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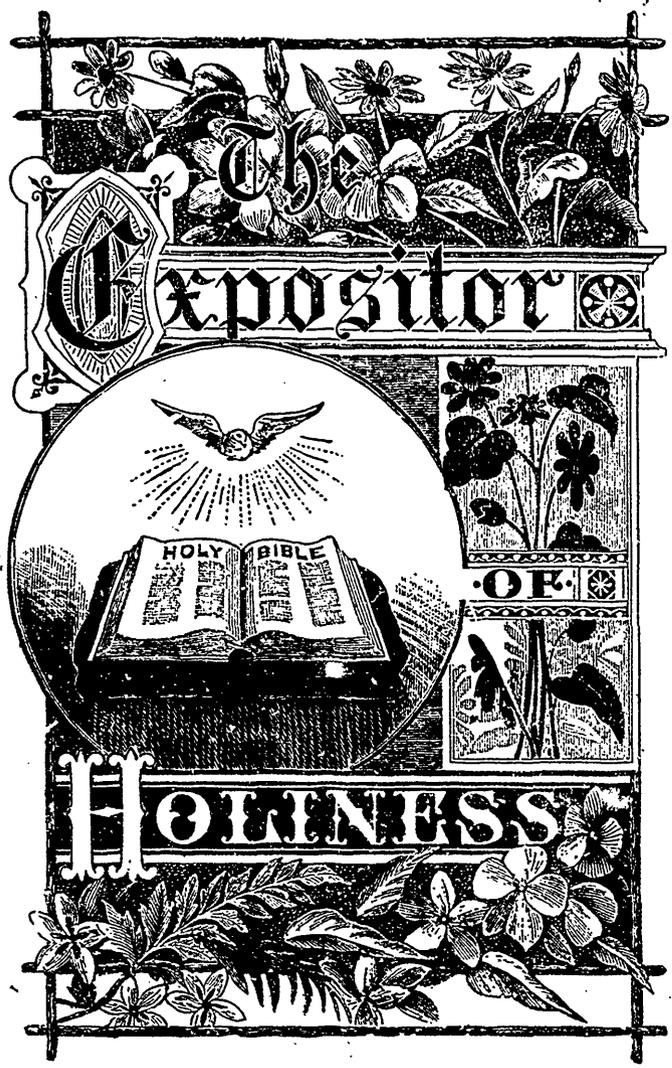
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VII.

OCTOBER, 1888.

No. 4.



Toronto:

Published under the Auspices of the Canada Holiness Association.

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

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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 Yenge 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.

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

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

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

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

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

THE
Expositor of Holiness

VOL. VII.

OCTOBER, 1888.

No. 4.

"I WILL BE AS THE DEW UNTO
 ISRAEL."

"His allowance was a continual allowance,
 given him of the King."—2 KINGS XXV. 30.

Receive Him as the dew into thy heart,
 O thirsty one, who long His grace hath
 sought;
 Dew forms in stillness; struggle not, nor
 strive;
 What thou dost need to learn is to *receive*.

The air surrounding thee is full of God;
 With love and life and blessing for thee
 stored;
 Get cool and quiet, and the dew will fall;
 A little at a time—not once for all.

Drop after drop, unceasing and unseen,
 The Dew of Heaven thy heart will enter in;
Moment by moment learn thou to receive;
Drops of refreshing 'tis His plan to give.

This is His way in all things; 'tis His will
 To work by steady, gentle means; until
 The plant in nature, and the soul in grace,
 By evermore receiving, grow apace.

He all the while surrounds thee; thou dost
 need
 Only to breathe Him in, thy soul to feed;
 And gather from His Word, from day to
 day,
 Strong nourishment to help thee on thy
 way.

To take, not now and then, but all the time,
 The *drops* He offers thee of grace sublime—
 Will set thee farther on thy heavenward
 way,
 Than—scorning these—for showers to wait
 and pray.

When, by the silent dew and gentle rain,
 Thy fallow ground be softened to retain

The showers of grace thy thirsting soul doth
 crave—
 Those showers, in rich abundance thou shalt
 have.

Meanwhile, take what He gives—content
 therewith;
 Nor fail to *trust*; else fails thy soul to
breathe;
 And so, for lack of air, doth faint and moan,
 Its priceless heritage of gladness gone.

O thou o'er whom God yearns with tenderest
 love!
 Whom He is training for His home above—
 Rise to His thought—to what He means for
 thee!
 Lest His all-glorious purpose hindered be.

—*Parish Visitor*.

WHAT IS CARNALITY, ETC.?

In our last article we took the position
 that St. Paul's various figures about car-
 nality alluded to the efforts which we
 make to keep the laws of God when
 not led of the Spirit, that is, when not
 obeying the law or guidance of the
 Holy Ghost as the only law of life.

The objection may be made that this
 effort to do what is right seems worthy
 of commendation, whilst carnality is
 pictured as all bad, the very essence of
 evil. How then, it may be asked, can
 these apparent contrasts be similar?

But it will be noticed that Paul main-
 tains that all efforts put forth to keep
 the law, when the person is not led of
 the Spirit, end in failure. Hence, all
 allusions to such efforts necessarily im-
 ply sin as the inevitable result. So that
 when he speaks of one he includes the
 other. Now, as a matter of fact, all

men without exception strive to keep the law of God. No man out of perdition is absolutely bad. Who ever met a drunken sot so far gone in sin that he did not now and then put forth some feeble efforts to stem the torrent of sin in him. Even the most profligate and unholy are restrained somewhat by conscience against the bent of natural desire. So we contend that sin, whether committed by professed saint or open sinner, is aptly described, or at all events is included, in an allusion to the efforts of men to keep the law of God without obeying the law of the Spirit.

How all disputes concerning the application of Paul's reasonings in the seventh chapter of Romans are ended when this key is used to unlock its mysteries.

St. Paul is describing all efforts to keep the law of God without adopting Heaven's provision for keeping it in its entirety. In so doing it is not necessary for him to make nice points concerning inbred sin and open transgressions; concerning infirmities and mistakes, whether regrettable or otherwise; concerning sins of omission or commission, as to whether they are voluntary or involuntary, as is necessary with modern writers in upholding their theories.

No, nor yet was it necessary for Paul to mention the fact as to whether he was describing his own experience before or after conversion. If we regard him as simply describing all efforts to keep the law of God when not *walking after the Spirit*, that is, when not obeying the law of the Spirit as the only law of life, then we can understand why it was unnecessary for him to guard against the theological discussions which have so thickened about this chapter. He was simply giving a vivid description of every son and daughter of Adam when not walking in the Spirit, or when not living the life portrayed in the following chapter.

In the seventh chapter you have man at his very best, when not led of the Spirit. You see a man putting forth all possible effort to keep the laws of God, and finally giving up in absolute despair of ever succeeding.

Now, it is of importance that we should know what it was that this

representative man despaired of. We maintain that his despair was not concerning his inability to secure forgiveness so much as his inability to keep the law of God. This the whole trend of the argument shows, and is brought out with clearness in individual passages. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit," speaks of freedom from condemnation, not because of forgiveness and cleansing, but because sin is not committed, which fact is more fully asserted further on, "the righteousness of the law is fulfilled in us who walk after the Spirit."

These, we repeat, are the facts brought out in the apostle's grand description or argument concerning the two states, viz., that all efforts to fulfil the righteousness of the law without following the law or guidance of the Spirit as the one and only law of life end in failure, and man in so acting is *carnal*, the *old man* not being dead or crucified. But so soon as he begins to walk in the Spirit, then sin ceases in him, and so long as he so walks, even as Christ walked, he has no condemnation for sin, seeing he does not commit sin.

If some insist on it that when a man begins to walk thus in the Spirit, immediately inbred or inborn sin is taken out of the man, we shall have no quarrel with them if they evidently mean by these expressions failure to keep the whole will of God. Indeed, to us, it is of very small moment what terms are used, if the facts indicated by them are kept clearly before the mind.

But is it wise to coin expressions not found in the Bible to express or describe these facts? Well, we will not dogmatize concerning this matter, for we find no advice or command in Scripture against the practice. Nevertheless, an amount of caution is needful, lest our pet phrases should insensibly take too prominent a place in our conversation or writings.

Again, this explanation of this great practical subject is the best antidote to mysticism. For the outcome of walking in the Spirit must be downright, common-sensed holy living—one iota of the law

must not be passed or overlooked, all must be fulfilled in the life. This test of a genuine walk in the Spirit must be accepted by the one so professing to walk, and is also a legitimate one in the hands of onlookers. Moreover, it does not call for casuistical disquisitions concerning how many infirmities and shortcomings may exist in the life whilst proving what is the perfect will of God, but rather excites our astonishment at the exceeding richness of grace, whereby is done unto us exceeding abundant above what we ask or think.

And all this is in complete harmony with Christ's teaching, for He taught us the universal prayer, "Thy will be done on earth as it is done in heaven." He proclaimed His divine intention to be that as He was, so should we be in the world. He enforced a refined morality as the outcome of being in His kingdom which exceeds all human description, and absolutely requires the continued presence of a divine counsellor and guide to make possible its minute requirements in each believer's life, and capped the climax of all His teachings by solemnly stating that we should be finally judged by this exalted standard of morality, and that that judgment should be as to our having actually lived both inwardly and outwardly such holy lives, and not concerning some mystic faith which would secure to us the benefits of Christ's righteousness irrespective of our characters.

Now this explanation of the destruction of carnality as an obedient walk in the Spirit meets these claims of holy living squarely, and for the scriptural demand for holiness unto the Lord produces a holy life which is the perpetual astonishment of the one who lives it, and sooner or later secures the admiration of all lovers of the truth.

Too much desire to please men, mightily prejudgeth the pleasing of God. Too great earnestness and vehemency, and too greedy delight in bodily work and external doings, scattereth and loseth the tranquillity and calmness of the mind.—*Archbishop Leighton.*

STATED SEASONS FOR PRAYER.

Much is being written and spoken on this subject. We wonder if it has escaped the observation of most that what has been written on this practical theme comes from two classes of writers—those who are investigating for a satisfactory rule for *seasons of prayer*, and those who criticise them for so doing.

The whole matter is left in a very unsatisfactory state by modern writers. For example, here is a sincere inquirer after truth who is intensely anxious to know how satisfactorily to settle this vexed question. What this inquirer wants to know is, how often per day, or per week, he should attend to this duty, and how much time should be spent in the private closet.

Now, where are the definite answers to these questions? Is it not after all conceded that everyone must be a law unto himself in these things? In vain is the Bible ransacked to find an authoritative answer. How the experience of David is pounded on, where he says, "Morning, noon and night will I call upon Him," and made to teach that these stated seasons per day is the correct thing. And in their haste they stay not to consider if this might not have reference to a particular portion of his life, needing more prayer than usual, or be but a figurative expression, denoting continued, importunate prayer. At all events, if it be looked at long enough it will be seen that there can be no rule manufactured from this testimony of a recommendatory, let alone of a mandatory, character.

The apostle tells of bowing his knees before God, but is silent as to the frequency and the length of the season or seasons thus indicated.

Our Lord said, "But thou *when* thou prayest enter into thy closet," etc. But He gives no words, either here or elsewhere, to interpret that *when*, as to time or quantity. And what Christ, the last ultimate teacher of truth, leaves undefined, let not finite man undertake to determine.

Plainly, then, each individual soul is left to deal alone with God concerning that indefinite *when*.

True, there are the traditions of the elders, concerning which there is, as there always has been, the effort to exalt them to equal or superior importance to the words of Christ. And it is ever, we remark in the passing, for violating these traditions that the stone of persecution is thrown.

