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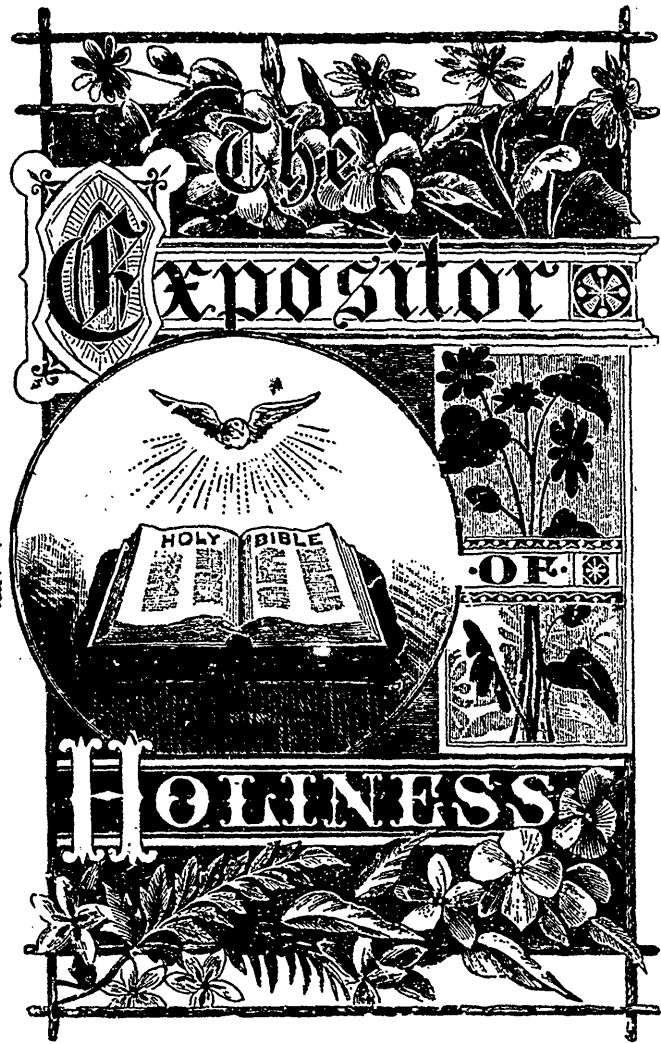
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CALENDAR OF HOLINESS MEETINGS.

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

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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.

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Expositor of Holiness

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WHEN HE COMES.

If I were told that I must die to-morrow,
 That the next sun
 Which sinks should bear me past all fear and
 sorrow
 For any one ;
 All the fight fought, all the short journey
 through ;
 What should I do ?

I do not think that I should shrink or falter
 But just go on,
 Doing my work, nor change, nor seek to
 alter
 Aught that is gone ;
 But rise and move and love and smile and
 pray,
 For one more day.

And, lying down at night for a last sleeping,
 Say in that ear
 Which hearkens ever : " Lord, within Thy
 keeping
 How should I fear ?
 And when to-morrow brings Thee nearer
 still,
 Do Thou Thy will."

I might not sleep for awe ; but peaceful,
 tender,
 My soul would lie
 All the night long ; but when the morning
 splendor
 Flash'd o'er the sky,
 I think that I
 could smile—could calmly say,
 " It is His day."

But, if a wondrous hand from the blue yon-
 der
 Held out a scroll,
 On which my life was writ, and I with won-
 der
 Beheld unroll,
 To a long century's end its mystic clew,
 What should I do ?

What could I do, O blessed Guide and Mas-
 ter,
 Other than this—
 Still to go on as now ; not slower, faster ;
 Nor fear to miss
 The road, although so very long it be,
 While led by Thee ?

Step after step, feeling Thee close beside me,
 Although unseen ;
 Through thorns, through flowers, whether
 the tempest hide Thee,
 Or heaven's serene,
 Assured Thy faithfulness can not betray,
 Nor love decay.

I may not know, my God ; no hand revealeth
 Thy counsels wise ;
 Along the path a deepening shadow stealeth ;
 No voice replies
 To all my questioning thought, the time to
 tell ;
 And it is well.

Let me keep on, abiding and unfearing,
 Thy will always ;
 Through a long century's ripe fruition near-
 ing,
 Or a short day's ;
 Thou canst not come too soon ; and I can
 wait
 If Thou come late.
 —Susan Coolidge.

THE supreme need of our missions in this
 and other lands to-day is the presence of the
 Holy Spirit in power, enlightening and mak-
 ing anew the souls of men. And, further-
 more, the presence and power of the Holy
 Spirit are more important to the existing
 churches than organic union or ninety-nine
 in a hundred of the attainable ends submitted
 to or discussed by the denominations.—
Christian Intelligencer.

TO CHRISTIANS SIGHING FOR AN IMPROVED EXPERIENCE.

It is a genuine desire for a better Christian life which you possess. And that desire mayhap is of long standing. You have made many sincere efforts after a vague, indefinite ideal of such a Christian life as you believe would satisfy the imperial longing of your heart; and so ever and anon the cry goes forth from your struggling soul, "O that I might find what my being craves!" And still the want is not met in its entirety. And often a species of discouragement steals over the spirits, as if all further efforts were useless. Indeed, it often partakes of the essence of despair, voiced in the hopeless wail, "I have seen an end of all perfection."

More than once, mayhap, you have thought that the question was really settled at this point, and that you had dismissed it forever from your mind. But it would not be long before some passage in the Bible applied with new light to your heart, some living testimony, or some memoir, has awakened the old longing in spite of your former determination to have nothing further to do with the subject, thus proving to you that, like Banquo's ghost, it would not down. No, you have the suspicion still haunting you that ever and anon it will spring into vigorous existence, unless, like Esau, you deliberately sell this spiritual birthright or openly despise it.

But I am a Christian, you say. Granting it, what then? You are not a satisfied Christian. We mean satisfied *by the year*. Something is amiss. You say, I have conscious pardon and cleansing. But why does the quoting of such passages as "Thy will be done on earth as it is done in heaven," "Be ye therefore perfect, as your Father which is in heaven is perfect," "I pray God your whole spirit and soul and body may be preserved blameless until the coming of Christ," etc., bring a cloud over your spirit, and require apologies and explanations and possibly even another journey to the altar of consecration to retain a semblance of peace?

Now we ask you in all frankness, Do you really expect to go on after this pattern to the end of life? Have you not an expectation that this state of things must, in the very nature of the case, end one way or the other? And, as your prospect of getting into the land of settled questions grows less and less, is there not a scared feeling creeping in that the end of the whole matter will be something most unsatisfactory?

Now we are in all this only relating a portion of our former experience, although you may be tempted to think we have been describing you from the standpoint of observation. But we give it not to help to voice your dissatisfaction, but to awaken the legitimate hope that when one who evidently knew for many years all the different phases of an unsatisfying Christian experience can now speak positively of perfect satisfaction, and that too, by the year, that this complete satisfaction may be for others, for you also.

Of course, the question here will be asked by every sincere, earnest seeker. What is wrong with former methods, and what is the right way to secure all the heart's desire concerning this thing?

Now we will venture to say that the former methods were not wholly wrong. There was an admixture of right and wrong. Confession of sin is ever in order where there is the least consciousness of sin, whether it be in knowledge of definite sin committed, or in admitted lack of love or power, or any other thing which ought to be possessed. Faith in Christ for forgiveness is also needful, and looking for the witness of the Spirit to seal such forgiveness. These are always right where there is consciousness of sins of omission or commission in the least degree. We do not ask you to abate this oft-repeated confession of sins of commission or omission until a better way is found out. It is perfectly right in your case, and should be adhered to most tenaciously until it is given up for something better.

But is there something better? What else, we ask, is the meaning of that longing of the soul you experience for something more satisfying? Would God put that longing there if He had no way

of meeting; its mighty appetite? Be assured that the very presence of such desire is proof positive that there is food provided for it.

Now, to put the matter in still more definite shape before you, ask yourself the following questions: Am I satisfied with my life's record during the past twelve months? Granted that I am satisfied that all past sins are pardoned and their stains cleansed away, is it not a fact that my life during these months has not been all it ought to be? Could I have so lived that the record would now be pleasing to God, and, therefore, to myself?

Admitting that many Christians doubt it, am I perfectly sure myself that I could not have so lived? Am I so sure of this that I can and do unhesitatingly say that it is absolutely impossible for me so to live, for the next year, that at its close I can truthfully say that I have the witness of the Spirit that all my thoughts, words and acts during the whole twelve months were just right and pleasing to God — that I have walked "worthy of God unto all pleasing?" Do you detect the least little bit of hesitancy in taking such a position? If so, we beseech of you, as you value your highest good, do not turn to the reasoning of yourself or others to fortify your wavering confidence, for that is a dangerous method to adopt. You might as well try to establish the resurrection by reason, for it can only be established as a revelation from God.

If you have used your reason to establish the fact that the Bible is inspired of God, then you may lay your reasonings aside, and search the Scriptures to see if this question is settled there.

But surely on this important, practical point the Bible should speak with such a clear voice that without any human aid of note or commentary you can discover for yourself its teaching. Take now your Bible in the privacy of your closet and covenant with the Holy Spirit, who alone can

"Unlock the truth; Himself the key,
(And) unseal the sacred Book,"

that you will commit yourself forever to

the acceptance and practice of the truth of this thing as He will show you it through the sacred volume, and you may with confidence risk the result.

If you should find unmistakable evidence that it is impossible for you so to live as to have a perfectly satisfactory record by the year, then you will be delivered from all future unrest of soul about the matter, and, perhaps also you can hereafter be used to help others into soul-rest concerning this thing.

But if you find that there is full provision made for this very thing, then you will be delivered from the tangles of human theories, and have your faith so firmly built on God's Word, that you can venture out upon His living promises by pure faith, and live that life undisturbed by flattery or frowns of men.

What say you to such a method of settling this great subject? Does it not strike you as the most reasonable, the most sensible way of securing a clear and settled knowledge of it? If so, why hesitate to put it in practice? We hesitate not to press for an immediate acceptance, and advise you just now to enter into this covenant with the ever-present Holy Spirit, your only guide into all truth.

For be assured that you cannot successfully invoke His aid, unless you are prepared to abide by the result, cost what it may.

RESUMING ONE DISCOVERS THAT THE DOCTRINE IS TRUE, WHAT THEN?

We answer that if one becomes convinced that the Bible shows him that provision is made for him to live a holy life by the year, so as to have the "Well done" of the Master, expressing His divine approval of his life work, at the close of every day, week, month, or year, then it is evident that, if honest with himself and God, he at once takes the place of a seeker of this experience, never to change that attitude until he becomes a possessor.

But, it should be understood, this attitude of a seeker is not met by an occa-

sional standing up in the congregation, or going forward to the altar of prayer, but is an intelligent acceptance of the fact that the recognized claims of God, and his own desires and determinations prompt him in his innermost being to recognize himself, under all circumstances, and for all time to come, as engaged in this quest till the object be secured.

Such an attitude towards this subject can only be taken by one who has so examined into it that he is perfectly convinced of its truthfulness, and then of the greatness of the advantage to him personally of such an experience.

He illustrates then the man in the parable, who having discovered a treasure hid in a field, is ready to sell all that he has to buy that field.

And here we remark, that the kingdom of heaven mentioned in this parable by Christ has reference to the very thing we are discoursing about, viz., righteousness, peace and joy in the Holy Ghost.

We maintain, then, that the attitude of every honest person who becomes convinced of this doctrine as Scriptural must be that of an earnest seeker until he has found.

