuum."

This stream of sacred exhortation flowed like a torrent sweeping everything before it. Its spirit and force and effect could never be put upon paper. The speaker poured out his great and good and happy soul on the people. It was a thrilling appeal. Seekers rushed to the altar. The singing was mighty. Workers moved along the aisles and between the seats inviting all they could reach. The Holy Ghost, that has been so honored, confirmed the word with signs following. Souls have already been comforted and saved. The scene all over the tabernacle is now one of the most animated description. It is ten o'clock and the tidal-wave still sweeps on. Hallelujah to the Lamb! All honor to the Holy Ghost! Blessed be God the Father from whom cometh every good and perfect gift.—*Standard*.

Band Tidings.

HALIFAX.—Among the converts at Brunswick street was a bright young fellow from H.M.S. *Tourmaline*. He came to the altar "burdened and sin-oppressed," and soon found light and rest. His testimony was given with a sailor's frankness and decision. On the next Sunday night he handed me the following written statement and appeal to be read to the congregation: What a wonderful change is perceptible in the life of a person, who after having led an ungodly life, renounces it, and partakes of the forgiveness so fully and freely offered, extended by Jesus Christ. This, my dear friends, is my experience. Till recently Satan could call me his own; I was a wanderer from God, but our blessed Lord and Saviour, who died that we might live, took me in, and to-night I am serving the Lord, and I can truly say that "I am His and He is mine," what can I want beside? If there are any young men here who have not decided for Christ let me implore them, let me entreat them, to do so to-night, and I feel certain that they will feel far happier than if they were out in the byeways of sin. Perhaps some of you have God-fearing parents, perhaps some have not. May God incline the hearts of these parents towards Him. I am thankful to say that I have godly parents, and ever since I have

been away from home their prayers have followed me, and I can picture to myself the happiness and joy that will pervade their souls when they hear that I have decided for Christ. And if only you dear young men will give yourselves to God to-night, what unbounded joy will it be to your parents, and to God we will give all the glory; may it be so, for His dear name's sake, Amen. GEO. LLEWHILLING.

BYRON.—We came on here last Tuesday, Oct. 4th, arriving in London about 4 p.m. Found Bro. Jones and other friends awaiting our arrival and a carriage to take us on. I find it difficult to arrange for workers. For instance, a minister in reply to my offering to send on help, writes: "If you can send me a band as good as your own, whose experience is equal to yours, whose ability in song is equal to your band, you may do so." Why, brother, if I had four angels at command I should not feel led to send them there. So I wrote him I would give it up. We have all the work promised that we can do this Conference year. We are leaning hard on Jesus, praying for fitness for the work. Sometimes the devil tries to discourage me, and would have me feel my nothingness so much. But it is all right. The Lord Jehovah is our strength. He also is become my salvation. We are going to know more of God. Pray for us. We had a lovely closing at Wilsonville. Sunday was a high day for Oakland.

J. W. CHAPMAN.

JOHNVILLE.—God still owns and blesses the efforts of His children here. The interest in the prayer meetings has been remarkably well sustained, and our Heavenly Father has verified again and again the promise to bless those who call upon Him. Some of our people to whom the ways of Methodism were a little new and strange are becoming established in their goings, "rooted and grounded in the faith," and will, we trust, become as pillars in the temple of our God. The erection of a church edifice has gone on uninterruptedly and successfully. A neat and commodious building is nearing completion, and will (D. V.) be dedicated in October. Such ready response has been given to the appeal for funds that the building will be dedicated free of debt. Whatever may have been the difficulties or discouragements in the way, still may every child of God say, "Hitherto hath the Lord helped us." Praise His dear name.

B. M. S.

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