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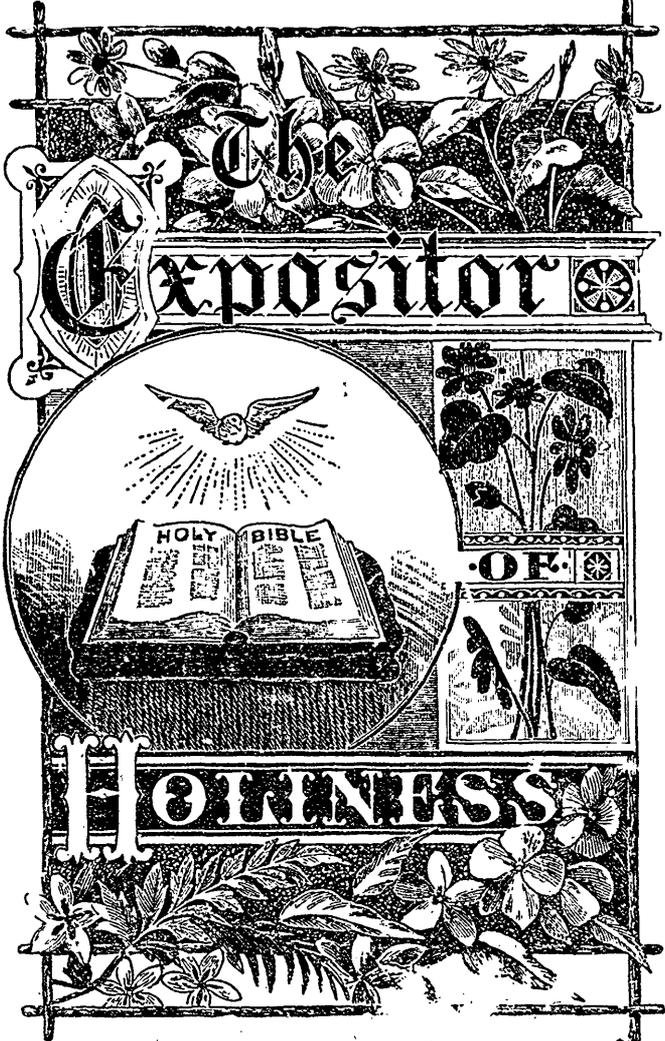
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CALENDAR OF HOLINESS MEETINGS.

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

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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

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YE DID IT UNTO ME. .

[The author of the following beautiful poem is not known except by the initials C. P. It was published by Broughton & Wyman, New York, and is a beautiful commentary on Matt. xxv. 45.]

I sat and gazed upon my sunny home ;
 All pleasant things were there—
 Bright things to look at, and sweet soothing
 sounds,
 That came and went upon the perfumed
 air.
 The sunbeam glanced and quivered
 Through the many-colored pane,
 And the marble floor at the open door
 Mirrored it back again.
 The flowers blushed in beauty ;
 The birds sang forth their glee :
 I looked and listened, and I thanked my
 Father
 That 'twas all for me.

And then I thought of One who had been
 here
 In days of yore,
 Wearily walking on the world He made—
 The Son of man, and yet the Son of God,
 Despised and poor !
 I thought of Him when first His infant
 form
 Needed a resting place and there was none :
 The King of heaven was waiting to be
 housed—
 Earth's dwellings had no room !
 I thought of Him upon the mountain side,
 When all night long
 The silent stars looked down upon His
 loneliness,
 For Jesus had no home.

I thought and thought, until my gushing
 heart
 Groaned forth its longings :
 " Oh ! had I been there,
 What tender ministry, what fostering care
 Would'st Thou have known,

Thou blessed One !
 What kindly words !
 What thoughts and deeds of love !"
 The hot tears gathered fast :
 I laid me down and wept.

Was it a breeze that stole into the room
 So like a voice ?
 That came quite close—close to my burning
 brow,
 And whispered, "*Why not now ?*"
 It came again : I brushed the tears away ;
 And, as I bent my head down very low,
 I thought I heard Him say,
 "*But why not now ?*"

" There is a doorway in a narrow street,
 And close beside that door a broken stair,
 And then a low, dark room.
 The room is bare ;
 But in a corner lies
 A worn-out form upon a hard straw bed,
 No pillow underneath his aching head—
 A face grown wan with suffering, and a
 hand
 Scarce strong enough to reach the small dry
 crust
 That lies upon the chair :
 Go in—for I am there !
 I have been waiting wearily in that cold
 room,
 Waiting long lonely hours—
 Waiting for thee to come.

" There's a low quiet corner in a green
 churchyard,
 Where deep, sad shadows lie,
 And sound of passing feet goes seldom by :
 I want thee there.
 In that still place, beside a new-made grave,
 A woman has been weeping all day long.
 None marked her where she sate,
 And now 'tis getting late,
 And stars are coming out—
 Beautiful stars ! *my* stars
 That used to gaze on me at Olivet.

"The chill night dews are creeping through
her frame ;
She dares not venture back from whence she
came :

She needs a home !
I called for thee and waited,
But thou didst not come.

I want thy pitying tears that fell just now
Upon the jewelled slab, to fall upon her
cheek :

For tears can speak.
Lay thy warm hand upon the fainting one,
And leave me not to watch and weep alone.

"There is one seated near an open door,
Where to and fro, all through the busy day,
The sorrowing and the poor
Have found their way ;
And now for very weariness
His eyes are closed—

Kind, earnest eyes that have looked lovingly
On many a ghastly spectacle of woe—
Looked into depths where loathsome miseries
lie,
And never wept mere idle sympathy.

"The heavy hand has fallen by his side,
The strong, brave hand
That waited my command,
And then did deadly battle with the foe ;
That never flinched from any task
To which I called :
Were the way smooth or rough,
Go in and look ;

For tears have dropped upon the open book !
That heart is burdened—
Burdened for my sake ;
Thou, in thy thoughtless ease, will let it
break !

"'Twas on a summer's day, long years ago,
I called *two* willing servants to my feet :
I took them by the hand and said to each,
'I shed my blood for thee ;
Lovest thou me ?'
And then I gave *him* work,
Large work within my fold.
He had no earthly store
Wherewith to feed my poor.

It mattered not, I'd given *thee* my gold,
Where is it now ? Look at that pallid brow,
Sunk in its weary sleep :
The furrows are too deep ;
They tell the tale of many an anxious grief—
Not *his* but *mine*.

"Whence comes the wasting of that haggard
cheek ?
The guilt is thine.
He gave me all his time and strength and
health :

I took it and then asked thee for thy wealth—
Thy *given* wealth ! asked that it might be free,
Held in thine open hand for him and me.
Then came the years of conflict and of toil,
The days of labor and the nights of prayer ;
Souls perishing in sin,
Few hands to fetch them in ;
The hungry to be fed,
The naked to be clothed,
The outcast and the poor
Gathering about my door.

I wanted money and I wanted bread ;
I wanted all that willing hands could do :
I wanted the quick ear and ready eye—
Aye, and the deep true soul of sympathy ;
I wanted health and then I called for thee—
I called and waited, and then called again :
Oh ! could it be that I should call in vain ?
I called and waited,
And thou didst not come."

I tried to hold my breath and hear Him
speak ;
But 'twas as though my throbbing heart must
break.

I could not lift my head,
I could not sigh ;
The crimson shame had burnt into my cheek :
I had no tears ; the very fount was dry.
Oh ! it was long, I cannot tell how long,
That strange, cold stillness ;
But I *felt* that He was waiting there—
Waiting for me to speak.

I knelt upon the floor to breathe His name.
Then, struggling, one by one the faint words
came,

"Jesus, I *thought* I loved Thee :
I remember well
That day when Thou didst hold
My trembling fingers in Thy pierced hand,
And take me for Thine own.
And I *did* love Thee
This poor heart beat true :
It was no fancied echo, when the voice
That spoke Thee mine
Responded, 'I am thine ?'
But O my Master ! can I dare to tell,
Thy faithless child has loved *Thy gifts* too
well !

"I looked on all things beautiful and rare—
Looked on earth's flowers,
And thought them very fair.
I hid me from the rude and vulgar throng,
And hoped it was Thy will
That I might turn away from common men
And love Thee still.
I dwelt among the pleasant sounds of life ;
I did not see the turmoil and the strife
To come too near :

And Thou wast in the thickest battle-tide
When Thou didst call Thy servant to Thy
side;

But I was too far off,
And so I did not hear.

"My Lord! I will come nearer. I will take
my seat

Close to Thy feet;

I will come down where the gray shadows
lie,

And there I'll listen—listen every day
To hear Thy voice!

It may be I must take a lower place;
But let me have the shining of Thy face,
It may be I must seek a humble home;
Let it be one where Thou wilt often come.
Its doors shall be upon the latch for Thee,

And for the needy ones who claim

An interest in Thy name;

And I will stand, and watch; and wait to
greet

The first faint echoes of Thy coming feet."

—Sel.

STRUGGLING AFTER HOLINESS IS NOT HOLINESS.

And yet, there are many subtle errors concerning this thing. Holiness is neither a labor nor an aspiration. It is a life, and the proper test of holiness is holy living, walking in all the commandments and ordinances of the Lord blameless.

Now, such a walk needs no proofs to convince men of its reality, such as apologetics concerning sins of ignorance, concerning infirmities of the flesh and spirit, concerning mistakes in knowledge and judgment. Moreover, it does not require fine theological hair-splitting concerning words and doctrines, for it is so manifestly a new creation, that men, when they see the necessary "good works" connected with such a walk, can only account for them on the ground of miracle, and therefore, will "glorify our Father which is in heaven."

But all efforts after this life are outside the life itself. This is so self-evident, that it is marvellous that any mistakes should be made over it. And yet, as before remarked, mistakes at this point are plentiful.

All are ready to admit that the austerities practiced in the lonely cell of the monk do not constitute holy living, but

when these same struggles after holiness come to us, modified so as not to shock Protestant notions, how many put a fictitious value on them, and mistake them for holiness itself. Tears, prayers, Scripture study, self-denials, all are mistaken for holy living, in spite of the warnings and definite teachings of the Bible to the contrary.

True holy living is ever described in the Scriptures as dealing bread to the hungry, drink to the thirsty, visiting the sick and imprisoned, etc. But how can one whose life is a struggle against hunger feed those who need the bread of life? How can one quench the thirst of others, unless possessed of the well of water springing up unto everlasting life? How minister to the spiritually sick, if our own souls are not freed from the leprosy of sin? How visit the imprisoned, unless we ourselves have perfect liberty in Christ?

Do the struggles of an amateur place him side by side with a Watts or a Morse as one of the race of inventors who bless humanity? If so, then the army of would-be discoverers of perpetual motion who have wasted ages of time, and fortunes without number, on this hopeless venture, should be canonized in the world's list of benefactors, and epitaphed in every niche of fame.

But we do not make such blunders in worldly matters. The children of this world are wiser in their generation than the children of light. Hence we infer that the same common sense should rule in the kingdom of Christ, and holy living should be measured by its results, not by aspirations after them.

For example, prayer should be measured, not by its intensity, its length, or its importunity, but by its results. The prayer of faith which secures its object is effectual, if but few moments are consumed in its utterance; and never is it the prayer of faith, however prolonged, unless answered in our inner consciousness.

Trying to satisfy the hungry soul, accomplishes nothing unless we realize that the hungry are indeed fed through us to their full satisfaction. Only in conscious *health* can we visit the sick of soul, and make them acquainted with the Great Physician to their eternal

benefit. In the glad liberty wherewith Christ makes us free, we proclaim to the fettered, imprisoned ones deliverance, yea, the acceptable year of the Lord.

Struggling one, still to you is given the advice of Paul, "*Labor* to enter into this rest, but see to it that you are saved from the snare of the devil at this point, and never imagine that your struggles are a sign that you have entered into the rest of faith, for they are in reality the obvious sign that you still are only *laboring* to enter in.

BALAAM AND IMPORTUNATE PRAYER.

Of the many lessons with which the sad history of this prophet is charged not the least in importance is that concerning improper prayer.

