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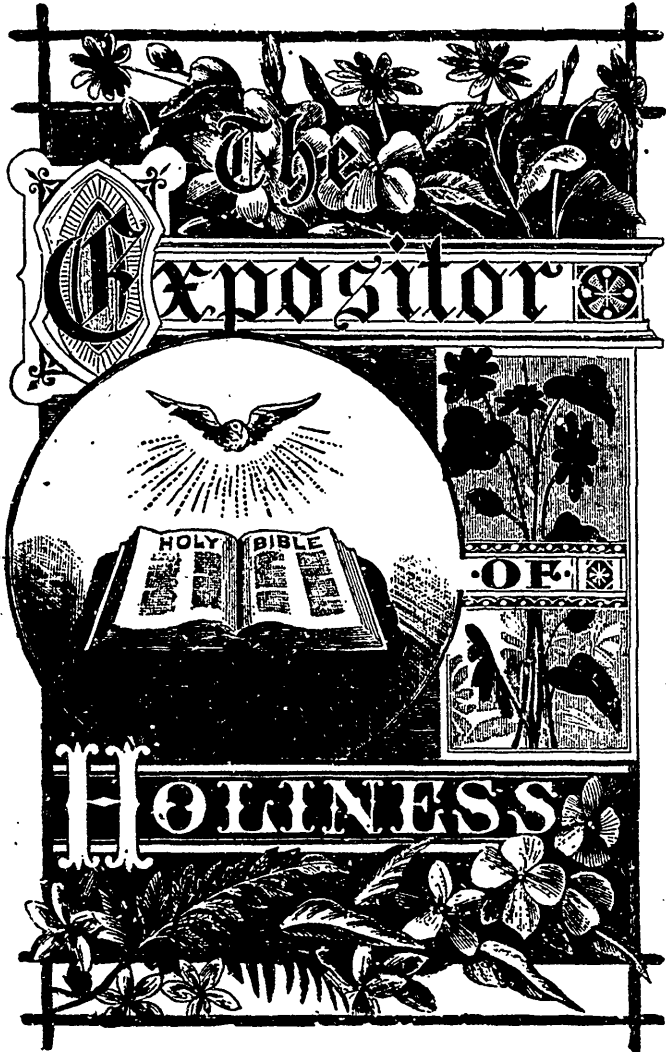
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## CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 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.

Brockton Methodist Church, Friday evening.

Every Friday, at 8 p.m., at Bloss 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 Sunday, at 3 p.m., at 45 Hazleton Ave.

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

Every Monday, at 8 p.m., at 288 Robert St.

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

At Summerville, at the residence of Bro. Harris, every Tuesday evening, at 8 p.m.

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

At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

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

At Simcoe, every Sabbath morning, immediately before service, in the basement.

THE  
**Expositor of Holiness**

VOL. VII.

MAY, 1889.

No. 11.

NOT AS I WILL.

HELEN HUNT JACKSON.

Blindfolded and alone I stand,  
With unknown thresholds on each hand ;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope ;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfil,  
"Not as I will."

Blindfolded and alone I wait ;  
Loss seems too bitter, gain too late ;  
Too heavy burdens in the load,  
And too few helpers on the road ;  
And joy is weak, and grief is strong,  
And years and days so long, so long ;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still,  
"Not as I will."

"Not as I will!" The sound grows sweet  
Each time my lips the words repeat.  
"Not as I will!" The darkness feels  
More safe than life when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all His love fulfil—  
"Not as we will."

—Sel.

"I SEEMED filled with all the fulness of God. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."—*Dr. M. Levy.*

SO NEAR AND YET SO FAR.

It is very interesting to note the efforts put forth by different writers to approach closely to the subject of the guidance of the Holy Spirit without actually teaching it.

Many treat the subject as if divine guidance were a pit of destruction, and it was a test of their ability to come near the edge of the precipice without falling over into the abyss.

Their clever feats remind one of the ruse which a man adopted to secure a safe coachman for his family. To every applicant he put the question as to how near he could drive to the edge of a precipice without falling over it. Most of the aspirants after the situation offered to drive very close to the edge, thinking thereby to establish their fitness. But the one who proposed to keep as far as possible from all precipices gained the situation.

Now, we should judge that the same common sense should rule here. If absolute commitment to the Holy Ghost as guide into all truth is a pit of destruction, then those writers who keep farthest from it are the most sensible; whilst those who come the nearest to it without accepting it fully, fail, or should fail, to command our admiration.

In our study of various writers on this subject we recently came across the following paragraph, as the summing up of the author's views on this point:—

"Our Heavenly Father communicates His will to us: (1) By the Scriptures; (2) By the Holy Spirit; (3) By His Providence. By carefully interpreting the intimations received through these channels singly, or in connection with

each other, the Christian will, to say the least, very generally—and, perhaps, I might venture to say, always—be preserved from serious error in reference to his conduct and pursuits.”

Now this looks like a timid but persistent approach to the very edge of the chasm, and reminds us somewhat of one of our boyish freaks on Table Rock, at Niagara Falls, where we had another boy hold us by the feet, whilst we crawled to the edge and peered over the precipice.

We hardly wish for this writer the nightmare which followed our foolish escapade, unless it would act on him after the wholesome manner that ours did on us; for we found by experience that there was not only the actual risk of falling attending such foolhardy acts, but there were the after memories to haunt us during the hours of semi-consciousness.

Now look steadily for a little at this paragraph, and see if the fact of having sent it forth to the world ought not to have a depressing effect on the writer.

For after all it is but a labored effort to prove to the Christian that he never can be sure he is right under any circumstances; for there is ever a “*perhaps*,” like a spectre, to haunt his footsteps. And this perhaps is connected with “*serious error*.” It is more than a perhaps against him when errors that are not serious are in question.

And then to secure this questionable result, see what a complicated machinery has to be worked. Three guides have to be consulted, apparently, according to the writer’s opinion, of equal authority and value. The manner of consulting them is only hinted at, and so we will suppose that the law of majorities is to be observed. That is to say, Scripture and Providence can at any time set aside the intimations of the Holy Spirit, and the Spirit and Providence can set aside Scripture, and the Spirit and the Word can set aside Providence.

Oh, but, says one, these three always agree. Certainly. But that is not the question. The question is, how to gain a knowledge of what is the mind of God. Our notions of what is the meaning or application of a Scripture passage

may be one thing, and God’s notion quite another matter. And the same may be said of the intimations from the Spirit and Providence.

We have met with some who were quite certain that the Spirit and the Word both called them to separate themselves for a definite work, but Providence interposed the barrier of home duties against that double conviction. In these cases, according to this writer, the wife would be justified in going from home as a missionary against the wishes of the husband, and children contrary to their parent’s desire, for the majority of guides indicated such a course, and so of many other similar incidents. But who has not seen *serious errors* result from these things?

And so, if we pursued this argument further, it would only show more fully that no *sure* knowledge comes from this threefold guidance when the majority principle obtains.

But we will gain no better results if all three guides are accepted with the understanding that all are necessary, and that one simply supplements what is lacking in the others. For instance, when Providence opens a plain door, then it is unnecessary to consult the other two. Providence speaks, and by accepting such guidance there is perfect safety, and one may pursue his course with confidence, knowing he is right.

But whilst facts in life furnish many an instance where the result of such guidance eventuates happily, they also produce many where the saddest results follow and from which it becomes evident to all that serious error, in some way, was committed in following what was thought to be the Providence of life.

Again, have not serious errors been the outcome to earnest, conscientious souls who have been guided by what they believed to be the teachings of the Bible, and so also of the Spirit?

The history of divine guidance gives ample proof that he who accepts one of these three guides as sufficient at one time, and another at another time, secures no more immunity from serious errors than the one who adopts the majority rule.

Again, we ask by what authority are these three guides put on an equality? How few look this question steadily in the face long enough to see if there is an answer to it! Is it not evident that it is quietly assumed to be true, as needing no proof? But surely a self-evident truth may be examined as to its claims for needing no proof.

Now the Scriptures themselves teach the fact that the Holy Spirit has been appointed, and has accepted the position of Guide to every individual Christian who will receive Him as such, and that is the only authority for His claims. But we look in vain for similar authority in connection with either Scripture or Providence as guides.

True it is that one or two passages are quoted as teaching this thing, notably these two: "Search the Scriptures," and "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But the correct translation of the first rules it completely out as not being applicable in this connection, and the other, whilst it proclaims the great value of the *Old Testament* as a source of knowledge concerning doctrine and instruction in righteousness, does not undertake to constitute them as guide to each individual Christian like as do the words of Christ when proclaiming concerning the Holy Spirit that He would abide with us alway and teach us all things, and guide us into all truth.

But with reference to the third guide offered us in the above paragraph, we know not of any Scripture or revelation which has dignified it with a position of equality to the Spirit as Guide to individual souls.

As well conclude that the beaten path at the foot of the mountain is of equal importance and authority with the experienced, living guide, you accept to lead you to its summit, as exalt the Providences of life to an equality with the Holy Spirit in this respect.

For granted, that as far as the eye can see distinctly, the path is clear and easily traced; yet it needs be followed but a little way from the plain to find

that it ends in branching pathways and finally is absolutely lost to view.

Granted that when the pathway is clear we follow with apparently careless step, and are not studious to be always inquiring of our living Guide, nevertheless, we hold ourselves in readiness to leave the beaten track any moment without hesitation at His request.

So in the matter of divine guidance, if our Guide has not supreme right of way above all others, how is it possible for the one guided to choose with confidence when Providences are conflicting or absent altogether; or when Scriptures, according to the opinion of many, conflict, or are altogether wanting in difficult passes in life's history?

Hence, we infer that the writings of which the quoted paragraph is an epitome on this subject, are only suited to those who are content to go through life in uncertainty, hoping that in some way they will be kept from *serious errors*.

But who is to decide concerning what are serious errors. Dr. Steele decided that we were in serious error, and published his decisions to the world, and the *Christian Witness* applauded to the echo. And now that the same learned doctor decides against holiness meetings and holiness Associations, the *Witness* evidently thinks the error of so serious a nature that an editorial is devoted to the matter. Who is to decide between them!

2. Calvinism a serious error? What about Arminianism in the estimation of Calvinists? Are all come-outers in serious error? Is it a serious error to wear gold in watch or chain or wedding ring? Some believe the Bible teaches one thing concerning this matter, and some think it teaches another; and hearty denunciations are not wanting as accompaniments to some such deliverances.

Are not all these questions, and many others which might be mentioned, serious in their character? Indeed, who can decide concerning any one act of our lives as to its not being a *serious error*, if not guided aright concerning that act, seeing that as eternity-bound beings all our acts are liable to be infinite in their consequences?

Of course, if it is not possible, at all times, to secure the right course with certainty, then errors both serious and trivial are inevitable. And it is the part of true wisdom to accept the situation and make the best of it. But in that case it cannot but be of advantage to know this fact and be established in it. By all means let it be stated in every way that will bring it out distinct and clear. "The creed would then be, "It is impossible at any time for the Christian, however close he may walk with God, to know with certainty if any act of his life is right; for aught he knows, or can know to the contrary, any act of his life he may single out may be a serious error. But by following the directions of the above paragraph he may *perhaps* avoid *serious* errors."

But as contrasted to this, our contention is that if a Christian accepts the Holy Spirit as guide paramount, and acts out perfect faith in Him in life, whilst so acting, serious and all forms of regrettable errors will be eliminated from his life. This we believe to be the plain, simple teaching of Christ concerning this thing.