Why should we fear to leave the sincere child of God to settle this question with the hearer and answerer of prayer? Will the Holy Spirit, whose office it is to lead into all truth, be unequal to the task, or will He abuse His trust to the damage of the praying one? Let the Christian who walks with God keep step with his Almighty friend, and let the onlooker wonderingly adore, and dismiss all desire to measure or criticise the stately steppings of God in His earthly sanctuaries.

“O Thou, our husband, brother, friend,
Behold a cloud of incense rise,
The prayers of earth to Heaven ascend,
Grateful, accepted sacrifice.”

But are there not dangers and errors abroad concerning this thing? Multifarious is their form. But they all start from one and the same source—failure to walk with God. Enoch walked with God; this is the important fact of his life, and it would be a small matter to know whether he was methodical in his prayer seasons, like Daniel, or impulsive, like Peter.

But where failure to so walk exists, everything in life is, comparatively speaking, a failure, not excepting religious duties. To professed Christians, whether witnessing to justification or sanctification, to whom the duty of private prayer is an irksome one, the tendency is to accept any teaching which will enable them to lay aside their duties without troubling their conscience. Of course, it is a question to be considered whether such persons are not better off in the observance of a round of religious duties, including private prayer, than to give them up altogether. This question we shall not undertake to settle. At best the advantage is trifling, for, whilst religious duties may tend to morality, it must not be forgotten that from the ranks of religionists came those who crucified the Lord Christ, and in all

ages, not excepting the present, persecute His followers.

However, there are some forms of error that may, with advantage, be mentioned. Here is one: When testimony concerning accepting and walking in the Spirit is the result of a reasoning process, is at best the reciting of a creed, then all kinds of sins of omission and commission are liable to be the outcome.

Some will and do argue thus: I have placed my all on the altar; the altar sanctifies the gift, therefore I am sanctified, and my body is the temple of the Holy Ghost; hence, whatever I prefer must be the leading of the Spirit. I prefer not to have stated times for prayer, therefore it is not right for me to spend time in the closet of prayer.

Of course, in this case, the preference will guide to a decision against private prayer, for to such all these things are irksome.

Such persons can easily reason themselves into doing anything that man in his natural, unregenerate state prefers, and to leave undone anything which those who are not in Christ's kingdom dislike to do.

This process of reasoning can be applied with success to ensure lawlessness concerning study of the Bible, liberality, resenting injuries, refusing reparation for injuries committed, slandering; in short, for all kinds of things forbidden in God's word.

But Paul asserts that if we walk in the Spirit we will not fulfil the lusts of the flesh; that is, be guilty of these things. Therefore, the only remedy against these things is walking in the Spirit.

To discount the walk in the Spirit because of these evils is to pull up the wheat whilst trying to pull up the tares. Of what value is the crop if the wheat be destroyed, even if the weeds are killed? These evils will remain to a greater or less degree until the harvest. But our Lord has taught us that the wheat can grow in spite of the tares, and all will be adjusted in due time.

How, then, shall we adjust our seasons of prayer? and the answer is, by *walking* in the Spirit, not reasoning yourself into this walk, nor yet by professing to

walk in the Spirit, but by actually, from moment to moment, walking in Him who, as Christ in us, is our wisdom, righteousness, sanctification and redemption.

A DEEPER DEATH TO SELF.

When the soul has been purified and made like unto Jesus in its heart life, this new creature must follow its Lord through the higher form of crucifixion. It may be difficult to explain this, and yet advanced believers are distinctly conscious of it. This deeper death is not a death to sin, but it is a death to our own goodness. It is getting dead to our way of doing good things. In the earliest stages of sanctification, the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good, especially along its own chosen lines of work. But God seems to divest the soul of this facility for goodness, and draws it into a state where it loses its will so completely in himself that it has no plans for doing good, except the plans shown to it by the Spirit. It can work or wait, or see results or not see results; sow and reap, or sow and have others reap; accomplish wonderful things, or lie hidden away with equal gladness,—because its joy is drawn immediately and only from God, and does not depend on the facility or number of its activities. In such a state were the holy prophets when they spake as they were moved by the Holy Ghost.—*Rev. G. D. Watson.*

REMARKS ON THE ABOVE.

Still nearer and nearer the New Testament do we find some of the writings in our exchanges, and we rejoice greatly in the fact.

Now commence in the middle of this short article, and read outward, and the teachings which we find in the Bible will become evident.

“But God seems to divest the soul of this facility of goodness, and draws it into a state where it loses its will so completely in Himself that it has no plans for doing good, except the plans shown to it by the Spirit.” Here is the doctrine of the guidance of the Spirit as we find it in Scripture, and as we teach it, and illustrate in our life, clearly and emphatically stated. The after de-

scription of this state of being led by the Spirit *only* in Christian work, is that which is the inevitable experience of all who are so led.

Now this, we maintain, is the identical experience spoken of by St. Paul in the eighth chapter of Romans. “There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Culminating in “that the righteousness of the law might be fulfilled in us who walk after the Spirit.”

But this definite experience we insist upon is not a *deeper death* to self, but is simple death to self, crucifixion of self, etc., and may take place any moment in the believer's life, for it is accomplished when the Holy Spirit is really accepted by faith as the only law in life, not only for the present emergency, but for all time to come.

It will be seen then that our efforts in writing on this great question are mainly directed towards showing, both by precept and example, that, this experience brought out by the Doctor, is not *necessarily* the outcome of growth, but is offered to all believers at any and every point in their Christian life.

Now whilst we pronounce this *deeper death* to be simple death to self, the previous death described in the first part of the article we believe we have Scripture warrant for declaring to be no death at all. It simply illustrates Paul's previous writings in the seventh chapter of the same epistle, where one is striving to serve God acceptably whilst serving the law of sin and death, that is, as Dr. Watson puts it, “In the earliest stages of sanctification the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good, especially along its own chosen lines of work.” Yes, and it is evident that such a soul, whether it calls itself justified or sanctified, finds out that complete satisfaction cannot be found along that line of work, and that often the exclamation is in order—“Who shall deliver me from this dead body!”

But we maintain that so soon as we discover “*the law of liberty in Christ Jesus,*” and adopt it in its fulness, then

there is perfect deliverance from this state—"Hath made me free from the law of sin and death."

But our contention is that the "*deeper death*" may be a *now* experience to all who will accept the *promise of the Father* in the pentecostal sense, and obey Him hereafter absolutely in all things, and it is because we expect to emphasize this fact continually that we take the liberty to use this article of Dr. Watson's after an apparently hypercritical sort. But whilst thus emphasizing this new experience, we in nowise minify the growth in grace and in the knowledge of God, which is so plainly exemplified both in the preaching and writings of the author of the article in question.

We admit, as a matter of experience, that it was fifteen years after our experience of the blessing of sanctification that we experienced this *deeper death*. But, nevertheless, it was connected with a distinct crisis in our life, and that crisis has its only explanation in our receiving the Holy Ghost to be obeyed henceforth as the only law of life.

But we know of others who have received as an experience this *deeper death* much closer to the time of their acceptance of the blessing of sanctification, whilst we know, and are intimate with, others who have entered into precisely this same experience as the *second* crisis in their religious history, and we have failed to detect any superiority in these final experiences of the one over the other.

One who reads over the article we are commenting on will feel that in some sense their ideas of modesty are a trifle shocked by *our* claiming this *deeper death* as an experience. This, upon close thought, will be found to connect itself with the idea of growth, which clings to the subject as thus presented. Of course, if this growth theory is accepted as true, personal testimony concerning the experience is scarcely becoming that humility which is the adornment of the Christian character. But when this growth theory is given up, and this experience is distinctly connected with the acceptance of the Holy Spirit as the sole law of life, then personal testimony

is a *legitimate* method of encouragement to all to test the matter for themselves.

In concluding our remarks on this deeply interesting article, we would suggest that the last sentence is scarcely in harmony with the words of Christ when He declared that the *least* in this experience—in the kingdom of heaven—is greater than the greatest of the prophets of past dispensations.

EXPOSITION.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in [through] his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

How strongly this contrasts with much of what is now said concerning imputed righteousness; and even with trust in the atonement for justification at the judgment seat of Christ, and final admission into heaven.

According to this account, judgment will be given concerning the outward, visible acts of life—those done in or by the body—and therefore observable by all men; for the acts of the body are discernible by the senses, require no occult or spiritual principle to be appealed to to determine their character.

And this harmonizes with the directions of Jesus: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Now, it is taught by many, very many, that not only when the sinner commences the Christ-life must he trust in the atonement for pardon and cleansing, but ever after the foundation of all hope of being adjudged not guilty at the final assize must be the atonement and nothing else.

But this teaching is diametrically opposed to the sentiment of the verse at the heading of this article; yes, and is opposed to the plain teaching of the Bible everywhere.

Why, we ask, is there such a persistent, such a general effort to pervert Scripture? Is not the answer found in conscious lack in fulfilling the commandments of God in human life? If, after many an effort, we fail, until despair of

ever walking worthy of God unto all pleasing takes complete possession of the soul, is it not natural that we should make the effort to modify Scripture utterance so as to adapt it to our imperfect lives, and thus leave us a loop-hole for hope? Hence the dying saint ever is instructed to base all his hopes on the mercy of God in Christ Jesus, and none whatever on holy living. Suppose a modern Christian, as one of his last utterances, should exclaim: "For many years past I have lived a holy life, walking in all the commandments of the Lord blameless; I have accomplished all the work appointed me by the Captain of my salvation, therefore I am sweeping through the gate into the celestial city to be crowned of my righteous Judge." Who, we ask, would publish this with signs of approval? Would it not be suppressed, or if mentioned at all, be given to the world as proof of presumptuous fanaticism? And yet it is only Paul's triumphant final utterance slightly modernized.

But Paul walked in the Spirit, was led by the Spirit, and so proved to himself, and for himself, that he could walk worthy of God unto all pleasing; could prove what was that perfect and acceptable will of God—in short, could do the will of God on earth as it is done in heaven, and hence his language: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the *righteous* (not merciful) Judge shall give me at that day." Nothing here about his trust in the atonement for final salvation. True it is that elsewhere he discourses joyously concerning the atonement as that which made it possible for him to live a holy life. But he here recognizes the outcome of that atonement—a holy life—as his immediate ground of confidence concerning his being crowned by the righteous Judge.

And we maintain, that as men learn to walk in the Spirit, and so learn to be absolutely free from fulfilling the lusts of the flesh, that then, and not 'till then, will they be imitators of Paul in this matter. Then will they, like him, look

forward to the judgment day with joy, well knowing that they will receive the well done of the Judge of quick and dead on the record of their lives, because that, since receiving the Holy Ghost to walk in Him, they, too, have proved what is that good and acceptable and perfect will of God.

THE VALUE OF CHRISTIAN TESTIMONY.

The value of true Christian testimony can scarcely be overestimated; and yet it is possible to put a fictitious value on it, when, of course, damage accrues to all concerned.

Now, the true value of this testimony is, that it is a challenge to others to examine and see for themselves that the things witnessed to are true. For example, one bears witness to the fact that, as a sinner, burdened with a sense of guilt, and with the fear of future retribution, he came to Christ, in penitence and faith, and as a result, his sense of guilt has passed away, and he has now conscious peace with God, and such confidence of having a genuine title to an inheritance in heaven that he could welcome death with a smile.

Now what is the value of this testimony in the world? Is it not that sinners, burdened with guilt and dread of death, when they hear it will have their attention arrested to examine, first into the genuineness of the testimony, and then into this way of escape from the wrath to come?