It was all right for Balaam to go to God in continued and importunate prayer when first he was called on to go to Balak, of Moab. But when once he obtained the mind of God concerning this thing, then unquestioning obedience was the path of safety for himself and all concerned. His first step in a wrong direction was, his formal waiting on God in prayer because another and more influential deputation from the king had come to him. Had he promptly refused to go, not even delaying to offer another sacrifice or prayer, all would have been well. But his secret love of honor and wealth undermined his faith in God, and he began to entertain plausible reasoning as to the possibility of God changing His mind, or of his failure to fully understand former instructions.

He failed at this point because of his want of love for the truth, and for this cause God sent upon him strong delusion that he should believe a lie to his own destruction.

God told him at the second time of asking to go to the king. And yet had Balaam been a wise man he would not have taken advantage of his liberty, but in deep repentance for past unbelief would rather have importuned God to be permitted to go back to and obey His first instructions.

True it is that God gave him liberty to go, but it was the permission of a

grieved parent, who sees that the only way to convince a wayward child is to let him be filled for a time with his own ways, if perchance, by timely repentance, he may at length see his error.

Now this sin of Balaam is often, alas, too often, repeated in the history of Christ's followers. We have consulted God about some important matter, and as importunate prayer was gradually or suddenly answered by our discerning the mind of God concerning it, we have rested, satisfied for a time, even although the answer has somewhat crossed our preference. But by and by a more influential deputation has waited upon us — the providences of life seem more tangled, the opposition of friends seems more pronounced, common sense and reason seem more and more outraged, then, in place of prayer that our faith in God's original instructions should be strengthened, we have reopened the whole question. The sin of Balaam is now upon us. We reason, like him, that our faith in God, in the abstract, is as strong as ever, we are only doubtful as to whether those instructions were really His voice. And so when God in sorrow of heart gives us instructions on a lower plane of obedience, we follow them with alacrity, not realizing that we have entered on a path of terrible discipline.

God spoke as distinctly to Balaam the second time as at the first. God's command to the Israelites to turn from Kadesh-Barnea and go back to the wilderness, was as distinctly heard as His former command to go forward. So that hearing the voice of God in the soul in special instruction is no proof that we are not in the wilderness state, or that we have not failed at some point to carry out the whole mind of God.

Child of God, if in reading this article a nameless dread is awakened in your heart, lest it may indicate your present standing before God, fly to Him in importunate prayer. He giveth wisdom to all liberally, and upbraideth not any.

Reader, if you are standing complete in all the mind of God, you illustrate to yourself God's truth, "perfect love casteth out all fear." Join with us in the prayer of faith that this article may be blessed to those for whom it is intended.

THE SPIRIT'S LEADINGS DEFINED.

BY REV. A. LOWREY, D.D.

Where does the truth lie between these two opposite extremes—the extreme of infallible guidance in all things by the Holy Spirit independently of the Bible, on the one hand; and no guiding voice of the Spirit that “we can distinguish from our own thoughts” in the routine of daily life, on the other? Let us reverently and devoutly approach this grave subject.

First, absolute infallibility belongs only to God. Nor can He make a creature infallible in the infinite and immutable sense in which He Himself is infallible. To do so would be to duplicate Himself, and that is impossible. He can make men infallible in some limited respects, and for certain temporary and special purposes. He thus endowed the prophets and evangelists. They spoke and wrote “as they were moved by the Holy Ghost.” This was done that the will of God might be unerringly revealed and recorded, and that we might have an infallible standard of truth and right. Now, the Scriptures contain the rule by which every proposition and impulse must be measured and tested.

Second, the Holy Ghost is a guide to truth, and to “*all truth*.” Like the sun, He is a radiating centre. He pours a tide of illumination upon the mind, and upon all subjects which the mind contemplates. Thus He leads in a high degree into all varieties of truth, and enables the mind to grasp these truths in larger measure than, unaided by the Spirit, it otherwise could do. But it is in the realm of spiritual thought that the Spirit is promised as a guide to lead the believer “into all truth.” It is in this sense that He makes the child of grace, whom He anoints to “know all things,” and to supersede instruction as to His spiritual state and relations with God.

Nor is the Spirit a periodic instructor, like visiting angels. He abides. He impresses Himself upon the believer as a seal, cleaves to him like anointing oil, and exhales from him like incense and the redolence of flowers. He goes with His subject into all the complexities of experience and details of practical life, helping every force by which his character and conduct may be influenced. This is a doctrine abundantly supported by the Scriptures, and one very full of comfort.

But now observe, the Holy Spirit is not our abstract and isolated guide, operating

alone and independently of every other instrumentality, but an associate teacher. His testimony is concurrent, His work co-operative. He deals with our intelligence through various media, to wit, the Scriptures, reason, conscience, the sensibilities and providential events. It is for the want of considering these facts that so many fanatical notions have obtained currency. Unlearned and visionary persons sometimes imagine they have pre-eminently shut themselves up to the leadings of the Spirit; and being thus lifted, in their vain conceit, to a superior altitude of illumination and divine guidance, it is easy to reach the conclusion that they cannot be fed at common tables, nor instructed by less illuminated teachers. Indeed, being led by the Inspirer of the Bible, it is a most natural assumption that they need not read the Scriptures, much less use any of the ordinary means of grace for their edification. “Having the guide,” say they, “why use the guide-book?” “Knowing the way better than anybody else, why pay any attention to finger-boards?” Such is the height of arrogance and folly to which this form of fanaticism naturally tends.

Now the sober truth is this. The Bible is the standard record of truth; the Holy Spirit is a concomitant illuminator, teacher and guide. He may touch the soul or sensibilities directly and independently, but never in any way to contradict the Scriptures or clash with them. He never inspires an impulse that cannot be justified by the written Word. How can He? To contradict the Bible is to contradict Himself, for He inspired the Holy Scriptures.

Nor can the Holy Spirit prompt the believer to do an absurd thing, for that would raise a conflict with another divine gift—the gift of reason. When God breathed into man a living soul, He breathed into him a *rational soul*, and that made it necessary to treat him ever afterwards as a thoughtful and reasoning being. To lead him about as an animal having only instinct, or as a fool having no faculty of judgment, would be a divine inconsistency. For the same reason, the Holy Spirit cannot directly and separately lead and teach, as to supersede the use of conscience, or the lessons of Providence, or human teaching, or even learning and scholarship. These are all parts of a system of agencies divinely appointed, and adapted to reflective beings. Not one of them can be ignored by the Holy Spirit without self-contradiction, and a confession that the creation of a man is a failure, inasmuch as some of his faculties

must be repealed or set aside by the leadings of the Spirit.

Therefore, as the Holy Spirit comes to our understanding generally through these various channels, there is a constant liability to mistake, because our faculties are imperfect and erring. We may misinterpret the Scriptures, or misread our own feelings and inclinations. We grant that the teachings of the Spirit, in themselves pure and simple, are infallible, and while the believer is under their unmixed guidance, he cannot err; but how far the Spirit's teachings may be bent and marred by our own impulses and fancies can only be ascertained by a careful comparison of them with the written Word and the decisions of an enlightened judgment.

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." (Is. viii. 20.)—*Divine Life*.

This article comes the nearest to grappling with this subject of the many we have seen; and yet, in our opinion, there is room for coming still closer to it.

One of the tests of a correct definition is that it should include all particulars. What about one who cannot read the Bible, and so is unequal to the test of "a careful comparison of them with the written Word," and the decisions of whose judgment can scarcely be called "enlightened"? Suppose such an one should consult others, he would find to his dismay that leading teachers differ materially, and so would become still more perplexed.

Then again, what constitutes an *enlightened* judgment? Is this kind of judgment possessed by everybody, or is it, like under the old dispensation, confined to the few? If possessed by everyone, then that ends the matter, for everybody must be his own judge as to what is right or wrong here. If to be enlightened it must be acted on by the advice of others, then he must be his own judge as to what advice he should take, otherwise he becomes a mere weather vane, the creature of circumstances.

We simply point to these difficulties to show that this subject cannot be dismissed by a few generalized expressions, without missing golden opportunities for helping many. The real citadel of the whole matter is clearly indicated in

the latter part of the article, "We grant that the teaching of the Spirit," etc. How to be led by the Spirit is the question of the hour. And we are rejoiced that the editors of *Divine Life* are giving such close attention to these eminently practical subjects, and we trust the outcome will be unmixed good. Certainly we accept their premises, that the leadings of the Spirit can never be out of harmony with the mind of God, as unfolded in the Bible, or with God-given reason. The contrary of this would make God out of harmony with Himself. But that written word unmistakably teaches that in the Spirit's dispensation, one of the chief characteristics should be that we should be *all* taught of God, that His laws should no longer be lettered on material substances, but written on the heart; whilst the teachings of Christ and the apostles are in perfect harmony with these prophetic utterances. Now it is in accordance with reason and the Bible, that these prophecies and promises should be literally fulfilled in our lives. But as one cannot test the ability of a locomotive to carry him safely to a given point without absolutely and recklessly committing himself to the cars, so we found by experience, that however nearly we came to this point of absolute commitment, it was still failure until we came to where we absolutely and recklessly accepted divine guidance, without any stipulations concerning Scripture, or reason and common sense; then we proved for ourselves that all these safe-guards were needless and had their origin in unbelief—we find none of them in the teachings of Christ.

As to the outcome in our life, these several years, our actions, both in their general aspect and particular bearings, are open for inspection, "a living epistle known and read of all men," and challenge the judgment of all that they are in harmony with Scripture and reason.
—ED. EXPOSITOR.

"He who is not attacked cannot fight, and without combat one cannot gain the palm which is the prize of the victor."

AN INCIDENT, WITH A MORAL.

Recently a lady in this city received a post card, bearing the address of Mrs. —, the blank representing her husband's name. But as the writer was aware, apparently, that many others in the city went by the same name, there was added by way of directions for the postman, "*a holiness lady.*" Following this instruction, according to his judgment, the postman brought the card to the Salvation Army Temple, and inquired if she belonged to them. He was informed that the destination of the card was not the army, but some one present gave him what proved to be correct information concerning the proper destination of the missive. And so Mrs. —, *holiness lady*, received the important document.

Such is the simple incident; but there are some suggestive questions growing out of this history of a post card, which might well repay close consideration.

In the first place, Why did the postman go to the headquarters of the Salvation Army? Why did he not go to the headquarters of the Methodist Church? Was not the Methodist Church raised up for the distinctive purpose of spreading scriptural holiness in the world? In the days of Wesley, would not the letter-carrier have instinctively directed his steps to the Methodist Church for such information! Is it now an admitted fact amongst outsiders, that Methodism and holiness are not synonymous terms? Well, we leave the questions in the form of suggestions, simply to awaken thought, not controversy. That we are drawing no invidious comparisons will be evident when we state that the lady in question turned out to be a Methodist, and not of the Army.

Again, how many members of the Methodist Church, or of any other church, not excepting the Army, would feel comfortable, to say nothing of feeling honored, in having their name paraded through the public as a holiness lady or gentleman? Would not many, very many, with an indignant look and a decided tone of voice hasten to deny the soft impeachment?

But why, we ask, would they be

quicker to repudiate such a description than if it described them as prominent in missionary, Sunday-school, or temperance work? Does the suspicion ever enter the minds of many professed Christians that the real offence of the cross has not ceased in the world, even if one can engage enthusiastically in church work and moral reforms without discovering it?

The term itself is not a frightening one. We do not hesitate to put the word holiness on our church or home walls. "Holiness to the Lord," "Holiness becometh Thy house," etc., are familiar mottoes to all church-goers, or visitors of Christian homes, for they often see them in illuminated lettering on wall, or card, or banneret.

Well, it is possible that some of our readers think we are going beyond the record, when we assume that the majority of professed Christians would not accept it as an honor to have a similar incident connected with themselves. But what say you, dear reader, as to your own conscious feelings in such a matter? Would you receive such a card with a flush of proper pride, mingled with a trace of fearfulness lest the honor was not all deserved, or with an ill-disguised blush of shamefacedness, mingled with more than a trace of fear lest other eyes should see the unwelcome directions?

WAY NOTES.

WILSONVILLE.—We had the great pleasure of spending a few days with Brother Webb, the pastor of Oakland Circuit, assisting at a circuit holiness convention held at the Wilsonville appointment.