### CHRISTIAN EXPERIENCE.

"Thy strength and Thy power I now can proclaim,

Preserved every hour through Jesus' name;  
For Thou art still by me, and holdest my hand;  
No ill can come nigh me, by faith will I stand.

My God is My Guide: Thy mercies abound;  
On every side they compass me round:  
Thou savest me from sickness, from sin dost retrieve,  
And strengthen'st my weakness, and bidd'st me believe.

Thou holdest my soul in spiritual life,  
My foes dost control, and quiet their strife;  
Thou rulest my passion, my pride and self-will;  
To see Thy salvation, Thou bidd'st me "Stand still!"

I stand and admire Thine outstretched arm:  
I walk through the fire, and suffer no harm;  
Assaulted by evil, I scorn to submit;  
The world and the devil fall under my feet."

What a beautiful experience many who read these lines of Wesley will exclaim! And then, unconsciously, a comparison will be instituted between this and the reader's Christian experience.

But how various the results! Some will delightedly exclaim, Why this is my own spiritual life told off in poetic language, and he who wrote it and I who read it meet together here on common ground! Then how pleasant the heart communion of kindred souls, even when one of the parties is only represented by the *written* language of the heart!

Another will exclaim, How desirable an experience! It meets the ideals that ever and anon come before me as possibilities, but possibilities that seem to be, oh, so very far off; and yet, now and then, they have come so very near, as if I might just reach out and take them, but they invariably elude my grasp. And yet again, methinks I feel like putting forth one more effort to secure for myself what seems to have been the constant experience of the writer.

Still another exclaims, "*Poetic license*," and nothing more. And yet, all the same, a pleasing, passing dream, and calculated to awaken the aspirations of the soul after the highest ideals and thus secure spiritual blessing inferior, it is true, to those expressed in the hymn, nevertheless blessings, in kind if not in degree.

But many regard all such language with comparative indifference, and others with real hostility.

To us, it is an increasing source of gratitude that the Wesleys have placed before their adherents such emphatic and clear-cut statements of Bible truth in their *hymns* concerning full salvation. For the hymn-book is the theological text-book of the masses.

Few there are who now read the sermons and other theological works of the Wesleys and their cotemporaries, but all who, even as adherents, attend the public services of the Methodist Church, are more or less familiar with their hymns, and so thoroughly are these lyrics impregnated with the doctrine, that even if the minister does not select his hymns from the full salvation department, he can scarcely fail now and then to give out those which bring out plainly scriptural holiness.

Now, let these verses be examined closely, and it will be seen what a rich, full, present experience the writer lays

claim to. Notice that it is an *hourly* salvation he witnesses to—"preserved every hour"—and that it is continually conditioned on faith, so that every hour that faith in God is complete; "*no ill*," that is, no sin is yielded to whilst God is *Guide* throughout that and every hour.

In the third stanza appears the statement of continual "*spiritual life*" as the outcome of walking with God, whilst in the mighty conflict which completely subjugates all *passion, pride* and *self-will* the rest of faith is realized, "*Thou biddest me stand still.*"

And then comes in the triumphant fourth verse, where the writer claims constant and easy victory—his chief labor being to "*stand and admire Thine outstretched arm.*"

And yet it is not the ease of indifference, for there is the *walk* of confidence, the *scorn* to submit, and treading evil and Satan "*under my feet.*"

And so, with others, we exclaim, What a *beautiful experience!* Reader, is it thine? It may be from this moment on.

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### EXPOSITION.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."—JOHN v. 39.

"Ye search the Scriptures because ye think that in them ye have eternal life, and these are they which bear witness of me."—(New Version.)

It will be noticed that the New Version makes an entire change in the meaning of this familiar passage. In modern times it has been quoted as a command, binding on all, to study the Bible in all its parts. But from the correct rendering of the passage, it is evident that it was in the first place a simple appeal to a fact, viz.: that Christ's hearers did search the Scriptures; and, in the second place, it reproached them with the strange fact that, whilst those Scriptures spoke so clearly of Him, they still failed to recognize His claims and come unto Him to secure that for which in vain they studied their Bibles.

The lesson, then, is taught by these

words of Christ that the chief outcome of searching the Scriptures should be coming to Christ to obtain spiritual life; and further, that eternal life cannot be obtained by a study of the Bible.

The Scriptures are only a means to an end, and that end is accomplished so soon as we come to the Saviour for spiritual life. Moreover, it is also a legitimate inference from this, that whilst the beginnings of spiritual life cannot be secured by Bible study, it cannot be continued or intensified thereby. From the living Christ comes life to the soul of man, and from Him alone.

But how many mistake herein, and seek for the living amongst the dead? For example, if by searching the Scriptures we discover that "He that believeth in Christ, out of his inmost soul shall flow rivers of living waters," this knowledge is but a dead letter till the Bible student goes by faith to the personal Saviour and accepts the river of living water, which here means accepting the Holy Ghost in the Pentecostal sense. Again, when we learn from the Scriptures that Jesus promised that the Holy Spirit would guide us into all truth, this also is of no more value than the knowledge of any other fact, till he accepts the Guide Divine as his actual guide into all truth. Then at once a living blessing is received, and Christ proves to him that He is the source of all spiritual life and blessing.

But Christ as our source of life is not confined to the limited domain of Scriptural utterance, for life comes as surely to the soul when we apply to Him direct, if human testimony, and not Scripture, has testified to us of Him. And moreover, He can and does convey to the soul His spiritual life by other channels than the letter of the Word.

---

"THE Lord of all things, all beings, and all times has led my faith out of things shakable into His unshakable Self—the eternal, immovable centre of security and repose. It is glorious to believe in Him who is the universal centre around which the rising tides of time and nature swing, but cannot unsettle."—*Dr. Watson.*



## OUR GALT FRIENDS.

As we intimated in the March number of THE EXPOSITOR, an appeal was made to the united Synods of Toronto and Kingston. The following is the text of the appeal:—

THE APPEAL OF WM. HENRY, DAVID CALDWELL, JAMES K. CRANSTON, JOHN D. CRANSTON, ALEX. B. CRANSTON, LIZZIE MORTON, AND MRS. ALEX. KAY.

To the SYNOD of TORONTO and KINGSTON of the PRESBYTERIAN CHURCH of CANADA, showeth as follows:—

That the Presbytery of Guelph dismissed their appeal against the finding of the Knox Church session, Galt, after having, at a former meeting, given a deliverance which virtually pronounced them guilty.

1. Therefore, we maintain that no court, civil or religious, has the right in equity to adjudicate in an appeal case on which they had given a deliverance.

2. Being conscious that we do not hold the doctrines imputed to us by the verdicts rendered in our case, we desire that the Synod, in the interests of justice to us, as individual members of the Church, and the cause of Christianity, examine more minutely into the charges made against us.

3. We do not believe in, or teach, absolute perfection.

4. We do not teach sanctification, heart purity, or Christian perfection as a second blessing.

5. But we emphasize the receiving of the gift of the Holy Ghost, in a pentecostal sense, as the privilege of all believers, and maintain that all the graces of the Spirit flow in due form from their fountain head, if we continue to walk in the Spirit. Moreover, we do not dogmatize as to the time of the reception of the experience, whether at conversion, or at any time subsequent thereto. We simply emphasize it as the privilege of all believers who are conscious of their lack. Moreover, we have prayerfully compared the teachings of

our standards with those of the Bible, and believe that they do, with the Apostle John, teach us that being born of God, and abiding in Christ, we sin not; and, with St. Paul, that the righteousness of the law is being fulfilled in those who walk not after the flesh but after the *Spirit*. These, and kindred Bible utterances, are to us a glad, Christian experience. These facts, being known to our consciousness as realities, we cannot but indulge the hope that your assembled piety and experience will enable you to secure for us the continuance of church privileges and ordinances which have heretofore been a blessing to us. The deprivation of said privileges are to us a matter of deep regret.

6. With reference to the other points raised during the progress of the trial, such as the inbeing of sin, the difference between the positive and the superlative degree in connection with such terms as love, obedience, etc., etc.

We do not profess to have discovered or to hold any rigid creed or doctrine; in fact, we do not profess to be perfect in our understanding of them, and are, therefore, open to instruction concerning them. All we contend for is the fact that it is our privilege, as taught in the Scriptures, and not gainsaid in the standards, to accept as believers the Holy Ghost, the same as did the early Christians, and walk in Him as our joy, empowerer, and guide into all truth, etc. This we now know as a blessed experience, and the results, to us, are most blessed and satisfactory. We cannot refrain from telling to all willing ones our joy in the Lord, and the simple way of glad acceptance. And so we put ourselves in your hands, willing to abide by any decision in the interests of peace and harmony, and the prosperity of the Church, provided it does not rob us of our joy in God through the Holy Ghost, which is given unto us, and the privilege of telling others the glad news of Gospel truth.

And, finally, whilst directing attention to accompanying documents, we ask you to interpret them in accordance with these sentiments.

And your petitioners will ever pray.

As witness our hands, this 23rd January, 1889.

WM. HENRY.  
DAVID CALDWELL.  
JAMES K. CRANSTON.  
JOHN D. CRANSTON.  
ALEX. B. CRANSTON.  
LIZZIE MORTON.  
MRS. ALEX. KAY.

The Synod met at Bowmanville, and the case was heard on Wednesday, the 15th inst.

The appeal was dismissed, and the findings of the Sessions of Knox Church were sustained.

An appeal was then made to the General Assembly, which meets in Toronto the 15th of the month of June next.

We content ourselves with this bare statement of facts until the case is fully settled, simply reproducing a letter from the accused, which was published in the *Globe and Mail* of Friday, the 18th inst., and which will explain the present position of the whole matter.

*A Short Letter From Two of the Accused.*

TO THE EDITOR,—In justice to ourselves, we feel it right to add a few sentences to the report of the so-called heresy case, which came before the Synod recently held at Bowmanville. It was gratifying to us to see that there was a strong desire to censure the unseemly personalities, compromising to our moral character, which were brought into the previous trials by our prosecutors. In deference to this feeling, Rev. Mr. Jackson, the principal author of these accusations, expressed a desire to have them all expunged from the records, admitting that he had made his allegations largely through being misinformed and lack of information. It is to be regretted that this admission was not accompanied with a suitable apology. Let us hope that the time will come, in the near future, when ministers of the Gospel will be an example to their flocks, not only in part but fully, in the matter of undoing wrong when committed. We further remark, in this connection, that, as his now acknowledged injury to us was done publicly, it would have been only in harmony with righteousness that he or his friends should have had the acknowledgment made public, and not have left it to us.

We gratefully acknowledge the general

Christian courtesy and fairness of the members of the Synod at the late investigation, and if a satisfactory result has not been reached we admit that it is from no lack of time and painstaking on their part.

The doctrinal questions seemed at length to simmer down to one, and that concerning inbred or the indwelling of sin in believers. Now, as this puzzling question had not seemed to us of such vital importance as the Synod made it, and as we have not intentionally made it prominent in our experience or teaching, we do not regard our replies as final, and therefore do not dismiss all hope of coming to a satisfactory understanding concerning this admittedly difficult subject. Indeed, we expressed ourselves at the trial as open to conviction, and as only holding our expressed views till fully persuaded concerning others as better.