So, too, with reference to testimony concerning holiness, or holy living, is it not simply a challenge to all to examine, first into the genuineness of the testimony, and then, as a natural consequence, into the method indicated by the testimony by which holy living is to be secured.

Hence we infer that testimony to holy living, on the face of it, is a challenge to all to examine the life of the testifier for proof that he bears true witness. So if one gives this testimony during an entire year, all should be welcomed in their close scrutiny of the life lived during

that year, provided always that the parties so examining are actuated by honest desire to investigate truth, and not led on by idle curiosity or sinister motives.

If the life corresponds to the testimony concerning it, then there must be a powerful argument brought to the mind of the earnest seeker after holy living in favor of investigating the methods witnessed to. But if the life will not bear this strain of investigation, then no argument can come to the inquiring mind in favor of the methods advocated, no matter what other elements enter into the testimony. No matter whether given eloquently, or with apparent unction, still it is false testimony, and tends to depreciate the whole subject of holy living.

And yet it is a source of wonderment that there should be a fictitious value given by some to Christian testimony, which is denied to all other kinds. The most eloquent or gushing testimony, which will not successfully abide the test of cross-examination, is unhesitatingly rejected by the average jury, whilst the crudest and most ungrammatical testimony that can not be shaken by close scrutiny demands and secures implicit trust.

True it is that, all things being equal, eloquence, or even unction, is pleasing, equally in the witness box or pulpit. But, after all, it is the truth, and not the surroundings of the truth, that captures men. Hence we maintain that truthfulness in Christian testimony is the first element of importance; and, in fact, is so important, that eloquence, or even unction, in comparison, are of little value. The main question, then, with those giving their experience concerning holiness is concerning their ability to live holy lives, and there should be no hesitancy on the part of the witnesser in submitting his life for examination, nor on the part of others in accepting the challenge.

The true value of Christian testimony is concerning the knowledge of sins forgiven, the fear of death taken away, and the ability to live a holy life—walking in all the commandments of the Lord blameless. This is what the world needs, and it will everywhere secure respectful

attention, and everywhere it is ordained of God that this testimony shall save them who believe.

A SELECTION FROM PANSY.

Smile not that we put before our readers this selection from one of the Sabbath-school novelettes, for we gather from every quarter where we find the practical work of the Spirit brought to the front.

In this extract it will be seen that the experiences put into the mouth and life of John Milton are very clearly allied, if not altogether identical, with the experience brought out and enforced in the EXPOSITOR.

It will be noticed that this experience of John Milton comes like an irruption into the story. It illustrates the simile used by the Saviour concerning the new piece patched into the old garment—it does not harmonize with the other experiences brought out therein. Even whilst it is seen to secure for the heroine of the story a temporary advantage, there is no permanent good connected therewith.

Nevertheless, there is this startling fact of the spiritual discoveries of one of the characters of the story which are in harmony with the eighth chapter of Romans, and which the writer evidently has observed in the life of some saint of God, but which, while she introduces it into her story as a new gospel, she finds it impossible to make it harmonize therewith,—the new taketh from the old, and the rent is made worse.

Nevertheless, as the patch itself is genuine, we reproduce it with some of its attachments, hazarding the opinion that some day it will be our pleasure to see the *new gospel* woven into a seamless garment.

SHE FALLS IN WITH A NEW GOSPEL.

It is one thing to resolve that for the future one will live the sort of life that is becoming in a Christian, and it is another thing to live that life. Many a Satan-tempted soul has realized the difference. The senior Mrs. Edwards was one of those who so realized it; also her daughter did.

Those days of slow return to strength—rather those days when strength was expected to return, and did not—were very trying ones to the invalid. She was not used to invalidism, other than the graceful kind which expends itself in feeling languid when there is nothing special to arouse or interest, and when it is rather a pleasure than otherwise to feel languid. But this sort that would be languid despite any plan of hers, that persisted in making her too weak to do the things that her soul longed to do, this was a trial. Old habits also tormented her; held sway over her. She was not by nature meek or gentle. It was a very difficult thing to realize as the days passed that she was not gaining in strength; that she was not able to assume family cares and responsibilities, which however they had tried her, had yet been the constant accompaniment of her life, and could not be laid aside without a protest. It was bitter to sit listlessly in a chair and know that another voice than hers was directing and guiding the household; that the dinner was planned, not, indeed, without reference to her, but without appeal to her wisdom. This chafed her, even though she knew that the silence was because she was too weak to be talked with about these things. It was a trial to think that the parlors were being swept and dusted just when Rebecca directed, instead of according to her plans. It was really wonderful what an advantage Satan had over her during this time of physical weakness; and how adroitly he used these hundred little pin-pricks about her, till there were days when she chafed like a caged lion; nay, there were days when she actually roared, in a refined, somewhat fashionable way, of course. But the bitter sense of shame and defeat which followed such days only added to the weakness and weariness.

The reflex influence of all these things was telling on Rebecca. To keep house in a dear little home that should be planned according to her taste, and to be sole mistress thereof, with only Frank to please, with pleasant little teas, in which the dear father and mother Harlow, and the young brother, would be entertained in her home, this was a bright dream in her heart; but, to the real mistress of a grand and solemn old house, stylish in all its appointments; to feel the necessity of keeping up certain stately and trying family customs; to remember that there was a housekeeper in the south room of forty years' standing to defer to and please; to do one's best to weariness of body and soul, and then to be rewarded

by long-drawn sighs that said volumes about mistakes and failures—this was another matter.

So many plans, too, were unceremoniously laid aside, nobody seeming to know or think that such was the case. The journey with Frank to Philadelphia must be given up; his mother was, of course, too feeble to leave. The Sunday-school class must be given up; it would never do to trust the details of Mrs. Edwards' breakfast to servants. The mission school was a thing of the past, so far as she was concerned; not that it did not live and flourish. There were times in which this but added to the bitterness, to think that all the work of the busy Christian world could go on without her. The combinations of a hundred of these and kindred petty things had served one day almost to crush the life or ambition of this young bird so lately in a new nest. It was a day when kitchen trials had been many. Servants seem to have their days of nervousness as well as their mistresses, and Rebecca's helpers were no exception. Things had also gone wrong in the south room. Mrs. Edwards' new cap was a failure; her toast was a trifle scorched, or she thought it was; Frank had failed to find any fresh eggs for her, and Rebecca had spilled the medicine on her new wrapper. She had roared some, and sighed tremendously, and said to Frank, in the presence of his weary wife, that if she did not gain strength soon they must give up all attempt at housekeeping and try boarding; it was useless to think of living on in this haphazard way. Rebecca went to her room and threw herself wearily on the bed, feeling that if she were not too tired it would be a relief to indulge in a hearty cry. There came also to torment her a memory of the day when Frank had told her he should not allow her to so overtax her strength as she did at home, when once he got possession of her.

"Strength indeed!" she said, indignantly. "I was never so tired in my life at home, and to think that it is all for nothing: that I cannot please her!"

Then a few tears insisted on gathering to the entertainment. Her comforting solace was interrupted by a message. John Milton was in the library; would like to know when he could see Frank, or if she could tell him where he was to be found.

She sprang up quickly; there were certain things that she wanted to ask John about; he had taken her class in school; so she went down to him.

"Frank is at Judge Denton's; something about a bank note; it could not detain him long. Sit down, John, and wait for him. I want to talk to you."

"You look too tired to talk," John said, sympathetically.

The tone recalled her sense of discouragement.

"I am tired," she said, almost tremulously. "Tired of everything, principally of myself, I think. John, sometimes life seems wonderfully full of warfare, without many victories. I shall be real glad when the fighting is all over and the rest commences."

Instead of answering, John eyed her searchingly, when he asked what sounded like a very strange question:

"Suppose I were Paul, and should come to call on you this evening, and should say to you, 'Have you received the Holy Ghost since ye believed?' what would you answer?"

"Why," said Rebecca, smiling, "I couldn't say I had not so much as heard whether there be any Holy Ghost. Why do you ask me that?"

"Well, you see, I don't agree with you," he said, briskly. "I think life is full of victories, and so long as we have a sure Captain to carry on the warfare, and *know* there will be victories, why should we be so disturbed about it? I declare I can't help thinking that there are some people who have not received the Holy Ghost, even though they do believe; not that He hasn't come to them, you know, but that they won't receive Him?"

"I don't believe I understand you, John."

"Well, it's like this: I know I believe in the Lord and in fact that He was my Saviour from eternal punishment, for a number of weeks before I found out that there was any more of it than that. I had fights of all sorts, such as you wouldn't know much about; bad habits, you know; smoking was one of them. I decided to give it up; but, bless you, to decide was one thing, and to do it was another. You see smoking is a kind of disease, or passion, or something, gets to be; and, though I was so young, I had practised it a great deal, and I want to keep at it. The fact is, it was almost impossible for me to let the cigars alone. I craved them, and a good many times I smoked them, though I had said that I wouldn't. It's really a long story; I had no idea of telling it, but I'll make it short. At last it dawned upon me one day that I needn't fight this battle alone. Oh, I hadn't been doing that, but I had been calling it help, asking the Captain

to let me help do something. 'Now,' said I, 'I'll try a new way. Suppose I ask Him to do it for me; He doesn't need my help; my part is to do as I'm told; not to help Him make me willing to do it.' Fact is, I stumbled on that verse where it says, 'My strength is made perfect in weakness.' Now, some people may not be weak, but I knew I was. That was precisely the thing I wanted; somebody who was perfect to do what I had worked at, and failed in. So I just went to Him and told Him all about it, and, Rebecca, He was equal to it! He came forward with His perfection and just did the work."

"What do you mean?"

"Why, I mean that one night I went to my room, feeling pretty well used up, because the sight and smell of a cigar made me want one so, and because as sure as anybody urged me to smoke I did it. And I came out of my room the next morning just as indifferent to a cigar as a fellow could possibly be, and I can curl up my nose now as high over the smell of a cigar as anybody on earth; a real genuine curl, too. I hate it."

"How very strange!" said Rebecca, and John, seeing interest in her eyes, went on, eagerly:

"There's another thing I had a great time making up my mind to take part in the prayer-meeting. I went through all the excuses that fellows do, and they didn't have the strength of straws, and I knew they didn't; but for all that it was awful hard work. I blundered and stumbled through it several times, but I tell you it was a cross! I prayed about it, and asked help again, as if I was to do part of the getting ready and the Lord was to do the other part. And I stuck to it and tried to get ready, and it didn't grow easy, nor seem a bit like anything but a cross. One night I got to reading: 'My yoke is easy and My burden is light.' 'Humph!' said I, 'it isn't meant to be a cross, it seems; nothing is. He says take up the cross, but once taken up it looks as though He meant to see that it didn't drag on us.' 'Rest to your souls.' Precious little rest was I getting on Wednesdays. I worried over that cross all day, and by night it was a regular sweat! Then I looked up that verse about being kept in perfect peace. I tell you I thought I had a right to that peace. I was trying to do my duty, as well as I knew how, and I had a right to the wages, so I just said so. I went to Jesus, and said to Him: 'Now I have come to you, and I want you to give me rest about this thing. I'll open my mouth; that is the part

you have given me, and you fill it. I'll trust you; I can't do even this thing myself, and I mean to stop trying.' The fact is, I'm not worth a red cent; it's a complete case of bankruptcy. I've been thinking I had strength enough to get through with this life with a little help, provided He would take care of the next one. But I see that's a mistake. And it is, Rebecca, you may depend, it is the power of the Holy Spirit in the heart that is going to do the work, not the power of my strength or will."

"John," said Rebecca, her eyes large with the thought of her new discovery, "you are a perfectionist."