Brother Chapman and his band had been doing successful work for the Master on this circuit, a short time previous to the Brantford Convention, and so we found the church in a revived state, eager to sit together with us at the feet of one common Master to learn additional lessons in Christian experience. And certainly our blessed Savior favored us with His presence in power and great blessing.

We were glad to meet Brothers Chapman, Linscott, Ross and Truax, at some of the services; also Sister Nelles, who it will be remembered by some of our readers, entered into the fulness of Gospel blessing at the Tilsonburg Convention. We rejoiced to know that she had held fast the profession of her faith without wavering during the intervening time, often fighting the fight of faith amidst a sense of loneliness and of being misunderstood. God had called her to spend much of her time in earnest, importunate prayer for the revival of the work of holiness in her neighborhood. And now she rejoices in attending a church where the pastor and all the officials are men of God, filled with the Spirit, and able to minister to the people in the deep things of God.

Now we do not wish it to be understood that we make the dogmatic assertion that this revival of scriptural holiness all emanated from the prayers of one individual. This were a narrow theology to preach. But what we do emphasize is this fact, that, whilst many other influences may and no doubt were used of God in securing it, that this lady having received her Pentecost, returned to her home, and walked in obedience to the law of the Spirit all these months, and fainted not. Then in connection with this fact we point to the promise, "In due season you shall reap, if you faint not." Lonely ones, what about *fainting* not when misunderstood, when a sense of loneliness is realized, or when opposition in various forms is endured? Will not spiritual *fainting*, if it be only occasionally, on your part explain your continued loneliness better than untoward surroundings? What about reading *Danger Ahead*? Did it interrupt, for a longer or shorter time, your restful walk with God? Or did you count it all joy to be thus tested in your faith? It is in the consideration of such things that you will get the proper explanation of success or non-success in spreading scriptural holiness in your neighborhood. "Ye are the light of the world, a city that is set on an hill cannot be hid."

At the close of this, one of the most satisfactory local conventions it has been our privilege to attend, Brother Linscott

used his financial qualities, under divine direction, to the raising of nearly four hundred dollars, for wiping off a small debt against the trust fund of the church, and to pay for needed repairs. Brother Linscott is giving special attention to advocating the claims of Christian beneficence, and with encouraging success. He has published a book on the subject, which is destined to reach a large circulation, whilst his preaching on this eminently practical part of Christian living is attracting increased attention, as evinced by the numerous requests for his services in the different pulpits around Brantford.

WOODHOUSE.—This appointment is midway between Simcoe and Port Dover, and is at present under the pastoral care of Brother Truax. Here he determined to hold a circuit convention, closely following the one at Wilsonville. We were somewhat surprised, as well as gratified, when we saw the number of workers the Lord sent to this gathering from a distance. No less than six from Toronto, besides several from neighboring places. But we felt confident that the Holy Spirit, in arranging this matter, was making no mistake, and now in looking back we find that "God is His own interpreter, and He can make it plain." We feel well assured that the united faith-power of many was needed to accomplish the work that was done. And that work was of no mean proportions. Not only was the judgment of all seemingly convinced, but a goodly number of the congregation received the apostolic gift. We never witnessed brighter examples of the immediate results of the reception of the Comforter in His divine fulness.

A "Danger ahead" incident: A young man, a school teacher, from a near neighborhood, came in the Convention, and in relating his experience, said, that when he read *Danger Ahead*, he was so pleased with it that he re-read it more than once, and thought it a very timely production. The reply to it he merely glanced over, and that but once, nevertheless, although so greatly prejudiced against the teachings of the Association, he could not rest till he had examined the Bible more closely about the whole

matter, when it was not long before he realized that it was his privilege to accept the Holy Ghost in Pentecostal fulness, as comforter, empowerer, and guide into *all* truth. This he did by faith, and since then his experience had been satisfactory. With increasing delight he found that his experience harmonized with that of the Toronto friends, and so he did not hesitate to tell the public that this harmony of experiences, seeing it could not be the result of human teachings, was an additional argument in favor of its divine origin. He also intimated that he knew of other instances, where reading *Danger Ahead* had a like result.

OTTERVILLE.—Bro. Livingstone, of this circuit, paid us a flying visit at Woodhouse, and invited some of the friends to help in special services on his circuit. Bro. and Sister Parks preceded us, and so when we arrived we found the church in a flame of revival. God honored their ministry in a very marked degree, and we entered into their joy, the joy of the harvest. Many had already entered into the rest of faith, and many were laboring to enter in. We found also the pastor rejoicing in, and sharing the joy of all. We certainly look upon that as a red lettered day which witnessed our acquaintance with Bro. Livingstone, and trust it was the beginning of a life-long friendship in Christ.

SUMMERVILLE.—This appointment belongs to Otterville circuit, and here we held a few services. It was with the keenest delight that we stood amongst the friends of this appointment, for here was the home of Bro. Morris, one whom God had raised up to spread scriptural holiness in this and neighboring communities, and with a success that ever prompts the joyful exclamation, "What hath God wrought!"

As we compared notes, we recognized that the only way to account for the fact of our being used to any extent in advancing the kingdom of Christ was simple obedience to the law of the Spirit. Rejoicingly we could say we had walked in the Spirit, in perfect obedience, as He guided us into *all* truth. Where then was room for boasting? If

the results witnessed were simply and solely of faith then they exemplified the power of God, "not of works lest any man should boast." "For we are His workmanship, created of God unto good works, which He hath before ordained that we should walk in them."

What times of rejoicing in that little church, as we sat together with the friends in heavenly places in Christ Jesus! We look back to them as one of the brightest spots in our checkered life. We felt also that the bond of union between these friends and the friends in Toronto was connected still more closely by our visit. We anticipate the day when very many such centres of spiritual power shall gladly recognize their oneness in spirit with our city gatherings.

A NEW EXPERIENCE.—At one of the services, at Wilsonville, Bro. Webb remarked that now all the official members belonging to that appointment had received the gift of the Holy Ghost. We remarked that, as far as our memory served, this was the first church of that kind we had sat in.

THE BANNER CIRCUIT.—Brother Russ told us that all his officials without exception had received their Pentecost, and so fulfilled the apostolic direction. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Our prayer is that this circuit may speedily have company.

A SLIGHT CORRECTION.—In our account of the visit of Sisters Varcoe and Morris, to Jarvis circuit, we did not go into particulars to state that they went in response to the call of Brother Bosfield, who has a kind of jurisdiction over a little church, built in his immediate neighborhood, two or three miles from Jarvis, and for his special benefit.

"RELIGION does not consist in *dress*. *Self* may be as offensive to God by persistently *cleaving to a set dress*, even plain and formal, as by wearing a costly one.

THE SPIRIT'S LEADINGS.

FROM THE "CHRISTIAN WITNESS."

I have read with much interest the various articles concerning "Danger Ahead," that have appeared from time to time in the columns of your paper. I see with satisfaction the force of the arguments used in Bro. Capt. R. Kelso Carter's article "Danger Ahead and Divine Guidance," in the *Witness* of Jan. 5th.

I wish, however, to ask one question which touches a point that I feel Bro. Carter cannot sustain by the Word of God. In the fifteenth paragraph of his article and last sentence, Bro. C. says: "The man so 'led' would be a mere machine, and the Bible holds no such doctrine."

I do not know on what ground it is made to appear that a man led by the Spirit in the *details* of life and experience is a machine, unless it be true that a man is a mere machine any way in the respect that he is *at all* led by the Spirit.

I do not claim, be it remembered, that the Scriptures teach that any Christian will certainly be led in every detail of life by the Spirit; but I do claim that if one would be a mere machine provided he were completely led by the Spirit, the same one is but a machine in that thing in which he is led by the Spirit. I wish Bro. C. would explain.

Again, let me ask is it true that provision has not been made and is not offered in the Gospel whereby a Christian may be led by the Spirit in the "*details*," in "every detail of life?" Is it impossible for the trusting heart to seek for and obtain the guidance of the Spirit in every detail of experience and life? On the same ground of reasoning, the opposers of entire sanctification affirm the impossibility of being perfected in holiness. If the former is denied, why not the latter, with as much plausibility?

Will Bro. C. explain?

Yours and his in the Gospel of full salvation,
G. N. BALLENTINE.

Remarks on above.—Thus far the columns of the *Witness* have furnished no answer to the enquiries of Bro. Ballentine. This silence is very suggestive.—EDITOR EXPOSITOR.

REVIVAL SERVICES.

Four weeks of revival services held at my Centenary appointment resulted in the restoration of a few backsliders, and the leading of a number to see their privilege as to pentecostal blessing and to accept and receive. During the progress of these services one of the class-leaders, a man spiritually-minded and zealous above many (Bro. Hardy), said to myself and others that I was paying too much attention to the Church, and not enough to the unconverted. He could not at that time understand our incessant exhortation to the Church to be filled with the Spirit, in order that they might be Christians according to the plan of the Master. After three weeks he sought light from the Lord, asking whether I was right or not; and the Lord in answer caused his eye to light on Acts xi. 22, the character of Barnabas and its results, "He was a good man, and full of the Holy Ghost and of faith, and much people were added unto the Lord." He knew himself to be a "good man," but he saw that he was not "full of the Holy Ghost and of faith," and he at once yielded and received the fulness. Very soon after others followed, and at the close of the special season we were able to organize a working band of seven, most of whom had received the fulness, the remainder were seekers. They have held two salvation meetings every week since the close of the special services, which is now (March 7) more than three months ago, also a meeting in their church on Sabbath evenings. The week-night meetings are held in the houses of the neighborhood, and the brethren aim at definite results, pray for definite results, expect definite results; and conversions, restoration of backsliders, definite spiritual upliftings, pentecostal filling of hearts, have been the results they have received or seen. The number attending the meetings steadily increases, and the spiritual power felt in their gatherings augments from week to week.

Bro. Hardy, who has been leader of the band, has removed to another part of this Province, thus taking away two valuable members from the organization;

but just before he left three others joined it, so that at present it numbers eight, all of them full of praying and witnessing power. We have just re-organized, and now we have every male member in that church, who has ever shown any aptitude for usefulness, in some position of responsibility, and have given him his work to do. Throughout the whole movement, in the subjects preached about, the order and number of meetings, the persons who should lead the meetings, the time when meetings should close, and the organization, we have looked in faith for the guidance of the Holy Spirit, and have now the joy in seeing the demonstration that the work is of God. So true, divine and real a success I have never shared in before, for

"More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell."

Rev. S. V. Pentland, my colleague, who received the fulness of the Spirit at the Brookholm Convention, was and is in full sympathy of prayer and faith and effort with me in this work.

There is arising in other parts of the Circuit a spirit of inquiry concerning the true privilege of God's children, and some are entering in. I was privileged to witness on the subject of the fulness of the Spirit at Port Elgin, and at Colpo's Bay, and at Tara, and have reason to know that good has resulted in each of these places. For myself I can say that the work of the Lord, of showing to the Church their privilege of being filled with the Holy Ghost is more and more the joy of my life. I am growing more and more certain that this definite truth, the truth that duly honors God the Spirit, is what the Church everywhere needs. I believe there are hundreds of churches in Ontario alone in which a similar blessed state of warm, growing, aggressive, and well organized evangelization might be developed as that which gladdens our hearts and the angels in heaven, in connection with Centenary Church on the Arkwright Circuit, Ont.

B. SHERLOCK.

IS THERE A DIFFERENCE BETWEEN SANCTIFICATION OR HEART PURITY, AND THE PENTECOSTAL BAPTISM?

This was one of several questions asked me by letter, a short time ago, by an honest seeker after light. Last summer he received the blessing of a clean heart, but since has felt a lack in his life and labors, and asks, "Must I seek for the Pentecostal baptism of the Holy Ghost as a third blessing?"

Now some say, in fact they teach, that in the blessing of sanctification or cleansing, we receive all. Others say, in sanctification we are set apart and purified, made ready for the incoming of the Holy Ghost. That the Holy Ghost, the Sanctifier, now takes possession, but not in the fulness of Pentecostal blessing.

Now, a note of warning was given at the late Convention, in Agnes Street, Toronto, saying, Take care or you will be teaching a third blessing, and many settled down short of their Pentecost.