But, presuming that one seeks the wrong way, what then? Why, so soon as he discovers that he is not taking the right course to obtain, he will give that method up and take another, or, at all events, wait till a method of procedure presents itself promising better results, whilst through all his failures his attitude towards the experience will be that of an honest, earnest seeker.

And here we maintain that this attitude of the soul does not put one under obligation to go forward to the altar at the beck and nod of every leader of a meeting, much less to submit to be harassed whilst there by every tyro in Christian experience. It avails itself of the help of every Christian teacher where there is an intelligent hope of genuine assistance, but is not necessarily the lawful prey of every would-be worker.

How can one discriminate at this point? How does one discriminate in employing a lawyer or a doctor? Not by their great pretensions, but by results, and not by apparent but by *per-*

manent results, results that can be measured by years of satisfactory experience on the part of those who are helped.

But is such help really needed? This question cannot be answered with certainty, for God only understands our case so as to supply needed assistance. The advent of Philip was essential to the Ethiopian eunuch's enlightenment, and Peter's visit to Cornelius was a needed incident in his improved experience; so also the completed salvation of Saul could not be secured without the visit of Ananias; and, for aught we know, your complete establishment in this grace may require the ministry of some one or more of God's servants, and so if Providence throws you in the way of such helps, they are not to be discarded, but thankfully yet cautiously used.

What of books? The Bible of all books should have the foremost place, and yet the help of other writings need not be despised, provided always they be considered as at best but finger-boards to point to Christ.

But ultimately, through all journeyings for help, the end can only come when the divinely-appointed Teacher is so fully understood and appreciated that He can be trusted absolutely as guide into all truth.

Indeed, nearly all the delay experienced by earnest seekers is in the hesitancy displayed in giving Him, the Holy Spirit, full right of way in our lives. Hence can be learned the importance Christ attached to faith. Perfect faith in Christ means perfect confidence in all His promises and directions. Now, the most important of these promises were concerning the Comforter, therefore faith in Christ cannot be complete unless we accept His statements concerning the Holy Ghost without reserve, and act them out in life without hesitation. So that full salvation, after all, resolves itself down to simple trust in Christ for salvation, and the practical acceptance of the Comforter as witness, empowerer and guide. Then it is that the Christian starts on the heavenly journey fully equipped.

To walk in faith is to act out faith in the Holy Spirit continually. To fail in faith, at any point, is to fall into unbe-

lief, with all its attendant evils. For how can a man walk confidently in the Spirit if he has not unlimited faith in Him as guide into all truth?

With many seekers of full salvation it is practically a search after knowledge; for so soon as they are satisfied concerning the character and work of the Holy Spirit as guide and empowerer the matter is ended, for with them to see truth is to possess the benefits connected with that truth.

In striving to help some earnest seekers after the fulness of the Spirit, we have confined ourselves to helping them to see and understand their scriptural privilege, and have put forth no efforts by prayer or exhortation looking to their immediate acceptance, realizing that for them to apprehend the truth would be tantamount to possessing the experience. And the result has fully justified our expectations.

Indeed, if we should express any preference, it would be for those who intelligently approach this subject as earnest seekers after truth, rather than for those who are seeking an improved experience, or for some blessing, whether of joy or conscious power.

In conclusion, then, we emphasize our answer to the question at the head of this article, that the clear discovery of the truth puts every honest student of the work of the Holy Spirit in the attitude of a seeker of the gift of the Holy Ghost in Pentecostal fulness and power, an attitude of the soul that no amount of delay or failure to secure the coveted good can change or destroy, which is only satisfied by possession.

THE Holy Ghost is so glad to have a mouth that He can use, that, if you will open wide, He will fill it.—*Stephen Merritt.*

NEGLIGENCE is one of the worst forms of Christian delinquency. Many persons who could not be persuaded to do a bad thing will neglect to do good ones that wait for them, and thus let the evil ones have their way. They are at ease in Zion. Nothing stirs them to systematic and sustained effort.

THIS ATTITUDE OF THE SOUL CANNOT BE OVERVALUED.

The sayings of Christ make it evident to the most cursory reader that all experiments in seeking the kingdom of heaven fail. Hence the fiercest, yea, the most monstrous kind of tests are given to beginners that they may prove for themselves the genuineness of their desires, or the constancy of their purpose to walk in all the ways of God.

Our Saviour pronounced upon the least desire to look back, to return home to say farewell to friends, to attend to pious acts towards the family, when they interfered for a moment with absolute surrender to Him and obedient walk in the Spirit, as sufficient to thwart all efforts at living the Christ life. He even erected His cross at the very threshold of the way, to show that any form of shame or suffering which would cause hesitancy or fearfulness destroyed all chances of success.

And we hesitate not to say that any manner of life, however repugnant to present feeling, that is not admitted as a legitimate test concerning willingness in our obedience of the Holy Spirit, or any extravagance in action or deportment that will not be admitted into the mind to do its proper work of testing, at once shuts out all hope of success, and closes up the way of faith.

And here we remark that with some the work of the Canada Holiness Association, in some of its forms of development, may be at the present time a legitimate test. Unwillingness to admit the possibility of being called on to share in the obloquy caused by misunderstandings and half truths circulated in the community concerning its teachings and practices will, in all likelihood, cause some to fail in their quest of the fulness of the Spirit.

We do not imply by this that every one who accepts the Pentecostal gift must accept all the teachings they have heard as emanating from that source, or be publicly identified with it as an organization. What we do say is that if one will not admit it as a proper test, and honestly and recklessly leave the

whole matter in God's hands to be decided for them as to their relation to it, it will prove a flaming sword to block up the way of life to them. It will simply prove, like the Methodist Church did in olden times, a test of obedience to the Spirit in their case, and failure to comply proves them disobedient, and wanting in confidence in God the Holy Spirit as guide into all truth.

The only way to meet successfully these and similar tests is by close study of the character of the Holy Spirit as portrayed in the life of Jesus Christ. For when confidence in Him is complete, then we can accept these and all forms of tests ever presented to man and dispose of them with comparative ease, for the attitude of the soul to God the Holy Ghost, in intention, is that of perfect, reckless obedience.

Again, then, we press upon all earnest seekers of Pentecostal fulness of the Spirit the definite, continued study of the character and offices of the Holy Spirit, as brought out in the Bible. For we maintain that whilst there is ignorance in the mind concerning Him and His mission into the world, no matter what may be responsible for this ignorance, it is impossible to accept Him intelligently by faith in the Pentecostal sense.

Luther was ignorant of the doctrine of justification by faith till he found it in the Bible. And yet, during much of the time of that ignorance, he was an earnest seeker after rest of soul. His sincerity and earnestness of soul could not overcome his ignorance of Bible-teaching. And so to-day Christians may groan after the fulness of the Spirit, and desire with an intensity that speaks eloquently to God of their soul's want, and yet ignorance of the *promise of the Father* will still prevent the realization of their hopes. But where a clear perception exists concerning the Comforter in His relation to Christ and themselves, nothing short of conscious rejection of the gift of God can prevent the realization of their utmost desire concerning Pentecost.

Now if the seeking soul becomes absolutely convinced that the Holy Spirit is the same in character with Christ, and

that God the Father in conjunction with God the Son has sent Him into the world to abide permanently with the believer who accepts Him in all His offices, as joy-giver, empowerer, and guide or counsellor concerning all truth, then the act of acceptance makes him possessor. Hence our contention concerning the vast importance of the definite study of the character and offices of the Comforter; for this knowledge, when obtained, is really the basis of the faith of acceptance, and will actually measure the nature of that faith, whether weak or strong, fitful or constant.

If then there is great effort in abiding tests, or in striving to accept or believe, we ask, is it not better to spend time in examining into the credentials of the Holy Spirit, than to fight the battle of trying to believe, or to *reason* concerning apparently monstrous tests of obedience.

And we wish to state positively, that when one has attained to perfect confidence in the Holy Spirit he cannot fail to know the fact, and that in a satisfactory manner. Personally, we can recall the exact time when all fears concerning the work of the Holy Spirit absolutely left us, when with perfect self-abandonment we stepped out to obey Him in all things great or small, as He should make known to us the mind of God. To us it was chiefly an intellectual process, the outcome of much thought and study of the Bible. So convinced were we, that we hesitated not to make an eternal covenant of absolute obedience. Hence, when in after years the genuine test concerning willingness to join the Salvation Army, when it first started in Toronto, came upon us, it was settled with scarcely an instant's delay, and yet in that settlement there was implied the possibility of being called on immediately to unite our destinies with that organization. And we know that had that call been given us it would have been cheerfully and promptly met. In short, we have left no nook or corner of our desires or preferences unexplored by the great searcher of hearts, but recognize His right to shape our acts or life at any moment according to His good pleasure, whether in accordance with our precon-

ceived notions of what is reasonable and proper, or not.

The result to us is absolute rest and contentment with our lot, howsoever we be placed in life, and perfectly conscious obedience to the Holy Ghost in all things great or small. Now this obedience we trace back to our absolute confidence in the character and offices of the Holy Ghost ere we accepted Him in perfect obedience.

Therefore, to all we say, not as teaching, but as advising, be not troubled concerning your failure to abide tests, or to have faith in the Holy Spirit, but be concerned as to your knowledge of Him as set forth in the Scriptures of truth. Fear not to study Him closely and definitely. Handle and see for yourself, for so certainly as your knowledge of His character and offices becomes satisfactory, if an honest man or woman in the Bible sense, all other things will adjust themselves satisfactorily.

WHAT IS "CARNALITY?" "THE
OLD MAN?" "INBRED SIN?"
ETC.

We have been asked by a brother to write an article for the EXPOSITOR on this subject.

In complying with the request, we would not be surprised if what we have to say about the whole question expands into several articles.

We have had it in our mind for some time past to write upon this question somewhat exhaustively, and now think it timely to crystallize our thoughts into words.

One asks, Do you believe in these things? and we answer, Most surely we do. That is, we believe the facts exist which these expressions indicate, and further, we believe in the doctrine of the depravity of the human heart.

We believe also in the complete recoverability of man, however depraved by nature, and however far fallen into actual sin, by the religion of the Lord Jesus Christ. The man, to-day steeped to the lips in open sin, may to-morrow reflect the perfect image of the Christ in all the

resplendent colors which the graces of the Spirit produce.

When a sinner comes to Christ in confession and faith he is accepted, pardoned and adopted into the kingdom of God's Son. This is an accepted truth, not only by Methodists, but also by all evangelical churches, accepted because it is believed to be in thorough harmony with Bible teaching.

But we believe that this adopted child of God is now an heir of heaven, and prepared for all the felicities thereof should he at once be overtaken by death.

This fact of the pardoned and adopted sinner gaining heaven should he die in this gracious state is accepted by all modern theologians, including the Wesleys and their adherents; yes, and without his having consciously experienced a second blessing whereby carnality, or inbred sin, has been destroyed.

It is true that some writers, including Wesley, seem to teach the contrary, for instance, when they comment on the verse, "Without holiness no man shall see the Lord." But when brought to face the question squarely, they all admit, without one dissenting voice, that when a sinner is pardoned and regenerated, if he should die the next moment he is certain to gain heaven.

Now it is plain, when this is a universally accepted fact, that all theories or teachings concerning carnality and inbred sin must be made to harmonize with this fact. John Wesley saw this, and met it, as we might expect, without any attempt to go around the difficulty, and fitted his theory to this admitted fact, in this way. He maintained that if a Christian was clearly regenerated when dying, but was not entirely sanctified, that is, had not experienced the second change whereby inbred sin was destroyed, that in this case God cut the work short in righteousness, and made an end of sin in him at the last moment or moments of his life, and so he entered heaven both as regenerated and entirely sanctified. And this reasoning is adopted by most holiness writers on this subject.