The question was asked in the following form: "Has the tendency to sin been taken away, and is this tendency of the nature of evil, and therefore in itself sin?" Our reply was, "If you claim that the tendency to shrink from the law of obedience, especially under testing and trying circumstances, is sin, and if that be your interpretation of indwelling sin, we reply in what sense we have never and do not claim to be free from sin." This answer was not accepted as being sufficiently definite, and so the matter went to vote.

Our appeal to the General Assembly was taken in no factious spirit, either as striving to gain some personal triumph or as undertaking Quixotic notions of changing the doctrines of the Presbyterian Church, but from the sense of being still misunderstood, and with the belief that ultimately we will not be forced either voluntarily or by the ruling of others to sever our connection with it.

J. D. & J. K. CRANSTON.

GALT, May 17.

UPON me lies a burden which I cannot shift upon any other human creature—the burden of duties unfulfilled, words unspoken or spoken violently and untruly; of holy relationships neglected; of days wasted forever; of evil thoughts once cherished, which are ever appearing as fresh as when they were first admitted into the heart; of talents cast away; of affections in myself, or in others, trifled with; of light within turned to darkness. So speaks the conscience; so speaks, or has spoken, the conscience of each man.

### THE CHRISTIAN ALLIANCE CONVENTION.

A convention under the auspices of this Association was held in Association Hall, on Sunday, the 5th of the present month, and the three following days. Rev. Dr. Simpson, of New York, had charge of it, and was assisted by Rev. Dr. Wilson, of the same city, Rev. C. Ryder, Miss Carrie Judd, Miss Gordon, and several others. We had the privilege of attending nearly all the sessions, and did so with great pleasure and profit; and we feel sure that a large number, if not all, who attended can give a like experience. The attendance was good, and the spiritual influence in the meetings was pronounced.

Dr. Simpson is a fluent and impressive speaker, and fails not to carry his audience with him. Dr. Wilson captured his hearers by storm; not only by his manly spiritual addresses, but also and chiefly by the relation of his personal Christian experiences. Also the testimonies and addresses of others were heard with great interest, and we trust with lasting benefit.

The exposition of Bible doctrine concerning holy living was healthy and serviceable, and calculated to awaken increased interest in the subject.

As might be expected, a large part of the convention was given up to the consideration of the subject of *Divine healing*, both in argument and testimony. The testimonies were very interesting, some of them thrillingly so.

As to the arguments adduced by Dr. Simpson, both Scriptural and otherwise, we were somewhat disappointed. They were hardly up to some we have met with, especially those brought out in the book called "Jehovah Rophi," published by the late Dr. Boardman, author of "The Higher Life."

The Doctor, unconsciously, we will suppose, has fallen into a style of special pleading, which somewhat militates against the force of the arguments used.

We mean by this, a disposition not to state fully the objections to his arguments and any facts which tend to weaken them.

A true searcher after truth rather

tends to magnify than minify what is doubtful or apparently antagonistic to his views, both for his own benefit and the advantage of his hearers, giving what is contrary to his notions the benefit of every doubt. For truth must be of such a nature that after giving the benefit of every doubt and every apparent weakness in argument to the opposite view, it will still vindicate itself as truth.

This tendency we noticed in several parts of his argument, noticeably in his giving the last part of Mark's Gospel such a large and prominent place in his proof, without mentioning the fact of the legitimate doubt which exists in the minds of Bible students as to whether Mark ever wrote this passage.

Again, when quoting from Christ's instructions to the seventy, he selected only the part which suited his argument, and left out the part concerning raising the dead which made directly against another part of his teaching.

Of course, the excuse can be made that want of time made it needful to curtail his words as much as possible, and we shall assume that this excuse meets the case so far as his intentional omission or carelessness is concerned. Nevertheless, the fact all the same remains that his remarks were neither exhaustive on the particular phase of the subject with which he stands identified, nor yet were those which he gave sufficiently evenly balanced to be a true guide to listeners.

Dr. Simpson's remarks concerning the general supervision of the Gospel of Christ over our bodies, and of Christ as the Great Physician of the body, were not only Scriptural but satisfactory from every standpoint, and they will live in the memories of many as a benediction; but when he came to the distinguishing tenet of his teaching, where Christians are taught to base their faith for the healing of the body on the general promises of God, just as sinners are taught to trust in Christ for healing of the soul, distinctiveness of teaching on this point was not emphasized, but the dependence was rather placed on making all general statements which referred to God as the Giver of Health teach this particular doctrine as a matter of course.

Then, again, there appeared the tendency to build up a heavy superstructure on a very narrow basis, by making the two mentions of the use of oil for anointing the sick a sufficient warrant for constituting it an ordinance for all who accepted these extreme views, as a kind of initiatory, baptismal rite, somewhat analogous to Scriptural water baptism.

But merging these surface defects, defects which, in the hands of such men as helm this movement, are reduced to their minimum of evil, into the grand truths which are brought out and emphasized in this movement, we rejoice to give our hearty God-speed to the Alliance and its work, and trust it will meet with like or greater success in all its future conventions.

That our fears may be realized concerning the ability or willingness of some of its leading members to return in kind our God-speed, because we do not accept their distinguishing tenet as Scriptural, we trust, will in no wise change this our present attitude to them and their Christian work.

#### NEWS ITEMS.

"THE AFRICAN NEWS."—This new monthly is edited by Bishop Wm. Taylor, and T. B. Welch, M.D. It is devoted to the missionary work in Africa, of which Bishop Taylor is the head and front.

A goodly number of the articles are written by the Bishop himself, in his own inimitable way. And the whole magazine is full of interest to those who wish to have the best and fullest information concerning the missions and region where his stations are being planted. We are delighted with it, and heartily recommend it to all who wish to secure the most satisfactory information concerning Bishop Taylor's work.

It is published in Vineland, New Jersey, at \$1:00 per year.

Dr. Asa Mahan, editor of *Divine Life*, died in England, on the 4th of April last. He was undoubtedly one of the foremost writers on the subject of Scriptural holiness. His works on this subject will long hold high rank, for they are not

only the product of a powerful intellect, but also of one of the richest personal Christian experiences of the present age. He had reached the ripe age of eighty-nine years.

A NEW BOOK.—We have now in course of publication a work entitled "Divine Guidance," and which will be ready sometime next month (June).

It will contain about 300 pages and will, in connection with Divine guidance, discuss generally most of the leading subjects connected with this holiness revival.

The price will be \$1.00, and will be sent by mail to all who order it, post free.

We expect a somewhat extended sale for this work, as the subject is now very generally before the public, and much inquiry is made on every hand concerning it.

Several personal experiences will be introduced at the end of the volume, of living witnesses concerning Divine guidance.

It is being published by Rev. T. S. Linscott, of Brantford. All who desire to act as agents will address their letters to him.

All who wish to order the book direct can address their letters to the writer, Rev. N. Burns, 207 B'leeker St., Toronto, when they will be attended to in order.

#### THE KEY TO THE STOREHOUSE; OR, FAITH IN GOD THE SECRET OF ALL TRIUMPH.

BY REV. A. J. JERRELL.

"And He could there do no mighty works."—  
MARK vi. 5.

#### A MORE SURE WORD OF PROPHECY.

I turn on the light of Scripture upon this same lesson. The Master is on the Mount of Transfiguration, when a broken-hearted father brings his son, to be healed of a devil. Appeal is made to His apostles to cast him out. But they are full of doubts, and the devil laughs to scorn all their efforts to dislodge him. When the Master returned, the father cried unto Him, "Lord, have mercy on

my son, for he is sore vexed with a devil." "Bring him to Me." As he was coming, the devil threw him down, and he wallowed and foamed. "How long since this came to him?" "Of a child: and oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, help us." "If thou canst!" See how a doubter speaks to the mighty Lord, who made all men and devils—all worlds and systems: "If thou canst do anything!" "If thou canst believe,"—well; if not, take thy son, and go. But know thou, and know all men, that it was thy unbelief that hindered Me from healing him. The father, seeing that his son's salvation was thrown back upon him, cried, "Lord, I believe; help Thou mine unbelief." "Come out of him, then," said Christ to the devil. And he rent him sore, and came out of him.

Two blind men cry out, "Jesus, thou Son of David, have mercy on us." "What will ye that I should do unto you?" "Lord, that we may receive our sight." "Believe ye that I am able to do this?" "Yea, Lord." "See, then!" and light flashed into eyes in which it had never shone before.

That poor leper yonder dare not come nigh the throng, but he stands afar off and waves his scaly hand, and shouts, "Lord, if Thou wilt, Thou canst make me clean." "Be clean then!" and his arm tingled, from shoulder to finger-tip, with the currents of life, and lo! his hand is just like it was twenty years ago.

Three millions of people came on the very frontiers of Canaan. One day's march, and they are in the land that flows with milk and honey. But the spies return—ten of them confirmed doubters. And doubting is appallingly contagious. In one short hour there is a wail from one end of the camp to the other. Joshua and Caleb bravely sought to rally the faith of Israel; but what are they before these ten doubting leaders? The people sought to stone them because they would not doubt God also. The wail rises higher. But look yonder! The pillar of cloud moves from front to rear. The doom is sealed. Doubting sealed it. "Back into the wilderness!"

peals the voice of God. He cannot lead a people into Canaan who cannot trust Him to do it. Back into the wilderness until the last doubter is dead, and a generation rises up who can trust Me to do all things; for then I can do all things. Away from the land of promise and rest; only those who believe can enter into rest. Back into the wilderness—fit dwelling-place and burial-place for a generation who believe that walled towns and giants are more than a match for the army of the Almighty.

Woe to the ten princes who caused all this doubting and dismay! All ten were struck dead on the spot. God smote them in their tracks. It would pay us preachers to camp a month over the graves of these men, studying their sin, and sounding the unfathomable woes they brought on the Israel of God. The Church would follow its leaders anywhere if they were only a unit. But what can two do to stay the ravages of doubt, while ten are fanning and spreading the flame? We had better bring in among our people the blackest plague of the East than to encourage a doubt of a single promise of God.

Now Israel's troubles begin. Here commences the long, dark list of woes: pestilence, plagues, want, distress, wanderings, thirst, flying fiery serpents. The awful story continues, until the last man is dead who was old enough to doubt on that memorable day. Their bones were left to bleach in the wilderness. Thirty-eight years of wandering are now past, and a generation is come who know how to trust God. They camp on the banks of the Jordan. The river is a mile wide at harvest time, pitching like an arrow from Galilee to the Dead Sea. "Lead them to the brink, and bid them step on it," said the Lord to Joshua. They will do anything God tells them. So out on it the mighty army steps—and lo! the river cracks from shore to shore. These believers walk, dry-shod, right into the promised land. "Now lead them up to Jericho, one of the very cities that scared their fathers to death. Give them rams' horns, and bid them compass the cities seven days, and on the seventh, seven times. Then bid them face, every man, to the wall, and shout over my promise

to tear it down, before there is a single crack to be seen." They did it, and before that shout died away there was not one brick left upon another. God can do anything for them that trust Him—but He can do no nothing for them that doubt Him.

Here, then, is the key to the storehouse. Faith in God is the secret of all spiritual triumph.