These are they, who will be seeking repeated baptisms of the Spirit, until they receive *the baptism* which needs no repetition, for it abideth.

When we remember that all spiritual blessings are according to the measure of our faith, we are led to enquire, Where is the harm? If my faith claims the Holy Ghost, the Sanctifier, and does not measure up to Him, as my Teacher, Empowerer, Guide. Then, when He, whose office it is, to *guide me into all truth*, shows me that I lack something, He has for me, I repeat, Where is the harm? in claiming by a definite act of faith, a third blessing in the person of the Holy Ghost, in His other offices. And here, let me say, if faith only claims power, and not guidance, we will be under the necessity of seeking a fourth blessing, before we can say truly, The day of Pentecost is fully come.

Many will ask, Must we seek each office of the Holy Ghost separately as distinct blessings? No, we need not, if rightly taught. Many whose experience is complete, know the fulness in the second blessing.

How important then, that we should have teachers clear on all the offices of the Holy Ghost, filled with the Spirit and with the knowledge of His will, in all wisdom, and spiritual understanding, rightly dividing the word of truth, under the control and guidance of the Holy Ghost. Jesus said to His disciples, "Now ye are clean through the word I have spoken unto you." Then afterwards said, "Receive ye the Holy Ghost."

We often hear this expression, Purity is power; and so it is. Note the power the disciples had before Pentecost. But why did Jesus say to them, "Tarry in Jerusalem till ye be endued with power from on high," if it was not something greater. The baptism of the Holy Ghost is an endowment for service, and includes Him as Teacher, Empowerer, Comforter and Guide. Some claim the Holy Ghost in all His offices, except guidance. They fear the cry of fanaticism, and so rest without the conscious guidance of the Holy Ghost. Their lack shows itself in antagonizing those who claim guidance in all things. "According to your faith be it unto you." It is not so much how you received Him, as have you received Him? Does the Holy Ghost abide in you, witnessing to the pardon of your sins and cleansing of your soul by the blood of Jesus? Is He your teacher, your abiding Comforter, the only power by which you are enabled to do God's will perfectly? Your Guide, leading, directing, taking the reins of your life into His own hands, controlling every word and act. He planning for you; you working out His plans. Oh, what a restful, natural, joyous life it is. If professors of holiness were all united in the guidance of the Spirit, and were all working under His control as one man, how soon would every church feel the power, and the world be won for Christ. "And if I be lifted up," says Jesus (by the power of the Holy Ghost in you), "I will draw all men unto Me."

This was what He gave it to them for, that they might work effectively, anywhere, everywhere. This anointing abideth in you; needs no repetition, for it is the greatest blessing promised. Having Him we have all things. He

will manifest Himself more clearly sometimes than at others, just as we need Him.

MRS. J. BENNETT.

THE HOLY GHOST, AN INFLUENCE, OR A PERSON.

BY REV. W. SWINDELLS, D.D.

No fact is more patent to one who listens discriminatingly to the testimonies and prayers of Christian people than the common application of the neuter term "it" in all allusions to the person, office, or work of the Holy Ghost. The practice has spread until it has become a part of the common speech of most of the persons who speak in the general meetings of the Church. A brother, speaking in love-feast, says: "I feel the need of the blessed Holy Spirit. Pray that I may have *it*." Another remarks: "I never felt the Holy Spirit so near to my heart as I did last week. *It* was a great comfort to me." A brother leads in prayer, who has been in the church for thirty years, and has occupied the position of a class-leader two-thirds of that period, and mark the terms he employs: "O Lord, Thou who hast promised the Holy Ghost, send *it* down upon us, for without *it* our efforts are in vain. Thou knowest we greatly need *it*." In a recent love-feast, out of thirty-three persons who referred to the Holy Spirit, twenty-two applied the term "it" to the third person of the Holy Trinity. The opening prayer of the pastor was marked by the use of the same term five times in the first seven sentences. "If gold rusts, what will iron do?"

The above criticism is not only true of young converts who are acquiring a Christian vocabulary, and who need instruction in the "form of sound words," but of many who have been in the Church for years, and who are devout, and of undoubted sincerity toward God. But such a terminology discrowns the Holy Spirit in our thought, and reduces Him in our conception to a mere instrument or influence.

The Holy Spirit is a divine person. His personality is as distinct as that of the Lord Jesus Christ. Who would think of applying the term "it" to Christ? The mere suggestion shocks our moral sense. Why, then, should we offend against the Holy Spirit in this wise? The Saviour always described the Holy Spirit in language befitting His personal dignity and glory. Turn to John's Gospel, sixteenth chapter and thirteenth verse, and note that in a single verse Jesus speaks of Him seven times in the use of the personal pronoun: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come."

1. The misuse of the terms indicated is an evidence of the careless reading of the Word of God. It may be avowed that no student or thoughtful reader of the Bible could fall into such a false habit of speech. The references to the Holy Spirit in the New Testament are so frequent, and in connection with blessings or warnings of such importance to us, as to deeply impress the serious reader. The style of any book is sure to incorporate itself in the common speech of the admiring or eager student of its thought or language. Nowhere is this more true than in the devout study of the Holy Scriptures. The warmth, simplicity, directness, and vigor of the terms employed in the Bible secure for them a lodgment in the common thought and language of the devout, reverential, ardent student. The slovenly use of the terms of speech in any reference to the Holy Spirit is in itself an evidence of a superficial acquaintance with the Word of God.

2. The application of such false terms to the Holy Spirit in our worship is an evidence of the ignorance or shallowness of our devotions. It will not do to seek refuge for such infirmities of speech in the comforting truth that God "looketh upon the heart." He requires intelligent supplication. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God." Proper conceptions of God are vital to

acceptable worship. The thorough instruction of the mind in the nature and character of God, and in the relations He sustains to all His creatures, and in the relations His creatures sustain to Him, adds to the effectiveness of prayer. These truths are the foundation and life of faith. Even "a flag cannot grow without mire." The Word of God is the subsistence of true devotion. "These are written that ye might believe," said John the apostle. What argument, what pleading, what energy, proceed from a heart well informed in the doctrine of God! Without these prayer is mere vociferation.

3. The use of such unscriptural terminology is hurtful to Christian character and entails a loss of power in Christian work. There are many who say, What practical difference does it make whether we say "it" or "he"? I answer, very much. If we speak of Him in impersonal terms, it is evident that He stands in our thoughts as a mere agent or influence, such as light, heat, or electricity. Whenever we think of a mere property or potency of matter, or of any instrument into which it has been shaped the question always arises, What use shall we make of it? But what use can human ignorance make of divine power? If we think of the Holy Spirit as a divine person the question is reversed, and is this—What use shall the Holy Ghost make of me? What illimitable resources are opened by this query? What possibilities unfold themselves in a Christian life? We may be weak, but if almighty power uses us how effective we shall be! We may know but little, but if infinite wisdom guide us we shall be led into all truth. The difference between what use we shall make of the Holy Spirit and what use he shall make of us is essential and vital. The sword can do nothing with the warrior, but the warrior may win great victories with the sword. We may do nothing with God, but God can accomplish wonders with us. Oh, if we were but willing to be used by the blessed Holy Spirit, what instruments of power we should be! He would purify us, employ us, direct us, and as instruments in his hands our intellectual powers, our

affections, and our emotions would be the methods of his will for the achievement of great results.—*Christian Standard.*

HELP YOURSELF.

BY H. J. SEYMORE.

There is important spiritual philosophy to be learned from the fight between David and Goliath. The armies of Israel and the Philistines were drawn out against each other in battle array, and Goliath came up defying the armies of the living God. He was the touching point and the representative of the spirit of the Philistines, the fighting champion of that principality. David, with the inspiration of a better and stronger principality, slew him with a stone. Now the Philistines, when their champion fell, were, as to visible force and numbers, just what they were before; yet they fled before the children of Israel as though their strength was gone. It was a perfect rout. What had happened? They had lost but a *single man* among their thousands; yet that was the end of the fight—the whole battle was decided by that single combat. To explain the rout it is necessary to understand that the spirit of the whole army of the Philistines, which was embodied in Goliath, lost its heart when he fell. The strength and pride that animated it were dead. David's sling, like a stroke of lightning, sent the fire of God into the heart of the whole organization, destroying its inner life. Here is an instance of one chasing thousands. David alone put ten thousand to flight. Matched against them individually, in visible person, he could do nothing; but matched against the spirit, that was the whole element that made them one. He could conquer the whole at a single stroke. We can conquer the whole world in the same way. A single spirit is no bigger than we; outside number of persons is no measure of power.

It was in this way that Christ overcame the evil one for us. He met the spirit that is the life of sin, and slew it as David slew Goliath. The principality

of evil was destroyed in a single combat—just one struggle between Christ and the king of this world. "Now," said He, "is the judgment of this world; now shall the prince of this world be cast out." His eye was on the crisis of His crucifixion, and that was the stone that He sank into Satan's forehead, which shall at last carry away his whole army with a rout. It takes time for the word to go through the army, that their champion is fallen; but the victory is decided against them.

Meanwhile, in escaping from the world, which "lieth in the wicked one," we have each one for himself to repeat on a smaller scale the single combat of Christ; otherwise we shall remain members of the defeated army and be carried away in the rout. Our part in the fight is to identify ourselves with Christ, and in His strength realize the victory He has won. In doing this you will find, as He found, that it is not the wicked million but the wicked *one* that you have to conquer. All evil is summed up and concentrated in one single spirit, and your own spirit in the power of Christ is a match for that. You can say, "I am able to overcome for myself; I don't want outside help." Here is the place for godly egotism. You need not be afraid to use the word I, when fortified with faith and almighty power. This is the true confession of Christ.

All who are saved will have to know something of the terrible experience expressed in the words which Isaiah puts in the mouth of his righteous here: "I looked and there was none to help; and I wondered there was none to uphold; therefore *mine own arm brought salvation unto me and my fury it upheld me.*" When his outside gazing ended in wonder that no help came, he turned inward to his own resources, and behold there was nerve enough in his own arm to save him. So we shall find that the wonder of despair is the very crisis in which God's omnipotence breaks forth.

NIAGARA FALLS, Ont.

"CHRIST comes with a blessing in each hand—forgiveness in one and holiness in the other."

A FEW EXTRACTS

FROM AN ACCOUNT GIVEN BY ONE WHO WAS AN EYE AND EAR WITNESS, AND PUBLISHED BY JOHN WESLEY IN HIS PLAIN ACCOUNT OF CHRISTIAN PERFECTION OF THE LAST DAYS OF JANE COOPER.

In the beginning of November she seemed to have a foresight of what was coming upon her, and used frequently to sing,—

“When pain o'er this weak flesh prevails,
With Lamb-like patience arm my breast.”

And when she sent to me to let me know she was ill, she wrote, “I suffer the will of Jesus. All He sends is sweetened by His love. I am as happy as if I heard a voice say,—

“For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.”

Upon my telling her I cannot choose life or death for you, she said, “I asked the Lord that, if it was His will I might die first. And *He told me* you should survive, and that you should close my eyes.” When we perceived it was small-pox, I said, “My dear, you will not be frightened if we tell you what is your distemper.” She said, “I cannot be frightened at His will.”

Further on she asked, “Have you any particular promise?” She replied, “I do not seem to want any; I can live without.” When asked by a Mr. M. the most excellent way to walk in, among other things, she said, “The thing is to live in the will of God. For some months past, when I have been particularly devoted to this, I have felt such a guidance of His Spirit and the unction which I have received from the Holy One has so taught me of all things, that I needed not that any man should teach me save as this anointing teacheth.”

We give another extract which contains an account of her last interview with Wesley:—“I am glad the Lord has given me this opportunity, and likewise power to speak to you. I love you. You have always preached the strictest doctrine, and I loved to follow it. Do so still, whoever is pleased or displeased.” He asked, “Do you now believe you are

saved from sin?” She said, “Yes, I have had no doubt of it for many months. That I ever had was because I did not abide in the faith. I now feel I have kept the faith, and ‘perfect love casteth out fear.’ As to you, *the Lord promised me* your latter works should exceed your former, though I do not live to see it. I have been a great ‘enthusiast,’ as they term it, the last six months, but never lived so near the heart of Christ in my life. You, sir, desire to comfort the hearts of hundreds by following that simplicity your soul loves.”