"A what?" said John, with a bewildered stare. It was impossible to avoid laughing at his puzzled face.

"Why, one of those people who insist that it is possible to be perfect in this world."

"Humph!" said John, with emphasis. "I should think I was the farthest possible remove from that. I tell you I ain't *anything*. There is no strength in me; nothing to build upon. My part is to do as I am told, and the mistake I made was in trying to help the Lord do His work. It is like my little sister; she persists in thinking that she can walk upstairs, so she puts her feet on the stair and I put my arm around her, and I give her a spring and up she goes. And she says she went up the steps, only I helped her some."

"But she gets to the top, after all," Rebecca said, thoughtfully, struck with something in the illustration.

"Yes, I look out for that, because I am her elder brother, you see. But, mind you, she would go swifter and safer if she would consent to be mounted on my shoulder, and just put her arms round me and hold on."

"But the Bible says, 'Grow in grace,'" Rebecca repeated, still looking thoughtful.

"Of course it does. Now what does grace mean? I just looked it up in the dictionary, and I got light. Just see what Webster says: 'Grace: The divine favor toward man; the mercy of God as distinguished from His sovereignty or justice, and also any benefits or blessings it imparts; the undeserved kindness or forgiveness of God; divine love or pardon; a state of acceptance with God; enjoyment of divine favor.' I just copied that into my diary that I might not be tempted to forget again what I was to grow in; grow more and more into the knowledge of God's undeserved kindness, of His wonderful forgiveness, of His continual favor. I tell you, you just trust Him to do things for you that you have found out you

can't do, and see how fast you will grow in the knowledge of His wonderful favor. I tell you I am all swallowed up in this thought, and life isn't a dread any more. 'He is faithful who promised,' and He says He has called us to 'peace.'"

"But, John, that would leave nothing for Christians to do."

"Do you think so? I can't see it in that light. Do you fancy a boy hasn't anything to do for his mother because he realizes that he is not going to buy her love and care for what work he does for her? That is a free gift. Do you think you have nothing to do for your husband because he has promised to support you and care for you in every way, and is bound by his word to do it?"

"Oh, I don't mean that exactly. We can't buy love or care, of course. But surely we ought to struggle to conquer our own sins."

"Well, I tried it with all my might. I tell you I struggled for dear life, and what did it amount to? I couldn't even conquer a puff or two of smoke. Others might have done it. There are people who are stronger than I; but the Gospel is for weak people as well as strong ones. And, after all, people don't seem to me to make much headway with their conquering. Now, my baby sister, when I am taking her for a walk, and she comes to the brook, she is sure she can jump over it, and she struggles at it with all her might, and it just ends in my picking her up and carrying her over, after she is done struggling and is willing to hold on tight to me. It seems to me her part is just to hold on, to jump when I tell her to, and to stand still when I tell her to, and to cling to my hand when I tell her to do that. It is the way she gets through danger. I can't see that she accomplishes anything by her struggles"

"But, John, she would never learn to walk if you carried her all the time."

"But you see I don't. When it is safe for her to walk I tell her to trot along, and she is to mind, don't you see?"

"She is a young teacher of theology," Rebecca said, with a smile.

"She's a capital one, though; I've learned ever so much from the little thing. You see it's the Lord's own method of teaching. 'Except ye be converted and become as little children.' Not little children who are determined to go alone, when their Father knows they will stumble. I think sometimes He does just as we do with the children. He lets us stumble in a place where it is not too

hard, so that we will learn that our place is to *obey*. I'm sick of trying to make myself good. I can't do it. I've got to be carried over the dangerous places, and I've got to hide when Satan comes after me; no use in my trying to fight with him; he always comes out ahead. Now, so long as the Lord said there was a place by Him, and promised to hide us, and promised to shield us, and promised to cover us with His hands, and promised to gather us under His wings, why should we be forever starting off alone, or at best only allowing Him to push a little while we go ahead and climb?"

"Good-evening," he added, rising, as Frank came in, "I've been waiting for you. Frank, you must take hold of the Young Men's Christian Association. We want you for president."

Rebecca rose and held out her hand. "Good-night, John," she said. "I have heard enough to give me food for thought for the rest of the evening. I am going to look into this tying."

"Do, said John, with emphasis. "You will find that if this life is a warfare we've got more than a Captain—we've a Commander-in-chief, and we have nothing to do with the fight other than to obey orders and keep behind the shield."—*Links in Rebecca's Life, by Pansy.*

WHICH SHOULD BELIEVERS SEEK, CLEANSING, OR THE FULNESS OF THE SPIRIT?

We point to the teaching of the New Testament, as brought out in the Acts of the Apostles, as clearly settling this matter.

On the day of Pentecost, Peter enunciated the order or procession of spiritual crises in the experience of men under the present dispensation, clearly and unmistakably, "Repent and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Paul also exemplified it in dealing with the Ephesian disciples. First he had them baptized in the name of the Lord Jesus, then he laid his hands on them, and they received the Holy Ghost.

But there has been a widespread departure from apostolic practice and teaching in these modern times. This

teaching makes cleansing a special blessing, apart from, and preceding the gift of, the Holy Ghost, advising all believers to seek first this as a distinct experience, and then look for the gift or baptism of the Holy Ghost.

As this teaching has been questioned, men have looked into the matter, and, as a consequence, there has been a general arousalment to the importance of the subject, with an attempt to change methods, theories and names that wears a healthy sign of life. Indeed, it looks like an awakening of thought which must, sooner or later, secure a return to the old paths after they have been fully searched out.

But not so all, for some are pronouncing on this effort to return to apostolic methods as wrong, and are demanding that *their* teaching concerning the order of blessings should be retained at all hazards, as witness the following extracts from an influential exchange:

"It is not more power, nor the baptism of the Spirit, which is our first need as believers, but to be cleansed from inborn or original depravity."

It will be time enough after we are cleansed from all unrighteousness to look to be filled with the Spirit, yea, "filled with all the fulness of God," etc.

We rejoice that this is not the age when dogmatic teaching captivates men. Now, whoever would teach must speak as to wise men, who shall judge for themselves concerning what is said. And so men everywhere will apply the tests of Scripture to these dicta, and to all other writings of the same kind, whether agreeing therewith or differing therefrom.

But as aiding this investigation, we would ask anyone just to fancy the advocates of the above teaching to be in the presence of those twelve Ephesian disciples after they had received the Holy Ghost, and then to imagine them urging those twelve believers to seek the blessing of heart purity; for we maintain that to be consistent, they must teach that they had not received this blessing of freedom from inborn sin when they received the gift of the Holy Ghost. But will one of such teachers take this stand, or advocate such teaching?

Do not the very extracts above imply that in the gift of the Holy Ghost they had received something greater than heart purity, even the very thing which he asserts should be sought *after*, that is, subsequent to the blessing of heart purity.

And yet Paul seemed to be absolutely ignorant of this modern teaching, as the narrative fully shows.

How many we have met who are clear in their testimony as to being cleansed from all sin, but are still sighing after the gift of the Holy Ghost, as illustrated in the experience of these Ephesian Christians! And yet Paul led them into this experience without their first being told of the blessing of purity as a needful preparation for the reception of the Holy Ghost.

When it comes to a question as to who are the more authoritative teachers concerning this thing, Peter and Paul, or some modern teachers, we are fully persuaded that the teachers who figure in the Acts of the Apostles will win the day.

"THE ANOINTING THAT ABIDETH."

On going to the recent meeting of the National Holiness Association at Mount Tabor, N.J., the writer was specially moved with desire for a fuller baptism of the Holy Ghost than he had ever known before. The meeting progressed from day to day under most gracious influences. Upon every opportunity he was found down in the straw with seekers for "power." Amidst the most tumultuous scenes as they occurred from time to time, the depths of his soul were as the quiet of the sea not reached by the dashing of the waves and the blowing of the winds. This he was inclined to regard as indicative of a need that had not been supplied. On Tuesday afternoon there was a great shout of victory among the worshippers before the stand, in which the writer participated; but still his soul was looking for an unsupplied want.

On the morning of Wednesday, July 25th, he awoke with the inward suggestion to go to the early meeting, and the thought, "This 'anointing that abideth' may come *this* morning." He was called upon to read the Scriptures, and chose a lesson from Gal. 2nd

chap., beginning with the 15th verse, and continuing to the third verse of chap. 3. The truth was particularly applied to his own soul in showing the danger of legality and the folly of expecting anything from the Lord on any other line than faith. The early meeting closed and the 8.30 meeting came on. During the progress of this latter meeting, after speaking of his confidence and satisfaction in God, but definitely referring to the *craving* for the "abiding anointing," he opened the Word to look at 1 John, 3rd chap., for light. His eyes and heart were suddenly arrested by the 27th verse of chap. 2 of that epistle, which reads thus: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

This passage sparkled with light and salvation. Upon associating it with what follows in chap. 3, verses 21-24, he saw by faith that here was just what he had been looking for, and upon which he had been seeking instruction. *The sweet anointing came, and is abiding.* Glory to the Father, and to the Son, and to the Holy Ghost!—*Rev. W. G. Browning.*

REMARKS ON THE ABOVE.

Still they come, those individual experiences which show that the usual teachings concerning holiness do not meet the inner longings of the soul.

This unction that abideth, what is it but walking in the Spirit?

Now, if this brother does not continue to obey the Holy Spirit as the one and only law of life, without any limitations as to Scripture, common sense or reason, it matters not how great the blessing received, it will not prove to be abiding.

Also, if one simply accepts the Holy One in all His offices and walks in Him, that is, makes Him the one law of life in all things, great or small, he will as certainly be led into all truth, and have the unction that abideth, as if he had spent days or weeks in continual waiting on God for this result.

Again, if this brother should at any time act out his fears to trust the Spirit, reckless of all consequences, should even the alarm about this way, raised by the over-cautious, seduce him from perfect faith in the Guide divine, as Guide para-

mount, outside of, and independent of, all things, he will cease to walk with Him, and will learn that He, the Holy Ghost, is only given to them who *obey* Him.

Our hope is that not only our brother here, but all who accept this unction, may continue to walk in the Spirit—be led by the Spirit into *all* truth.

THE PERSONAL HOLY GHOST.

The blessing of holiness, being an intense spirituality, is a great aid to orthodoxy. It clears up doubt, and makes more real and living the fundamental doctrines of Jesus Christ.

In nothing is this more true than in the doctrine of the Holy Ghost. To receive the blessing of holiness is to come into such a relationship to God as to learn more easily than before, because more experimental and conscious, the deep mystery of the divinity and personality of the Holy Ghost. Accordingly it is a matter of history and fact that a holiness revival is a revival of attention to the doctrine and person of the Holy Ghost.

No one knows the Holy Ghost as a person until he is sanctified wholly. In regeneration, the Holy Ghost witnesses to us of the personality of the Father and the Son, but not of his own personality. The Father is then revealed in the consciousness of the believer as his Divine Father; and the Son, in like manner, is revealed as the Divine Saviour. These facts are living realities to him, as every real Christian well understands. But it is only when he is cleansed from all sin that he has a like consciousness of the indwelling personal Holy Ghost. His presence giving life in the heart did not before this reveal his own personality, but now it does so.

This view of the case explains, what otherwise is dark and inexplicable in the teaching of Jesus, that, although His disciples were "born of the Spirit," yet "the Holy Ghost was not yet given;" but after He went away He would send Him. It also explains the promise that when the Holy Ghost was thus come, He should be "another Comforter," or "Advocate;" another personal Friend. (John iii. 5; vii. 39: xv. 26; xiv. 16.)

"Have ye received the Holy Ghost since ye believed?" Oh, receive Him to-day!