#### THE SUPPLY ALWAYS PROPORTIONED TO THE DEMAND.

Now that we have unlocked the storehouse, how much shall we have? Just as much as our faith can claim. Not as much as the lips can ask. The lips, of themselves, have no authority to sign a draft. But we may have just as much as our faith, with a written promise in its grip, can demand of God. The measure of our faith is the limit of His power. So far as we can believe, He can do; where our faith stops, His work ceases. "According to your faith be it unto you." This is the Divine rule of action. If there is a departure from it in all the Book, I do not know it. He that believes little can get but little. He that believes most can get most. A man once said he did not believe God could save him from the power of the whisky habit; and, sure enough, He could not. But the difficulty did not lie in the strength of the habit, but in the weakness of the man's faith. Said a woman, "God can never save me from my temper," and He never did. Her temper was nothing in the hands of God; but her want of faith was more than a match for all His grace. There are Christians, by the hundred thousand, who do not believe that God can save them from all sin in this life; and because they believe He cannot, therefore he cannot; and they are self-doomed to a bondage in which they must sin and repent, until death comes to their relief. In vain does the Conqueror "come from Edom, with dyed garments from Bozrah;" in vain does he "speak in righteousness, mighty to save," so long as they are mighty to hinder through unbelief.

Our faith in God is the measure of His power to save us. One man comes before Him with a quart-cup in his hand,

and prays God to fill him "with all His Divine fulness." A quart-cup is his conception of "Divine fulness." The Master fills his little cup, but explains to men and angels that it was according to the man's faith, not according to His own will. Another comes with his gill-cup. The King of Glory is a gill-cup God, according to his conception. He presents his cup, and it is filled; but the Lord forces him to tell the world that this was his way of asking, not God's way of giving. Another borrows his wife's thimble, and holds it up to the Lord for his inheritance. Of course the little thimble is filled, but the explanation must go with it: "According to your" thimble! O, if men would only know the Lord in the "exceeding riches of His grace!" "Open thy mouth wide, and I will fill it."

"Thou art coming to a King,  
Large petitions with thee bring."

Alas! how our Zion languishes here—how her chariot wheels drag! "O ye of little faith, wherefore didst thou doubt?"

#### THE REMEDY.

But the remedy does not lie in tugging at our faith. Nothing is ever gained by forced efforts to believe. If force be needed, the point of faith is not the place to apply it. If faith is weak, there is cause for that weakness, and the cause lies back of the faith. Expend all your force in removing that cause, and you will need none when you come to believe. Charles Wesley sang:

"In hope, against all human hope—  
Self-desperate I believe."

But the force is applied to push "all human hope" into "self-despair." When that is done, the believing is easy. Until then, it is impossible.

With professional men, and even ministers, the chief difficulty in the way of faith lies in their self-seeking and their ambition. It was to them the Saviour said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." Great faith is impossible to such, until they are dead to the praise of men, and alive only to the fear of God.

With business men, the cause is differ-

ent. In thousands of such cases there are business wrongs that rise up, as barriers between them and the promise. They cannot lay hold on it—it is afar off. How can they believe until these wrongs are righted, or repented of, or both? A city congregation sat, spellbound, under the searching of the Spirit. In the midst of the sermon, a rich old man cried out, "I'll do it! I'll do it, if it takes the last dollar I have!" Years before, he had been made guardian for some orphan children. He grew rich, and they became poor. That is what he was vowing to do—change places with these moneyless orphans. No difficulty about his faith, after that stolen money was restored.

She came down an illustrious line of Methodist ancestry. She knew the doctrine of her Church on the subject of holiness. She had seen it illustrated fifty years in her mother's life. She had been a seeker from "time immemorial." But she had hung fire for twenty-five years, on a single issue. She would not consent to pray in public; and she could not believe, with a refusal in her heart. When the Georgia Holiness Convention met in Gainesville, she was one of the first at the altar. As she left it she said, "Bro. Jarrel, I know what is the matter." She came and went, day and night—but in vain. She was trying to believe, in spite of that difficulty. At last, one night, midway between the church and her home, she looked up among the stars and said, "Yes Lord, I'll pray, if it kills me!" We all know what happened in the street that night; and all Gainesville knows what manner of life she led thenceforth until she ascended up on high.

If, at any point, we are unable to believe, it is because at some other point we refused to obey. The great need of the Church is faith in God; but, back of that need, is the fearful want of the spirit of obedience. There is no cure for the one without removing the other. And yet, faith is always the key to God's boundless storehouse.

**"BE IT UNTO THEE EVEN AS THOU WILT."**

There is a faith that is unmixed with doubt. To such, there is no limit to the power of God. This is the highest sweep

of faith. There is no "according to your faith" with these—it is always, "Be it unto thee even as thou wilt." They leave it to God to give all He will, and He leaves it with them to take all they want. The Syrophenician woman cried, "Jesus, thou Son of David, have mercy on me; my daughter is grievously vexed with a devil." But He answered her not a word. His disciples prayed for her. He replied, "I am not sent but unto the lost sheep of the house of Israel." She fell at His feet—"Lord, help me!" But He answered, "It is not meet to take the children's bread and give it to dogs." She dared to look up into His face and say, "Truth, Lord! Let the children have the bread. Yet even the dogs eat of the crumbs which fall from their master's table; and one crumb from Thy table is more than a match for all the devils in my house." "O woman, great is thy faith! Be it unto thee even as thou wilt!" Have all you want in this world and the next. Her daughter was made whole that self-same hour.

This is the faith of all those worthies whose names are enrolled in that Westminster Abbey of the Bible—the eleventh chapter of Hebrews. This is the faith the Master meant when He stood in the shadow of the withered fig-tree and said, "Have the faith of God! All things are possible to him that believeth." But let all men know that such faith is born only of unreserved consecration and perfect submission to God.

**THE CONCLUSION OF THE WHOLE MATTER.**

It is not more faith we need, but faith. Not increase, but purification. "Lord, increase our faith!" cried the disciples, when the great duty was laid upon them. The Master showed them that it was not quantity they needed, but quality. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." "Why could we not cast him out?" asked the apostles about the demoniac, at the Mount of Transfiguration. "Because of your unbelief." If ye were only rid of that, and had left "faith even as a grain of mustard seed, ye shall say unto this mountain, Remove

hence to yonder place; and it shall obey you: and nothing shall be impossible to you."

Behold the key! It is hung at your girdle. And behold the boundless storehouse of God! "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."—*Guide to Holiness.*

#### REMARKS.

We can do little more than commend to the notice of our readers this inspiring article. Having begun to read it, few will leave it without finishing it. It is as stimulating as its author. For we delight to remember our thrilling sensations as we listened to his preaching a few years ago at Round Lake Camp-Meeting.

We emphasize a thought in the latter part of the article, concerning the omnipotence of faith, concerning those who are permitted to have what they will. The thought might arise in the mind of the reader, What if such an one should will to have the Rocky Mountains removed into the Pacific! Would it be done?

The answer to this is, and we believe in perfect harmony with the author of the article, that such men and women with *faith* in God have so learned to walk in the Spirit that it is practically impossible for them to desire or will anything not in complete harmony with the mind of God.

It is losing sight of this fact that starts so much inconsequential faith-effort, men who have not learned to be *co-workers* with Christ, by being part-takers of the Divine nature through the Spirit given to them, fancy that the only thing between them and the realization of some desired object, religious or temporal, is more effort at believing, and forthwith commence to strain at believing. But the exhaustion which, sooner or later, follows, produces discouragement, and often after a number of fruitless efforts, a confirmed apathy to the whole subject is induced, that defies the most stimulating language to arouse.

If believers would but learn that the exercise of faith is both simple and easy, and is the necessary outcome of walking in the Spirit, that is, of obeying the present, living Holy Spirit as the one and only law of life, then their attention would be turned from these fruitless tasks of exercising faith to the successful cultivation of a spiritual life. Then what mighty works of faith would be seen in connection with their spiritual lives! that is, when it is the mind of God that such things should be.

#### GUIDANCE.

Being perplexed, I say,  
Lord, make it right!  
Night is as day to Thee,  
Darkness as light.  
I am afraid to touch  
Things that involve so much;  
My trembling hand may shake,  
My skillful hand may break;  
Thine can make no mistake.

Being in doubt, I say,  
Lord, make it plain!  
Which is the true, safe way?  
Which would be vain?  
I am not wise to know,  
Nor sure of foot to go;  
My blind eyes cannot see  
What is so clear to Thee.  
Lord, make it clear to me!

—*Woman's Journal.*

#### DYING GRACE AND LIVING GRACE.

BY REV. A. MAHAN, D.D., LL.D.

One of the evidences adduced by Mr. Wesley in favor of his peculiar teachings was, that those who embraced those teachings, and lived accordingly, "died well." This, however, is claimed as the common characteristic of "the death of the righteous" in all ages. "Mark the perfect man, and behold the upright, for the end of that man is peace." Yet there is validity in the evidence adduced by Mr. Wesley. A faith and a life, the invariable result of which is "death without a sting," and a cloudless assurance of immortality, must have a basis in truth.



According to the universal faith of the Church, all forms and degrees of holiness and "fulness of joy" are attainable on a death-bed. The individual lying upon such a bed, who professes to have actually attained to full deliverance from the power of sin, to the unclouded sunlight of the face of God, to the absolute "assurance of hope," and to "joy unspeakable and full of glory," makes no incredible profession, in the judgment of believers of any class. Dying grace, as all admit, is perfectly full, ample, adequate, and *available* for every want and exigency of the believer at that hour.

Nor are open professions of such high attainments, triumphs of faith, and present fruitions of immortal joys, considered as at all out of place, or in the remotest sense indicative of a proud and boastful spirit. "Come," said a dying saint to an infidel who was standing by, "come and see how a Christian can die." History has recorded the fact, to the honor of that saint and of the religion which he professed.

The only difference of judgment which does obtain relates to the fulness, amplitude, adequacy, and availableness of *living* grace, to induce in living believers the same attainments in holiness, the same triumphs of faith, and the same "fulness of joy," which are deemed practicable to all believers on the bed of death. The same professions of personal attainment through faith in Christ's all-sufficiency, the same testimony to the conscious fruition of Divine fellowship, and "joy unspeakable and full of glory," which are deemed credible and honorable to the subject, and to "the Lord our righteousness," when made by the dying saint, are by many believers deemed wholly incredible and indicative of a presumptuous, proud, and boastful spirit, when they proceed from the lips of a believer in Jesus who is in health, and dwelling among us. We propose to illustrate the above statement by a reference to two facts of actual occurrence—facts, one of which is a matter of public record, while the occurrence of the other, as related, is vouched for by the most valid evidence.

The memory of the Rev. Edward

Payson, D.D., of Portland, Maine, U.S., is throughout Christendom as ointment poured forth. His life was one of wondrous activity and usefulness, but, for the most part, painfully deficient in the triumphs and "rest of faith," and high spiritual joys.

That which has rendered his life so remarkable is the scene which occurred during his last sickness, which was very protracted, and during which he had the fullest possession of all his mental faculties. During this period he emerged out of all darkness into "the marvellous light of God," and became "filled with all the fulness of God." "You ought to feel happy," he once remarked to friends who were standing around his bed, "*all* ought to feel happy who come here, for they are within a few steps of heaven." He then repeated, as expressive of his own present state, this verse: "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

"Tell my friends in Boston," he then remarked to a young person present, "that all that I have ever said in praise of God and religion falls infinitely below the truth." "I think," he said on another occasion, "the happiness I enjoy is similar to that enjoyed by glorified spirits before the resurrection." Again he said: "When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there is such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions." Again, "I can find no words to express my happiness; I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain." "I seem to swim in a flood of glory, which God pours down upon me. And I know, I *know* that my happiness is but begun; I cannot doubt that it will last forever." "Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else."

Let the reader consider attentively what follows—an extract in which Dr.