If any one is asked to produce Scripture for this teaching, it has to be confessed that there is none, but that it is

purely an inference, the result of a reasoning process.

Some impatient one, perhaps, here asks, Do you accept this solution of the difficulty as absolutely correct? We reply that, as to all the facts, we are in harmony with Wesley's teaching for those facts are in harmony with the Bible; that is to say, with him we believe that the depravity of the human heart is a positive fact; that confession of sin and faith in Christ secure pardon and regeneration; moreover, with Wesley we believe that it is possible for a man to receive all that is implied in conversion and sanctification at first, and thereafter live the life of Christian perfection. But, as with him, we have failed to find one instance of this in actual life. As a general fact, men after conversion live in a state where alternate sinning and repenting chase each other like clouds in the sky. And with him we believe that this state, which he sometimes denominated the wilderness state, may give place to one where the believer walks constantly worthy of God unto all pleasing. These are the facts of the case which Wesley received, because found in the Bible, and observed in life.

Now it was and is to these facts of Bible truth which are brought out in Wesley's teaching that we as a Methodist minister subscribed and still loyally defend as the very foundation of Scriptural holiness. But as to methods of stating these truths, and arguments and inferences used by him in their elucidation, no sane person could feel it obligatory on him to accept all as ultimate truth, or that it would be wrong or un-Methodistic to let one's thoughts concerning these facts take any other course than the methods and reasonings Wesley used.

We therefore, simply give Wesley's method of making the doctrine of carnality in believers harmonize with the facts of the case as a matter of theological history. We certainly think it improvable, or we would not write on the subject. And, moreover, we maintain that any person is in perfect harmony with Methodism who accepts fully the facts indicated by Wesley, even if he does allow himself some latitude in explaining these facts.

Now, we ask, is it not in order to seek for some method whereby all scripture statement concerning carnality can be harmonized with facts, without getting into such a difficulty about the regenerate soul dying without having experienced the further work of grace known as full salvation? For all must admit that it is no slight difficulty that should demand what the ancients called the "*deus ex machina*" expedient—that is, bringing God to the rescue.

For many years we fully appreciated this weakness in the modern theory concerning inbred sin, and as we could find no satisfactory solution for the difficulty, we simply laid the whole matter aside, and took a short cut to the experience of holiness itself, and left this and kindred theories growing out of it to be considered in after years, if at all.

But now that we have met a solution of the whole matter, in the Bible, which satisfies us, as not only in harmony with Scripture, but also with the facts of experience, yes, and with Wesley's teaching, we hesitate no longer to discourse about it.

This is what we now think to be the simple teaching of the Scriptures concerning this thing. When the sinner comes to Christ with confession, and accepts Him by faith as his Saviour, he is at once pardoned and accepted as His follower: the Holy Spirit witnesses to the fact of his pardon and acceptance, and thus He knows, with infallible certainty, that he is an adopted child of God, an heir of heaven. Of course, his first impulse is to love and serve God with all his ransomed powers. At this point the Holy Spirit undertakes to lead him into all truth, and be to him all that Christ promised him to be. Now, it is possible for this believer to accept the rich provision made for all his spiritual needs, and go on his way rejoicing, without one moment's break in his experience of freedom from condemnation for sin. But, as a matter of history, all, sooner or later, undertake to live the Christian life without walking in the Spirit—that is, without distinctly accepting Him as the sole law of life in all things great and small, and, of necessity,

live a sinning and repenting life, that is, if they do not speedily turn away altogether from the effort to live godly.

Now, this attempt to walk in the commandments and ordinances of the Bible, without making the Spirit the one law of life, is what the Apostle denominates carnality, the flesh, the old man, etc., and it is, in essence, the same as those efforts put forth before conversion to avoid sin and lead a righteous life.

But when the believer accepts the Holy Spirit in the Pentecostal sense, that is, to obey Him as the sole rule of life, then in this, his walk in the Spirit, he illustrates the Scriptural idea of a blameless, holy life, where carnality is destroyed, the old man crucified, etc., etc., or, which is the same thing, John Wesley's idea of Christian perfection.

But here we will close this article, promising to continue it in the next number. In the meantime we invite our readers candidly to take these thoughts and see how they apply to the solution of their difficulties in studying the Bible concerning this question.

FAITH IN A CREED *VERSUS* FAITH IN GOD.

From long and close observation, we are forced to the conclusion that the faith of many, in place of being simple faith in God, is really a mental process, and, consequently, their profession of faith is chiefly the repetition of a creed.

A conspicuous example of this is the following: "I consecrate my all to God—place all on the altar; the altar sanctifies the gift: therefore I am wholly sanctified." Then from this standpoint the effort is made to carry out the rules of the Bible supposed to be made and provided for the sanctified soul. But as there is constant failure to do this successfully, they come back ever and anon to the original starting-place, and go through with their profession of faith—their *credo*—as at the beginning.

To such, Christian life is the profession of a *faith*, and the effort to live up to that profession. Many who thus live

are beautiful examples of a refined morality, and often secure a reputation for saintliness, through their punctilious observance of many forms of self-denying habits. These habits, sooner or later, become somewhat ostentatious, and so add—it may be unintentionally—to their reputed saintliness. Such, for instance, as closing the eyes in public assemblies; making the most of every opportunity to remain on the knees, and even inventing opportunities for so doing; ejaculations which are somewhat professional in their character. These and many other devices are inevitable when the life is not a walk of faith, but is simply faith in a creed or section of a system of theology.

To such persons, speculations concerning carnality or inbred sin, etc., become a subject of serious importance, for the presumption with them is that according to their creed so it is done unto them. If, then, it can be proved that carnality or original sin is taken out of the believer when he places all on the altar, and believes for cleansing, then it is inferred, with supreme satisfaction, that all carnality has taken its flight from them, and they adjust all their actions to this presumed state of their being. If, then, there are in their life some things which awaken doubt as to their being exactly in harmony with Christ's teachings, their creed has to be adjusted to the facts of the case, both in their judgment of themselves and others.

When now a real example is brought before them of one who lives a faith life, one in whom the righteousness of the law is fulfilled to the letter, by the power of the indwelling Comforter, then the failure of their creed-life becomes manifest, and the effort to bridge over the difference between the two is seen to be insufficient; and now is witnessed what is the Spirit of Christ and what is not. To the one whose life is a creed-life, no form of sin seems so great as incorrect belief, and hence presumed heresy is the sin of sins—a sin which, in their estimation, will excuse all forms of conduct toward those so stigmatized.

One would think, when studying the character of Christ, that the greatest

sinner, in our estimation, should demand the tenderest compassion on our part, and the greatest efforts to be put forth in their behalf, if by any means they might be recovered from the snare of Satan. But these parties reverse all this, and try only to meet the case of those guilty of such sins as heresy or fanaticism, with public and private denunciations, nick-names, and the retailing of half truths to their damage, etc.

What is the cure for all this? Some suggest that those who are trying to live this creed-life should not be brought into contact with those living the faith-life, and advise that these latter should always suppress their testimony, or, better keep far away from any who belong to the former class. But it needs but a very superficial examination of the subject to see that this is an absurd request. Such a rule would have made it impossible for Christ to come into the world, or would have confined Him to a monastic cell whilst here, and would have so handicapped His disciples as to prevent all possible spread of His gospel.

Others advise that those who live the faith-life should so act and speak as to give no occasion of fault-finding to those living the creed-life. But however plausible this may seem, when it is understood that the faith-life is just that kind of life that propagates itself under all circumstances, such advice simply asks that those who live that life should cease henceforth to live it; and so it must be evident to all thoughtful onlookers that this conflict must go on wherever the two kinds of life come in contact, and the only possible end of it must be the absorption of the one into the other. When the creed-life merges into the faith-life antagonism ceases, and when faith-life adopts the creed-life it simply reinforces the antagonism against the faith-life. This, we maintain is the only true interpretation of the apparent conflicts between professors of holiness.

To superficial onlookers the conflict may have the appearance of a two-sided quarrel, where both fail to exhibit the spirit of their claimed Master; but to the patient investigator of truth it will speedily be seen that there is really no

quarrel—seeing it takes two to engender strife—but that there is a live active principle, which we here call the faith-life, which is propagating itself by all *legitimate* methods, and that when it comes in contact with what we here call creed-life, it awakens its active opposition and antagonism, because this creed-life is placed at a disadvantage in its own eyes, and in the eyes of all others.

THE MARGIN OF POWER.

The following incident illustrates the character of the work at John Street Church, New York, where Rev. Thomas Harrison has been holding a summer camp-meeting:—

“The church was crowded to the doors at the morning service. Rev. Dr. W. W. Bowdish preached upon ‘the power.’ His text was: ‘But you have reserved the good wine until the last of the feast.’ The speaker was very much wrought up in the discussion of his subject, and the shouts of encouragement and approval, that came with great spontaneity from his audience served to make him feel the power even more forcibly. As he was nearing the close of his discourse, and engaged in the discussion of the ‘margin of power,’ which he said was not experienced by all Christians, Dr. Bowdish suddenly threw up his hands and fell prostrate in a chair upon the platform. He lay there for fully five minutes, conscious, but his physical forces completely overcome by the mental excitement under which he had been laboring. Many of the clergyman’s friends crowded forward toward the platform. A doctor in the audience examined him and pronounced him all right, but overcome by the power of which he had been speaking. The service was continued by Mr. Harrison, and five conversions were recorded. Dr. Bowdish was removed to his home. In his excitement he swooned, and remained in the swoon for three hours. He reached the church again just before the conclusion of the afternoon service, to all appearances no worse for his prostration. Dr. Bowdish said he had been

visited by the margin of power, and that it had no effect upon his physical system, and he was still ready to assist in waging the battle against Satan in which they were engaged."--*Witness.*

REMARKS ON THE ABOVE.

Here is a subject that when taken up for examination is generally left as an unsolved problem. To the definite question asked as to what this *margin of power* is, there is no satisfactory reply.

From this incident we would naturally gather that it is some super-excellent way whereby believers could gain an improved Christian experience, and wield an enormous power over the world of sinners for their spiritual good. And moreover it is implied that all Christians might be possessors of this power, and, therefore, ought to strive after it as something of paramount importance.

Now if this is all true, should not the whole subject be submitted to the closest scrutiny, to discover, if possible, the method of procedure whereby all may be partakers of this blessing, if blessing it is?

But we have found by experience that there is a species of awe in the minds of most Christians surrounding the whole subject, that makes it a hazardous matter for any one to investigate it thoroughly.

To us, we frankly confess, this awakens suspicion rather than presumptive evidence of the excellence of the phenomenon. In Christ's teaching a challenge is found everywhere to all men to examine closely every department of His gospel, even His person was not denied to investigators. "Handle me and see," He hesitated not to say to the honest doubter. All secret things in this dispensation are to be proclaimed from the housetops. Wherefore, it is right and proper to look closely into this thing, not for curiosity's sake, but for the benefit of all concerned.

But are any concerned in the subject to whom it proves a source of evil? We think so. For if any sincere soul undertakes to seek this margin of power and fails, it tends to weaken faith generally. Then again, if this thing is not what Jesus spoke of when He said, "Ye shall receive power after that the

Holy Ghost is come," then there is serious possible danger to any who are seduced into seeking after a counterfeit in place of the genuine article.

We repeat that this *margin of power*, brought out and illustrated in the above incident, is either the power Jesus spoke of in the above quotation, or it is not. If it is, then honest, healthy investigation of the subject can be helped by this and similar incidents; but if it is not, then it is in order to point out for the help of earnest seekers after the *promise of the Father*, wherein it differs, that they may not be led astray.