REMARKS ON THE ABOVE.

Ever and anon we find articles in our exchanges which show a tendency to re-

turn to the nomenclature of the early Christians.

If this article is read from the bottom upward, it would come still nearer to the apostolic order in teaching.

It will be seen by reading, in the Acts, the incident of the reception of the Holy Ghost by Cornelius and other Gentiles, that in the three mentions of the incident it is not till the third time that purity or cleansing is named.

If, then, the Bible puts the reception of the Holy Ghost first and cleansing as a result of walking in Him after, is it wise to reverse this order, even if, as with this writer, the two are made to be inseparable?

It may be asserted that practically it makes no difference. Suppose even we should admit this, still the question is in order, Why make the change at all?

PERFECTED IN LOVE, AND YET O FOR MORE LOVE!

Cleansed from all sin, but O for another application of the cleansing blood! Baptized with the Holy Ghost, but O for more power! Filled, but O to be fuller!

Now these and kindred utterances are right or wrong, just according to the meaning attached to them by the one using them. When they simply refer to growth in grace, according to Scripture teaching concerning growth, they are not necessarily wrong, although we might discourse concerning the propriety of avoiding nonsensical expressions, that is, expressions that convey no intelligent meaning to any but the one using them.

A perfection that can be perfected, a completeness that can be further completed, a fulness that can be filled, a wholeness that can be made whole. These and like expressions need so many explanations to make them pass current, that the question might well be raised as to the propriety of inventing some explanations of Christian perfection which did not need that they themselves should be explained.

Of what consequence is it, asks one, seeing it is only a question of words?

Alas! from observation we are forced to the sad conclusion that a very grave evil underlies the whole matter.

How often have we seen these and similar expressions used as pious ejaculations to cover up conscious lack, not only of spiritual power, but also of Christian graces, yes, and even of defective morality. What waste of time and energy in the private closet and at the public altar in struggling after this sort, when they might be utilized under the Spirit's guidance for the advantage of others!

True it is that where there is lack of power, or any of the graces of the Spirit, the attitude of a seeker is the proper one, whether at home or in the Church. But how useless the seeking which voices itself in words that imply the impossibility of finding!

HOLINESS CONVENTIONS.

"Come and see."

Such was Philip's reply. Nathanael's question was, "Can there any good thing come out of Nazareth?" Does the reply answer the question? Yes! No! Yes, to all Nathanaels; No, to all others.

There were some traits of character about Nathanael that made him the very man for such a test, and that largely unfitted him for any other. But credulity was not one of these traits. He was exactly the opposite of credulous. Neither was he preinclined to believe. His question shows the contrary.

Nathanael was a frequent visitor to that "fig-tree" in his garden. And his visits were neither formal nor meaningless. They were redolent with the spirit of devotion. They caught and fixed the gaze of the "All-seeing eye." So the sequel shows. Here then was one fitness Nathanael had for this divine test—he prayed. God being judge, he prayed. A man may "say prayers" and still retain his prejudice; but he can't PRAY and do it. He may "say prayers," and still close his eyes to the things he don't want to see: but he can't PRAY and do it. He may "make long prayers," and "breathe out threatenings and

slaughter" against good people. So did Saul of Tarsus. But when God said of him "Behold, he prayeth," the threatening was all gone from his mouth and the slaughter from his heart. He was then ready to "see" the very men in whose blood he had already been revelling, in anticipation. And lo, when he saw them, they were the loveliest people he ever beheld. A little praying had a wonderful effect on his eyesight. Nathanael was fresh from that fig-tree, where he had been talking almost face to face with the God of Abraham and Isaac and Jacob; and all he needed was to "come and see" Jesus with his own eyes.

Besides, he was "an Israelite indeed, in whom there was no guile." Transparent honesty was characteristic of his inmost soul. He was as open to conviction as a flower to the sunshine. To such a man, "coming" was "seeing." There would be no closing of the eyes to the light; no opening to things he wanted to see, and shutting to those he did not want to see. "Coming" was "seeing," and "seeing" was believing. Place such a man in the presence of Jesus, and conviction will be but the work of a moment. "Behold an Israelite indeed, in whom there is no guile." "Whence knowest thou me?" "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." "Rabbi, thou art the Son of God: Thou art the King of Israel." The question was settled, settled forever; and the great-hearted Nathanael passed in among the chosen—a candidate at once for martyrdom on earth and a throne in heaven.

But the reply of Philip does not answer the question to any, save Nathanaels. Others came, and saw all he saw, and yet reached exactly the opposite conclusion; and the conclusion was just as final. They followed Him by land and by sea; they watched Him by day and by night; they heard every sermon He preached, and saw every mighty work which He did, and yet, they neither believed that He was the Son of God, nor admitted that He was the King of Israel. And it was not because they did not believe in a coming Messiah, and a coming kingdom. They were foremost among the believers in both. But

they did not believe in such Messiahship as His, and had no use for such a kingdom as He was establishing. It was their so-called zeal for the true Messiah that made them so bent on crucifying Him and destroying His kingdom. Their leader afterwards avowed: "I verily thought I ought to do many things contrary to the name of Jesus."

The question springs unbidden to the throat, how could they reach such a conclusion from such a test? Were not the Saviour's miracles just such as the world needed to force conviction? Was not His preaching just such as to satisfy all honest inquiry? And was not His life just such as to silence all cavil? How then could they pass through all these things and come out such reprobate unbelievers, while others, seeing the very same things, come out undying believers? The answer is instinct with alarm: They did not come as Nathanael came, and, therefore, did not see as he saw; "seeing, they did not see; hearing, they did not hear." Appalling possibility! Who can look over that dizzy precipice and not feel his very brain reel?

I mean no comparison in what follows. I only use a known religious truth and men's relation to it, to illustrate a different religious truth, of the present day, and the relations men sustain to it.

Nathanaels always get good out of a holiness meeting: all good, and no harm. They come fresh from their "fig-trees," where they have been holding sweet communion with the Holy God, talking almost face to face. Then, again, they have no "guile." They are absolutely incapable of prejudice. No film obscures their eyes; no pet theory of sanctification gives coloring to their vision; no adverse Church creed restrains their liberty; no undue deference to the opinions of men hampers their minds. It was not Nathanael who asked, "Have any of the rulers believed on Him?" No Nathanael would ever have asked that question. He would believe the truth for himself, if no ruler ever did accept it. The more of such men we can get to attend our camp-meetings and conventions the better. If I could, I would have them pour out from every city, town and hamlet, from

every hill and valley. All that such men need is to "come and see." If there is any good, they will get it. If there is no good, they'll make it. They cannot "come" in vain.

Not so with others. There are men of such prejudice, that they could go and see the very "Tongues of Fire," and yet not believe. Many did do it in the streets of Jerusalem. No use to tell such men to "come and see." There are good men by the hundred who ought never to go to a convention, or read a holiness book, or talk on the subject at all.

They go only to criticise; they read only to reject, and they talk only to ridicule. Better a thousand times let it alone altogether. What Paul said of the whole Gospel is equally true of the highest doctrine in it: "It is a savor of life unto life, or of death unto death;" and the issue turns on the spirit with which we approach it. When Bethsaida had finally decided not to receive the truth, the Master preached a farewell sermon to them and let them alone. He never preached to them again; never did another miracle in their midst. When that blind man was brought to Him in the city, He took him by the hand and lead him clean out of the town, before He would heal him. Even then He forbade his returning through the city, or letting anybody there know of the miracle. There is such a thing as pressing good men in a way that will bring them into condemnation if they draw back. Can it be avoided? O, can it? O that I had the wisdom of a serpent and the harmlessness of a dove, that I might do good to all men, and harm to none. Could I do it even then? The Master could not. "Who is sufficient for these things?"—*Way of Life*.

THERE is always a presumption that a pure-hearted will be a right-hearted man; and it is delightful to see such a one stand up before the ambitious sophist, and dart on his ingenuities a clear ray of conscience that scatters them like mist. The divine light of a good mind is too much for the mystifications of guilt.—*Hartineau*.

SPIRITUAL SCIENCE.

BY REV. J. HUDSON TAYLOR.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich."—2 COR. viii 9 (R.V.)

There is a natural science of which wise men avail themselves, and by which they accomplish great results unheard of by our forefathers. Our God is the God of nature as well as of grace; and as He always acts in the best way, so, in the same circumstances, He always acts in the same way. The uniformity of His mode of action in nature is seen and recognized by many who do not know the great Actor. Such often prefer to speak of the constancy of the laws of nature, rather than of the uniformity of the operations of God. But if we speak of the laws of nature, let us not misunderstand the expression. It is the law of a well-regulated household that the door is opened when the door-bell is rung. It would be an entire mistake, however, to suppose that this is done by the law; it is done, no matter whether directly or mediately, by the head of the household. So a sparrow "shall not fall to the ground without your Father." We who know God, and are His children, do well to remind ourselves that it is our unchanging God who makes the water on the fire to boil, and the steam in the engine to develop such expansive power; that it is He who acts uniformly in electricity, whether we avail ourselves of His power in the useful telegraph, or succumb to it in the fatal thunderbolt; that it is He who makes unsupported bodies always to fall; and that it is His uniform action under such circumstances that we recognize as the law of gravitation.

No less constant and sovereign is He in the domain of grace; His sovereignty is never erratic or arbitrary. His methods of action may be studied and largely discovered in spiritual things as in natural. Some of His laws are plainly revealed in His Word; others are exemplified in the actions recorded therein. And, best of all, by the illumination of the Holy Ghost, God Himself may be known, and loved

and revered, through the study of His written Word; and He is especially seen in the face of Jesus Christ. Moreover, that indispensable illumination of the Holy Ghost is never denied to those who seek it, and are honestly desirous to have it, on God's own terms. Spiritual things can only be spiritually discerned; but those who are spiritual have no more difficulty in learning spiritual laws (by which we mean God's uniform mode of acting in the same circumstances in spiritual things), than natural men have in learning natural laws. Nay, in spiritual things there is less difficulty, for they are revealed more clearly; research into the Word and ways of God more readily shows us His modes of action than research and observation do in natural science. Some of the secrets of nature can only be known by the few; but the secrets of grace may be known by all the children of God, if they are willing to be taught, and obedient as they are taught.

As in natural things there are many mysteries beyond the ken of feeble men, so also in spiritual things there are things not yet revealed, not intended to be known here and now. But just as by utilizing what may be known and is known, in nature, men achieve great results—as by steam, electricity, etc.—so by utilizing what is revealed and may be known in spiritual things great results may be achieved. Ten thousand horses could not convey the loads from London to Glasgow in a week that are easily taken in half a day by rail; ten thousand couriers could not convey the tidings from London to Shanghai in months that may be flashed by cable in a few hours. And so in spiritual things no amount of labor and machinery will accomplish without spiritual power, what may be easily accomplished when we place ourselves in the current of God's will, and work by His direction and in His way.

There are also conditions of success in spiritual things. Ignoring these, we may toil much, sow much, and reap little. Has not the failure of many of our efforts been due to our attempting to do God's work in man's way—ay, and sometimes even in the devil's way? Does this seem a startling question? Just read the account of the temptations of our Lord,

after His baptism, and see what Satan's ways are. Have they not often been used, unknowingly, to forward work for God? Have not Christians at home and native helpers in foreign lands often been induced to begin work, and perhaps still more often to continue work, by inducements of support or position? Would the same sums of money always be contributed if the plate were not passed, or if the donors' names were not published? And yet, does any spiritual mind really think that the true work of God is at all advanced by anything done from worldly motives, or to be seen of men? It is a solemn thought that the wood, and hay, and stubble will all be burned up; and that the gold and silver and precious stones, now often inextricably mingled with them, will alone stand the test of fire.