Payson affirms a conscious identity of choice between his own and the will of God. "Oh, what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

No advocate of the doctrine of "the higher life" ever set forth a standard of practical attainment higher than, and, we may add, differing from, that here affirmed to have been consciously real in the experience of this man of God.

We give but one additional extract, taken from a letter written to a sister then residing in a distant city: "Dear sister,—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, which may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should thus deign to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion. But why do I speak thus of myself and of my feelings? Why not speak only of our God and Redeemer? It is because I know not what to say. When I would speak of them my words are all swallowed up. I can only tell you what effects their presence produces, and even of that I can tell you but very little. Oh, my sister, my sister! Could you but

know what awaits the Christian; could you know only so much as I know, you would not refrain from rejoicing, and even leaping for joy. Labors, trials, conflicts, would be nothing: you would rejoice in afflictions and glory in tribulations, and, like Paul and Silas, sing God's praise in the darkest night, and in the deepest dungeon."

Since the period when these facts and testimony became known to the world, no evangelical Christian has been heard of who has questioned the genuineness of the experience here portrayed, or the propriety of the professions made by this holy man. It is doubtful, on the other hand, whether there was an evangelical pulpit in the United States in which that experience and testimony were not repeatedly spread out in glowing language before the people, and all as illustrative of the wondrous power of dying grace. Not a suggestion was ever heard that Dr. Payson manifested presumption or pride in the high professions he made. All was as it should have been, because that, according to the universal faith, "all things," *on a dying bed*, "are possible to him that believeth."

One hundred years prior to this, first under the ministry of President Edwards, and afterwards under that of Mr. Whitefield, the Tennants and others, men and women in the vigor of life, and amid all its cares and responsibilities, attained and testified to experiences in all respects similar to those of Dr. Payson on his death-bed. How were the former regarded and treated by the body of the ministry and the churches? The identity of the two forms of experience under consideration no candid mind, who will compare the above citations with the writings of President Edwards, will question for a moment; yet while the validity and propriety of the experience and testimony of Payson are thus acknowledged, the great Edwards, on account of his earnest testimony to the practicability and possession of such attainments on the part of living men and living women through faith in the all-sufficiency of divine grace, and for his testimony against popular sins in and out of the churches, encountered such a tempest of obloquy and persecution that he

was compelled to leave the great church which he had reared up in Northampton, Mass., and spend the vigor of his ministerial life as a missionary among the Indians, and the pastor of a very feeble church in the then wilderness portion of that State. For these reasons alone he continued in this limited sphere, until a short time before his death, when he received and accepted a call to the presidency of Princeton College. Thus a large portion of the Church has for centuries manifested an absolute faith in the all-sufficiency of dying grace, and an unbelief equally strong in the revealed all-sufficiency of living grace.

We now adduce a fact of actual occurrence—a fact illustrative of the character of the common faith in the two particulars under consideration. A lady of much influence as a member of a leading Calvinistic church in the capital city of the State of New York, was confined for a long time to what was universally regarded as her death-bed. There her experience and testimony became in all respects like those of Dr. Payson, and that testimony and experience became a matter of the greatest joy to her pastor and all the church. Thanksgiving was made from the pulpit, and in all the prayer-meetings, for the triumph of grace witnessed on that assumed death-bed.

The lady, however, to the surprise of all, recovered; and, to their still greater surprise, she continued in the identical experience and testimony for which she was so much commended when on that sick-bed. Walking in the church, and moving amid the cares and duties of domestic life, she sweetly testified that her "sun did not go down, neither did her moon withdraw itself, that God was her everlasting light, and the days of her mourning were ended," and that God did "make all grace abound toward her, so that she, having all-sufficiency in all things, was able to abound unto every good work."

When this fact was noised abroad, the common remark in the church was, "This will not continue long. We shall soon hear the last of it." It did continue, however. Then the common saying was that the woman was deranged.

Her self-possessed conversation and walk soon dissipated that illusion. Finally she was stigmatised as a Perfectionist, and by the officers of the church the pastor was urged to commence a process of discipline against her for heresy. Calling upon her one day, and listening for a time to her discourse, the pastor, as he was taking leave, addressed her to this effect: "Mrs. —, the officers of the church are urging me to discipline you for heresy. I believe, however, that I shall leave you in the care of Him 'whom you have believed.'"

Thus it is that the same identical form of experience and testimony is, with many believers, a perilous error in a living, but "a thing of glorious beauty in a dying saint."

There must surely be essential error in a form of faith which, in the face of such revelations, magnifies the all-sufficiency of dying grace, and heaps reprobation upon those teachings and professions which, in a similar manner, magnify the super-abounding all-sufficiency of living grace.—*Divine Life.*

## LIVING ON GOD.

BY REV. A. MAHAN, D.D., LL.D.

Religion in the heart is a deep stream, always flowing, because its fountain is always full. God is the great fountain from which the stream receives its supplies, and that stream must partake of His purity, unchangeableness, and fulness. It does not depend for its supply upon external causes. The heart where religion has a home does not merely reflect the image of the world around, becoming at one time a torrent and at another stagnant or dry. It has permanent life. That heart lives directly on God. It has a constant vision of the Holy One. It realizes the fulfilment of the promise: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, it shall be in him a well of water springing up into everlasting life." The Spirit of God descends into the heart and supports the spiritual life, much as the dews

and rains of heaven support vegetable life. It drinks in this Holy Spirit. It is baptized with the Spirit. He is the source of all its sweet peace, its holy joys, its practical godliness. It does not depend on outward impulses, for it lives directly on God, and receives all its impulse, its vital energy, its living, moving power from Him.

The Christian who thus lives on God, and He only, has a constant sense of His presence and a correct view of His character. He does not look upon God as afar off. He knows that He is nigh, even in the heart. He is never less alone than when in his closet he feels the presence of the Father and the Son and the Holy Ghost sweetly, in their various offices, drawing up his heart to communion with the very heart of God Himself. He meditates then on the character of God, and feels that he is in His holy presence, with nothing in himself to recommend him to His favor. He reads His word, and hears Him speak in His own inspired pages. To him the words spoken are "spirit" and "life." He drinks in the spirit of the blessed Bible. And all is real, and all is deeply felt.

This has been styled an active age. And certainly there is need enough of activity in the service of God. We are not advising men to become spiritual dyspeptics. But it must always be remembered that the river without the fountain will soon flow away and leave the channel dry. Men may attempt to live on the husks, and never find the substantial corn. Men may bustle in religion who have no love. If a man depends upon a crowd to move him—albeit it is a religious crowd—he will have a miserably sickly and superficial religion. He will move with the crowd, and he will stop with it too. He may be spattered with the foam that breaks around him, but he will never be plunged in the deep, calm sea of God's everlasting love. It was the direction of an inspired Apostle, "Meditate upon these things, give thyself wholly to them." And a greater even than the Apostle said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy

Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Yes, "shall reward thee openly." And it will be seen that thou hast been there, and hast received the reward. Strength to labor in God's work can be obtained there, and there only. And if we have not that strength, we shall soon find that we are weak; and others will see it also.

Living on God implies, of course, a deep sense of our dependence on Him, and no dependence on any other source of activity and consolation. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. He that abideth in Me, and I in Him, the same bringeth forth much fruit; for *without Me ye can do nothing.*" We must go directly to God, and derive from Him pardon, peace, and the entire support of our spiritual life. We have a fountain always full, always ready.

Living on God implies that our hearts are stayed on Him in the times of greatest darkness, and this because God is always the same. "We walk by faith and not by sight." The time when men most make void the law is the time for us to be most diligent in duty. Paul's spirit was "stirred within him" when he saw Athens wholly given to idolatry. David gives us a view of the real source of his life when he says, "Rivers of waters run down mine eyes, because they keep not Thy law." If we live on God, we shall not depend on the rising and falling waves of social emotion, but we shall be, like David and Paul and Jesus Christ, most devoted to our work just when and where men most forget God.

Brother, sister, if your religion is founded in humility, in a deep acquaintance with your own heart, and in a deep sense of the rich provisions of the Gospel to meet all your wants—if it is meditative as well as active—constant, and not fluctuating—an abiding principle, and not a sudden impulse—if it is characterized by love to God and love to man—if in intense darkness and disappointment, as well as in seasons of excitement and outward prosperity, you

walk 'by faith rather than by sight—then, *then* will you know, by your own sweet consciousness, what is meant by "living on God."—*Divine Life*.

## PROVIDENCE.

BY REV. ASA MAHAN, D.D.

The following extract from Dr. Chalmers' Lectures on Romans presents a most striking illustration of the manner in which events, great and small, are, in the providence of God, conjoined, so that the former wholly turn upon the latter:

"The great drama of a nation's politics may hinge on the veriest bagatelle that could modify or suggest some process of thought to the heart of a single individual. The most remarkable instance of this which I recollect is, when the pursuers of Mohammed, who followed hard upon him to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry—inferred that had he recently passed that way, the bird must previously have been disturbed away, and would not now have made its appearance. It is a striking remark of the historian that this bird, by its flight on this occasion, changed the destiny of the world—instrumental as it was in perpetuating the life of the 'False Prophet,' and with him the reign of that superstition which to this day hath a wider ascendancy over our species than Christianity itself. Such are the links and concatenations of all history. It is well that God has the management, and what to man is a chaos, in the hands of God is a sure and unerring mechanism."

Many important reflections crowd upon the mind in contemplating such an event, among which we would specify the following:

1. The fact that in Divine Providence events occur facilitating the success of a given enterprise, is no certain evidence that that enterprise is approved of God. Nor do occurrences greatly embarrassing

the progress of any cause clearly indicate that that cause has not the divine approbation, and that in the progressive movements of Providence God will not secure its triumph. They are often permitted, no doubt, to admonish the friends of truth and righteousness that they "have need of patience," that after they have done the will of God they may receive the promise.

2. It should teach us great humility in our attempts to scan the mysteries of Providence. Why, it may be asked, did God permit an event upon which the destiny of so many millions should turn for woe? At such occurrences "the fearful and the unbelieving" stumble, and in their descent fall under the displeasure of Him whose wisdom and rectitude they impiously dare to call in question. The wise in heart will pause and ponder deeply before they judge, and in many instances, in peaceful submission and in quiet confidence, they will wait for God Himself, in the disclosures of eternity, to explain His ways to man.

In regard to the event under consideration, two things are now evident. First, such was the state of the Eastern world at the time that some form of delusion would arise. The one permitted in the Providence of God was no doubt the least injurious on the whole. Again, this delusion, fatal as it was, was a far less evil than the corrupt Christianity which it supplanted. Many things, however, connected with this and other mysteries of Providence, "we know not now, but shall know hereafter."

3. Let no one say, I am exerting no important influence for weal or woe in the world. You may be moving cords invisible to all but the Eternal One, which shall influence the destiny of millions yet unborn. How careful, in such a world as this, should we be never to move or act, but under the assured guidance and approbation of Him who "sees the end from the beginning."

4. One thought more. Learn the necessity of deep inter-communion with the Spirit of Christ, of making our continued dwelling-place the bosom of God, and from this blessed centre looking out upon and forming our judgments of

the movements of Providence around us. The individual who "walks with God" will have such a perpetual manifestation of the heart of God in his own soul, that whatever may happen without, he will never be shaken for a moment from his full assurance of the Divine wisdom, goodness, and love in all things. The great truth, "All is well, all is well," will be a deep reality to his mind. Let him, on the other hand, look at the same movements from any other point of observation, and, such is our short-sightedness, he will find such "clouds and darkness round about Jehovah," that he will find it difficult always to realize that "justice and judgment are the habitation of His throne."—*Divine Life*.

