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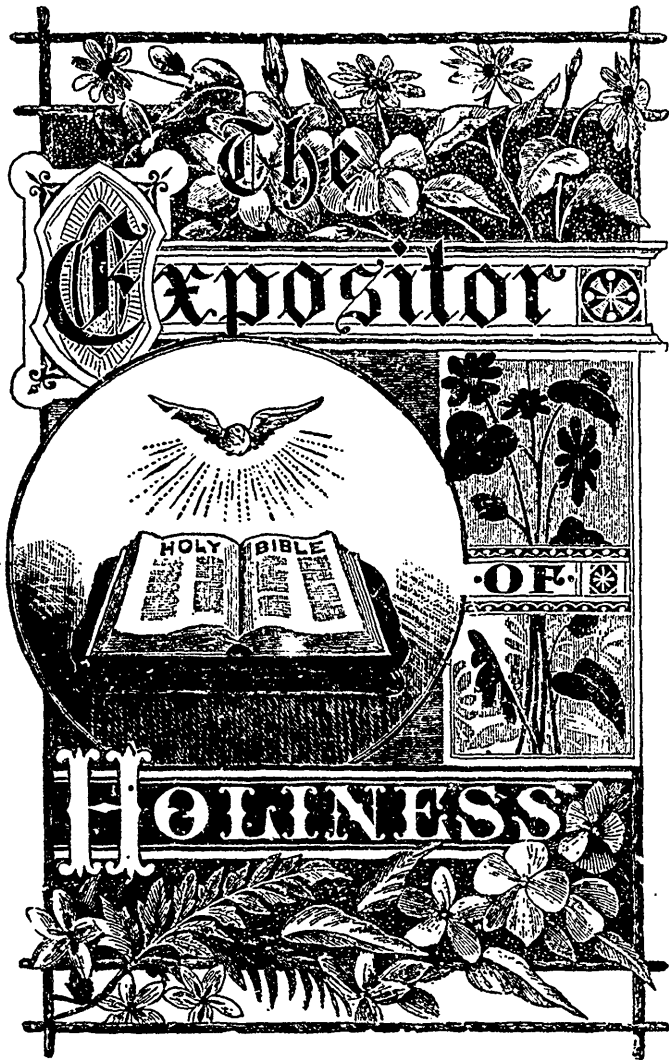
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No. 10.



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

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

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 alternate Monday evening, at 8 o'clock.

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

At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.

THE SO-CALLED "GALT HERESY CASE."

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker, can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this revival by distributing some of them?

THE

Expositor of Holiness

VOL. VIII.

APRIL, 1890.

No. 10.

ONWARD.

Traveller, faint not on the road ;
Droop not in the parching sun :
Onward, onward with thy load,
Till the night be won.
Swerve not, though thy bleeding feet
Fain the narrow path would leave ;
From the burden and the heat
Thou shalt rest at eve.

'Midst a world that round thee fades,
Brightening stars and twilight life ;
When a sacred calm pervades
All that now is strife ;
Rich the joy to be revealed
In that hour from labor free,
Bright the splendors that shall yield
Happiness to thee.

Master of a holy charm,
Yet be patient on thy way ;
Use the spell and check the harm
That would lead astray.
From the petty cares that teem,
Turn thee with prophetic eye,
To the glory of that dream
Which shall never die.

By the mystery of thy trust ;
By the grandeur of that hour
When mortality and dust
Clothed eternal power ;
By the purple robe of shame,
The mockery, and the insulting rod,
By the anguish that o'ercame
The incarnate God.

Faint not ! fail not ! be thou strong,
Cast away distrust and fear ;
Though the weary day seems long,
Yet the night is near.
Friends and kindred wait beyond—
They who passed the trial pure ;
Traveller, by that holy bond,
Shrink not to endure.

—*The Changed Cross.*

CARNALITY.

FROM THE STANDPOINT OF PERFECT OBEDIENCE.

Hitherto in our writings we have been looking at this subject from the standpoint of imperfect obedience.