When the Lord of Glory came to bring in the highest blessing, and to break the power of the Enthraler, He chose the lowest place, as that best adapted to accomplish His purpose. In like manner we learn from the passage which heads this paper, and from other similar passages, that in order to enrich us, poor bankrupts, He intelligently and cheerfully emptied Himself of all His riches; and this He did, not by distributing them among us, but by leaving them behind—as neither needed nor suited to effect His purpose. Just as a runner in a race divests himself of clothing and adornments which would frustrate his aim, however good they might be at other times and for other ends, so the Christ of God saw that the low place, that the place of poverty, of weakness, of shame and suffering, was the best place in which to meet us when He came to raise us from our low estate. We do well to remember that He was the Wisdom of God and the Power of God, and necessarily chose the wisest way and mightiest way to effect His purpose. He might have become incarnate as a noble Roman; He doubtless would have gained disciples by it—but of what kind? He would have been spared the scourging and the cross; but He came to endure both. Or, He might have come into the family of a noble and wealthy Jew; but He did not—that was not God's way to enrich us.

The Corinthian Christians knew the grace of our Lord Jesus Christ. Do we? Do we want to know it? Is He really our Lord? or are we our own lords, and do we decide for ourselves what we will do, and how we will serve? If so, let us not wonder if our strength prevents our receiving that divine strength which is ever made perfect in weakness. Have we noticed that one of our Master's most used servants who had many things that were gain to him, had to lose them all in order to win Christ for Himself, and follow Him fully as a fisher of men? Are we "imitators of God" if we are making no costly sacrifices for the salvation of men? It is our Isaacs who are wanted for the altar, not our superfluities merely. Are we followers of Christ if we do not "walk in love, as Christ also loved us, and gave Himself up for us?"—(R.V.)—*China's Millions.*

DOWN BY THE SEA.

MRS. M. FROWE.

Down by the sea, down by the sea,
Where the waves are murmuring cease-
lessly,
Where the shadows fall and the sunbeams
glide,
Touching the wavelet's snowy foam,
As rippling on to the shore they come;
As they gleam and glance,
As they gaily dance,
Borne swiftly on by the flowing tide;
Chasing each other in merry glee,
Silver-crested, and bright and free,
And far away on the other side,
Hills, shrouded in purple shadows, hide;
While above, the fleecy clouds hang low,
As high piled banks of the purest snow,
Warmed and lighted by sunset's glow:

Down by the sea, with memories fraught
Of another sea where the Master walked
At eventide, where He gently taught
The thronging multitudes that pressed,
With an eagerness that would not rest
Seeking to be,

By His power set free,
From bondage of sin and misery:
The sea that obeyed the Master's will
When, amid the darkness and the tempest
wild,

He spoke to the raging winds—"Be still!"
And the sea was quiet as a sleeping child.

What lesson to-day dost thou bring to me,
Oh! glorious, beautiful, sunlit sea!
Thou dost speak of a Father's tender care,
And His love that follows everywhere;
He would have my life from care as free,
As the dancing waves, Oh, beautiful sea;
He would have me rest,

On His loving breast,
As though in His hollowed hand dost rest;
Fully controlled by His gracious will,
When the howling tempest rages wild
Or when sunshine glows and the winds are
Restful, yet ever hastening on,
To the farther shore, now dimly seen
Through the hazy clouds that intervene,
That at last shall gleam

With a golden sheen,
When the waves of time touch the eternal
shore

I then shall stand by the crystal sea,
There to worship and praise Him evermore.

—*Pacific Herald.*

GOD'S STARTING-POINT.

God's starting-point for a walk with His people in days of old was from underneath the blood of sprinkling on the doorposts and lintels of the houses of Israel. It was from there, and there alone, that they began to walk with Him. And God's starting point for you and for me is from the blood of sprinkling, the blood of Jesus, whereby we who were once afar off are made nigh. Till you are made nigh you cannot walk with God. Let us be definite and clear about this first of all. If there be one soul here to-day who has not yet made that first step, let it be now. Let any such soul know that the blood has been shed, and the deliverance is to be now realised, then can the walk with God be commenced.

So much for the place, but now what is God's starting time? The moment you are born again. At that moment you are fit to begin to walk with God. But that is very strange, is it not? Yes, it is very strange. In the kingdom of nature you cannot expect an infant to begin to walk with its father. But in the kingdom of grace it is not strange. What do we read of the prototype—the Church in the wilderness? In Psalm cv. 37, we are informed that on the day that

Israel started out of the land of bondage there was not one feeble person among their tribes. Oh! Church of God, will you rise up to that? Can it be said of you, there is not one feeble person in all your tribes? It may seem strange to the world that newborn babes may begin at once to walk; but let it seem strange. The world may bark and growl as dogs do at strange things. But let it; the day shall come when, as it was said of old, "Against the children of Israel there shall not a dog wag its tongue." Let us get God's ideal of time and place for starting our walk with Him.

Here you see some of the hindrances to the believer's walk. Some who are believers in the Lord Jesus Christ decide on their own idea of place and time to begin, and they do not walk with God. Some other place, not from underneath the blood, until they have advanced a little in the knowledge of the Lord. Some other time, when they are more like Him, when they will begin to walk with Him. Thus it comes to pass there are so many sickly and crippled babes in the family of God on earth. It is long past the time they should be walking with the Father, but they are still helplessly waiting for something. They have never left the nest of helplessness. True, they are weak, but had they sprung forward at the divine command they would have found underneath them the everlasting wings to bear them up. Now, if we have in our family such a helpless one, it is right that we should give them special care and love: and doubtless God has a tender heart for the crippled ones. But, remember, it is not His will that there should be crippled children—children who know His will, and yet consciously walk not with Him, though it be long past the time of starting. To such the voice of Jesus Christ of Nazareth to-day is with power, as of old, "Rise up and walk."—*The Life of Faith.*

ENTIRE SANCTIFICATION.—How many there are, professors of religion who, when they made a profession, had no more expectation of living without sin than they expected to have wings and fly. They have come into His house and pledged themselves to live alone for Christ, and be satisfied with His love and have no other lovers; and yet all the while they are doing it they expect in their minds that they shall scatter their ways to strangers, upon every high hill, and commit sin and dishonor Christ.—*C. G. Finny.*

WHAT IS HOLINESS?

Talk about holiness is not holiness. Professing holiness is not holiness. A theory of holiness is not holiness. Preaching holiness is not holiness. Opposition to secret societies, to extravagant dress, and to the use of intoxicants and tobacco is not holiness. Belonging to a church or coming out of one is not holiness. Selfishness and self-will are not holiness.

Holiness includes some of the things mentioned, and others it does not include. Some people are very anxious about having holiness preached, but they want no side issues. This would be well enough if they mean simply, "Do not make a hobby of some of the things that pertain to holiness, to the exclusion of others of equal importance."

Holiness as an experience means the moral purity of the heart, the affections and the motives, and having God's will fulfilled in us. As a practice, it means a life conformed to the will of God, up to the light, talents and ability of the possessor.

Holiness is too narrow to include sin or wrong-doing; it is broad enough to comprise all that is good and gracious. Its influence is far-reaching, and extends to every faculty and power of man, and has a place in every lawful thought, word and action. " whatsoever ye do, do all to the glory of God." It does not recognize denominational lines or distinctions of race or color. It does not think "our church," or "my church," or "no church" are the only things that will do. It says, with Christ, "He that doeth the will of my Father which is in heaven." And with Peter, when saved from Jewish exclusiveness, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." And with Wesley, who saw the folly of trying to get all the people to see alike, "If your heart is right, then give me your hand."

Reading books on holiness, and holiness papers, and hearing holiness sermons is not the essential thing. The essential thing is to so submit to God that He can lead you and keep you, and He will give you such an experience that this theory and that theory will not disturb you. Jesus said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John viii. 17.—*Banner*.

MURMURING is a bad mixture of ingratitude, selfishness and unbelief, in about equal parts.

FELLOWSHIP WITH GOD.

SERMON AT MOUNTAIN LAKE PARK BY DR. GEO. D. WATSON.

(Reported by R. K. CARTER.)

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

The word "fellowship" is an old Anglo-Saxon word, and signified a messmate who shared the fortunes of a seafaring life. Of course it has broadened out, and the apostle teaches us that there is an emphatic reality in the communion we may have with God. I don't know whether God can live all by Himself or not, but He has not chosen to do so. He has created beings of various grades of intelligence to whom He may reveal Himself. But certainly we cannot live alone. He has made us creatures of fellowship, and has interwoven it into our whole being. If you get lost on a boundless prairie, or in the mammoth cave, or see a man shut up in solitary imprisonment, you can form some idea of the effect of loss of fellowship in the material sense. We have read of the effect of loss of fellowship in the material sense. We have read of a man who caught and tamed a spider in prison, and who was tortured by having it killed. Then look at the desire for mental friendship. Think of being shut into yourself, among a people who speak a different language. We keep our pleasures and add to our joys by telling them and communicating with others; and when we are shut off from this, the very mind dries up, and turns upon itself and deours itself.

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

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

Notice the emphatic "truly." There must

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

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

The Plymouth Brethren talk a great deal of the finished work; and as soon as you believe in the finished work you are all right. But they confound redemption with salvation. Jesus finished His work, but He didn't finish yours. The Holy Ghost helps you to do your work, to repent and to believe. Now if you ignore this, your religion is no more than a sounding brass and a tinkling cymbal.

The Campbellites in Kentucky say, Believe in Christ, and be dipped, and you are as sure of heaven as a gunshot. You are as sure of hell as a gunshot if you have no change wrought in your heart. Your religion is not in a book. The Jews thought they had salvation because they had a Bible. But Jesus told them they must come to Him. Salvation is only accomplished when your personality is united with a divine personality. So this is a reality; not a theory. You may have prayer, and churches and theology,

but these are not religion. Lighthouses are not navigation. Navigation is a man who takes hold on compass and lighthouse, and quadrant and ship, and moves across the ocean.

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

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

The uninitiated see the effect in the voice, the eye, the face, the action, and they think religion is in these; just as the boy thinks the cloud is shining, when it is really the pure, white light farther back. God operates on our person. This fellowship is a fellowship of the heart. Our minds are infinitely below God's mind, and so can't have any special fellowship with him. But our moral nature, when washed and made pure and clean, is just like God's moral nature. True, you have to carry the image of God under a great many disabilities, but a clean heart is like God, as a drop of water is like the ocean. If you had sense enough, you would act just like God. A pure heart acts like God would, if incarnate, and subject to all the same disabilities and environments. God always gives you what you ask for, and so much more. Why, when I was sanctified, it took me six months more I found out what a big thing I had on hand. No man can measure regeneration till he gets it, and it takes him some time after, generally. God's answers come in the spiritual nature, and so he always works beyond what you ask or think. There never lived a man on this earth who knew what ailed him when God's spirit began to act on him. You may take a piece of wax, and a piece of meat,

and some sand, and some clay, and some shavings, and put them in the fire, and see how they act. One goes to melting, and one to frying, and one to drying up, and one to hardening, and one to blazing; and every one acted on by the same agent. Now, the Lord turns the Holy Ghost out in a congregation, and one cries, and one laughs, and one gets angry, and one goes to sleep. The reason is, that each one has a moral nature in a different state.