### STRUGGLING FOR HOLINESS.

BY THE REV. GEORGE BOWEN.

Struggling for holiness is by many regarded as the best evidence of holiness.

Men are regarded as saints who put forth a great deal of effort in the pursuit of righteousness. Men in India who travel on foot 500 or 1,000 miles, under circumstances that aggravate the difficulty of the enterprise, to reach some sacred shrine, are looked upon as eminently righteous. The question is not, Do they obtain what they strive after? Their striving is regarded as itself the best evidence of holiness.

Not merely among Hindoos does this way of viewing the matter obtain; it is also found among Christians. Many biographies of good men are largely taken up with the account of their struggles after holiness. We are told of the deep sense of their own sinfulness, the tears, the earnest pleadings, the fastings, the perpetual conflicts, and we are expected to recognize them as holy because of this constant endeavor to be holy. And many have been led by these portraiture to conclude that all that Christianity can do for us is to awaken us, and stimulate us to such ever-renewed efforts to beat back sin and follow hard after holiness.

But is this what the Bible calls holi-

ness? We do not call it health when a man, conscious of some severe illness, takes great pains to procure the help of physicians, and gives all his attention to the one matter of battling with the disease that besets him. We look on to see what is the issue of the conflict, and do not expect to regard him as possessed of health, until his conflict has terminated in victory.

Many men go all their days battling with disease without overcoming it, and many go all their days battling with sin without overcoming it. It is so far a good sign when a man knows his sinfulness, for it leads us to hope that he will avail himself of the means of deliverance. Nor can he be too much in earnest about it. But it is of the utmost importance that he should wage the battle with the armor of heaven, conspicuous in which is the helmet, the hope of salvation, the expectation of deliverance, and faith which brings the future near. Striving for holiness is not itself holiness, and should never be confounded with it. The world looks on admiringly because of the penances, and austerities, and mortifications, and tears, and prayers, and vigils with which some seek for holiness; but we are told that without holiness itself no man can see the Lord.

Holiness is not an achievement, but a gift. Our efforts and struggles bring us, or should bring us, to the recognition of our utter inability to purify ourselves, and happy is he who reaches the point of self-despair, realizing that he is utterly bankrupt of the ability to emancipate himself from sin. He is then in a fair way to perceive that what he himself, with all his self-tutoring and self-condemnation, is impotent to accomplish, Christ willingly undertakes to accomplish. When he ceases from the absurd enterprise of bringing a clean thing out of an unclean, there is an opportunity for Christ to show what He can do in the way of saving men from their sins.

We are "not under the law, but under grace," both as regards justification and sanctification. "Sin shall not have dominion over you," is the promise distinctly made to believers, for the reason

that they are not under the law, but under grace. That is to say, we are not left to our own efforts, but the power of Christ comes into our hearts to do what we cannot do. We reckon ourselves dead unto sin, by reckoning that He who died for us and rose again is with us, and in us, and that sin has to encounter not us, but Him. Recognition of Christ is victory. Who is he that believeth that Jesus is the Son of God?

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

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

the necessity of spending all our moral and spiritual strength in fruitless efforts, and sets us free for the work of battling him who is entrenched in the hearts of others.

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

#### LAUNCHED.

BY LAURA A. BARTER.

Now reconciled, no veil between  
His glory now, His face I see—  
"The Face that lights eternity,"  
Which is, and shall be, and has been.

Thus "lost in His Divine embrace,"  
I launch me forth fresh depths to prove  
Of all His greatness, truth and love,  
Who deigns Himself in me to place.

No longer self-contained, I stand  
A vessel emptied, broken, still,  
Yet God-possessed—since He will fill  
The weakest nestling in His hand.

He calls the fools, the weak, the lost,  
Therefore I come to Him and wait.  
Love's called ones Love will consecrate,  
And Love will undertake the cost;  
For Love alone can understand.

What furnace fires of sevenfold heat  
Must burn His purpose to complete,  
To bear the impress of His hand.

And God's winged shafts of polished worth  
Must hidden in His quiver lie,  
Until he bids them by-and-by  
Speed forth to quicken into birth.

So send me forth, my God and King,  
And "yet not I," but "Christ in me;"  
*Thyself* the subtle harmony  
Vibrating forth from every string!

—*Divine Life.*

## BETTY'S VERSE.

SARAH B. KENYON.

Mr. Rogers was thinking. His thoughts went back twenty years, and he saw himself a young man doing a prosperous business; and, although not in partnership, still intimately associated with one who had been his playmate, neighbor, and close friend for thirty years. And then Mr. Rogers saw the financial trouble that had come upon him, and he thought, bitterly, that if the friend had played the part of friend it might have been averted.

He saw the twenty years of estrangement, he felt again the bitterness of that hour of failure.

Mr. Rogers rose from his chair, and, going to his safe, drew from it three notes for five thousand dollars each, due on the following Monday.

"Twenty years is a long time to wait for justice," said he to himself; "but now, and without my lifting a finger, these notes have come into my possession, and I know, Robert French, that it will be hard work for you to pay them. I knew justice would be done at last." And Mr. Rogers replaced the notes in his safe, and, closing his office, went home to tea.

Many a man will cry out for justice when it is revenge he desires.

On Monday morning Mr. Rogers went to the station to take the eight o'clock train for Boston. He had just taken his seat in the car when he heard his name spoken, and saw Mr. Palmer, his neighbor, standing by his seat.

"Are you going to town?" asked Mr. Palmer.

"Yes," was the reply. "Anything I can do for you?"

"I wish you would take charge of my little girl as far as M——. Her grandmother will meet her there. I have promised her this visit for a week, and intended to take her down myself, but just at the last minute I have received a despatch that I must be here to meet some men who are coming out on the next train."

"Why, of course I will," said Mr. Rogers, heartily. "Where is she?"

At these words a tiny figure clambered on the seat, and a cheerful voice announced, "Here I is!"

"Thank you," said Mr. Palmer. "Good-bye, Betty; be a good girl, and papa will come for you to-morrow."

"Good-bye, papa; give my love to the

baa-lammie and all the west of the fam'ly," replied Betty.

People looked around and laughed at Betty's putting the lamb at the head of the family. They saw a very little girl under an immense hat, and with a pair of big blue eyes and rosy cheeks.

Mr. Rogers put her next to the window, and began to talk with her.

"How old are you, Betty?" he asked.

"I'm half-past four; how old are you?" promptly returned Betty.

"Not quite a hundred," laughed Mr. Rogers, "but pretty old for all that."

"Is that what made the fur all come off the top of your head?" she asked, looking thoughtfully at his bald head, for the heat had caused him to take off his hat.

Mr. Rogers said he guessed so.

Betty pointed out various objects of interest and made original comments upon them, not at all abashed by her companion's age and gravity.

Suddenly she looked up and said, "I go to Sunday-school."

"Do you? and what do you do there?"

"Well, I sing, and I learn a verse. My teacher gived me a new one 'bout bears, but I don't know it yet, but I know the first one I had; want me to tell it to you?" and the big blue eyes looked confidently up at Mr. Rogers.

"Why, of course I do, Betty," he replied.

"Betty folded her hands, and, with her eyes fixed on her listener's face, said:

"'Love your innymunts.'"

Mr. Rogers flushed and involuntarily put his hand on his pocket-book, but Betty, all unconscious of his thought, said: "Do you want me to 'splain it?"

The listener nodded, and the child went on:

"Do you know what a 'innymunt' is?" But, receiving no answer, she said: "When anybody does naughty things and bweaks your playthings he's a 'innymunt.' Wobbie Fwench was my 'innymunt,' he bweaked my dolly's nose and he sticked burrs in my baa-lammie's fur, and he said it wasn't a baa-lammie, noffin' but just a lammie," and the big eyes grew bigger as they recalled this last indignity.

Mr. Rogers looked deeply interested, and in fact, who could have helped it, looking at the earnest little face? Betty continued to "splain."

"It doesn't mean," she said, "that you must let him bweak all your dolly's noses nor call your baa-lammie names, 'cause that's wicked; but last week Wobbie bweaked his



'locipede, and the next day all the boys were going to have a wace, and when I said my prayers I told the Lord I was glad Wobbie had bweaked his 'locipede. I was, but when I wanted to go to sleep I feeled bad here," and Betty placed a tiny hand on her chest and drew a long breath. "But by-and-by, after much as an hour, I guess, I thought how naughty that was, and then I telled the Lord I was sorwy Wobbie had bweaked his 'locipede and I would lend him mine part of the time, and then I feeled good and was asleep in a minute."

"And what about Robbie?" asked Mr. Rogers.

"Well," replied the child, "I guess if I keep on loving him he won't be a 'innymunt' much longer."

"I guess not, either," said Mr. Rogers, giving his hand to help her down from the seat as the cars slackened speed at M—— and stopped at the station. He led the child from the car, and gave her to her grandmother's care.

"I hope she has not troubled you," said the lady looking fondly at the child.

"On the contrary, madam, she has done me a world of good," said he, sincerely, as he raised his hat, and bidding Betty good-bye, stepped back into the car.

Mr. Rogers resumed his seat, and looked out of the window, but he did not see the trees, nor the green fields, nor even the peaceful river, with its thousands of white water-lilies, like stars in the midnight sky.

Had he told the Lord that he was glad his "innymunt" had broken his velocipede, and could not join in the race for wealth and position? When he came to put the question straight to his own soul it certainly did look like it.

It was no use for him to say that the notes were honestly due. He knew that he could afford to wait for the money, and that if Robert French were forced to pay them at once he would probably be ruined, and he heard the sweet voice of his child saying, "Love your 'innymunts';" and he said, in his heart, using the old, familiar name of his boyhood days, "Lord, I'm sorry Rob has broken his velocipede; I'll lend him mine until he gets his mended."

Had the sun suddenly come out from behind a dark cloud? Mr. Rogers thought so; but it had really been shining its brightest all the morning.

A boy came through the train with a bunch of water-lilies, calling "Liliescenta-piecesixforfi."

"Here, boy!" called Mr. Rogers, "Where did those come from?"

"White Pond Lily Cove," said the boy, eyeing Mr. Rogers with some perplexity. He had been train-boy for five years, and never had known him to buy anything but the *Journal*.

"What'll you take for the bunch?"

"Fifty cents," replied the boy, promptly.

Mr. Rogers handed him the half-dollar, and took the fragrant lilies. "How do you get into the Cove now?" he asked, as the boy pocketed the money and was moving on.

"Git out'n' shove her over the bar," replied the boy, as he went on.

Mr. Rogers looked at the flowers with the streaks of pink on the outer petals, at the smooth, pinkish-brown stems, and thought of the time forty years before when he and Rob, two barefooted urchins, had rowed across White Pond in a leaky boat, and by great exertion dragged and pushed it over the bar, and been back home at seven o'clock in the morning with such a load of lilies as had never been seen in the village before. Yes, he remembered it; and Rob's mother was frying doughnuts when they got back, and she had given them six apiece. Oh, she knew what boys' appetites were! She had been dead for thirty years, he thought.

Just then the cars glided into the station. Everybody rushed out of the train. Mr. Rogers following in a kind of dream. He walked along until he came to Sudbury Street, and stopped at a place where he read: "Robert French, Manufacturer of Steam and Gas Fittings."