From the outlook of perfect obedience there is a wonderful change of landscape ; so glorious and satisfying is the whole picture, that the many points which seem of sufficient importance for lengthened consideration from the other outlook, seem now lost to view, flooded out of sight by the glory that excelleth.

From the experience of perfect obedience Scripture expressions retain their face value, and do not require to be modified by explanatory or circumscribing clauses. "Take no thought for the morrow" loses the human addition, *anxious*, and so radiates with unalloyed light the pure light of heaven. "Be perfect as your Father which is in heaven is perfect," stands out clear and definite, freed from the usual accompanying shadows caused by added speculations concerning mistakes and infirmities.

So, too, the Bible language concerning a new creature, new birth, preserved blameless, walking worthy of God unto all pleasing, doing God's will on earth as it is done in heaven, proving what is that good and acceptable and perfect will of God, doing His will and having right to the tree of life, falls into line and speaks to the heart a simple, easily understood language that needs no learned disquisitions to make it acceptable ; for they only represent different phases of realized Christian experience.

And so it comes to pass that it is a

matter of little consequence to such what language is used to describe carnality and its eradication, the change has been so great, so pronounced, that the strongest language used to describe the change is readily accepted as not a whit too strong for the purpose.

Should the former views entertained be those which make it an entity, a kind of virus or poison in the nature rendering impossible perfected obedience to the laws of God, now, having secured this complete walking in all the commandments of the Lord, it is quite in order to accept the nomenclature which maintains that that something has been eradicated. Nor will the use of such expressions compromise the one using them, seeing the expressions are used to describe a positive fact in the experience.

For previously there was something which stood between the believer in Christ and perfect obedience, now, that something is gone, and so long as the fact exists, much latitude can safely be permitted in the description of the two states.

As a rose would smell as sweet under any other name, so the sweets of the perfected experience which accompanies an obedient walk in the Spirit, are not necessarily marred by any form of nomenclature.

If a believer, then, having lived for a time amidst the struggles after obedience, so vividly portrayed in the seventh of Romans, suddenly apprehends the way of perfect, continual victory, as brought out in the eighth chapter, and is enabled by faith to walk in the Spirit and so fulfil the righteousness of the law, his expressions concerning deliverance will inevitably contrast with his belief concerning the nature of that other law which was in his members and which succeeded hitherto in bringing him into bondage to the law of sin and death.

If he or she was taught that suppression was the only way to master this tendency to evil, then it is natural, nay, it is right for them to say that they no longer have to labor at suppression, for that thing to be suppressed is gone, has been taken out, and they have become new creatures in respect to it.

In the seventh of Romans it is clearly proved that success cannot be secured along the line of suppression, and hence there must be a radical change in our methods to secure coveted victory. Therefore the expressions, taken out, destroyed, crucified, dead and buried, are none too strong to describe the transition from the experience of the one chapter to that of the other.

However it is a legitimate labor of criticism to discover the true meaning to be attached to that something which by Paul is denominated "the law in my members warring against the law of my mind and bringing me into captivity to the law of sin."

This criticism would be unnecessary if there were no efforts made to preach deliverance in any other fact than the acceptance of the law of the Spirit. But when this law of the Spirit, heaven's gracious and only provision for complete deliverance, is rejected and something else substituted therefor, then this criticism becomes a serious matter, for then it is necessary to follow these attempts into every nook and corner of specious reasoning or twisted nomenclature, to expose their Antinomian subtleties and deceptions.

And so, from the standpoint of conscious, perfected obedience, through accepting the Spirit as the one and only law of life, we can say to the apostle of suppression, our experience shows us that successful, complete obedience means virtually the taking out that which you try to suppress, for it is an absolute and final leaving of this method of suppression, and turning to another way, even the way of the Spirit.

To the apostle of inbred sin we say, that something which you recognize, and which prompts you, whatever be your profession, to go to the altar of consecration again and again, to multiply your confessions of sin, whether recognized under the name of ignorance or acts of transgression called mistakes and infirmities, that which you believe to be an entity and fondly hoped was extracted from you when you professed the blessing of a clean heart, is now gone, so completely destroyed, that confessions of sin and reconsecrations are a thing of

the past whilst we continue to walk in the Spirit as the one and only law of life.