Now it is a well-known fact that similar incidents, many of them in a much more pronounced form, have occurred in many great revivals. They were not unknown in Wesley's days, and are familiar to all persons who have had much experience in revival work. But other physical manifestations also are not wanting at such times, such as involuntary shouting, clapping the hands, dancing, laughing, weeping, etc. But these last are passed over as simply signs of deep emotion, and are seldom dignified with the name of the power itself, or the margin of power.

Why, we ask, is this discrimination used? Is it not because these latter phenomena are not rare, but one of common experience in many other forms of excitement. Hence no one is shocked when these latter signs of great spiritual arousal are simply classed with the same phenomena when they appear in assemblies intensely excited by some other subject not strictly religious.

When the first disciples received the *power* after that the Holy Ghost had come, there were evidences of intense excitement, the excitement of joy, for they were thought to exhibit the hilarity of intoxication. "These men are filled with new wine," it was remarked by onlookers. But this hilarity was not *the power*, no, nor its real evidence, for Scripture has carefully taught us that the only true evidence of being filled with the Spirit was to be Christ-likeness.

There is nothing improper then in likening the mental and physical phenomena connected with the gift of the Spirit or with religious joy with the

same phenomena when they occur under other circumstances not religious. Paul did not hesitate to say to Christians, "Be not drunk with wine wherein is excess, but be filled with the Spirit," plainly intimating some similarity in the outward expression of both states.

The fact is that all outward signs of joy in the Holy Ghost can be closely imitated, and hence if we were left to these for our judgment concerning what joy in the Holy Ghost is, we would have no certain criterion of judgment in the matter, and hence we would be the dupe of our own emotions and of every successful imitation.

Now, we ask, why should we hesitate to pronounce on this other rarer phenomenon illustrated in the incident we are criticising? We assert that the like phenomenon precisely is frequently witnessed without being connected with religious excitement; for to all appearance it is but our old friend psychology in one of its multifarious forms. It is not everyone who is subject to bursts of laughter, or of weeping, under strong mental excitement, much less is it possible for all to enter into the psychological state under any circumstances. That some do when the religious element is entirely absent all who will inquire into the subject will discover; but such inquirers will also learn that the phenomena are precisely alike in both cases.

Certainly there is no harm done either to the subjects themselves or to onlookers when in our religious assemblies individuals are touched by this "*margin of power*" if it is looked on by all as simply, like shouting, a sign of intense emotion. But when the effort is made to hold such things up as the power Jesus speaks of, then indeed has the danger element invaded our religious services.

The kingdom of God is righteousness, peace and joy in the Holy Ghost. Whoever so lives as to possess all these must have received the Holy Ghost, and these are the power, and concerning these things we are to testify both by lip and life, at home and abroad. When, however, we reject, even in the least degree, the righteousness in the Holy Ghost, then do we cease to be guarded

effectually against the superstitions which are in the world.

A *righteous* life, righteous in the New Testament sense, righteous by the year, when it needs not pardon and cleansing, because of sins of omission or commission during the year, is the mightiest force in the world; and in its consciousness of the full promises of Jesus concerning power is not liable to be carried away by any form of physical manifestations, however awe-inspiring they may be to those who have not submitted to the righteousness of Christ, but are going about to establish another righteousness.

To any who may be inclined to object to these conclusions, we ask the question, Have you during the past year possessed the righteousness of Christ? If your answer is in the affirmative, we ask again, What have you to do with the *margin of power* as a seeker? Did not Christ exemplify the fulness of the Holy Ghost, for the Spirit, it is written, was given without measure unto Him? You, then, must have shown forth this fulness. If not, your testimony concerning *Christ in you* is faulty.

But to all who are seeking for power, no matter under what name, we repeat the words of Christ, "Seek ye first the kingdom of Christ and *His* righteousness."

PERFECT PEACE.

Oh! the joy of leaning on the bosom of our Lord,

Where the listening ear can catch His faintest whispered word.

Oh! the bliss unto'd of dwelling thus in His embrace,

Basking in the sunshine of the smiling of His face.

Oh! the happiness of nestling underneath His wings,

What a sense of comfort and security it brings!

Oh! the peace of resting 'neath the shadow of that rock,

Where, from noon-tide heat, the Shepherd leads His weary flock.

—Selected.

Not long hurt the bumps from a loved one's thumps.

SINS AND INFIRMITIES.

We have been asked to give our opinion as to how far Christians are to be held accountable for what are called infirmities, or, as our correspondent expresses it, "involuntary sins, acts committed on the spur of the moment without thought and which would have been avoided had there been time to reflect." This definition does not quite cover the whole ground, however, of what may be called infirmities. God's law is absolutely perfect, and hence can never be perfectly obeyed by an imperfect creature. A Christian may ignorantly do what is wrong, or he may come short of doing in perfect measure what is right. Hence it is that the most holy Christians have reason every day to pray, "Forgive us our trespasses;" and Dr. Steele has well said that it is a mark of incipient fanaticism for any one to fancy that he has no longer any need to repeat the Lord's prayer.

It is impossible to lay down a fixed line, on one side of which all wrong actions are sins, and on the other side of which they become infirmities. What is an infirmity to one becomes a sin to another. Mr. Spurgeon said he could smoke a good cigar to the glory of God, but there are thousands of Christians who have studied the effects of tobacco more carefully, and who have very conscientious views about the wrong of expending on needless indulgences, to whom the smoking of a cigar would be a sin.

We believe a majority of Christians advance along a pathway of steadily increasing self-denial, and to many an advanced Christian the easy self-indulgence of those who have lagged behind in the race becomes a subject of constant regret, and sometimes of unwise vexation of spirit. The right or wrong of many things depends very much on the degree of light and knowledge to which one may have attained.

But these considerations do not fully meet all the difficulties in the case. Many persons who are extremely anxious to do the will of God in all things, great and small, lament that they have been led into many false steps which, on reflection, they sincerely regret. They have done wrong, but they do not feel the sense of guilt which comes from wilful transgression. They recognize a distinction between deliberate sin and the acts which trouble them, and yet they would like to know that they will not be held accountable for these infirmities, or perhaps long to reach a state of grace which will lift them above both sins and infirmities.

There is no such state of grace. We are girt about with infirmities, and as long as we live on earth our best service will be imperfect. We will forget, or remember imperfectly; we will form mistaken judgments, and speak unwisely; we will injure good men, and work injury to God's cause, while intending nothing of the kind and really desiring the very opposite. But it does not follow that our service must always be a painful one, and our line of duty be one long pathway of thorns. God has provided something better for us, a service which can become one long delight, and in which we are to be no more oppressed with a sense of failure, or our way clouded by even the shadow of what might be called secondary guilt.

To get a clear view of this subject we must forever dismiss the idea of service by measure. God is not a taskmaster who rigidly measures, or weighs, the service of each one, but His code of laws is simplified and reduced to the single term—LOVE. It is as impossible for us to do everything, great and small, which comes within the range of perfect duty, as it was for the ancient Jews to bear the heavy burden of the Levitical code. Hence God gives to us, as He gave to the Jews, a new and better law, written upon the heart and engraved upon the mind. We are to render God a service of love. We are to do what we can prompted by loving hearts, and God accepts the service, not for its own intrinsic worth, but according to the quality of the love which prompts it. If a man makes a thousand mistakes or failures, and yet loves God, and offers his blundering services as the tribute of a loving heart, he will find acceptance, and his service will not be despised.

Our love may be perfected, but not our service. When we love God with all our hearts, when the love of our hearts is pure, unmixed, as the mystics used to say, we cease to chafe under our burdens, and to mourn over our shortcomings. Love in the heart is always a counterpart of God's love towards us; and we not only love God, but become conscious of His love to us, we walk in the sunlight of His smile, and are conscious that our poor, feeble service pleases Him. We may see our imperfections still, we may regret them still, and pray for pardon still, but the dreary sense of failure, or the bitterness of the recollection of wrong, is all taken away. We do not consciously commit sin, and with our growing knowledge, increasing light, and

enlarged experience, we are able to improve our service, and thus grow in both grace and usefulness.

A single word of caution is needed before dismissing this subject. In order to make facts fit into theories, some people are prone to excuse positive wrong by calling it an infirmity. There is a vast difference between a sin and an infirmity, and still greater between sin as a power in the heart, and mere weakness of character. Hatred, wrath, covetousness, pride, dishonesty, untruthfulness, these and like things are never infirmities. They are always and everywhere sinful, and can never strike their roots into a heart which is filled with divine love. Let no one plead for sin, or dream of tolerating it, under another name. God is willing and able to take away our sins, and to cleanse us from all unrighteousness; and our only consistent course is to pray that our infirmities may be covered, and our sins taken away.

" My mistakes His free grace will cover,
My sins He will wash away;
And the feet that shrink and falter,
Shall walk through the gates of day."

—*Indian Witness.*

REMARKS ON THE ABOVE.

This is a carefully written article on *sins and infirmities*. We do not remember reading a better one. In it there is a frank, open statement of difficulties, and an honest attempt to meet them.

But are they met? Let anyone carefully re-read it, and try to find out from it when and how a Christian can get where he will no longer be troubled and worried over failures and infirmities? And yet in a vague indefinite way it seems to promise the reader such a desirable experience.

It would seem at first sight that the writer promises the Christian that he "will cease to chafe under burdens and to mourn over shortcomings," when he learns to love God with all his heart.

Now, this certainly appears to be definite and satisfactory. For if burdens cease to cause trouble, that is to be burdensome, and we no longer are disturbed by shortcomings, that is when *practicably* there are none, or if any, it is a mere matter of form to admit the fact, then we may rightly call this a completed, satisfactory Christian ex-

perience. Who can ask for a more satisfactory state of grace?

At once, then, we begin to re-read the article to discover how to secure this completed experience. But here is where the disappointment comes in. Naturally we would suppose that all this was received when the blessing of heart-purity or entire sanctification was obtained, but we look in vain for any such statement or thought. Indeed, expressions are dropped that imply that the more advanced Christians have not attained this desired state; for example, "and to many an advanced Christian the easy self-indulgence of those who have lagged behind in the race becomes a subject of constant regret, and *sometimes* of *unwise* vexation of spirit."

We ask, is this *unwise vexation* compatible with the ideal life of perfect love, which the writer has painted? If so, when the individual discovers the fact of his *unwise vexation*, he must experience some *chafing* or sense of *burden-bearing*, unless his *advanced* Christian experience has made him callous or indifferent to sin.

Certainly we cannot conceive the writer, when speaking of these advanced Christians, as not alluding to those who profess to have received the blessing of perfect love. Indeed, we have reason to believe that when he speaks of those Christians who are a source of vexation to the others, that he even then is writing of those who are professing perfect love. If not, why allude to those at all in this connection who have not sought and obtained this second blessing? The simpler way would be just to draw the line at entire sanctification and so end the matter.

It is evident to us that the writer is discoursing about "sins and infirmities" in connection with the subject of entire sanctification, and therefore implies that after the second blessing is received that there is need of further growth before the chafing and burden-bearing ceases to be realized.

Now here is where the indefiniteness comes in, for this point, after receiving the blessing of a clean heart, is not clearly indicated. And further, it will be found that this point is not clearly

pointed out in any modern writings on the subject of holiness, which we have met with.

Some call this ideal point *maturity*, but fail to tell where it is. This writer is inclined to fall back on the nomenclature of the *mystics*, and call it the power of "unmixed love." But who is to tell the difference between one love and the other, or how to obtain the best? Can it be obtained any moment, or does it require *time* to grow into it? These questions, and many more that might be asked, are not really grappled with, and answers clear and pertinent given to them.