He entered the building, and, going up one flight of stairs, opened a door and entered a room fitted up as an office. A man sat at a desk anxiously examining a pile of papers. He looked up as Mr. Rogers entered, stared at him as if he could not believe his eyes, and, without speaking, rose from his chair and offered a seat to his visitor.

Mr. Rogers broke the silence. "Rob," he said, holding out his hand, "these came from the cove where we used to go, and—and—I've come around to say that if you want to renew those notes that are due today, that I am ready to do so, and—and—"

But Mr. French had sunk into his chair, and, with his head buried in his hands, was sobbing as if his heart would break.

Mr. Rogers awkwardly laid the lilies on the desk and sat down. "Don't Rob," he said at length.

"You wouldn't wonder at it, Tom," was the reply, "If you knew what I had endured.

for the past forty-eight hours. I can pay every penny if I have time, but to pay them to-day meant absolute ruin."

"Well, I guess we can fix all that," said Mr. Rogers, looking intently into the crown of his hat. "Have you any more paper out?"

"Less than two hundred dollars," was the reply.

The twenty years of estrangement were forgotten like a troubled dream as the two men went over business papers together; and when they finally separated, with a clasp of the hand, each felt a dozen years younger.

"Ah!" said Mr. Rogers, as he walked away with a light step, "Betty was right. If you love your innymunt, he won't be an innymunt any longer."—*Christian Union*.

### CASTING CARE ON JESUS.

BY MRS J. C. SHATTUCK.

"Casting all your care on Him, for He careth for you."—1 PET. v. 7.

Every Christian heart should be able to say gladly, and at all times, "Thy will be done." But I believe that only the heart that is fully consecrated to Him can, from its depths, under all circumstances, in deep trial as well as in joy, say, "Thy will be done."

Trials come to us as faith-tests. George Muller says, "Trial is the food of faith." Yet trials are often regarded as hindrances, and are endured with murmurings. God is reproached, and the life becomes soured. When trials come we should say, "My Heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards."

If our trials are carried to Jesus and spread out before His loving eye, He never fails to transform them into very sweetness and joy to our souls. As the dark storm-cloud is transformed into the glorious rainbow when the sunbeams play upon it; so our dark soul-clouds need the shining of the Sun of Righteousness upon them, and they are transformed into golden brightness.

The very interpretation of trials to the child of God is higher joy, clearer light, firmer trust. James had proved this great truth, and his inspired pen, as though in haste to proclaim it to the comfort of the brethren, opens his wonderful epistle with these glorious words: "Count it *all* joy when ye fall into divers temptations (trials), knowing that the trial of your faith worketh patience." "Count it," he says: that is, trial

on the face of it means "all joy"—something far better to the Christian experience than could come to us without it—it strengthens faith, and love, and patience, and helps us up the stairway of Christian endeavor. Paul said, "I am exceeding joyful in all our tribulations," and he "sang praises from the inner prison with his feet fast in the stocks."

One Sabbath, some time after I had fully consecrated my life to Jesus, our pastor preached a most impressive sermon from that portion of the Lord's prayer, "Thy will be done." At the close of this never-to-be-forgotten sermon, he lovingly urged every member of his flock to go home and make this a solemn subject of prayer, asking God to help us to say heartily, in all things, "Thy will be done." Somehow the sermon seemed for me. Although I could fully say in all things, "Thy will be done," I resolved in my own heart to go home and make this a subject of prayer through the week. Each day I felt the spirit of prayer as I held this matter up at the throne of heavenly grace, and on Wednesday I knew God had answered my petition, and a hallowed peace filled my soul. I went out to the meeting in the afternoon full of courage and peace—but before I returned my heart was filled with heaviness on account of a peculiar misunderstanding which occurred, and which I feared would injure God's work then going on. The misunderstanding included me in such a way that it was very hard to bear. I tried to lay it all on Jesus, all through the long sleepless night—but I could not. I told no one but my husband, and he, like myself, thought it very hard to bear. The morning came, and I arose in great heaviness. After my household had gone their several ways, and I was left alone, the tears still filled my eyes. I said, "truly I am in the valley of humiliation—I *must* lay this all on Jesus!" I went to my room determined so to do.

I took my Bible—wonderful Bible—when did it ever fail to meet our sorest needs? I opened to 1st Peter v. 6, 7: "Casting all your care on Him, for He careth for you. Humble yourselves under the mighty hand of God, that He may exalt you in due time." Wonderful promise! Then I thought, "I do not want any exaltation; I only would have God exalted and glorified!" Quick as thought came the question to my soul, "Will you bear this trial if God can bring His glory, His exaltation, out of it?" I said, "Yes, I can and will bear it if God can bring His glory out of it." Then I

knelled to pray, telling Jesus I would bear the peculiar trial if He could bring His own glory out of it, though I could not see how. Yet I would trust.

In a moment my soul was so flooded with joy, that I, then and there on my knees, commenced to praise God for permitting the trial, it had brought such light and glory to my soul. O what peace flowed through every avenue of my being! Then while I was praising God, came the consciousness quickly, as if every word was spoken, "This is the answer to your prayer, 'Thy will be done!'" What a precious moment to my soul! How my heart was filled with a sense of the goodness and mercy and love of Jesus, who yearns to do for us better than we can ask or think. My inmost soul went out in thanksgiving that He had permitted me, for one brief moment, to suffer with Him. Truly, He had given "beauty for ashes, and the garment of praise for the spirit of heaviness." When my husband returned at evening time, he exclaimed, "What has happened? You look perfectly radiant!" I told him how Jesus had lifted all my care and given me unutterable peace. The misunderstanding passed away like the mists; I never heard any more about it, and God's work went on; but the rich experience has never left me these fourteen years. It was an era in my life, and I have been impelled to tell many of it when I have met them under trial, assuring them that Jesus can change our keenest trials into joy if we "cast all our care on Him, who careth for us." "The fining pot for silver, and the furnace for gold, but God trieth the hearts." Yes, that He may give us better things, even a pure heart.

Peter says: "That the trial of your faith, being much more precious than the gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—*Guide to Holiness.*

To be filled with all the fulness of God is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy and truth; and love to God and man.—*Dr. Adam Clark.*

"Do I now persuade men, or God; or do I seek to please men? For if I yet pleased men I should not be the servant of Christ."

"He that refuses to be led by the hand of mercy, may expect to be driven by the word of justice."

## THE RELATION OF FANATICISM TO THE PRESENT HOLINESS MOVEMENT.

BY REV. C. A. M'LAUGHLIN.

(Part of an Article read at the Boston Convention.)

The sweeping charge of fanaticism is made against leaders and the rank and file of the present holiness movement. That this charge should be made is not surprising. In fact, it would be most surprising if it were not made. For every reformatory movement of the Church has met the same charge. In this respect history but repeats itself. When there is any different treatment from that of former days, it is conclusive proof that such a movement should be viewed with a suspicion that it may be spurious. For "anything that is new in religion," says a great authority, "is not true." While we admit that a charge of fanaticism does not prove the holiness movement to be of God, we also assert that an absence of that charge would prove the movement to be not of God. History confirms our views that this charge is one of the marks of a genuine work of God. It is the custom of many to substitute epithets for arguments; to call names instead of referring to Scriptural authority. Christ gives a parable to show how different it is for those who are depending on the dead forms of a past dispensation to accept the new life of a reformatory, higher movement, in these words, "No man also having drunk old wine straightway desireth new: for he saith, The old is better." "Its lesson," says Dr. L. Abbott, "is one of patience to all Christian teachers, and to all reformers, who must expect that men habituated to one form of life, will not readily abandon it for a new and better way. "The old is good enough," is the common language of opposition to all reformers. The movement calling for reform and advancement that excites no opposition thereby betrays its identity, as not of the truth.

This is the testimony of history. Christ Himself by His friends was accused even of being beside Himself, "while His enemies declared He was possessed of the devil and was mad. The same charges were made concerning John the Baptist. Jesus declared that one of the marks of blessedness was this very thing." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son

of Man's sake." He adds, "In like manner did their fathers unto the prophets." So we see that it was nothing new even in that day. Joseph was looked upon by his brethren as a fanatical dreamer; Noah as an enthusiast; Paul was accused of madness because of much study. Some of the church at Corinth said he was beside himself, to whom he replied: "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause, for the love of Christ constraineth us." They called him a fool, to which he replied: "Would to God you could bear with me in my folly." And again: "I say, again, let no man think me a fool." The great characters of the Church have been similarly accused. The pioneers of every movement have met with a guerilla, uncivilized opposition.

Says Mr. Wesley, in his journal: "I was explaining the liberty we have to enter into the holiest by the blood of Jesus, when one cried out, as in an agony, 'Thou art a hypocrite, a devil, an enemy to the Church'" (Journal 1744). Again: "The greatest part of this spring (1763), I was fully employed in visiting the society, and settling the minds of those who had been confused and distressed by a thousand misrepresentations. Indeed, a flood of calumny and 'evil speaking' (as was easily foreseen) had been poured out on every side. My point was still to go forward in the work whereto I was called" (Works, Vol. VII., p. 393). To Rev. Mr. Venn, in 1765, he writes: "To this poor end the doctrine of perfection has been brought in, head and shoulders. And when such concessions were made as would abundantly satisfy any fair and candid man, they were no nearer—rather farther off, for they had no desire to be satisfied. To make this breach wider and wider, stories were carefully gleaned up, improved, yea, invented and retailed, both concerning me and 'the perfect ones.' And when anything very bad has come to hand, some have rejoiced as though they had found great spoils" (Works, Vol. VII., p. 303).

A preacher in England a century ago was lodged in jail because he had announced that he knew his sins were forgiven. Geo. Fox and the early Quakers, McCheye, of Scotland, Payson, of Portland, Edwards, of Northampton; the early abolitionists, Roger Williams, and a host of others too numerous to mention, who have left their mark on the world for good, all passed, more or less, under the same stigma. Bishop Taylor and his first missionaries to Africa were called fanatics. One of the bishops of his Church

called his plan for evangelizing Africa "miserable whims." Finney's great revivals in New York State were stigmatized by leading men, in his own denomination, as fanaticism. So that a movement that rebukes worldliness and the spirit of mammon must always meet with more or less of such accusation. If not, it is spurious. So that the charge of fanaticism made against the present holiness movement, and unless it can be proved, is a recommendation.—*Witness.*

#### DR. J. P. DURBIN ON HOLINESS.

We publish the following extract from an editorial in the *Christian Advocate*, of New York, published in 1833. Dr. Durbin was at that time the editor of that journal:

"Next to the conversion of souls, the leading on of the Church to the *perfection of holiness* (italics his own) should be object of the ministers of Christ. The honor of Christ, the prosperity of the Church, and the happiness of individuals, all require them to pursue this course. And here we may inquire how so little has been done in reference to this object. It cannot be that the necessity is not apparent. Look which way you will, lukewarmness and the love of the world are prevailing evils among Christians. From the evil roots which remain in them every evil practice may spring up, to the wounding of the cause of Christ, the grief of the few truly pious, and the exultation of enemies—all of which evils would be prevented by the perfection of holiness.

"Why, then, we ask, has so little been done to perfect the saints? To this we may answer, that little, comparatively, has been done to set the subject fully before the Christian. The evils growing out of this neglect are frequently felt, and almost as frequently palliated by saying, 'That is human nature,' 'We do not expect perfection here,' or something to the same effect.