But to those who have examined into the figurative language of the Scriptures until they have recognized its true import we say, that no surgical operation, according to their thought, has taken place. The change simply and only exists in the fact that in place of continuing the endless efforts after suppression of evil, or trying to believe that carnality is gone, because the blood cleanseth, we have turned aside completely from these fruitless devices, and have accepted the invisible Holy Ghost in His sublime offer to be to us the only supreme law or guide and teacher in life, and now we obey Him with a momentary, a yearly obedience. There is no real change in us as to body, mind or spirit, as far as the composition of those entities are concerned; the only change is in the object of obedience, we having now substituted the spirit for the letter, and in so doing we find obedience both complete and easy.

In this sense it is a new creation, for behold all old things have passed away and all things have become new. The only fault we find with even the strong expressions and figures of Scripture, descriptive of our state, is that they are not strong enough, for our peace is past understanding, our joy is unspeakable, our love is perfected and our lives are only faintly described as "always abounding in the work of the Lord."

CLAIMING PROMISES.

Is it right to claim promises? We reply yes and no, according to the meaning put into the expression.

Generally the act of claiming is an admission that the truth of the apostolic statement, "all things are yours," is doubted, and that, therefore, faith towards God is not perfect.

What would we think of a father who was ever and anon *claiming* some piece of furniture in his home or some article of food on his table. Would it not suggest to the stranger that hitherto they

did not belong to him, or that his actions indicated unsoundness of mind?

What would we think of the millionaire who spent a large part of his time in *claiming* one after another of his pieces of property, occasionally varying the occupation by extracting a bank note from his pocket and going through the formality of *claiming* the promise to pay written or printed upon it? Would it not be pronounced on as a much more satisfactory employment if he should rather spend his time in using his promises to pay in obliging others.

But the children of this world are wiser in their generation than many professed Christians, and hence give the latter a monopoly of this work of *claiming* promises.

Do we condemn this kind of pantomimic performance altogether? By no means. If the man of means cannot be persuaded to use his money without going through the formality of *claiming* it, better let him retain this amiable weakness undisturbed. Who would wish to cure a man of such a habit if the result to him would be starvation or poverty?

So if Christians can only obtain a part of their heritage by *claiming* it piecemeal, God forbid that we should ever desire to rob them of their privilege.

Especially will this *claiming* process be harmless if they only claim each time just what is best and most needed, and this will be the case if they have faith in the Holy Spirit as guide into this truth.

But where such guidance is not accepted and acted out, then it is apt to become a hurtful formality.

Imagine a man, when needing food, spending much time in *claiming* one of his numerous houses—now he tries to put his arms around it, now he perches himself on one of the turrets or hugs a door-post or window-sill, again he sits in front of it, or walks about it, trying to concentrate his mind on the fact that he has the privilege of *claiming* it as his own! What the man needs at the present time is to partake of the food awaiting his acceptance on his table, instead of wasting his time *claiming* something unsuited to his present need.

Again, it is quite possible for him to

claim the wrong house, and so try to make himself feel that he owns what does not belong to him.

Now, the absurdity of these things is abundantly evident to all, but ought it to appear less absurd to us when the Christian acts in a similar way? We know by experience as well as by observation that it is quite possible to be in need of one thing and spend the time in claiming another, while it is a very common practice to spend much time in claiming promises which belong not to us at all.

The man of wealth has within him, as a part of himself, intuitions whereby he knows what part of his riches to utilize or appropriate each succeeding moment, hour or day. Does he need food, hunger intimates the fact, and he appropriates or uses a promise and is satisfied. Does he need rest, he utilizes a promise and is gratified with the result. So long as these intuitions act after a healthy sort and he obeys them, he does not mix matters by appropriating one promise in place of the other.