SIMPLE TRUST IN GOD.

Some few years ago, Rev. L. Hawkins, then for a short time associate editor of the *Censer*, while in Chicago, called upon a poor invalid widow who had her daily wants supplied by a simple trust in God, and in answer to prayer. He gave the readers of the *Censer* quite an extended account of her manner of life. We have heard nothing of the good old saint until the following came to our notice: A correspondent of the *Western Christian Advocate* says that the Rev. Mr. Willing, in the course of a sermon at the Urbana national camp-meeting, alluded to an invalid widow in Chicago, who lived in such union with God that all her temporal wants were supplied in answer to prayer. In one instance a man had a strange impression to send this widow ten dollars. Another person knowing that this was done, called on the sick widow and asked her what she had prayed for that morning. She said her rent nine dollars and seventy cents, had become due, and she had prayed the Lord that He would put it in the mind of some one to send her ten dollars, and a few minutes ago it came. On one occasion her carpet had become about worn out. She asked the Lord to send her a new carpet. Very soon a Unitarian was moved upon by God's Spirit to send her the carpet. She wanted her room papered, and in answer to prayer to God, a Universalist gentleman came and did the papering, charging her nothing.

In her invalid state, she had a Roman Catholic girl living with her. But this girl had no doubt that God always heard the prayers of her mistress.

At one time the widow had been praying for her daily wants, naming them over one by one, and as Bridget was helping her from her posture of prayer, she said, "And surely, mistress, you forgot to speak about the coal. We've none to get dinner with." The widow thanked Bridget for reminding her of it, and then, turning her heavenly face towards God said: "And Lord, we are out of coal; I pray Thee send us some, and send it in time to get dinner with." About ten o'clock a cart-load of coal was dumped down at the widow's cottage, just at the time when Bridget was needing it and expecting it. What an example of trust in God! And how encouraging the result!—*Golden Censer.*

KNOWING THAT WE HAVE RECEIVED THE BAPTISM OF THE SPIRIT.

REV. A. MAHAN, D.D.

How may we know that we have received the Promise of the Spirit?

The work of the Spirit, we must bear in mind is wholly supernatural. The object of all His enduements of power is not merely to "take of the things of Christ, and show them unto us," but so to reveal Him in us, that we shall be "transformed by the renewing of our minds" into His image and likeness, that we, "beholding as in a glass the glory of the Lord, may be changed unto the same image, from glory to glory," and that consequently, the "MIND may be in us, which was also in Christ Jesus." We are by the Spirit, when He comes to "abide with us forever," "strengthened with might in the inner man, that Christ may dwell in our hearts by faith."

The apprehensions which most professing Christians have of Christ and His Truth, do not exert a consciously transforming power over their hearts and lives. They have, now and then, under impressive discourses, and in sea-

sons of revival or prayer, awakening apprehensions of truth, apprehensions under which they form new resolutions, and make a fresh start in the divine life. All is evanescent, however, leaving the soul in groaning captivity under the law of sin.

When the Comforter has come, however, there is always a conscious inward enlightenment unlike in essential respects anything ever before experienced, an enlightenment having, among others, such characteristics as the following:

There is in all cases an apprehension of some truth, promise, or aspect of Christ's character, not only distinct and impressive, but conspicuously of *supernatural* origin. It may have been given while listening to some discourse, or while reading, or in meditation or prayer.

Yet the mind will be conscious that the apprehension was not from these, but that it was imparted by a power out of and above ourselves. The truth apprehended not only assumes a fixed place in thought, but has transforming power over all departments of the inner life, setting the mind free from old propensities and habits which formerly had despotic dominion, shedding new light upon the whole sphere and circle of divine truth, enabling the mind to "read the Bible with new eyes," and bringing God in Christ very near, so that His glory is beheld "with open face," while all the inward and outward activities are endued with new powers. The truth thus apprehended becomes *permanently* as "a fire shut up in the bones," an inwardly impelling principle prompting and constraining to "every good word and work." "The love of Christ constraineth us," and we delight to do the will of God.

The *form* of enlightenment and the truth apprehended, may be different in different individuals; yet the ultimate result is essentially the same. The Rev. J. M. Washburn, for example, thus speaks of what became the leading desire of his mind, when seeking this blessing: "I earnestly craved," he says, "the grace of *continued faith*, craved that I might *abide* in love, and the *conscious presence* of the Holy Spirit. But the subject was dark, and I knew not how

to attempt the attainment of so great a blessing. On Monday morning I awoke from sleep about six o'clock, and lay for a minute or two in calm and peaceful meditation, when gently as the light of day dispels the darkness of the night, the whole idea came into my mind. It was the still small voice of the Spirit showing the mind *how* to trust Jesus for all things. Before, my faith was wavering; I knew not how to *abide* in love, to *rest* in the conscious presence of Jesus by the influence of the Holy Spirit. Now my mind saw *HOW* to ABIDE in Jesus." From this revelation issued that life of light, and peace, and power which that man of God afterwards lived.

Another individual, after many struggles and failures, at length gave all up into the hands of Christ, for Him to give the Spirit when and as He pleased. "What followed then?" asked the writer. "Nothing but intense rest as I then thought. The next day, however, I was called to special service, for which I found myself endued with uncommon power; and the next, and the next." Thus followed a life to which the subject was led forth under the power of the Spirit.

When anyone is thus seeking the promise of the Spirit, and light thus beams into the mind, making all things new, whatever the *form* of the divine rising may be, let each individual know assuredly that the Comforter has come.—*Divine Life.*

EXTRACTS FROM DR. STEELE'S
SERMON ON "THE HOLY SPIRIT
THE CONSERVATOR OF ORTHO-
DOXY."

"The fulness of the Holy Spirit in pastor and people will always ensure a correct theology. St. John in his first Epistle ii. 20-27, regards the anointing or full baptism of the Spirit, as the great safeguard against being drawn away by the falsity or Antichrist."

"Unregenerate men may be trained from infancy in the catechism to assert with the lips the supreme deity of Jesus, but it is like the talk of the educated parrot till the spirit of truth, or the

spirit of reality makes the dogma which has been drilled into the intellect real to the heart. This truth though not conflicting with reason, is so far above reason, that no person on the plane of nature, unaided by the paraclete, can ever have a satisfactory realization of it. The natural man cannot receive the things of the Spirit, and he discredits Jesus, when he says, 'I and My Father are one.' Therefore this doctrine of the Godhead of Christ, which is fundamental to the evangelical system, is preserved and rendered vital in the Christian consciousness only by the Holy Spirit."

"Who would be knowing anything about Jesus Christ to-day, after eighteen hundred years of absence from the earth, if it had not been for the Holy Spirit, His successor on earth? His very name would have been forgotten by mankind."

"Just in proportion as the world has listened to the voice of this heavenly messenger, has the world received her Saviour and Lord; and just in proportion as the Church has been filled with the Holy Spirit, has she firmly held the truths of orthodoxy."

"Wesley records the fact that ninety-nine per cent. of those converted at his altars, received the direct witness of the Spirit to their adoption into the family of God. There seems to be much less prominence given in our pulpits to the personality and distinctive offices of the Third Person in the Trinity in the plan of salvation than formerly." (This was in 1884, U.S. Ed.) This is both a cause and an effect of the spiritual decline in the Church. If the Holy Spirit is the source of spiritual life, the more clearly He is presented to the faith of believers, the more firmly will He be grasped, the more transforming will be His influence, and the more abundant His fruit."

"When the Holy Spirit is not exalted, Christ is not magnified. This lessening emphasis of the Spirit's work, is leading our people into grave misapprehensions respecting the spiritual life. One of these is, that the office of the Spirit is limited to the beginning of the life of God in the soul, that He is needed to convict sinners, and convert 'penitents, and these may be dispensed with.'"

"Modern Christians are not through the fulness of the Holy Ghost abiding in them, brought into such sympathy with Jesus, that we realise these great truths as he did when He warned men to flee from the wrath 'to come.'"

"I wish I had power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, down upon your knees, seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation free and full, and in double-quick time charge upon the hosts of sin, and conquer the world for Christ.' A Brahmin recently said to a Christian, 'I have found you out, you are not as good as your book; if you Christians are as good as your book, you would in five years conquer India 'for Christ.' Come Holy Spirit and so cleanse and fill us that we may be 'as good as our book!'"

For the EXPOSITOR.

PRAYER TO THE SPIRIT.

BY E. A. S.

Father, we cannot praise Thee
Or serve Thee as we ought;
Unless we do Thy holy will
As by Thy Spirit taught.

Thou hast promised us Thy Spirit
To convince us of our need,
Of our sad and lost condition,
Our sins of thought and deed.

Thou hast promised us Thy Spirit
If we will turn aside,
To listen to His teachings,
And give up sin and pride.

Thou hast promised us Thy Spirit
To witness with the blood,
Confirming the assurance
That we are born of God.

Thou hast promised us Thy Spirit
In all His soothing power,
To be our gracious Comforter
In sorrow's darkest hour.

Thou hast told us we may ask Thee
For this precious gift Divine,
Who in the work of saving man
Makes known to us Thy mind.

Come blessed Spirit fill our hearts
With holy love and power,
That we may do our Father's will
Each minute, day and hour.

Father! give us Thy Holy Spirit,
The spirit of Thy Son,
As we worship Thee in unity
Thou blessed Three in One.

Kincardine Nov. 28th, 1887

LEADINGS AND TEACHINGS OF THE SPIRIT—ERRORS CONNECTED WITH THE SUBJECT.

(Continued.)

To the Editor of THE EXPOSITOR.

An out-of-season impression, or "impulse," of the nature referred to by Dr. Mahan in connection with a message to a certain proprietor of a store, is not, of course, an ordinary, but an extraordinary operation of the Spirit, and is hence, we may judge, attended with an extraordinary influence in connection with the inspiration, and may therefore be easily discriminated and apprehended as being an inspiration from God, as distinguished from either a device injected by the devil, or a thought arising from natural suggestion.

The Doctor, however, may object, in reference to this divine guidance by suggestion, that we are not *always* able to discriminate between the thoughts and suggestions that are divine and those which are human, or satanic. This may be, and doubtless is, true as to a vast majority of professing Christians (myself included); but there are, nevertheless, those who, reasoning from what they believe to be actual experience, deny that it is an absolute necessity of our fallen condition, from which there is no redemption in this life. And although I do not profess to have experimentally realized this extraordinary degree of mental and spiritual illumination, by which such discrimination is at all times possible, and by which also, as a *Divine Witness*, if I understand it correctly, we are directly *assured* of the unerring character and correctness of all that we do—although, I say, I do not profess to have obtained this grace, nor indeed to have sought it, not having as yet clearly ascertained what Scriptural ground there is on which to base the exercise of such faith—I would not for a moment dispute either the possibility of it or its actual possession by others (Pastor Stockmayer, as we gather from the December number of the

EXPOSITOR, appears to be a very excellent and worthy exponent of this doctrine) who are doubtless distinguished by a closer walk with God than other Christians, and who, as the consequence, it may be, have the ability and disposition to exercise faith for this higher, perhaps highest, spiritual attainment.