Mark what indefiniteness is connected with the following sentence: "We believe a *majority* of Christians advance along a pathway of steadily increasing self-denial." A *majority* does not mean *all*. Then it may be asked, Do some attain the goal at a bound? If so, why may not all? The words seem to imply that this majority *can* only thus advance after the pattern thus drawn. Then, as to this *self-denial*, if it be of the increasing kind, can it be said at any one point in its advancing career to measure up to scripture requirement, as for example, "Ye ought also to lay down your lives for the brethren," "Count it all joy when ye fall into divers temptations," "Let the rich rejoice in that he is made low," "Present your bodies a living sacrifice," "He that taketh not his cross and followeth after Me is not worthy of Me." We ask, where is the room for growth in self-denial in such a state of absolute surrender to Christ? So our old question in this connection is in order. Is the writer talking to persons who profess to have received the blessing of heart-purity? if so, have they surrendered their bodies a living sacrifice? etc.

From all of which we maintain it is evident that the whole subject of *sins and infirmities* is left by this writer where he found it.

And yet as we remarked at the first, this article will compare favorably with any modern writings on the subject. If any of our readers know of more satisfactory articles on this subject, we should like to hear from them.

Now, we do not make our remarks on

this article in the usual spirit of criticism but to draw attention to the fact of the underlying defect of the whole system of theology, of which these writings are a part.

We do not trace this indefiniteness in the writings of the apostles. For when we read their clear-cut statements they imply to us that when the believer accepts the Holy Ghost, in the Pentecostal sense, and continues to walk in Him, that he solves for himself satisfactorily this and all kindred subjects. "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit," "For the law of life in Christ Jesus (the law of the Spirit taking the place of all laws or rules for holy living), has made me free from the law of sin and death," "Now this I say, *walk* in the Spirit and ye shall not fulfil the lusts of the flesh," "He that believeth in Me, out of his belly shall flow rivers of living water" (this He said of the Holy Ghost, etc.)

Again, one might legitimately hope, when reading the above article, that the writer ere its close would add his experience concerning the whole matter, but this is as we expected, absent, and we may not be accused of wanting in charity when we maintain that it is inevitable that it should be so, for it would be impossible for the writer to have a definite experience concerning this thing, and yet leave the matter in such a chaotic state. The fact of the case is that testimony concerning a satisfactory experience, according to this line of teaching, would savor of presumption, and would seem to be but the assumption of superior or more rapid growth in grace than the majority of professors of holiness exhibit.

But when testimony is given concerning receiving and walking in the Spirit, in simple, momentary obedience, than the statement that the outcome of such an obedient walk is perfect satisfaction, not only concerning the present relations of the soul to God, but also with the record of one's life, it is simply testimony to a fact that any believer may at any time verify in actual experience for himself, and it wears no vestments of assumed superiority.

DR. LOWREY'S FOURTH ARTICLE
ON "THE LEADINGS OF THE
SPIRIT."

To the Editor of THE EXPOSITOR.

DEAR BRO.,—Your remarks on Dr. Lowrey's last article on "The Leadings of the Spirit" are good. The following few selections from it, however, placed in contrasted juxtaposition, may serve to emphasize what you have said upon the subject.

Dr. Lowrey says: "*There is no unerring state attainable in this life.*" And by undesigned contradiction he says: "The Spirit's teachings are so explicit and particular as to make it morally certain to the believer that his *career in general*, and his *acts in particular*, are *ordered by the Lord.*"

Dr. Lowrey says: "The Holy Spirit is given as a *sure* though *not infallible* Guide (!) in all the affairs of life, great and small;" and in contradiction says: "Notwithstanding that the Spirit's manifestations are unseen and voiceless, they are as real and *effective as the touch of sunlight to the eye.* A man never guided the footsteps of his child more carefully or more *unerringly* than the Spirit guides the believer."

Dr. Lowrey says: "The faithful believer's judgments and ways are *not without fault.*" And in contradiction he says: "The faithful believer may positively know that his judgments and ways are *right and true*, and consequently *please the Lord.*"

Dr. Lowrey says: "There is no unerring state attainable in this life." And in contradiction says: "If we faithfully study the chart of Scripture, and use well the log of history and experience, the compass of the Spirit will *keep us steady in the course of truth and duty*, free from fanaticism on the one hand, and of distressing uncertainty on the other."

Yours truly,

E. STEPHENS.

MOLESWORTH, August 8, 1888.

[We give the above from the pen of Bro. Stephens, not from any desire to prove the venerable Doctor a careless, illogical writer, for we regard him as

one of the foremost writers on the subject of holiness. As a rule, he wields, not only a facile, but an able and logical pen. What we wish to emphasize is the fact that in writing or speaking on the subject of divine guidance, if there is not absolute, reckless abandonment to the Holy Spirit as guide *into a l* truth; if, in short, we put any limitations to the subject, not found in the Bible, and who can find such *scriptural* limitations? then it matters not how great the writer in scholarship, or how great his natural abilities, his reasonings *must* be faulty and his conclusions illogical.]—ED. EXPOSITOR.

"MONEY."

Money is a good thing, a splendid thing. One cannot very well get on without it. You can hardly carry on anything without money. Almost the first question we ask before engaging in any enterprise is, "How much will it cost." And our movements are largely decided by figures. Money represents so much in the real things of this life—food, clothing, fuel, home, and ever so many necessary things in our every-day make-up. If we turn to spiritual things, we find money required in almost every lane and avenue. From the preacher to the sexton we need money. We must have money. We fret about money. We perspire about money, get positively lean about money, and we work and scheme in almost an endless variety of ways to get enough money to measure up to our poor little faith. Then we feel relieved until the next pull comes, when the programme is repeated, with, perhaps, certain variations. Of course, we must have money, and sometimes we must have a lot of it. And the question is, "Can any one show us a more excellent way of obtaining it?" can we in any way avoid this wear and tear, and spend our vitality in a more God-honoring way? can we so solve this money problem that its difficulties will be clean gone forever? We answer without a moment's hesitation, Yes, most emphatically yes. We would like to put in a "Yes" so big that all God's people could see it and believe it.

This may become the experience of either the individual or the Church who will believe God. Why, the very fact that God owns all the money in the universe is to us a sufficient guarantee that He is abundantly able to pay all expenses in connection with any work He may give us to do. We practically act as though God expects us to do His work in this world in the best way we can without bothering Him about money or anything else in connection with it. We rather live as though we did somehow expect Him to give grace and glory, but we must get the greenbacks the best way we can, as if it was our affair.

We wouldn't think much of a wholesale house that put out a traveller to do business for them, and made no provision about paying his expenses. Or how much sympathy would we have for that traveller if the house had said to him, "Now, we pay all your expenses, and whenever you need money just let us know," and he spent a great part of his time on one scheme and another to raise money to pay his railway fare and hotel bills, instead of applying to headquarters. Now surely if we, being evil, know how to act wisely and honorably in business, how much more will the God of the Bible abundantly supply all our need while we serve Him?

How is it that we have no faith? Our God is never "hard up." His coffers are full. He has riches untold. He has this moment untold millions to spend upon bringing this lost world back to Himself, but so much of it is locked up by the unbelief of His own people. God does not want money; He wants men and women through whom He can distribute the money on hand. We never will know this side of heaven why God employs men instead of angels to do His work. Sufficient to know that He does it, and that back of the command to go, work in His vineyard, He has ample money to pay all expenses, cash down. God help us to brighten up, and put a cheerful courage on. There's plenty of money. In our mind three very simple things require to be settled before engaging in any work. 1st. Does God call me to this work? 2nd. Does He want me to do it now? 3rd. How does He

want it done? For if it be God's will, God's time and God's way, He has the money, whether it takes five dollars or five millions. On this principle anything can be financed, from the fuel for the church stove to the conversion of the heathen world. This will float any missionary enterprise, build any Church, run any trustee board, comfort any Ladies' Aid Society, and insure the success of any mission work. God has plenty of money, but He has not plenty of men and women He can trust it with. He does not promise to pay for anything that is not built according to the pattern shown on the Mount.

How about churches struggling with big debts which are almost crushing the vitality out of both officials and members? We do not know, but if our rule can be applied, why fret? God can certainly manage His own business, and if He wishes to go in debt and mortgage the concern, why object? it is entirely His own affair. But suppose the rule can not be applied. Suppose the church was not built according to the divine plan, nor conducted on the divine plan, what then? Well, that would look as though the enterprise could not go on successfully unless a proper foundation be put in, which may mean a very great deal, if the foundation is not right.

There is no use going on until it is made right, no matter what it involves. When Nehemiah built the wall of Jerusalem and afterwards restored society to God's order, it caused a great many tears. Many much-loved plans had to be abandoned, and unholy alliances broken up. There was indeed sorrow, but they got back to divine specifications. To get free from our church debt we may require to sell our beautiful place of worship and build a simpler structure which can be paid for. At all events, we must come back to God and get right and stay right if we would be free from this distressing financial tug. How does God provide money? We do not know; we are very glad that it is none of our business. Enough for us that the committee on ways and means never becomes perplexed. If we will do as we are told, God will do the providing. We notice when tribute money was required, a man

was sent fishing. When Nehemiah wanted timber for his gates, it came from the forest of Artaxerxes. When the time came to build the Tabernacle in the wilderness, donations of every conceivable thing required poured in until enough was received to build and pay for it. When choice woods were required for Solomon's Temple, King Hiram was glad to furnish the whole bill, and take it in trade. How does God furnish the means? Just in the way that seemeth good in His sight?

Is it not very strange that we can trust God with our eternal all, and yet find it so difficult to trust Him to finance His own business. God does not lack for money. He has any amount of it, but He does very much need men and women who will believe Him.

J. GALLOWAY.

DIVINE GUIDANCE.

To the Editor of THE EXPOSITOR.

REV. AND DEAR SIR,—In pursuance of a purpose to further inquire into the scriptural grounds on which is founded the doctrine of *Divine Guidance*, I have drawn up a paper composed largely of Scripture quotations, and if you think its publication in the EXPOSITOR might, on the whole, prove profitable to any of your readers, it is at your service.

As the result of these labors, I would first observe that, while I cannot say that I have, in my recent Biblical researches, found sufficient and, to my own mind, quite satisfactory textual ground on which to rest the doctrinal belief of Pastor Stockmayer, yourself and others, in reference to the Holy Spirit bearing direct testimony or witness in the soul to the unerring character and correctness of every individual act of life, in accordance with the sentiment expressed by the lines, "I want the *witness*, Lord, that all I do is right," I do find scriptural ground (whether directly *witnessed* in the soul by the Spirit or not) for the belief that He will unerringly "guide the believer by His counsel," and this, too, not only as to the leading events, but in relation also to the minor events and circumstances of this life—temporal no less

than spiritual—upon all of which, in fact, whether pertaining to body or soul, is written, "Holiness unto the Lord," and guidance being in all alike secured to the believer *by special promise*, they have therefore equal claim upon the divine superintendence and oversight. I can say, further, that I have the "witness of the Spirit," and of my own *consciousness*, to my own heart purity, and to the fact that everything I do is done from a pure and Godly motive. And I have the further "witness" of the WORD that, *being under the promised guidance of the Divine Spirit*, "all that I do" must, therefore, be right, and just as it should be, so long as I fully live up to the conditions on which divine guidance is promised. The "conditions" of guidance is *judgment*, e.g., is humility and meekness; and this meekness, coupled with faith, leading us to "acknowledge God in *all our ways*," as our only unerring Guide, He has pledged Himself to "direct our steps" in those ways. But while it is scripturally clear enough that *constant*, unerring guidance is thus promised the trusting soul, that a direct inward *witness* that God is actually guiding, and upon every varying occasion, tells us distinctly, and in so many words (as has been, and still is, His wont with some, at least, upon extraordinary occasions), *exactly what He would have us do*, is quite another thing, and an experience to which I, as well as most professors, have not yet attained. And hence, in reference to the fact of His daily, and, as to *all things*, unceasing and unerring guidance, Christians in general, including, at present, my unworthy self, have to "walk by faith." I am, however, open to conviction, and to the reception of further light on this all-important subject; and if Bro. Burns is right as to this experience which, he says, "eliminates from his life all doubt and hesitancy" as to any course to be pursued—a most blessed and desirable experience to have at all times and under all circumstances, I should say—and if, moreover, its realization is really the privilege of *all* Christians, I sincerely trust that God may graciously lead me and others to its attainment. If, however, I have *misunderstood* what I have seen of

Bro. Burns' teaching on this subject, he will, no doubt, kindly endeavor to set me right, as a more explicit statement of the nature of this peculiar manifestation of this inward voice and inward "witness" is not only desirable, but will, I doubt not, if explained agreeably with Scripture and intelligent experience, prove edifying and profitable to the reader.