So the Christian, who is wealthy in all the riches of grace, has within him, as a part of himself, the unction divine, and makes no mistakes in appropriating his blessings; he utilizes the right promise at the right time with unerring confidence seeing he is a *sane* Christian, that is, a complete man or woman in Christ Jesus.

But when a *little off*, that is, not complete in Him, *i. e.*, when not filled with the Spirit after the Pentecostal pattern, he is of necessity erratic in his use of the promises, and is liable to make all sorts of fantastic blunders.

One determines to claim the promise of power and succeeds only in making a noise—beating the air. Another claims the conversion of sinners, and the result is weariness of body and discouragement of soul. Still another claims health, and only aggravates the disease and jeopardizes the welfare of the immortal soul.

From all of which it will be readily perceived that the first thing to be attended to in claiming the promises of the great Promiser is the health of the soul. It is absolutely necessary that we be in the normal Christian state, according to

Christ's teachings concerning that state of soul-health.

Let the rich man have a diseased stomach, and he cannot depend on its intuitions concerning what part of his possessions to utilize as nourishment. Let his mind become diseased, and he will constantly go wrong in claiming promises, that is, trying to appropriate his wealth to his needs or the needs of others.

Let us, then, attend to the conclusion of the whole matter. "Claimers of promises," Are you *complete* in Him? If so, then we leave you in His hands in the sure and certain hope that He will lead you aright in this thing; and, moreover, we suspect that if you have retained the legalistic habit of *claiming the promises* it will sooner or later pass away.

But if not complete in Him after the Pentecostal sort, then we earnestly exhort you to lay aside this habit, and the rather give *all* diligence to make your calling and election sure. "Seek ye first the kingdom of Christ and *His* righteousness, and all these things (promises) shall be added unto you."

"JUDGE RIGHTEOUS JUDGMENT."

JOHN vii. 24.

The plain teachings of these words of Christ are, that in forming our opinions concerning the acts of another, we should compare them with the true standard of righteousness.

Any thought of mercy, compassion, sympathy or consideration for surrounding circumstances, should not be permitted to interfere with our judgments concerning them, for the reason that the necessary result would be unrighteous judgment.

The standard of right and wrong has been erected by the Almighty in the heart of humanity, and the appeal should be made to it without hesitation and without limitation.

To this tribunal Christ Himself appealed for judgment concerning His own acts. And He is our example in this thing. He did not qualify His conduct by any complicated thoughts concerning the atonement or necessary mistakes and

infirmities, but called on all men to examine His life and pronounce upon it according to their consciousness of what was right or wrong.

Even when assailed by His enemies from the presumed standpoint of Mosaic law concerning Sabbath observance, He hesitated not to turn from it and appeal to the innate sense of the eternal fitness of things realized by all men. You all think it right to attend to the needs of dumb animals, watering and feeding them on the Sabbath. Ought not this woman to be loosed from her infirmity on the Sabbath-day? To this appeal the people responded readily, seeing it harmonized exactly with their inner consciousness of what was right and proper. "All His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him."

"Which of you convinceth me of sin?" implies this same challenge to judge His life by what they intuitively knew to be right. So, also, in the answer to the officer who struck Him, the same standard of right is recognized. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" Jesus demanded no judgment of charity or sympathy or consideration for His professions of godliness. In pronouncing on the rightness or wrongness of all His acts He demanded righteous judgment, nothing less and nothing more.

He also acted up to this standard in judging others. Although the very embodiment of mercy and love, He permitted them not to warp his judgment concerning the quality of actions in others, but ever pronounced *righteous* judgment upon the actions of both friend and foe.

Just so we are called on to comport ourselves and judge righteous judgments in every case, and call for similar dealing from others with reference to ourselves.

It is as much unrighteous judgment when sentiment or pity warp us in one direction, as when resentment or personal dislike drive us in another, and we are under as great obligation to judge righteously when the actions of those had in reputation for piety are concerned as

those of men who make no claims to holy living.

Righteous judgment is needful in every case, not only because it is right in itself, but also because it is beneficial to all concerned. For in its absence we can neither secure righteous living for ourselves nor help others thereto.