But the lack of this grace, however, does not affect in the least the possibility and practicability of the continuous and uninterrupted infallible guidance of the truly humble and really trusting soul; for divine, and hence infallible guidance, is not *conditioned* on our being able to discriminate between the inspirations of the Spirit upon the mind and our own thoughts. Like every other spiritual gift, it is conditioned on our belief of the promises; and the believer may, I think, pay little or no attention whatever to such "discrimination," and yet be infallibly guided. And this is all the more evident from the fact that the ordinary suggestive and guiding operations of the Spirit must either be *distinguishable from our own thoughts, or they are designed to be effectual without being thus distinguishable*; otherwise, what would be the design of the Spirit's operations upon the mind, and where would be the use of them? And in either case, therefore, guidance unerring is possible, and may be secured to the trusting soul through his faith in such guidance and his absolute commitment to it. And so, "according to his faith it is done unto him." All this, and even more, is certainly involved in the sentiment as expressed in a Wesleyan hymn, "I want *the witness, Lord, that all I do is right, according to Thy will,*" etc.—always thus "according to the will of God," whether in judging, speaking, or acting; and not only so, but the *inward witness* to the fact is here also prayed for. If I commit myself wholly to the keeping and guiding hand of God, I have scriptural ground for the belief and trust that He will and does infallibly keep and guide me in all my ways; and if I do actually thus believe and trust, God does therefore as actually honor and reward that scriptural trust by extending to me the guidance promised; and I have then simply to do "whatsoever it is in my heart to do," according to the best of my judgment, "for God is with me,"—not indeed to make me personally or *naturally* infallible, but infallible only in being believably associated with Him; my judgment being thus, for all essentially practical purposes, committed to and placed in the absolute keeping of Him who is Himself infallible, and who *has promised* to—not erringly, of course, but infal-

libly—"guide the meek in judgment." We might illustrate in this way: Suppose, *e.g.*, (as some erroneously believe and teach), man were not *naturally* immortal, but has his immortality only as he is believably associated with Christ; he then has, of course, to all intents and purposes, immortality *in Him*, and just as truly and absolutely, while the faith lasts, as though he were *naturally* immortal. And just so is it with regard to the natural judgment, so long as it is in any particular instance, or by a continuous act of trust, believably associated with the judgment infallible through a believing appropriation of those special promises having a direct reference to divine guidance.

But if, on the other hand, there are really no promises of divine guidance, then of course our preaching is vain, and our faith is also vain; and we might just as well and successfully try to believe that we may live without sleeping, or live and work without eating—things not comprised within the promises. It must be admitted, however, that if there are no promises of particular guidance, there are no promises of general guidance, for the latter is absolutely impossible without the former. Generals are necessarily made up of particulars, and they are absolutely inseparable. But if there are scriptural promises of "guidance," which I suppose no one will deny, are they, we might further ask, limited to things spiritual? And this, I suppose, no true believer will for a moment maintain. Comprising, then, things temporal and spiritual, is there time, place, or circumstance within the whole realm of things temporal or spiritual to which such promises do not extend? If so, where is the chapter and verse that so limits them?

It is our acknowledged privilege to see God's will in all things; but if He does not guide us in all things, and guide and control all things having a relation, direct or indirect, to us, we cannot of course see and trustingly acknowledge His will in all things. Nor is it possible for all things to be made to "work together for our good," unless the guiding hand of God is unerringly at work for us in and through all. He governs and controls, He guides and directs us absolutely, when we are wholly, trustingly, and submissively committed to His guidance. He then not only works in us to will and do, but our perfectly submissive will ever coincides and runs parallel with His, on whose shoulders is the government of all things, and who has said, "All things are yours." Hence the command, "*In everything* by prayer and supplication, let your requests be made known

unto God." And why so? Why, because "in everything" He means to undertake for us in being our omniscient Guide and the ceaseless Supplier of all our needs. And if He thus cares for us, we are further assured that we need be anxiously "careful for nothing." And He being thus the graciously self-constituted care and burden-bearer, He does not require our fallibility, weakness, and acknowledged insufficiency to share the pressure, the burden, and the responsibility of these things with Him. Casting our care upon Him, as required, He careth for us, and has undertaken to guide us, and all things that concern us, "with His eye."

Whether, therefore, through the suggestions of the evil one or otherwise, the sanctified Christian is not by any means as subject and liable to mistake as our good brother would make it appear. "Impressions," whether human or satanic, are subject to divine control, and hence, in their case, involve no mistakes but such as are by divine ordering, or by special permission, for their good. Paradoxes hold good in religion, as in other things—a mistake, yet not a mistake; looking at it from the human point of view, a mistake; looking at it from the divine, no mistake. Here is an illustration: Augustine, going on one occasion to preach at a distant town, took with him a guide to direct him in the way. This man, by some unaccountable means, mistook the usual road, and fell into a by-path. It afterwards proved that in this way the preacher's life had been saved, as his enemies, aware of his journey, had placed themselves in the proper road with a design to kill him. Here is another: The saddle-bag of the Rev. T. Charles, of Wales, being placed *by mistake* in a different boat from the one in which he intended to go, he was thereby saved from a watery grave, for the boat in which he meant to sail was lost and all its passengers were drowned. In further illustration of this doctrine, the letter *misdirected* by the Rev. Mr. Bulkeley, of Colchester, Connecticut, by which the peace and spiritual prosperity of a whole church was secured, together with many other providential illustrations with which most of your readers are doubtless familiar, are among the paradoxical demonstrations that mistakes of memory, judgment, etc., are to Christians, under divine guidance, really not mistakes, since they are the very best things that could happen to them under any and all the diversified circumstances in which they are placed.

Such apparent mistakes are also overruled

to develop Christian graces and produce moral ends. They may be designed to cultivate the graces of humility, of patience, and other virtues; and for this purpose it is sometimes necessary that they be often repeated. They may also be overruled as a check to worldly-mindedness. Thus a miscalculation in business, resulting in pecuniary loss, although at first not joyous but grievous, is destined to afterwards work in the subject of it the peaceable fruits of righteousness. Another makes a mistake as to diet, or in some other way violates the laws of health, and thus brings upon himself a fever or other ailment which seriously injures his constitution, and perhaps makes him an invalid for life. The one could not bear riches and be a Christian, the other needed the constant reminder of a frail and dying body. And so everything coming within the category of mistakes is thus brought into subserviency to the divine will, and they are permitted simply because, to the trusting believer, they are not really mistakes in the sense that they had better not have been made, but providential orderings or links in the divinely-ordered chain of events by which his spiritual nature is perfected, and his work and destiny, according to the divine wisdom and disposition of things, are determined and made sure to him.

This divine, unerring guidance is, furthermore, absolutely essential to our being able, according to Scriptural requirement, in "*whatsoever we do, to do all to the glory of God.*" If, as maintained by some, we, in every sense of the word, err, that is, make and go wrong in any thing we do, and which is hence inimical to our best interests and contrary to the will of God, it is not, of course, done "to the glory of God;" and the ceaseless, *unerring* guidance promised is therefore *necessary* as the only possible preservative from failure to fulfil this divine requirement. And do we not, to this end, as Christians (including even those who thus most inconsistently oppose the doctrine), *pray for divine guidance in every thing with which we have to do?* thus proving that faith in the promises of divine guidance is more universal and absolute than some Christians' pet theories will allow them to otherwise and openly acknowledge! Their theory on the subject, moreover, so far as I know, is not even attempted to be based on scripture, but rather on the weak assumption that the doctrine is overthrown and infallibly proved to be false by their own individual experience. This, however, is not the only thing in which men's *theory* of attain.

able Christian experience is formed from their indolent, distrustful delinquency in coming up to the scriptural standard of divine requirement. Many profess disbelief in the attainableness of "perfect love," or Christian and scriptural perfection, from the same cause and for precisely the same reason.

"But how," these gentlemen object—might say, "in the name of nonsense. Can this doctrine of unerring guidance, which these brethren teach from scripture, be true, when it is un-Wesleyan, or is supposed to be? And how, moreover, can we for a moment think of risking our reputation by adherence to a doctrine, whether true or false, when there are not half a score in the Church, or we think there are not, who believe in it? Our journalistic reputation, etc., for being one with the collective discernment of the many would thus be at stake; and popular reputation is a darling thing, a very darling thing, if it be our idol, and must not therefore be parted with for a trifle." Daring to be singular, or alone and "forsaken," like Paul or the Master, "by all men," even though it be a cardinal virtue or a Christian grace, cannot be entertained by many of "the chief rulers," because even though some of them believed in it, they could not of course "confess it, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." To dare to be singular for Christ or the truth's sake, while the eyes of an unbelieving world or church were set upon him, even Peter hadn't moral stamina enough in him until after his pentecostal baptism by the Holy Ghost. But "how can ye believe," good sirs, and be baptized for divine guidance "into all truth," while ye thus sustain the double character of experimental laggards and of "seeking honor one of another," rather than "the honor which cometh from God only?"

(I would like to observe in this connection that I have not seen the criticisms of Bro. Burns and his positions, as published in the *Christian Guardian* and elsewhere, but some of this paper, although written in reply to an article in *Divine Life*, may perhaps indirectly help to photograph as well as dispel the mist that appears to have been gathering around the mental and spiritual perceptions of those good and well-meaning editors and others who have taken it upon them to severely criticise certain positions as maintained in the EXPOSITOR OF HOLINESS on the subject of Divine Guidance.)

But who or what was it, permit me to ask the Doctor, in conclusion, that influenced and

inspired those men and women to whom we have been referring? Was it the devil? And should they really have paid "no attention" to all such "impulsive impressions" as did not only not come directly from the written Word, but were not otherwise accompanied and elaborated with unanswerable "reasons?"—reasons satisfactory not only to themselves, but to every learned man who might undertake to analyze them! as, e.g., the Doctor and his analysis of the "reason" that controlled God's messenger to the proprietor of a store! The men just referred to, however, all and invariably had a "reason" for the course they pursued—it was to save their own or another's soul or body, and this they deemed "reason" enough for them. And so in the case cited by the Doctor, it was to *save a soul*; and that was reason enough, in the judgment of the Infallible, for the out-of-season "impulsion"—reason enough, also, to the subject of it; and to all, indeed, except to those who are like certain skilfully trained fire-engine graduates, who would not move a finger to rescue a burning building or body except they had their engine and equipments posted fairly and squarely in front of the building, and everything arranged in exact accordance with professional instruction and teaching.

It will thus be seen that we are fully persuaded, both from the Word and from the Providence of God in connection with individual experience, that God's thoughts in reference to this matter are not as the Doctor's, nor are His scripturally and providentially revealed ways, in this respect, in conformity with the Doctor's teaching on the subject. The Doctor must learn to take broader and more expansive views of God's providential inspirations and dealings with His working, trusting people—much more comprehensive, doubtless, than his college curriculum has taught him to take. College theology and Bible theocracy are not synonymous terms, nor are they always in perfect agreement. We think, moreover, that God is always right in His authoritative "impulses," whether prudentially or collegiately regarded as *in season* or *out of season*, and whether the Doctor approves of them or not. God chooses time, instrumentality, and method, as it pleases Him; and we may often, if not always, find satisfactory "reasons" for His choice in the results ensuing.

From the undoubted and well-authenticated illustrative examples given in the foregoing, we may further observe, it is quite manifest that the Doctor's ideas of divine influence and government are altogether too

narrow, and that his ideas of divine "impression" do not admit of its being so comprehensive and diversified as it really is. His disliking the idea of divine impressions that are "impulsive," is also very strange, since it is very obvious that impressions which are not practically impulsive, that is, which do not lead the subjects of them to a ready, and, in many instances, an instant obedience to them, cannot be effectual, according to divine design. And his inspired advice not to heed or obey such impressions, has therefore evidently come from a wrong source—the human, or the satanic, which he appears to so much dread in others.

Advice and counsel, when of the right kind, are good, no doubt; but were our counsellors as numerous as were those of King Ahab, and ever, though distinguished by the honored name they bore, if the counsel is no better or more reliable than was that that given to the King by those distinguished worthies, when they advised him to go up to Ramoth-Gilead to battle, the counsel had better not be followed. Of such a character is that given, not to a wicked king, but to the people of God, by Dr. Mahan.

Yours truly,

E. STEPHENS.

Molesworth, Jan., 1888.

SELF-CRUCIFIXION THE SECRET OF POWER.

SERMON BY E. I. D. PEPPER.

There is one thought growing in my heart and mind during this meeting. When I woke up this morning it seemed that the Holy Ghost was in my brain and my heart. I wish I could get this thought before you.

In John xvii. 19, we read, "For their sakes I sanctify myself that they also may be sanctified through the truth." My thought is,—

SELF-CRUCIFIXION, THE SECRET OF SAVING POWER.

We are entirely too disinterested in this matter. We want pardon for pardon's sake. We want holiness for holiness' sake. Not so with Jesus Christ. "For the joy, that lay before Him He endured the cross." I don't propose to give up my heritage of happiness. I don't propose to take pardon simply for the sake of pardon, and holiness simply for the sake of holiness, when there is a vast inheritance of ineffable bliss connected with them. It is said of the Lord

Jesus that He shall see of the travail of His soul and be satisfied. I don't think we are called upon to be satisfied until we, too, see of the travail of our souls. These are results of the greatest importance; they are God-given. Let us not surrender them.