Some of the language of Scripture relative to Divine guidance must doubtless be understood in a qualified sense. When the Psalmist, for instance, speaks of God "performing all things for him," he must either mean, guides and helps him in the performance of all things, or he simply refers to all that he could not perform for himself, since what we can know or do of ourselves the Spirit does not need to instruct us in or perform for us; and He, whose work is always "perfect," does not do it, as not only our natural ability to do, but our frequent and successful efforts to correct and improve our work, proves. But that God is distinctly represented in the Scriptures as the ever and the everywhere present Leader and Guide of His people, no one may presume to deny; as it may be gathered from passages found in every part of the sacred volume; such, e.g., as the following: "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. "I will direct all his ways." Isa. xlv. 13. "The Lord directeth his steps." "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 5, and xvi. 9. "The meek will He guide in judgment." Ps. xxv. 9. "I will lead them, and cause them to walk by the rivers of water in a straight way, wherein they shall not stumble." Jer. xxxi. 9. "I will teach thee and instruct thee in the way which thou shalt go; I will guide thee with mine eye." Ps. xxxii. 8. "He that hath mercy on them shall lead them; even by the springs of water shall He guide them." Isa. xlix. 10. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Ps. xxiii. 1. "He was led by

the Spirit into the wilderness." Luke iv. 1. "He guided them in the wilderness like a flock." Ps. lxxvi. i. 52. "I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." Isa. xlii. 16. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. iv. 6. "Delight thyself in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." "The steps of a good man are ordered by the Lord." Ps. xxxvii. 4, 5, 23. "He will guide you into all truth." John xvi. 13. "The Lord shall guide thee continually." Isa. lviii. 11. These passages unquestionably set forth a daily, an hourly, a ceaseless oversight on the part of our omniscient and almighty Guide.

And that the Holy Ghost sustains the office of a direct witness to His people, of the gracious work of God in the heart, may be gathered from the following: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 15. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 22. "He that believeth on the Son of God hath the witness in himself." "It is the Spirit that beareth witness, because the Spirit is truth." "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John iii. 24, and v. 6, 10.

But that the Spirit, in like manner, bears special, direct and unmistakable witness in the heart and mind of the believer, to the infallible correctness of his individual daily doings, I have not found to be definitely and affirmatively sustained in the Scriptures, although there certainly appears to be nothing in Scripture directly opposed to the theory or the experience. On the contrary, the doctrine may, with at least some show of reason, be inferred from the specific teaching of such passages and considera-

tions as the following. Without expressing Himself in an audible voice, God has a way of saying to us, "This is the way, walk ye in it;" and without manifesting Himself to our bodily eyes, He can "take of the things of Christ," and hence all other things that He would have us know or do, "and show them unto us." He is able also to "*lead us* in His righteousness, and *make straight* (or plain) His way (the way He would have us walk in) before our face." Ps. v. 8. To the entirely sanctified, the body is a "living and abiding temple of the Holy Ghost." The Holy Spirit makes His "abode" there as an inspiring and a controlling, as well as a comforting power. And being thus baptized with and into the divine "fulness," he "lives" and "walks" in the Spirit, and is "led by the Spirit" to "do always those things which please Him." And in this consecrated and entirely saved state, the Holy Spirit not only "works in the believer both to will and to do of His good pleasure," but He actually and infallibly leads the trusting soul to "will and do" of His good pleasure; otherwise the means, although by divine appointment and provision, would be inadequate to the aid contemplated, which, as applied to God, would be absurd and a reflection upon His omniscience. It may further be inferred from such passages as, "If a man love Me, he will keep My words; and My Father will love Him, and we will come unto Him, and *make our abode with Him.*" John xiv. 23. "If ye abide in Me, and My words abide in you, *ye shall ask what ye will, and it shall be done unto you.*" The believer, sanctified and purified, is changed into the image of Christ, so that "as He was, so is he in this world—his inheritance, treasure, and kingdom, being no longer in and of this world." Even his "thoughts are brought into subjection unto the obedience of Christ;" and henceforth, as says the apostle, "he lives, yet not he, but Christ liveth in him"—performing His entire will, and reflecting His image through Him. "Can two walk together except they be agreed?" Walking thus with God, they are in a very important sense "one with Him."

When the Holy Ghost takes His seat

in the heart, the Spirit of *revelation* has His abode there, and He, of course, speaks to the soul of the believer in such a manner that what is revealed or made known to him may be understood. "Now we have received the Spirit which is of God, *that we might know the things that are freely given to us of God.*" 1 Cor. ii. 12. "I will pour out My Spirit unto you; I will *make known* my words unto you." Prov. i. 23. Indeed, the Holy Ghost, as "the Spirit of truth," is to be in us, and to "*abide with us forever,*" guiding us into all essential truth. And even for the "daily ministration" and the service of the "tables," men "*full of the Holy Ghost, and of the wisdom which the Spirit inspires,*" were to be sought out and "appointed over the business." Acts vi. 3. So that even in the management of such temporal and daily duties they were not, we may infer, to be left to their own uninspired judgments. And it is by such guidance alone, we may add, that the petition, "Thy will be done on earth even as it is done in heaven" (which is perfectly and in all things) can possibly be fulfilled, according to its design, in our experience. Of course I am here supposed to be addressing spiritual believers, who believe in the possibility of our being "sanctified wholly throughout body, soul and spirit," and who do not partake so much of the nature and spirit of the inexperienced yet blindly conceited world, as to scoff at the idea of any man or woman in this world being able to "do God's will on earth as it is done in heaven." The prayer put by the all-wise One into our mouths relates to this earth and to the doing of God's will upon it, and if any prayer between the two lids of the Bible may be answered in our experience, so also may that; and the Christian that denies or doubts the efficacy of the prayer and its adaptability to our present state, and in face, too, of the passage, "We can do all things through Christ who strengtheneth us," is just as undiscerning in this respect as is the spiritually ignorant and sightless world! Of course they will, notwithstanding the inconsistency of it, *daily offer the prayer which they do not believe can be answered*, or, at least, only in part! but the idea of praying for a

whole morsel that the Divine Promiser and Giver of it may be moved to give us the half of it, is simply absurd! The declared "acceptable will of God" is "the perfect will of God" (Rom. xii. 2), which is the whole will of God, and not simply the half or a part of it; and the expressed will of God is that His entire or perfect will be done by us on earth even as it is done in heaven. Moreover, the idea of *aiming* at a "mark" (as maintained by some) which the all-wise One has purposely set up for us to shoot short of, in spite of all His exhortations and our efforts to the contrary, is also absurd. Such good men, to be consistent, should insert also as a tenet of their creed the following: "The all-wise and good Being has set up a 'goal' toward which all His people are to run, which 'goal' is *heaven*; but as you cannot of course reach it, your duty is to *aim* at it, and run as few miles short of it as you can!"

It is the office of the Holy Spirit, we may observe, in further pursuance of this subject, not only to give purity and power, but to "guide the weak in judgment." "Truly," says the prophet Micah, "I am full of power by the Spirit of the Lord, and of judgment." The Spirit also gives *counsel* in connection with the gift of judgment. "Thou hast holden me by my right hand. Thou shalt *guide* me with Thy *counsel*, and afterwards receive me to glory." Ps. lxxiii. 23. "The Spirit of the Lord shall rest upon him, the Spirit of *wisdom* and *understanding*, the Spirit of *counsel* and *might*." Isa. xi. 2. "Great men are not always wise; neither do the aged (always) understand judgment. But there is a spirit in man; and the *inspiration* of the Almighty *giveth them understanding*." Job. xxxii. 8. "The Lord give thee *understanding in all things*." 2 Tim. ii. 7. "I will give you a *mouth and wisdom*, which all your adversaries shall not be able to gainsay nor resist." Luke xxi. 15.

Of Simeon it is said that it was revealed unto him by the Ho'y Ghost, that he should not see death before he had seen the Lord's Christ." Luke ii. 26. It is also recorded that "the Spirit said to Philip, Go near and join thyself to this chariot." Acts. viii. 29. And if He could

thus speak to Simeon and Philip, He can in like manner say to any one else anything that He has to say, and be also, if He pleases, His own witness in saying it. Paul also represents God as saying: "In the days when I took them by the hand to lead them out of the land of Egypt." Heb. viii. 9. As a comment upon which I may say that if God puts His arm within mine, or takes me "by the hand," and leads me, I shall not be very likely to go astray, however ignorant, feeble, and naturally short-sighted I may be.

And although, I may add, we have taken the position that a clear witness of the indwelling of the Holy Ghost and the entire sanctification of our being, with an abiding, definite trust for Divine guidance (whether borne direct witness to in the soul by the Spirit or not) will secure unerring guidance to such believer always and infallibly, causing everything in his experience to be right, just as it should be, and always for the best; whatever may be the objections advanced by Dr. Steele and other-against the definite experience professed by Bro. Burns, it certainly cannot be proved that it was contrary to apostolic experience, as the apostles themselves, however it may have been with others, waited in the spirit and exercise of prayer for divine orders, went and came, and spoke and acted, from time to time, by the expressly communicated will of God to them. Nor does it appear from the foregoing general Scripture references (so far as they may be interpreted to touch upon this distinctive experience) that it is indisputably outside of Scripture sanction and guarantee, if not as to all believers and for all time, at least to such as are, or may be, endowed with the gift of faith for the definite experience. Yours in the faith of the Gospel,

E. STEPHENS.

MOLESWORTH, August, 1888.

If we peer around the shield of faith to see what is coming, we may get shot in the eye.—*Updegraff*.

VANITY and jealousy are the two weakest passions in the human heart, and, strange to tell, they are the most common.

CORRESPONDENCE.

For the EXPOSITOR.

SAWYERVILLE, Aug. 23rd.

DEAR BROTHER BURNS,—I wish to give glory to God through the EXPOSITOR for the continued baptism of power the Holy Ghost sent down. Praise God, it is gloriously true He is no respecter of persons. "He is the same Lord over all, and is rich unto all who call upon Him." Praise His Holy name! And so with me, the joys of salvation abound. I don't sing, "My all is on the altar, I'm waiting for the fire;" but "praise the Lord, my all is on the altar, and I have the holy fire, which thrills my very soul with life and power and salvation." Dear brother, go on with your admonition to believers not to stop short of the Pentecostal power, for assuredly, without it they cannot work acceptably for God's honor and glory, and the salvation of souls. So my heart prays for you, the continued holy power to "Rescue the perishing." That is why the Church is shorn so often of her strength, that is why in her individual membership she is not clothed with Holy Ghost power. I can prove it by a living testimony from my own experience of twenty-eight years in the Christian life. "As many as are led by the Spirit of God, they are the sons of God." Help us to sound a note of praise all along the line of Christian workers for what the Holy Spirit has done, and is doing, and will yet do, to the honor and glory of Almighty God.