"Sometimes, indeed, the duty of perfecting holiness is asserted, but to little effect, while Christians are given to understand that they cannot be perfectly holy in this life (we speak only of moral holiness); nay, that they can never rise above being carnal; sold under sin while they remain in the body.

"Now, we cannot think that the minister of the Gospel does his duty while he asserts the duty of holiness, but offers no encouragement to expect it. Holiness can only be obtained by faith. If, therefore, we repress expectation, we repress faith, or rather cut it up, root and branch, and induce a state of

lukewarmness as the natural result of our erroneous instruction.

"The views which the Scriptures give us of the perfection of holiness lead to the conclusion that it is a distinct thing from what is commonly understood by regeneration; distinct not in nature, but in degree and in its completeness. This being the case, all who obtain regeneration should be taught to seek that high moral state of evangelical righteousness which the Scriptures describe as the perfection of holiness. And if they seek it with all their heart, they shall obtain it. For 'if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"But how can this succeed without the aid of the ministers? These must show 'the household of faith' what is in this respect the hope of their calling, what the length and breadth of the commandment, what is implied in the provisions of the Gospel, and what the character of the covenant of promise. Let the conviction of the remaining depths of depravity in the nature be deeply fixed in their consciences, and let an earnest desire after a full conformity to the will of God be produced within them. This will enable the minister to point out the course, and to 'lead them like a flock.' He must be as attentive to this branch of his work as to that which goes before it; and never till this is the case, will this work revive with power, and appear in all its glory.

"Here is the great responsibility of the ministers of Christ; and yet here they most frequently fail, not, indeed, in respect to preaching the doctrine occasionally, but in following it up in private as well as in public, in introducing it into prayer-meetings, class-meetings, and love-feasts. And here let me mention one thing more which deserves the most serious attention of all ministers, and that is the institution of meetings expressly for this object. Till this is done, little will be done toward filling the earth with righteousness and peace. While it is impossible for a number of Christians, however small, to meet together for this object without being benefited, on the other hand, if no meetings are instituted, this work, when it occasionally revives, will be greatly limited and decline. Brethren, let us think on these things."

Entire sanctification as a work distinct from and subsequent to regeneration was by our fathers considered a vital truth, and we personally believe it to be vital to our best work in these last years of the nine-

teenth century. We trust that, with our pastors especially, this experience may be clear, and the presentation of this "Central Idea of Christianity" frequent and explicit.  
—*Pacific Christian Advocate.*

LEAN HARD.

DR. CUYLER.

Do you know that sometimes a very small lift is very timely? A word—an old familiar word—it is like a medicine. A kind word to your neighbor in trouble, an inquiry at the door when crape hangs there, the pressure of the hand—why, we ministers do not outgrow that. How cheered I feel on Monday if somebody can come to me and say, "My pastor, that sermon was a blessing to my soul. It lifted my load; it cheered my heart; it brought me to Jesus." There is not a man in England so high that he is above the reach of the need of sympathy. One of the noblest of our women, Fidelia Fisk, tells us that when she was in Syria one day, preaching to the native women, she found herself very tired. She said: "I had worked hard all day, and I had a prayer-meeting to attend that night, and I felt very weary. I longed for a little rest. Just then, as I was sitting on the floor, one of the native Christian women took hold of me and pulled me over against her, and said, 'Are you tired? Just lean against me; and if you love me, lean hard—lean hard.' I did lean against her, and I found myself wonderfully rested. I went to the meeting. I attended the woman's prayer-meeting, and I went home that night scarcely tired at all;" and said she, "Oh, how often the words of that woman came to me, 'if you love me, lean hard—lean hard!' and then," she says, "I thought how the blessed Saviour says, 'If ye love Me, lean hard.'" And, mothers, do you not remember how, when you carried that burden of the dying child, pale, feeble, and the breath almost gone, you felt, "Oh! if it loves Me, let it lean hard?" You, man, remember you not the time when night after night you took up your beloved wife and carried her to her couch, sad at the thought that the load was becoming lighter every moment, and you are ready to say to her, "My darling, if you love me, lean hard and close?" O blessed Jesus! teach us how to rest our weakness on Thee, and lean hard on the burden-bearer of our sorrows and weakness.  
—*Selected.*

## A BUSINESS MAN'S EXPERIENCE.

At the last Keswick Convention a business man gave the following testimony: "Last year I testified to the power of God to keep me quiet and calm amidst all the worries and trials of business life. I feel that there are many business men in this assembly who have been able to cast their souls' care upon God, but have not yet committed their *business with all its interests* into His hands. I could tell you what God has done for me in my home life, my family life, and my business life, and I have not one single word to retract from what I said last year. I can testify to an increasing sense of His faithfulness; the stream of blessing and peace is still flowing, and the river of God's rest is becoming deeper and deeper every day. As to the family blessing. I hardly know how to thank Him. My heart is so full with the blessing of being used for God, I dare not speak of it; but I do thank Him for the way in which He has used me to bring souls to Himself. Oh, I feel it is a most humbling experience when the Lord uses me to bring souls to Himself. May God grant that He may keep me very humble; the more He keeps me so, the more He uses me.

"And with regard to business cares and anxieties, I can safely say that they seem indeed to have passed safely over, and to have left hardly one trace behind. Business men! why cannot we

## TRUST OUR WHOLE BUSINESS TROUBLES TO HIM?

Why cannot we believe that 'all things work together for good' in business, as well as in the soul's welfare? Why cannot we believe that when we make a bad bargain, it is the Lord's working—and it is a good bargain for some one else—perhaps for some of His children who need it far more than we. Whom does your money belong to?—to the Master. Has He not put it into your hands as a precious charge for Himself? Bless His name for taking it from you, and giving to another He sees needs it more, and who may use it better than you.

"One may say, It is very well for you to say that; God has blessed you very abundantly, giving you everything you want; it would be a pity if you could not be happy. People do not know, and you did not know, when I spoke last year, that there was a very black cloud hanging over my domestic life—that cloud was hanging there for two years. Look which way I would, it was all

black; in one direction there was a lifetime of wretchedness, in the other there was dishonor. We did not know which to choose. The two years that cloud was hanging I can safely say that I was kept from ever having one five minutes' anxiety in myself concerning it. About two months ago, when it seemed He was bringing it to a climax, and nothing could stop the evil from falling, He cleared it away by His own hand, and in His own way showed that it could be a real blessing. Oh, trust Him! Two years may seem a short time to have a deeper experience of God's chastening, trying hand. I have to say they were two years of wonderful strengthening of my faith, bringing me to know Him better, and, thank God, to love Him more."

Immediately after that testimony, quite a youth arose in a different part of the tent, and said:

"I AM THAT MAN'S SON.

For the two years he speaks of I had not the faintest conception that anything was amiss. I thought he was just living as in an ordinary day life, till told by him of what these two years had been to him; and the way that the Lord cleared away that awful difficulty, no one can convey any idea of. Four years ago I was converted, and two years ago I came to Keswick, but I went away without having received any blessing. I thought the Lord was going to do something for me, simply *because* of my coming to Keswick. I had not prayed before I came. Before coming this time I prayed, and the blessing God has given me I cannot describe. He has brought me down very low, and I only pray that He may keep me there, and at the present time, unknown to my father who has just spoken, I have given myself to God for missionary work, if it is His will."—*Divine Life*.

## A REMARKABLE INCIDENT.

We clip the following from Lossing's "Pictorial Field Book of the Civil War," Vol. III., p. 79. It is certainly a remarkable illustration of God's power to deliver all them that put their trust in Him.—ED.

There were some Friends or Quakers from South Carolina in the battle at Gettysburg who were forced into the ranks, but who from the beginning to the end refused to fight. They were from Guildford county, which was mostly settled by their sect, and, as the writer can testify from personal observation, presented the only religion in

that State where the evidences of thrift, which free labor gave in a land cursed by slavery, might be seen. These excellent people were robbed and plundered by the Confederates without mercy. About a dozen of them were in Lee's army at Gettysburg, and were among the prisoners captured there. They had steadily borne practical testimony to the strength of their principles in opposing war. They were subjected to great cruelties. One of them, who refused to fight, was ordered by his colonel to be shot. A squad of twelve men were drawn up to shoot him. They loved him as a brother because of his goodness, and when ordered to fire every man refused. The remainder of the company was called up to shoot the first twelve if they did not execute the order. The intended victim folded his hands and raised his eyes, and said: "Father, forgive them, for they know not what they do." The entire company threw down their muskets and refused to obey the order. The exasperated captain, with a horrid oath, tried to shoot him with his pistol. The cap would not explode. Then he dashed upon him with his horse, but the meek conscript was unharmed. Just then a charge from Mead's troops drove the Confederates from their position and the Quaker became a prisoner. He and his co-religionists were sent to Fort Delaware, when the fact was made known to some of their sect in Philadelphia. It was laid before the President, and he ordered their release.—*Michigan Record.*

#### SOURCE OF POWER.

When the world's heart is aching, it sends for Charles H. Spurgeon, General Booth, Moody and Sankey, and men who have by the eternal Spirit, entered into the solemn and overpowering agony of Christ. I will not hesitate to say that there is a polysyllabic ministry which is as barren as rationalism itself, though it professes to be evangelical in doctrine. It is not evangelical; it is a mere trick in polysyllables. I call such preaching the cruel art of giving stones for bread. It is the Gospel made difficult. It is not the universal tongue of simplicity; it is the local and limited tongue of metaphysics. It has no right in our pulpits. It will destroy our holiest influence. It is the modern monasticism which claims to hold the only key of the kingdom of heaven. Thank God, the men who resort to this theological cloud making are not wanted by the great sorrowing and dying

world. They are clever cloud-makers, but they know not the travail of the Spirit of Christ. Thank God for the great Methodist pulpit! When I am out-worn and helpless, I take down a volume of the lives of early Methodist preachers, and I am soon inspired and encouraged. When Methodism loses its evangelical unction, it will sink into the decrepitude and heartlessness of a ghastly respectability.—*Dr. Parker's Address in Congregational Church, London.*

#### FROM BISHOP TAYLOR.

I am at the front, with Jesus, in good condition. My missionaries all along the line, as far as I learn, are well and hard at work for God—carrying out His purpose concerning the heathen.

Dr. Summers is dead! He had a vast amount of restless energy in a feeble body. His sword was too short for its scabbard. Dear fellow! He died in a good place—at the front. It is not the worst thing that can befall a man, to die sword in hand and go to Heaven.

Conference closed thirteen days ago, and I have been waiting ever since for a steamer on which to go to Cape Palmas—Waiting! Waiting! A fine country this for the exercise of faith and patience. I expect my missionaries have arrived at Cape Palmas and are looking for me. I have a good preventive of the blues when I have to sit on the beach for two or three weeks waiting for a steamer, in writing for *The African News*.

Two years ago, I waited a week or two to get passage from here to Cape Palmas—I saw five steamers pass me by, and finally chartered a surf boat and crew and put in three days and nights in going a hundred miles. But we are thankful our inconveniences are not greater than they are.

The rising generation of Liberia never saw a plough nor a wheeled conveyance; but few of them ever saw even a wheelbarrow. There are a few carts for a single bullock at Cape Palmas.

I am happy to say that the bronchial cough that struck me last July has nearly left me since I came here. If it keeps on going, it will be gone in another two or three weeks.

I send by the mail the record book with the first hundred films of the "Kodak."

WM. TAYLOR.

January 31. P.S.—I learn the missionaries are at Cape Palmas, well and happy. I go to-day by sail-boat.—*The African News.*

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