I want pardon for pardon's sake. I want holiness for holiness' sake. I want it for all reasons. But there is the other side. When men cry for power, and seek for power, they have in mind some not well defined blessing as an object. It is all right; but how and where to get at this thing of power. Men have in mind some strange mysterious thing they call "power." They think they are going to get and carry around with them a bundle of something they call "power." Men think they can get into some elevated condition of mind and soul that will give them power. We think that somehow we will be so filled that wherever we go people will be awe-struck.

Oh! if we only could get rid of our mannerisms! We talk of religion with a sort of tune, not as we talk of anything else. I've prayed the Lord to take out the tune, and the cant; not the supernatural, but the unnatural. I think there are lots of people going around so full that they can hardly keep down and hold in, and yet afraid to speak because they are afraid they haven't got what is called power.

Our power is in our weakness. "When I am weak, then I am strong." Paul had his thorn in the flesh, and he prayed once, and twice, and thrice. We may mistake unbelief for importunity, and importunity for unbelief. I may keep on praying because I don't believe. We often keep teasing God because we think we can't get it otherwise.

On the other side, there is a sacred, holy, divine importunity. There's just a hair's breadth between the soundest orthodoxy and the most presumptuous heresy. Well, will God take away the thorns? I don't know. But the answer came to St. Paul, "My strength is made perfect in weakness." So, says the apostle, "I rather glory in my weakness that the power of Christ may rest upon me." Dr. Watson uttered a grand truth when he said that the outcry of a whole church that wants power, but not power as a synonym for purity, ought to be not for power but for weakness.

I tell you, brothers, there are some words that ought to go out of our sanctified vocabulary. Oh! the looking for some big thing, this strange longing after visions and trances, and things which *in themselves* are rather

indications of spiritual adultery. When will we learn that the grandest thing in the Gospel and in practical life is the *simplicity* of the Gospel of Christ! I am speaking because, like the apostle, I am afraid lest you be drawn away from the simplicity of the Gospel of Christ.

Oh! the souls that need to go to the very depths of self-annihilation, and self-sacrifice, and self-forgetfulness! Just as soon as you turn to the thought of a blessing, you get to thinking of self. Your eyes are on the magnetic battery, or something else like it, to give you power.

The Baptism with the Holy Ghost is a scriptural expression. We are told that the Holy Ghost is shed abroad. It is true. The Baptism with the Holy Ghost is a synonym for that unction which comes upon the ignorant so that they need not that any man teach them; so that they receive the very best and sweetest and most glorious things at first hand from the Holy Ghost.

Oh! you say, that's an outlet to fanaticism. No, it is not. The Holy Ghost never says anything contrary to what is written, or about what is written. While intensely spiritual, the Holy Ghost is always exactly scriptural. Yet at the same time the Holy Ghost is a divine person. The Holy Ghost is the third person in the Trinity. The Holy Ghost is the executive of the Godhead. Can you talk to me and the Holy Ghost not talk to me? While I have the Bible—and the Holy Ghost never says anything contrary to the Bible—do I not walk and talk with the Holy Ghost?

I know that this point of impressions is a delicate one. But no man is to follow impressions alone. "Let every man be fully persuaded in his own mind." No man is required to say a word, or to move an inch till he is fully persuaded. The Holy Ghost is as far from fanaticism as the east is from the west, as heaven is from hell.

When we tell you to abandon yourself to the Holy Ghost, we speak of the great Guide and infinite Counsellor. We are the temple of God. The body is the temple of the Holy Ghost, who is in you. I just as much believe that the Holy Ghost dwells in me and abides with me, as I believe that I am here to-day, and if you think me a fanatic—Amen!

The most real things in the universe of God are those that are invisible and spiritual. The facts in this inside world, that I touch and see, are not more real to me than these which are transpiring here in my soul.

We want the Blesser and the blessing

both. If we say we want the Blesser without the blessing, we open the door to people going about with ~~no~~ real experience. We want the Blesser and the blessing; but the Blesser brings with Him the blessing.

I say, oh! Lord, thou hast so many blessings lying all around Thee; just pick out and hand down to me what Thou seest I need. What a glorious thing it is that we don't have to do our own choosing. Is there a sweeter verse than when He says, "Your father knoweth that you have need of these things!" I get down to pray for myself and my family. What shall I ask for? How quickly it sums itself all up in "Thy will be done." Then I have no concern or anxiety about my family. A sister asked about bringing up boys. I said, sister, did it ever occur to you that you can bring up your children by faith? How it opened to me!

By the grace of God I bear no burdens. With John Wesley, I no more dare to fret than I dare to curse and swear. If there is anything in holiness it is to take out all the friction, and all the fret, and all the worry, and to put in peace. Two things stand everlastingly over against one another—fret and faith. They can't keep house together.

Oh! there is the possibility of having in this body the indwelling of the Father, Son and Holy Ghost. H. W. S. says, "Jesus can live His own life anywhere." People can keep sweet at home, with the children, in the kitchen. "Jesus can live His own life anywhere." What do I want with this magnetic battery to carry around when I have the Father, the Son and Spirit? The Lord is my power. I never can preach till I'm whittled down to the little end of nothing. Oh! if we will only wait till the time comes, and the Lord is ready to take us and use us in His own way in our weakness! That's power.

Did you ever think what is meant by the sentence, "Praying in the Holy Ghost?" Did you ever get deep into it? I wish I could give you my idea; but I can't. Oh! brethren, our flippant prayers! Our careless, trifling prayers! Our universal, superficial prayers! Our brilliant prayers! Our pretty prayers! God have mercy! Praying in the Holy Ghost. Preaching with the Holy Ghost sent down from heaven. Living in the Holy Ghost, unconscious of any particular spiritual power; and yet all the while teaching people, comforting, saving, sanctifying and helping; and then all the time not knowing it, but doing it all the same.

Oh! brother, our going up is by going

down. As brother Inskip once said, "In an elevator we sit down to go up." It is just the easiest thing to do, to let go. Why, a man can let go when he can't hold on. "Attaining" means straining up, digging your fingers into the ground, and pulling yourself up by the roots by main strength and awkwardness. That's attaining I skip used to say, "I'm not much at attaining, but I'm great on obtaining." It is my precious privilege to be nothing, and Jesus Christ is all in all.

I once read in the life of the Rev. Thomas Collins, of his sweeping revivals and wonderful work; and as I began to think of my poor body, and how little I could do, or preach or sing, it began to work in on me. But at the foot of a page I came to a sentence that let me out. "Thou shalt love the Lord with all *thy* heart, and all *thy* strength;" no more. Oh! I thank God He can take a body that's been prophesied into the grave a thousand times and make it go on, and live on, and work on for years, when the strong men that counselled me have been buried long ago. Did you ever take in the full meaning of that Scripture! "I will set before thee an open door; for thou hast a little strength?"

We need to know how to save people. Here it is in this text. The secret of this saving power is not so much in our plans and schemes and ways of doing things, as it is in a profound self-annihilation. We talk about self-denial. Talk about giving up a feather or a piece of tobacco. Oh! aren't we ashamed of ourselves! What does self-denial mean? The denial of SELF. The denial of self. The denial of self which is a unit. The denial of *you*, where you crop out. It is not merely the denial of your plans and your propensities and your fret. No, it's the denial of self. And here is a man dickering with God over a chip of tobacco, instead of coming to the denial of self—a denial that sweeps not only your tobacco but you.

I said I want my wife and children to see this thing in me. I don't send you to my wife to ask her if I really have it; for she is a bad one to ask. A wife can't tell on her husband. I know what she would say, but I want to get down into the *think*. I believe that sparing the rod spoils the child; but enough that in the very severity of discipline there shall be the ineffable sweetness of perfect love. I want every shackle knocked off my soul by the Holy Ghost, and to go on in the everlasting present. No description of God is so good to my soul as

the simple name "I AM." God lives in an ever-present now, and I want to live there with Him. I've dropped the past. You say, "We are living in peace and glory, but what of to-morrow?" Oh! all faith and joy and purity and religion say, "Live now."

Oh! to live where we are so thoroughly mashed out that people cannot trample us any further down. Oh! to live where we are so thoroughly crushed that they can't get us any thinner; because we are just nothing at all, and Jesus is all in all. Oh! what a Sabbath rest is in my soul! what a divine repose keeps one like a little child rocking in the cradle of providence!

Oh! this consecration; this saintly and self-crucified spirit and life! I can be overlooked, brethren. I'm never happier than when I'm overlooked. If they will leave me down where Madame Guyon says, "in the sacred quiet of my little nothing," I'm content; and when somebody comes along, like brother Updegraff, and drags one out and says, "preach the word," I can stand here and do it through grace. I can go sweetly, and calmly, and victoriously on.

Are you there? If not, drop. I believe in the burden of the Lord. I believe in the burden of the Lord coming upon such. I have felt it. But, whatever the burden contains, it cannot contain anxiety; for anxiety is forbidden in the word. I don't want to get in the Lord's way. Let us get into religious liberty, into self-crucifixion, where we cannot see that we ourselves are saying anything, or doing anything, but where the Holy Ghost will have the right of way in heart, and life, and tongue, and everything. (Reported by R. Kelson Carter, Mt. Lake Park, July 15th 1887.)—*Friends' Expositor*.

FAITH.

BY IDA IDDIGS GALE.

The humblest rill that slips its banks between,

Though but a finger's width its breadth may be,

Doth find at last the fair expanse, the sheen
The unutterable glory of the sea.

And may not I, passing through sinuous ways,

The end of fear and troublous doubtings see—

And in a moment of supreme amaze,
Find, and be merged, Almighty God, in Thee?

—*The Chautauqua*.

THE THING WE NEED.

BY REV. C. P. MASDEN, D.D.

The doctrine of Christian Holiness, as taught in the Holy Scriptures, and experienced and lived by truly consecrated and trusting souls, implies not only a cleansing process, removing the disabilities of sin and the hindrances to growth in grace, but also a *positive endowment* of the power of the Holy Ghost coming upon us to prepare us for service and suffering. It is not enough to rejoice in the consciousness of freedom from sin: we must also receive strength for work and courage for warfare. The baptism of the Holy Ghost may follow the cleansing of the blood of Christ. I presume it does, and, consequently the atonement is the great procuring agent of both cleansing and endowment. Yet the tendency to rest in the negative work is the danger of the Christian life. Pentecost must follow Calvary, and the endowment of the Holy Ghost the cleansing of the heart.

It may be said that, when the heart is empty, grace will fill it; that grace, like nature, abhors a vacuum, and that when the blood of Christ cleanses a soul, the Holy Ghost will always come upon it with power. But when I see the hesitancy in testimony for Christ, the lack of unction in prayer, and the cold indifference of Christians as to the salvation of souls, I know there is wanting the *supernatural power*. Is not the Church measuring itself by the *human* and the *natural standards*? Is her faith in the *supernatural*? Do we attempt that which is humanly impossible, and trust in divine power to carry us through? Do we step into the realm of faith, which counts not difficulties, and sees beyond the human calculation the victory of God?

We can no longer say, "Silver and gold have we none;" and neither can we say, "Rise up, and walk." With our greatness in numbers and wealth, have come also disaster to faith, viz., trusting in the arm of flesh and *magnifying instrumentalities*. The peculiar New Testament doctrine of IMMEDIATENESS—a present salvation, wherein the word "Now" is emphasized, is beginning to lose its practical force. The element of time, the necessity for delay, and the teachings of growth and culture have in a measure taken its place. So that sudden conversion and immediate sanctification, are among the doubtful questions of the age. Morality has become a fine art; culture is put in the place of the cross; and the

Church is regarded as an ethical school. *Naturalism* is becoming our danger. Human ability and culture and genius are taking the place of supernatural power. Man and not God is glorified.

The Church must not trust in carnal weapons. Our faith must not stand in "the wisdom of men," but, "in the power of God." Here is the danger of our civilization; when we have no great need of special divine deliverances. Times of persecution have been seasons of great spiritual power and the occasion of great heroes, because they had to fly to God for protection. Now, when industry can bring us wealth, and study education, and civilization comforts, we depend too exclusively on the human. God is not so much a felt necessity.