MRS. J. W. BRIDGETTE.

"FOR MY SAKE."

(MATT. v. 11.)

These words express the demand of Christ upon our hearts, as contemplated (so to speak) from *within*, by one who has "tasted that the Lord is gracious." That demand, viewed from *without*, takes the form of a demand, "Thou shalt love;" but the heart, touched by His love, does not rest in it as a command, but translates it into the words, "For My sake," and so lifts it into a far higher and more spiritual region.

"For My sake." Who is this that

makes such an astounding claim? Here is a Being who really calls upon us to do everything "for His sake." We are in the presence of One who puts in His title to all that we have and are. It is, viewed apart from the power given in Christ to meet it, a tremendous claim. Terrible was the promulgation of the law from Sinai, but more terrible surely is the demand, "Thou shalt love." None so completely prostrates us in the dust, and forces in upon us the sense of our utter guilt and helplessness. Is it surprising that the world, knowing nothing of the power of an indwelling Christ, utterly resents and resists this claim; that while it will endure much from professedly Christian teachers, it rebels against this as quite intolerable? Strange it may seem at first sight that the call to love God, which really is the expression of infinite love, is just the one particular requirement which men meet with uncontrollable displeasure. Yet it is natural, for what demand so completely plunges the unbeliever into despair? To awaken love in human hearts is, indeed, so far as we can see, the triumph of omnipotence.

These three words, then, express first of all the demand of Christ. And yet the word "demand" to the Christian heart sounds rigid and inexorable. When we know God in Christ, we no longer think of His appeal as a *demand*. It comes as a loving persuasion. "For My sake," precisely expresses it. Let us, therefore, pass on to speak of it, not as the dread command of a mighty power above us, but as the overpowering motive of a Christian life. Dean Alford, speaking of the word "constraineth," in 2 Corinthians v. 14—"The love of God *constraineth* us"—says that it means that His love "limits us to one great end, and prohibits our taking into consideration any other." But let us understand about this constraining. It is the constraint of gratitude and love, not of those who drag themselves to religious observances, who cut down their devotional exercises to the smallest possible amount, who are slow to begin and glad to leave off. It is the constraint of a ruling passion, and the ruling passion of the child of God is summed

up in three short words, "For My sake." There is a saying of Augustine's, "Love, and then do what you will." It is a word which may be easily misunderstood and abused, because a man who imagined that he loved Christ might pervert his liberty by breaking away from holy obedience. But true it is that love to Christ makes the life right. Love Him, and that very love will guide us instinctively, and deliver us from all that wretched casuistry which leads men incessantly to debate with their consciences as to whether *this* is lawful or *that* unlawful, as to what they *may* do or *may not* do. A verse in the Epistle to Philemon precisely illustrates the *un-calculating* character of consecration to Christ. It is verse 21, "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say." Just because Philemon loved Paul he would not simply grant his request, find out how little he might do to save his credit with the apostle, keep to the bond, but do no more than he could help. "More than I say." The formalist keeps his debtor and creditor account carefully. He is terribly afraid of being righteous over-much. To the loving heart a hint from Christ is enough. A look suffices. Then let us fearlessly try ourselves by these three words, "For My sake," and if our hearts condemn us, then let God be true, and every man a liar; let us bring to Him our utter lack of love, and cry to Him to take away the heart of stone, and give us the heart of flesh;

"A heart in every thought renewed
And filled with love divine;
Perfect, and right, and pure and good,
A copy, Lord, of Thine."

And if it fall to our lot to take up the cross of dis-favor, displeasure, unkindness, because we share the world's hatred with Him, will not the words, "For My sake," be to us an abundant consolation and strength? The worst penalty the world can inflict on us is but as a scratch compared with that agony to which it hurried Him who gave Himself to redeem us from "this present evil world." May we not rejoice then if we are counted worthy to suffer shame for His

name? Who am I that I should be allowed to bear my little cross? "For My sake!" What honor this puts upon us!

"In suffering sore, or toilsome task,
His burden light I'll bear;
'For Jesus' sake' shall sweeten all,
Till His bright home I share;
And then this song, more sweet, more strong,
In heaven my heart shall wake;
Led all the way, till that glad day,
Eternally my heart shall say,
'For Jesus' sake!'"

—*The Life of Faith.*

MISSIONARY CHANT.

My soul is not at rest; there comes a strange
And secret whisper to my spirit, like
A dream at night that tells me I am on
Enchanted ground. Why live I here? The
vows

Of God are on me and I may not stop
To play with shadows or pluck earthly
flowers,

Till I my work have done, and rendered my
Account. The voice of my departed Lord,
"Go teach all nations," from the Eastern
world

Comes on the night air and awakes my ear,
And I will gladly go. From henceforth,
then,

It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, "God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife" Let me but
know

There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my earthly pilgrimage have done.
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilder-
ne-s.

And when I come to lay me down to rest,
To sleep the blessed sleep—it will be sweet
That I have toiled for other world than
this—

Yea, very sweet. And when I reach my
home

With all the conflict past, if one for whom
Satan has struggled as he has for me,
Should ever reach that blissful shore, O how
This heart will flame with gratitude and
love.

And through the ages of eternal years
Thus saved, my spirit never shall repent
That toil and suffering once were mine below

—*Sel.*

THE STORY OF AN APRON.

BY HARRIET B. HASTINGS.

"God hath chosen the weak things."

When I was about thirteen years old, I went to live in a family of a distant relative, to assist in doing the work about the house. The man was well-to-do in this world, but wicked and profane, and his interest was in anything rather than the religious training of children. The work was hard, and the prevailing irreverence and the profanity were harder still to bear; but I was needed there, and so endeavored to fulfil my appointed duties faithfully.

One Lord's Day morning, I heard that there was to be a religious meeting some three or four miles away, and my heart was set upon attending it. But how could I go? Would they give their consent? I feared not, as they might think it too far for me to walk, and their horses would be too tired to be driven such a distance. What could I do? I had not yet learned the way of salvation, and knew not how to trust in God as in after years; yet I was religiously inclined, and I believe the sweet Spirit of Christ was already at work upon my heart, and His still small voice seemed to whisper, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. xxi. 22).

ON THE MOUNTAIN-SIDE.

I had from childhood been taught to pray, and following the convictions of my heart, I left the house without saying anything to anyone, and ran up a little path which led me into a secluded spot upon the mountain-side, where there was a rock which seemed to be made on purpose for me, and where I often used to go and pray. The man with whom I lived, mistrusting my object, followed stealthily up the mountain and hid on the other side of the rock to listen to what I had to say. I opened my dear little Bible and read, "For if ye live after the flesh ye shall die, but if ye through the Spirit do *mortify* the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 13, 14). I was ignorant of the Scriptures, but I firmly believed that this passage was put there for me, and that I had some cross to take up; and though I knew not what it could be, yet I thought I must do something that would "mortify" me, and I inquired, "What can I do to 'mortify the deeds of the body'?" I was

young, and had no mother near to advise me, nor any Christian friend to whom I could go for instruction. I was entirely alone, as far as religious matters were concerned, and so I asked God to show me what I could do to "mortify the deeds of the body." I wanted to attend the meeting that day, and desired that the Lord would influence my relatives to let me go; and though the distance was so great that I was fearful I could not gain their consent, yet I thought I would tell the Lord about it, and He might possibly open a way for me to go.

Then the question arose again, "How could I 'mortify the deeds of the body'?" The passage was a mystery to me; I did not understand it. But after a little I thought I had found the key. My mother had made me a long calico apron, which came down to my feet, to wear when washing dishes, and to do housework in. I always hated that apron; it was so much longer than my dress, and of a very homely color, and it always mortified me to wear it. It almost made me cry every time I put it on. There was nothing in the world that I disliked as I did that apron, and I concluded that this was my cross, and that there was nothing I could do to "mortify the deeds of the body" like putting on that apron, and *wearing it to meeting!* Like many another devotee who has thought to gain the favor of God by doing some disagreeable work, or suffering severe penance, I felt that this was my way of obtaining His blessing; and as I felt great need of help, I fell upon my knees and asked the Lord to put it into the hearts of my relatives to permit me to go to the meeting, and if they consented I would wear my long apron. After I had done praying about it, on rising, whom should I see but the man with whom I lived, who had been concealed over the other side of the rock, and who, having heard all that I had been saying, came out from his hiding-place, and started for the house, shouting and laughing at my foolishness. Of course I knew what to expect, and went down the hill with a trembling heart, wondering if they would let me go, and thinking if they did I must be true to my promise, and wear the apron!

THE REQUEST GRANTED.

When I reached the house, my relative began to laugh at me, and make fun of my prayers. I said nothing, but finally asked him if I could go to the meeting. He laughed, and said:

"Yes, if you will 'mortify the deeds of the body.'"

So I prepared myself, and, secreting the long apron under my shawl, started for meeting. There was a small river which I had to cross, either by wading or going over in a boat. I was somewhat afraid, as the water was quite high, but I finally got into a boat—the same old boat which had once carried me down stream when a little child—and rowed across. When over the river I knelt again in prayer to thank the Lord that I was so far safely on my journey, and I then put on the long apron. I thought at first of going directly by the road to the meeting, but afterwards concluded that I would not, for I wore a short dress, and over this the apron, which came down to my feet; and to go along the public road in this costume was a little too much for my courage; so I went around through the fields, dodging among the trees and woods and stumps and fences, some of the time coming out into the highway, and then going back into the pastures and over the hills to avoid passing any houses, or meeting anyone on the road.

At length I came within sight of the school-house where the meeting was held, and I saw that the house was crowded with people, outside and in, old and young, most of whom were my acquaintances. As they looked out from the corner of the school house and saw me coming in my long apron, I could see them laughing and pointing at me, and I was too sensitive to face their mirth; and, with a trembling heart, I turned back to a convenient place, and quickly removed the troublesome apron, hiding it under the fence, wishing my mother had never made it, and feeling sorry that I had ever promised the Lord to wear it. I started on again, and came to a little stream of water which lay between me and the school-house, over which a beam was thrown for foot-passengers to cross. As I was crossing the stream I looked down into the water, and thought of Christ and His words commanding us to "repent and be baptized," and of the baptism with which He had been baptized for us, and I thought within myself, Since Christ has done so much for me, could I not be willing to do so little a thing as I thought I was called to do for Him? These words came also to my mind, "Who-soever, therefore, shall be ashamed of Me and My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels. (Mark

viii. 38). My heart was filled with sadness. How wretched I was! I had never openly professed my faith in Christ, nor had I learned the way of peace, but I felt a love for the Lord and a desire to do His will, and the Lord pitied me in my ignorance and my honesty of purpose and desire.

A JOYFUL VICTORY.

I turned back again to the place where the apron was hidden, and knelt upon it to seek help from the Lord, and while I was praying the Lord seemed very near to strengthen and encourage me. It seemed as if the angels of the Lord were round about me, and I received such joy and courage from God that I felt I could do anything for Christ, no matter what it might be. So I put on my apron which I had taken off, and started again for the meeting. As I approached the school-house the people began to laugh. With a firm step and a determined will I pressed my way through the crowd of boys and girls who were holding their mouths to keep from laughing and disturbing the meeting. I thought I would take a back seat, but the school-house was filled, and the only seat I could find was in front, where the little folks usually sat, and where I was exposed to the gaze of all the people.