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

He gives us a conscious fellowship. How you can think yourself to sleep with a mental talk with God, to wake up and be mentally talking with God; to be vccally talking with a man, and mentally talking with God. We are so complex. We have, as it were, these worlds ground to powder within us. Everything around us suggests God. I've seen the tide rise and rush in and fill every cove and indentation, and among the grass, just as much as the channel where the ships go. And so when God comes in He is just as careful to fill every little detail of life—the buying and selling, the sewing and stitching, the joyful days and the sorrowful days. God is just as careful to fill these, as to fill the great channels where float the ships of your great enterprises. How God has showed me this in my retirement among the trees of Florida! Why, God looks after details so small you will have to get a microscope in heaven to take it in. The God who made the stars is doing a minute work in these leaves; and His work in the little things is as infinite as in the great. And we seem to be midway in the scale of being. I feel as if I am coming home when I come to God. I am at home in God. He has taken more stock in you than ever you took in yourself. God is a great deal more interested in my affairs than I am. I belong to Him. It is all His business. And when you get where you can see that you have no interest in this world but God's, then He will reveal to you that He has no interest in this world but yours. He will

whisper to you: I am controlling this world, and these men, and these devils, and these events, all for you. You will find out that there is a community of interest. You are one with God. Oh! God can bury a thousand of us in the sands of Florida till we learn the lesson that we must quit trying to run the conferences, or the church, or the home, and find out that we are to have nothing of our own, but all of His. It is just union with God.—*Standard.*

"HIS CARE."

REV. JOHN PARKER.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather He unlocked the day,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan;
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot He can see,
And in His care I sure shall be
Forever blest.

OBEDIENCE TO THE HOLY SPIRIT

At a public meeting for preaching the gospel were three so-called spiritualists, who, in "seeking to the dead," and "giving heed to seducing spirits," departed from the living God, and gave up the truths revealed by the spirit of God. These men had made an agreement together to break up the meeting, and had taken their seats for this purpose immediately in front of the pulpit. But in answer to special prayer, the Lord had so chained them, that not the smallest effort was made to disturb the services. At the

close of the meeting, a lady, now a guest of the writer, felt that she had a message from the Lord to deliver particularly to these three men. She *at once* went to them, and solemnly warned them to flee from the wrath to come. She then said to the one in the outer seat of the pew:

"And now, my friend, I want you to pray for the salvation of your soul. Will you promise me to spend the hour between ten and eleven o'clock every night in prayer? I will spend the same hour in praying for you."

"Oh," he replied, "it is of no use to promise that, for I never am awake then. I always go to bed at nine o'clock."

"But," she continued, "will you promise to pray if you are awake?"

"But I never am awake," he persisted, "and never could be."

"Still, if you are awake," she again repeated, "will you promise to spend the hour in prayer?"

"Well," he replied, "if you will have it so, I will promise you, for I know that I shall never be awake."

A similar promise was obtained from the other two young men, and as the lady parted from them to fulfil her part of the agreement, she said:

"I shall pray that you may be kept awake, and I believe that you will be converted. When you are, you must let me know."

The next day she left that neighborhood, but every night, whatever might be the demands on her time, she observed that hour of prayer.

She afterwards learned that the young men were kept awake the same hour and a prayer for their souls. After about a week the lady returned home one evening, worn out and sick, and threw herself on the sofa at half-past nine, asking the Lord not to let her sleep beyond ten o'clock.

She awoke as the clock struck ten, and essaying to pray, she found herself unable to plead for the conversion of the young man to whom she had first spoken. She could not tell whether it was because he was converted, or because he had ceased to pray, and hardened his heart so that it was useless; but the power of prayer for him was gone. A few nights afterward the liberty of prayer for the second one was gone, and a few evenings later still, as she entered a church, three letters were placed into her hands. Putting them into her pocket, she forgot them. On retiring to her room, she was about to pray for the conver-

sion of the last remaining one, when she found that she had lost all power in prayer for him also. She then recollected the three letters in her pocket, and opening them found them to be from the three infidel spiritualists, each one severally announcing his conversion at the time of her finding herself unable to pray for him.

Any circumstance that brings God manifestly into the details of life is accounted marvellous and extraordinary. Happy the soul who so abides in Christ as to find God's manifest guidance the natural and ordinary result of an exercised faith. Those to whom such events as above narrated are occurring, find them intensely natural and simple in their transaction. So calmly and quietly are they experienced that it is only as they are remembered in the past that they seem remarkable.—*Times of Refreshing.*

POPULAR HOLINESS.

BY REV. JOHN PARKER.

What a contradiction there is in these words: "Can holiness be popular in this world?" When it is, will it not cease to be God's kind, for does not holiness presuppose the crucifixion of the flesh, perfect humility, faith and love, the death of self, delight in the will of God, and courage to speak and live unpopular truths? All this is against the flesh, against our fallen nature, against popular approbation and esteem. It is up-stream, and only the heart and life of holiness can go up-stream; they who are yet carnal can float with it, but not against it.

Popular holiness whispers but a feeble protest against the spirit of luxury or worldliness, or the effeminacy which the possession of wealth commonly induces. It is only popular because it concedes and conciliates, yields and accommodates its testimony or its silence in its fawning to wealth, power and public favor.

Popular holiness! Did anybody ever attempt it? Yes, sir. The following picture is not impossible. He has been a pastor during many years, has a tender sensitive nature, is esteemed a good man. On special occasions he preaches holiness—preaches it so that it gives no offence to any one. Indeed, it makes influence for him with worldly men and ministers in the Church, for it gives him the reputation for especial piety and discretion. He is equally at home, however, with both classes, the

worldly and the spiritual. Never takes sides openly and squarely with either. He wants to be thought the possessor of great courage, who dares to speak unpopular truths, but he never does it. He is indifferent to your sensitive feelings; for must he not be very faithful, which he will be if he has no reason to fear your ability to hinder his ambitions. But deal faithfully with him, and he is sensitive as a whipped child. Holiness pays with him, but he never pays anything for it. He is never in any of its meetings, or conventions, never bears its reproach, never identifies himself with its helpers, much less with those who make sacrifices for its sake. But he "believes in holiness."

Take another possible picture. He is a popular and successful preacher, has revivals, but builds largely from the outside, and not from the heart of the Church; was never known to be openly or habitually identified with the subject or cause of holiness. Yet he preaches holiness on great popular occasions, such as holiness camp-meetings, where everybody expects the subject, and would wonder if it were not preached. But that is the last you will hear from him about the subject, until the next great occasion. His Church never hears it preached as a special definite obligation and experience—a second work, needed because of unconquered depravity, and wrought in the heart by the Holy Ghost. He is the pastor of large churches, and at the financial head of such churches are wealthy laymen who are not often deeply spiritual. His conscience and judgment are evidently on the side of Bible holiness; but his fears keep him silent where utterance would bring him reproach, or lose him standing. He cannot long enjoy promotion or distinction in the Church if he is known as an outspoken holiness man. One of two things is certain, he must be more discreet in preaching on this subject than on any other, and he must avoid open identification with its teaching and profession, or he must step down. Under the pressure of a sensitive conscience he tries to do a little holiness preaching in a prudent way; but he must leave the bridges up, that, when the subject is unpopular, he can hide himself—albeit God has doomed such bridges, and will hasten their rot. He has a troubled conscience that clamors for fidelity, but he gives it only policy.

Take another. He is very prominent as a preacher and official in the Church, has frequent occasions to address young ministers, when the subject of entire sanctification

forces itself upon his attention, so that he must refer to it. Multitudes are listening, his opportunity is all that he could desire, but his directness, clearness of statement, and enforcement of this doctrine, are not satisfactory. You are disappointed; he has left you nowhere. He evidently fears to lift up this banner of holiness, and, like a son of Wesley, challenges consequences, and yet he declares that he "believes in holiness." To oppose it in his position, or to identify himself openly with it, would be equally perilous to his standing; so he takes sides with popular holiness—this is a genial religion that provokes no criticism or opposition. He has even been heard to say, when addressing young ministers, "Don't talk about a second blessing; I have had hundreds of them." This relieves him from the reproach of having strong convictions, or the faithful advocacy of this great substance and centre of Christianity.

"Can I define popular holiness?" I will try. It affects more than average piety, was once soundly converted, perhaps once was entirely sanctified. Conscience is sensitive, the heart hungry, but not satisfied or at rest. Its love is soft-footed, treads delicately, but has no wings. It talks of freedom, but is in bondage to fear. Fear of being unpopular, fear of being criticized by persons of influence, fear of what it will cost to be known as an honest believer, and loving but fearless advocate of entire sanctification. It dreads to be singular, would like to be thought holy and genuine, but the inside conscience does not answer to the outside life and profession. It has to seem to be what it knows it is not. When holiness has days of public recognition, and is in honor, it is there, and is then more than half identified with it. But you will never see it when holiness walks amid reproach, neglect, and cruel criticism. It aims to occupy middle ground, thinks itself discreet and prudent. When Satan makes the subject especially obnoxious, by crowding some of its professors into extravagances or sin, then our discreet friend has no difficulty in hiding himself, he is clean over on the other side, deplures "the mistakes and fanaticisms of these good brethren who bring the subject of religion into suspicion and reproach." But he never risks reputation or standing by taking sides at such times with crucified and maligned holiness. Would it not be better for him in the final estimate of his life and its motives to have staked all he had on this real Kohinoor jewel of full salvation?—*Standard*.

"GOLDEN ROD."

BY MRS. M. N. VAN BENSCHOTEN.

On a certain Monday, that "common" day, in the morning, when all were busy and hurried, a lady and her husband were visiting in my family. She was beautiful as a dream, while her dainty, birdlike ways made a poem of our prosaic work-a-day world. We called her our "Sunshine," for she brought warmth and glow and beauty; we called her "Zephyr," for she refreshed us like cooling breezes. Underneath and enfolded was great sweetness and sincerity of character.

We were passing through the dining-room, when we paused a moment. We were speaking of the marriage of a friend—of the bride and her future home—when my little Alice came in, and drawing the lady down to her, whispered, "A little boy at the door wishes to give you some flowers." The request being whispered, revealed the hesitancy and doubt of my little daughter as to its propriety; but the lady stepped at once to the door, where a barefoot lad of twelve stood with his hands full of nodding Golden Rod.

"O, how beautiful?" said the lady; "and did you bring them to me? I shall have to give you a kiss for them," and the sweet, exquisite lips pressed the freckled cheek. She laid her hand on him. "Do you go to Sunday-school? Have you a little sister? Do you love Jesus? I want you to be kind and very gentle to the little sister, to love the dear Saviour, and grow up to be a good and noble man. I am glad you love the flowers"—and on and on the sweet words ran. With a glow on her face, she came back into the parlor and held up the golden rod.

Such a "common," simple incident, do you say? Dear reader, this column is to be filled with illustrations of holiness in daily life. The golden rod is common. The humble boy's love for it and the gift may not be rare, but the instant lifting of his thoughts from its graceful sprays to a loving Saviour; the low, sweet-toned pleading for a brother's gentleness, and the inspiration to a noble manhood, *was that common?*

A young lady was standing by and saw the beautiful act. Afterward, with tears, she said, "I never saw anything like it. The words came so fast and earnest, he never will forget them as long as he lives. They were so spontaneous,—they seemed a part of herself."

"So they were," I replied."

Hers is one of those sweet, pure, consecrated lives, so rare in the world. I do not wonder you were impressed, for as she bent over him, it was like the vision of an angel. Reared in one of the most cultured and beautiful homes of Boston, from the hour she found the Saviour her life had been full of sweet and holy ministries. She visits the poor and neglected, and brightens the deathbed of the dying in garret and cellar. I have known her to have three and four hundred children in her infant class, which she has gathered from the streets of the city. It is blessed to see the graces of beauty and of manner, and the power of attraction so consecrated to God. Trial and care have come to her, but she has proven

"Our lives may be all sunshine
In the sweetness of the Lord."