Yet, when we intelligently look at the power of evil, the organized agencies of destruction, the wickedness of the human race, the blindness of men to their eternal interests, we can see that human power cannot cope with this vast army of Satan. When we attempt to correct men, to make the drunken sober, the lying truthful, the dishonest trustworthy, then we see our impotency and human inability. We still need the Holy Ghost! Pentecost is still a necessity to the Church. Divine utterance is still needed by the preacher, and the endowment of the Holy Spirit by witnesses for Christ.

O that the vast machinery of the modern Church had more power! We burnish our wheels, and set them with pearls, and cause them to turn on pivots of diamonds, and forget that without power all this is useless. The *supernatural* must not be left out.

What is a sermon but a literary production and a moral essay, without the Holy Ghost in the preacher? What is testimony but a speech, without the fire of God in the soul? What is singing but a performance, without love for God which must express itself in praise? What is all Christian effort but *human influence*, one soul touching another soul, without the grace of God flowing through men as channels of salvation?

What the Church needs is a revival of faith in the *supernatural*. Then conversions sudden and great will be common occurrences, and God's children will not be wandering through forty years of wilderness life, but will at once enter the Canaan of perfect love.—*Divine Life*.

"EVERY day of a Christian's calendar is a day of rejoicing."

THE ROMAN SENTINEL.

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

When Pompeii was destroyed there were many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, with his hands still grasping the war-weapon. And there, while the heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had stood at his post; and there, after a thousand years, he was found.

The fact above stated is but an example of the obedience common to the Roman soldiery. Death had no terror to the Roman soldier compared to the terror awakened by the thought of the disgrace which was sure to result from a single act of disobedience to the word of command.

From the soldiery "in the army of the Lord," such universal, implicit, and absolute obedience to the word of command from "the Captain of our salvation," but seldom obtains. The confession so often repeated in religious services, namely—"We have done those things which we ought not to have done" (were positively commanded not to do), "and left undone those things which we ought to have done" (were absolutely commanded to do), excites no surprise and very little apparent humiliation. The cold and heartless indifference with which such appalling confessions are frequently made, must, if there are tears in heaven, cause angels and redeemed spirits to weep; and can be nothing else than "a smoke in the nose" of the Most High.

Why this palpable difference in the spirit and fact of obedience between the worldly and the Christian soldier, in respect to the known word of command issued by the worldly commander on the one hand and by the Lord Jesus Christ on the other? Why is obedience so prompt, implicit and absolute, in one case, and so deficient in the other?

Let us for a moment consider the spirit and method under which the Roman soldier was trained. From the moment he entered the army, one sentiment was rendered omnipresent in his mind—the necessity of absolute obedience. This and nothing else, or

less than this, he was made to feel, was expected and demanded of him by the entire nation, the army, and all in authority over him. Hence it was that no thought of disobedience, no thought of anything but obedience, prompt, implicit, and absolute, had place in his mind; and hence the example of the sentinel at Pompeii. The same principle obtains in all armies.

How are the Christian soldiery trained in the schools of Christ, as established in many of our churches? One of the first lessons taught the young convert on his admission to the church, is a dogma that every day and every hour of his Christian life he will sin; that it is a dangerous and subverting error to entertain the idea that he will not thus sin; that it is what all the holiest men and women of all ages have done, and what all such are now doing all around him.

Ask any sensible military commander the question, What would be the certain and inevitable result of training an army under such a sentiment in regard to the principle and fact of obedience to military authority? He would respond, at once, that the sure result would be the utter subversion of such authority. What if the children in our schools and families were carefully taught that they will daily and hourly disobey the will and commands of their teachers and parents; that this is what all parents and teachers, and all the wise and good, did before them, and what all children will do to the end of time; and that it is a most perilous error to expect anything else. We all know and admit the ruinous influence of such teachings and beliefs in all such relations.

Can the same kind of teachings and sentiments have an influence less pernicious in the training of "babes in Christ," and the soldiery in the army of the Lord? Can forms of teaching and belief, which are utterly vicious and ruinous in all other relations, be healthful and necessary in the sphere of religious thought and action? Under such teachings and beliefs, Christians will never, as the Roman sentinel did, stand to their duty, in the post at which their captain has placed them.—*Divine Life.*

FAITH.

Unbelief is almost universal. It is the great malady of the human heart. We seem as if we could trust anyone but God. We build our hopes on some great internal improvement taking place within ourselves, on a revived condition of the churches, on money,

on men of power; we feel about as men feel in the dark and under water—groping for something, they know not what, and grasping at everything that comes to hand, until God causes the things on which we have relied to perish one by one, and to perish miserably, that we may learn that God is God, that the Creator Himself alone is better than the sum total of creation.

Is it not strange how, to this day, our spirits rise and fall with circumstances? Like little foolish children, our delights and our sorrows are in mere appearances, and in the sensations which appearances produce. Human opinions, possibilities, probabilities, are as sand between us and the rock. Hear what Jesus said, "Have faith in God." We should pray, "Lord, increase our faith;" we should rest in, "I have prayed for thee that thy faith fail not." Faith, in its early stages, has to do with God's word only; it believes what the word says, and takes what the word offers; but, as it grows stronger, it has to do with God Himself. It prizes more than ever what God has written, discovers more and more of God's character from God's own writings; but at last it comes to such "riches of the full assurance of understanding" of God Himself, that were He to cancel every invitation, and to revoke every promise, the soul would not be afraid. It would cry, "It is not what my Father said. It is not what my Father did. It is not what my Father has. I rest alone in what my Father is—glory, glory, glory!" Faith, in its infancy, is like taking the word of a stranger; but, in its maturity, it is like leaning on the bosom of a dear Friend.—*Sel.*

CHRISTIAN FIDELITY.

BY MRS. M. N. VAN BENSCHOTEN.

"Run and speak to this young man."

Rev. Hugh Price Hughes, of England, who is the originator of the "Forward Movement in Wesleyan Methodism," says: "The great defect in Christians is not in their personal faith or in their creed, but in that they have never *worked out* their Christianity—have never applied it practically to daily life. Business, pleasure, politics, must all be Christianized. It is not enough for a man to trust in Christ and go to prayer-meetings and sing hymns; he must carry out the teachings of Jesus Christ in Oxford Street and Regent Street, and to do that is often a higher achievement of divine grace than to sing at the top of your voice at prayer-meetings."

We believe in a practical Christianity—a "Scriptural holiness" that is illustrated by holy deeds; and that not only by the few who are eminent for piety, or by the acknowledged leaders in Christian work, but by the rank and file of the followers of Christ. Let all who bear His name, sweetly yet fearlessly, in their daily lives, interpret the law of love.

Deep snows covered the ground, and the wind whistled cold and shrill through the trees, as a farmer, driving a spirited horse, dashed into the yard. It took but a few moments to put the animal away, and as the gentleman entered the house, his wife, lifting a sweet, earnest face, inquired, "How did you find Stephen to-day?"

"Very comfortable, but he is evidently failing."

After becoming thoroughly warm, the gentleman threw himself carelessly upon the couch, but he was restless. Drawing a paper over his face, he tried to compose himself, but frequently he drew a deep, audible sigh, while his restlessness increased.

After a little his wife gently said, "What is it, Frank? Is neighbor Stephen much worse?"

"O, it is not that," he said, as he arose and paced the floor. "It is not that; I know he must die, but I did not do my duty. I felt I ought to pray with him, but there were so many around, I did not. I fear he is not ready to die."

"If I felt that way," said his wife, softly, "I would harness quickly and go right back."

His face brightened. "I believe I will." A few moments later, his wife saw him drive out of the yard and down the road at quick speed.

* * * * *

"Why, neighbor N——, did you leave anything?" they asked as the door of his friend's house was opened to him.

"No," he replied, "but I want to see Stephen again."

"All right, wa'k right in."

"More than an ordinary friendship existed between the two neighbors, and as Mr. N., stepped quickly into the sick room, the dying man looked up with a smile, "Why, Frank, back so soon?"

"Yes, Stephen," and taking the feverish hand in his, while tears ran down his cheeks, he said, "I came back, because I want to pray with you—for your soul, Stephen."

The blood mantled the pale, sick face, but still clinging to the strong hand of his friend, he said, "All right, Frank." And there close by the bedside, holding in his great strong hands, the thin, emaciated one of his

sick brother, that stalwart, manly man, fell on his knees and plead with tears and sobs and tender words for the soul of his friend.

Rising, he brushed away the tears, laid his hand for a moment on the burning brow, and with a hushed "Good-bye, I'll come again," went out as quickly as he came.

O, Christ of Galilee! how mighty is Thy love! How strong Thy art in the souls of Thy children, if we only let Thee have Thy way!

This Christian gentleman was constitutionally timid and reserved. He held no office in Church or State, but he had a great loving heart, and he believed in Jesus. His wife might have said, "I would not worry, the minister will probably call."

Could the minister do Mr. N——'s duty? Could he have come as near to the needy soul, or lifted as strongly as the beloved friend and neighbor?

It is said of Jesus, "And He laid His hand upon him." If we would lift a soul, we must touch them with our love and sympathy. You, Christian man, who art standing closest to that unsaved soul, you are the one to lay your hand upon him, and prove your faith in the Christ of the Gospel, by your loving works and words of entreaty.—*Guide to Holiness.*

"THE COOK VS. BISHOP TAYLOR."

Zion's Herald of the 14th inst., has a most interesting sketch on the persons named in above title, which our readers who have seen the *Herald* have greatly enjoyed. For the benefit of those who have not seen that paper, we extract the following:—

"If Mr. Waller, for instance, had been with Paul on that memorable first Sabbath in Europe, when he preached so faithfully to a congregation not exceeding ten, and could show at the close of the day only one convert, and that a woman, no doubt missionary work in Europe would have seemed to Mr. Waller a stupendous failure. Too much hard labor, too much sacrifice and danger, for such slight results!

"We do not find Mr. Waller's exact prototype in the New Testament. There was, however, one John Mark, who found too much peril, hardship and self-sacrifice in companionship with Paul, and so in an hour of puerile impulse he slunk back to his home. No doubt he told a pitiful story on his return, and talked on garrulously about the unwisdom of Paul to venture so much among such terrible

people. But what, think you, would the saints at Jerusalem, who knew Paul so well, have said at his story? That John Mark was then a craven coward, lacking most signally the spirit of Christian heroism and self-sacrifice, is clearly shown in the fact that Paul had so little confidence in him. John Mark, in after years, did recover, saw the stupid folly and wrong of his fickle course, and pleaded to be put on renewed probation.

"This whole matter of the Cook vs. Bishop Taylor, is not worthy the serious attention of the church. Upon critical reflection it becomes ludicrous. The too willing witness should be ruled out of the case on the sheer ground of incompetency. It is one of those much too frequent instances where the indictment has been made so grossly unreasonable that it reacts to the incalculable advantage of the person assailed.

"Who is the man assailed? Has he a record? What is it? What is the motive which inspires the Bishop? Is it gold, or the making of a reputation? For whom and what is he working? Ah! an electric current runs suddenly into our ink as we see the man and think of his record. Where is the man so fitting to call Pauline? He starts out, at his own charges, and Conferences are created and continents converted. No man lives for whom, as a faithful servant of God, we have such grateful reverence; his 'shoe's latchet we are not worthy to unloose.' He has made Africa holy ground not only by his undaunted tread, but by agricultural husbandry and consecrated carpentry. Paul once said, 'These hands have ministered to my necessities,' and all that he might 'be chargeable to no man.' We call it sublime heroism and self-sacrifice in Paul. What if John Mark, when he ran back to Jerusalem homesick, did call it presumption, waste of effort, foolishness? Was his estimate of Paul's work intelligent and credible?

"There is one sight which we propose (D. V.) to enjoy. When the old Christian hero first strides into the General Conference to look his accusers in the face and 'speak for himself,' we propose to be there to look him in the eye and take him by the hand. That will be inspiration enough for one day. We will then photograph him for our readers. If the General Conference ever loses its equipoise, it will be when this 'Paul, the aged,' is welcomed home again from the 'Dark Continent.'"

That photograph! It will be looked for with no ordinary interest.—*Christian Witness.*

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