My presence and strange dress of course created quite a sensation among both old and young in the house, and at short intervals some of the younger folks outside would put their heads inside the door, and then draw back laughing; and I well knew what it was for. The mirth produced was of course annoying to the preacher, who was an old, gray-haired gentleman, who seemed to be much broken down and discouraged. He said he had been there three weeks laboring with the people, and not a soul had been converted, and he had concluded that it was of little use to do any more in that place, and it was probably the last time they would ever hear his voice, as that was the closing meeting. He soon concluded his remarks, and sat down, giving others opportunity to follow him in testimony or exhortation, as the Spirit should give them utterance.

"A LITTLE CHILD SHALL LEAD THEM."

The sadness and discouragement of the old preacher touched my heart, and after he concluded I arose, and in my childish way told my simple story about my prayer by the rock and about the long apron, and the reason why I put it on, that I might "mor-

tify the deeds of the body"; how my courage failed, and I had taken it off; and how I had prayed to God for strength to bear the scoffs and taunts of my acquaintances, and had determined to do right and serve the Lord, and not to be ashamed of His words, believing that the Lord would take care of me, and how He had blessed, strengthened, and comforted me in my determination to do His will.

The effect of the simple story was remarkable. The power of the Spirit of God seemed to rest upon the congregation. Both old and young were bathed in tears. The gray-headed minister buried his face in his hands and wept aloud, and rising, said, "This little child has condemned us all. She has been willing to take up her cross, and has done it with such courage, it ought to be a lesson for us all." The congregation were greatly affected; those outside crowded to the doors and the windows to look in, and before the old minister had concluded every eye seemed filled with tears; there was sobbing all over the house, and those who had been making sport of the long apron were weeping with the rest. Curiosity, mirth, and laughter had changed to solemn thoughtfulness. One after another broke down in penitence and confessed their faults; sinners voluntarily arose to ask the people of God to pray for them, confessing with sorrow their wickedness and their abuse of the Lord's goodness and the privileges they had enjoyed; and the most powerful revival ever known in that neighborhood commenced with that meeting.

The prophet once reproved those who despised the day of small things. God's ways are not as our ways; He knows the hearts of all men, and can use the feeblest instruments to accomplish His work. Small things may be used by Him to accomplish great results, and matters which may seem too trivial or absurd for our notice may yet be blessed of God and result in great good.

I went home a happier child; and I think the Lord then and there called me to His service. This was my first effort in public confession of Christ before men; and though I was young, and did not understand the ways of the Lord, nor know how I could follow out the teachings of Scripture, yet the Lord understood my motives, and I was blessed, and taught that the Lord uses the weak things of this world to confound the wisdom of the wise. I have since seen many instances where the Lord has blessed the ignorance and lowly on account of their humbleness and submission, rather than those

whose ways have been more in accordance with the thoughts and desires of men.

The long apron passed from sight years ago, and it is probably forgotten by all except the one who wore it; but the power that filled and encouraged the heart of the despondent old preacher, and which so strangely moved the feelings of the people and changed the whole spirit of the meeting, might be traced back, not to the long apron, which had no more value than the long robes and sacerdotal trappings with which some professing Christians now array themselves, but to the public confession of Christ by a young disciple, and to her broken, child-like prayer by the old rock on the hillside in Vermont; yea, farther still than that, to the presence of the Comforter who is sent into the world to abide for ever, not only to comfort the children of the Lord, but also to convince the world of sin, of righteousness, and of judgment.

I am convinced that the Spirit of God often makes impressions on the minds of little children as well as older persons, and that parents and grown people think too little of these things. God may call little ones to do errands for Him, and if Christian parents had more confidence in the Lord, and would teach their children to watch the leadings of His Spirit, and believe in His providential guidings, they would be better prepared to serve their Master, and endure the temptations which surround them.

Little Samuel heard the call of God, and gave heed to His command, and so other children may be called to do something in the Lord's cause; and if any of my readers are tempted to disobey the divine call, let them bow the knee and ask the help which God alone can give, and so find strength to bear each cross and the work which God requires.

"Oh, let Him guide your feet aright,
And He will keep you in His fear;
Trust Him, and serve Him with your might,
And you shall find Him ever near."

—*Pebbles from the Path of a Pilgrim.*

MARK TRAFTON would not have said, "The heroic days of Methodism are gone," had he seen Rev. ———, the little preacher of the Northwest Iowa Conference, the other morning, as he harnessed up his pony and cutter and started out, in the blizzard, for his school-house appointments. It is true he had a bottle of hot water at his feet and was muffled in buckskin and furs, yet, notwithstanding these luxuries, the ride was more heroic than that of Sheridan down the

valley of Virginia. The chronicles of heaven will preserve the former long after the latter is forgotten. While the itinerant in question was usually sent to the worst circuits in the conference, it was said that he invariably took in more probationers during the year than any preacher on the district. Anxious to learn one of the secrets of his success, we put this question to him: "How do you select the texts from which you preach?" With a cheery expression he replied: "In the morning when I wake up, and before I rise from my bed, I get into communion with God, and He whispers to me His secrets. In a word, in my ignorance I just creep up close to Jesus, and somehow a text comes, and so does the sermon."—*Methodist Young People.*

BISHOP TAYLOR VS. PROFESSOR DRUMMOND.

Prof. Henry Drummond has won such a high reputation in the religious world that whatever he says or writes is sure of attention. In speaking before the World's Missionary Conference, he said that although not enjoying the high honor of being a missionary, he was happy to offer a traveller's testimony to the importance, value and success of the work that is going on in the heart of Africa, and he ventured to leave a question with the missionaries, whether they are unanimous in the opinion that it is right to go on in the face of the climate, which is plainly a barrier of God in some of these regions. "Many a night," said he, "I lay in Africa, looking at the stars and asking myself, is it right or wrong, and the question has haunted me every day. I do not say this on the score of saving a few men's lives, but as a question of *politique*, of political economy. Until we have evangelized the safer portions of the globe, are we right in sending men to these places, where the danger is so great, to fight the fever which no man has ever got to the bottom of, which no man has ever yet cured, and which no man has ever escaped? I have been taught that the essential for a missionary is strong faith, and have learned that it was more essential for him to have great love. I was taught that he needed great knowledge; but I have learned that what he needs more is personal character."

Bishop William Taylor, however, is higher authority on mission work in Africa than the brilliant Professor, and the Bishop's testimony, based on four years' experience in actual work in organizing and laying founda-

tions, is encouraging and inspiring to self-supporting work in Africa.

The Bishop, in his lecture in Buffalo last Friday evening, said that some parts of Africa are often called the white man's grave. People die there as elsewhere, from the belief in false theories. Mortality is often dreadful among the missionaries. In speaking of those theories projected by home Boards and doctors, he objected to them, and disregarded them entirely. He went out in the sun, worked from six to eight hours a day, worked four days out of every five bare-headed, and perspired freely, while those who lay in the shade not caring to brave the sun, took the fever and died. "The fact," said the Bishop, "is just opposite to the theory. The pores of the body are a system of sewerage, and if they are not kept well sluiced by perspiration, you are down with the fever. With a good constitution, good common sense, and proper attention to one's self there is no danger."

Notwithstanding all that has been said by cold-hearted friends and secret foes of Bishop Taylor and his work in Africa, the prospect never was as bright as it is to-day for the evangelization of the "Dark Continent."—*Buffalo Advocate.*

WHY IS NOT THE HOLY GHOST RECEIVED?

It is said that some fail to receive the Holy Ghost, because they ask through pride. "It may be so secret, so subtle, as hardly to be perceived even by themselves. He may think that his desire is to do good; and this may really enter into his motives. But underneath all there is a secret wish to be esteemed among men; to be accounted a person of power, or have a reputation for piety of an uncommon degree. When the blessing begins to come, and the reproach comes with it—as it always will—he shrinks and draws back, by degrees. He is unwilling to be called a fanatic, an enthusiast, and so he explains, apologizes, and finally opposes openly the work of the Spirit. He who would have 'power from on high,' must, from his inmost soul consent to be like his Master, of no reputation. He must look to have his actions and words misrepresented, his motives misconstrued, and himself held up to ridicule and contempt." No one can receive the Holy Ghost who is not willing to receive Him, with all which such reception involves— toil, sacrifice, reproach.—*The Christian Witness.*

DIVINE LEADING.

W. B. O.

The following incident was related by a sister, last Tuesday afternoon, in the holiness meeting that is held every week in the First M. E. church in Cleveland, Ohio:

"I had promised the Lord that I would do whatever He required of me. Soon after this I was riding on the train, and the Spirit said, 'Speak to that man on the next seat about his soul.' 'But, Lord, he is a stranger, and it would be very improper.' 'Never mind, speak to him.' I hesitated, when these thoughts went coursing through my mind: 'Suppose it appears on the Judgment day that that man is lost, but that he would have been saved if you had done your duty, and his soul is required at your hand?' I hesitated no longer, but kindly asked him if he was a Christian. 'No, madam, I don't believe anything at all in religion. Nearly all the Christians are hypocrites.' I spoke a few more words and asked him to give his heart to God. When I arose to leave the train he followed me to the door, asked me where I lived, and thanked me for speaking to him. About a year after this, I entered a store in our town, and to my surprise I met this gentleman. He said the words I spoke to him had followed him day after day, until at last he had decided to yield to the Spirit and give his heart to God. He had come to A—— on purpose to find me, if he could, and tell me how wonderfully he had been converted, and to thank me for speaking to him about his soul."—*Free Methodist.*

NUMBERS amount to nothing when opposed to God and good people. We need never fear our foes, though they be "even as the sand upon the sea-shore," because it is "the Lord" that is to deliver them into our hands. (Josh. xi. 4, 6, 8.) Who can fight against God? But mark well! obedience must follow when God gives us the victory. (Vs 9, 11, 15.) We may think His commands needlessly cruel. We may think we can spare some of our enemies and compromise with others. If we do, it will be our one grand mistake. Nor need we be alarmed at unusual opposition, for it is of the Lord to harden the hearts of some, that they should come against us in battle that He may destroy them utterly, and that they may have no favor. (V. 20.) This Holy War is one of extermination.—*Standard.*

"I AM THE LIGHT."

The world is in moral darkness. Men grope about thinking that they see, but spiritually are stone blind. To them the darkness is so dense that the brightest sun makes no impression. They have no organs of spiritual sight. Christ the Sun of Righteousness comes, but they have no eyes to see Him. They are like a man with both eyes taken out. The night and the day are alike to him. When Christ gives us eyes to see, then only do we realize that He is the light of the world. Said the blind man, "I went and washed, and I received sight." This is a picture of the thousands who now have spiritual sight. They simply obeyed Christ, went and washed and came seeing. No matter how great their blindness had been, no matter how impossible it seemed to others that they should be given spiritual life, obeying Christ's command they see. The change may be so great that, like the blind man, their most intimate neighbors would scarcely recognize in the Christian that now is, the old blind sinner that was.—*Sel.*

TESTIMONY.

A Band worker writes: I feel such a burning love for souls that I am loth to lose even one day from work. Still the days which I spend in constant communion with God and in meditation and prayer are not lost. How elastic and buoyant my soul feels! How blessedly is my mind stayed upon my God! How sweet, deep, rich and full is the peace which fills my soul! I now realize as I never did before that every faculty of mind and body, every ransomed power, is the Lord's, and His alone. I have longed, O so ardently, to realize Christ's appropriation of the gift which has been so long kept upon the altar. And now I not only believe, but actually feel that I am His, all His, and He is mine. Blessed be His name. I am now close up to His very heart, and feel nought but the great throbs and pulsations of love, pure love.

All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours.
—*Glad Tiding.*

RIGHT intention is to the actions of a man what the soul is to the body, or the root to the tree.

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