—*Guide to Holiness.*

WHY MANY FAIL TO OBTAIN
ENTIRE SANCTIFICATION.

BY BISHOP WILLIAM TAYLOR.

It cannot be the will of our Heavenly Father that any sincere soul should struggle so hard and so long as many have done, with nothing to show for it. For many, after the experience of years, feel in their hearts the humiliating fact that they have not as much meekness, patience, humility, zeal for God and the souls of men, nor as much love to God and the brethren as they had the first week of their adoption into the family of God. Hence they always look back to that period as the brightest of their whole Christian life. It was, indeed, a glorious event never to be forgotten, but surely their subsequent experience in Christian life must be far below God's standard, which is indicated by the wise man thus: "The path of the just is as the shining light that shineth more and more unto the perfect day." And thus by St. John: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." In a healthy development of faith and purity, each succeeding year of our experience should be brighter than its predecessor.

How shall we be able to detect the error which thus trammels our faith, and defeats

its grand purposes? I can give you, my dear reader, the theory of truth necessary for its detection, but God, the holy Sanctifier, alone can give you the light by which you may come to Jesus and have it removed. That He will gladly do, provided you consent to be holy without any "ifs" or "buts," or stipulations of your own.

Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your longing eyes away from Jesus to a future fulfilment of your vows; and it was implied in your mind, "Then I will be brought into the sweet communion with God I so much desire." You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus "standing there at the door knocking" for admission. Instead of opening the door to admit Him in all the fulness of His saving power, without which it was impossible for you to do better, with a pious vow in your mouth you retired through a back way, to your own dreary work, weak as before. How could you do any better when you missed connection with the source of light and life? If you wish to irrigate an orchard of fruit trees, your beautiful ditches of good works will do no good unless you lift the flood-gates and turn on the water. At that important point of submission, to be sure, you ignored the record of your past works, pronouncing them filthy rags, and threw them away, but what then did you do? You gravely promised the Lord some more of the same sort, or as you believed, an improved article. You told the Lord you certainly would do better the next time; but a fortnight's experience proved to you that they were of the same sort precisely, and not a bit better than the old stock. Then the old "accuser of the brethren," and the sisters as well, came in upon you like a flood, and you said to yourself, "Dear me, what shall I do? I thought I had gotten such a start in the way of holiness that I never would get back here again! But here I am in the same old formal track, subject to the same petty annoyances, and doubts, and fears."

O, how glad I was when the Lord, in mercy, revealed to my heart this insidious practical error of "going about." It is the

more difficult of detection because everything embraced in those vows and covenants is a good thing, or a combination of good things, can involve such a radical error, sapping the very foundations of our religious experience, is the problem to be solved. The desire that led to the vows is all right, for God the Spirit wrought it in your heart; and vows and covenants are right, in so far as they are a means of bringing you to a perfect surrender to God, and a present acceptance of Jesus as your present perfect Saviour. But as you are running on the Gospel track, under the pressure of this heaven-wrought desire, into the depot of full salvation, look out there, look out! Just at the entrance of the depot, the devil adjusts a very ingenious "switch," and if you are not careful, you will be caught on this Satanic "switch" and carried off the direct and only track leading into this glorious depot, on to the old circuitous Jewish track of "going about to establish your own righteousness," instead of "submitting yourselves to the righteousness of God." Surely you will never get in on that track!—*Guide to Holiness.*

A STRUGGLING FOR HOLINESS.

BY GEO. BOWEN, INDIA.

Struggling for holiness is by many regarded as the best evidence of holiness. Men are regarded as saints who put forth a great deal of effort in the pursuit of righteousness. Men in India, who travel on foot 500 or 1,000 miles, under circumstances that aggravate the difficulty of the enterprise, to reach some sacred shrine, are looked upon as eminently righteous. The question is not, Do they obtain what they strive after? Their striving is regarded as itself the best evidence of holiness. Not merely among Hindus does this way of viewing the matter obtain; it is also found among Christians. Many biographies of good men are largely taken up with the account of their struggles after holiness. We are told of the deep sense of their own sinfulness, the tears, the earnest pleadings, the fastings, the perpetual conflicts, and we are expected to recognize them as holy because of this constant endeavor to be holy. And many have been led by these portraits to conclude that all that Christianity can do for us is to awaken us and stimulate us to such ever-renewed efforts to beat back sin and follow hard after holiness. But is

this what the Bible calls holiness? We do not call it health when a man, conscious of some severe illness, takes great pains to procure the help of physicians, and gives all his attention to the one matter of battling with the disease that besets him. We look on to see what is the issue of the conflict, and do not expect to regard him as possessed of health until his conflict has terminated in victory. Many men go all their days battling with disease without overcoming it, and many go on all their days battling with sin without overcoming it. It is so far a good sign when a man knows his sinfulness, as it leads us to hope that he will avail himself of the means of deliverance; nor can he be too much in earnest about it; but it is of the utmost importance that he should wage the battle with the armor of heaven, conspicuous in which is the helmet, hope of salvation, the expectation of deliverance, and faith which brings the future near. Striving for holiness is not itself holiness and should never be confounded with it. The world looks on admiringly because of the penances and austerities and mortifications and tears and prayers and vigils with which some seek for holiness; but we are told that without holiness itself no man can see the Lord. Holiness is not an achievement, but a gift. Our efforts and struggles bring us, or should bring us, to the recognition of our utter inability to purify ourselves; and happy is he who reaches the point of self-despair, realizing that he is utterly bankrupt of the ability to emancipate himself from sin. He is then in a fair way to perceive that what he himself, with all his self-tutoring and self-condemnation, is impotent to accomplish, Christ willingly undertakes to accomplish. When he ceases from the absurd enterprise of bringing a clean thing out of an unclean, there is an opportunity for Christ to show what He can do in the way of saving men from their sins. We are not under the law, but under grace, both as regards justification and sanctification. "Sin shall have no more dominion over you," is the promise distinctly made to believers, for the reason that they are not under the law, but under grace. That is to say, we are not left to our own efforts, but the power of Christ comes into our hearts to do what we cannot do. We reckon ourselves dead unto sin, by reckoning that He who died for us and rose again is with us and in us, and that sin has to encounter not us, but Him. Recognition of Christ is victory. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

Men are brought out of darkness into God's marvellous light, that they may minister to their fellow-men, becoming lights in the world, holding forth the word of life. But in order that they may be free to engage heartily in this service, it is necessary that their powers be liberated from the necessity of carrying on a continuous warfare within. There is enough to engage the utmost powers of every man in the outer world in efforts to impart to others what God has shown to him. When the thirst of his own soul is satisfied in Christ, rivers of living water flow forth from him. But sin unsubdued within him disables him, compelling him to give his chief attention to himself. Full salvation is the liberation of all our powers from the thralldom of sin, that they may be used by Christ for extending that kingdom which is righteousness, peace and joy in the Holy Ghost.

"I write unto you, young men," says the Apostle John, "because ye are strong, and have overcome the wicked one." Again, "He that is born of God keepeth himself, and that wicked one toucheth him not." The victory here spoken of is doubtless the victory over inward sin, whereby a believer becomes fitted to engage in the work of battling with sin in the open, and seeking the deliverance of those who are led captive of Satan at his will. The great aim of the Prince of this world is to keep the believer occupied with himself, to keep him engrossed in introspection, and fighting in his own strength with one that is stronger than himself. But the faith whereby we recognize the power and readiness of Christ to meet and discomfit our inward foes, and cast them out as He did the unclean spirits of old, deliver us from the necessity of spending all our moral and spiritual strength in fruitless efforts, and sets us free for the work of battling him who is entrenched in the hearts of others.

"Christ is made of God unto us wisdom, righteousness, sanctification, redemption." In Him we have these, in ourselves never. "The law of the Spirit of life in Christ Jesus maketh us free from the law of sin and death." Christ is our holiness, and is so forever. The earth never becomes independent of the sun, so that it can shine by itself; and the believer never becomes independent of Christ, so that he can walk in his own holiness. Take away the sun, and the earth is enveloped in its pristine darkness; take away Christ from the saint, and the sainthood is gone, sin is in its old ascendancy.—*Christian Alliance.*

THE DIVINE TEACHER.

In the fourteenth chapter of John's Gospel the Saviour says: "I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." And again, in the same chapter, "But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here you see the office of the Spirit of God is to instruct mankind in regard to the things of religion.

Now, it is manifest that none but the Spirit of God can supply this defect, from a single consideration—that all teaching by words, whether by Jesus Christ, or by apostles, or by any inspired or uninspired teacher coming merely through the senses, can never put the mind in possession of the idea of spiritual things. The kind of teaching that we need is this: we want some one to teach us the things of religion, who is not obliged to depend on words, or to reach our mind through the medium of the senses. We want some way in which the ideas themselves can be brought to our minds, and not merely the signs of the ideas. We want a teacher who can directly approach the mind itself, and not through the senses, and who can exhibit the ideas of religion, without being obliged to use words. This the Spirit of God can do.

The manner in which the Spirit of God does this, is what we can never know in this world. But the fact is undeniable, that He can reach the mind without the use of words, and can put our minds in possession of the ideas themselves, of which the types, or figures, or words, of the human teacher, are only the signs or imperfect representatives. The human teacher can only use words to our senses, and finds it impossible to possess us of the ideas of that which we have never experienced. But the Spirit of God, having direct access to the mind, can, through the outward sign, possess us of the actual idea of things. What Christian does not know this, as a matter of fact? What Christian does not know from his own experience, that the Spirit of God does lead him instantly to see that in a passage of Scripture, which all his study and effort of mind to know the meaning of could never have given him in the world?

Take the case again, of the painting on the wall there, and suppose that all the congregation were blind, and I was trying to describe to them this painting. Now, suppose, while I was laboring to make them understand the various distinctions and combination of colors, and they are bending their minds to understand it, all at once their eyes are opened! You can then see for yourselves the very thing which I was vainly trying to bring to your minds by words. Now, the office of the Spirit of God, and what He alone can do, is to open the spiritual eye, and bring the thing which we try to describe by analogy and signs, in all their living reality before the mind, so as to put the mind in complete possession of the thing as it is. It is evident, too, that no one but the Spirit of God so knows the things of God as to be able to give us the idea of those things correctly. "What man knoweth the things of a man, save the Spirit of man that is in him?" What can a beast know of the things of a man, of a man's character, designs, etc.? I can speak to your consciousness—being a man, and knowing the things of a man. But I cannot speak these things to the consciousness of the beast; neither can a beast speak of these things, because he has not the spirit of a man in him, and cannot know them. In like manner, the Bible says, "The things of God knoweth no man, but the Spirit of God." The Spirit of God, knowing from consciousness the things of God, possesses a different kind of knowledge of these things from what other beings can possess; and, therefore, can give us the kind of instruction we need, and such as no other being can give.—*Rev. Chas. G. Finney.*

THE test by which we can estimate a man's progress in spiritual life is the extent to which he measures the visible by the laws of the unseen. He who is in the highest sense spiritual, feels the world to be a divine temple, because he realizes God in it.—His infinite presence shining from the deep sky above, and His love revealed in every flower. To him Christ is everywhere, hallowing, as of old, the relationships of life, and coloring by His sympathy its struggles and its sorrows. He can reverence men, not because they are rich, or successful, or powerful, but because they are living and immortal spirits; and his standard of life is not the expedient, or the pleasurable, or the popular—but the righteousness, the truth, the love of the Eternal world.—*The late Rev. E. L. Hull.*

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