But let it be well understood that the righteousness of our judgment on the actions of others will in nowise interfere with any other graces of the Spirit, nay, it rather affords the opportunity for their exercise. Christ-likeness means, like Him, recognizing sin in chief priests and Pharisees as readily as in publicans and Gentiles, where it exists, and not permitting the profession of piety in the one to condone sin, any more than consideration for demoralizing surroundings in the other. At all times the acts must be measured by the one standard of right, and pronounced on with exactitude. To make the slightest change in the verdict because of a general saintliness of character or high position in Church or State, or in public estimation, is, in its essence, the same as the sale of Romish indulgences so justly execrated by all Protestantism. We write thus lengthily and strongly, because of the knowledge of a prevailing tendency in the churches to depart from the teaching and practice of Christ in this thing, and we have observed three streams of evil flow forth from this unrighteous fountain. (1) It hinders true, honest dealing with sinners in Zion; (2) it tends to counteract the work of the Spirit as convincer of sin, and (3) it makes church members the easy prey of designing hypocrites. Therefore, in the hearing of all, we would emphasize the words of Jesus Christ, "Judge not according to the appearance, but judge righteous judgment."

NEITHER the persecuting hand of men, nor the chastising hand of God, relaxed ancient singular saints. Believers resemble the moon, which emerges from her eclipse by keeping her motion, and ceases not to shine because the dogs bark at her. Shall we cease to be professors because others will not cease to be persecutors?—*Seeker*.

IS IT AN EXPLANATION ?

In a former number we drew the attention of friend Updegraff to a seeming injustice in his reference to us personally.

In the April number, his next issue, he inserts a criticism from the pen of Rev. Kelso Carter on our teachings, which rings the changes on the word infallible, making very evident that he thinks that *infallible guidance* properly characterizes the teachings of the writers in the EXPOSITOR OF HOLINESS.

Elsewhere, in an editorial letter of counsel, our teachings under this name are spoken of and classed as follows :

"Are you striving to walk in the middle of the road? In these days of spontaneously multiplying evils, nothing is of more importance than this. A special characteristic of our day is the 'angel of light' disguise, which the adversary puts on continually. The Christian is beset by a horde of skilful imitations, every one of which is white-washed with an attractive name, and mixed with a great deal of truth, in plausible conjunction with error. Restitution, or universalism redressed for modern taste; Christian Science; Infallible guidance; Astrology; Occultism; Theosophy; Esoteric; Buddhism; Antinomianism, or the doctrine of indestructible depravity; the Dress Fanaticism; close-union Baptism; the doctrine of Carnality in Christ; these, and many others, all appear dressed as angels of light, and make their appeals to the 'very elect.' Remember that the conventional red devil with horns, and split hoofs, and spiked tail, only exists on the boards and placards of the theatre; he has *never appeared* to a Christian. But an angel of *light* comes in beautiful and attractive dress, and promises 'deep things,' 'mysteries revealed,' great 'knowledge,' 'new light on old truth.' Remember, beloved! that the caution for our day is to search for the 'old paths,' and to 'earnestly contend for the faith once delivered to the saints;' and that *increasing evil* and spiritual darkness are promised for the last day."—*Friends' Expositor*.

And so the only reply to our remon-

strance concerning a definite injustice done us is the above, implying, if words are any guide to the thoughts and intention of the writer, that friend Updegraff accuses us of being one of the emissaries of Satan, draped up in the form of an angel of light.

Well, suppose this all to be true, will that fact condone the injustice done? If so, then this plea will stand on the great day of final examination, when by our *words* we will be justified or condemned. But it will be a serious matter if at that sifting time any flaw should be found in it.

The Scriptures *seem* to teach that even an angel, much less a Christian, is not permitted to use a railing epithet when speaking of the king of all the devils (see Jude i. 9), and this would suggest the possibility of the above language not only not rectifying the presumed injustice, but as simply and only adding thereto.

Again, imagine the devil interesting himself in propagating a form of holy living which not only includes all that friend Updegraff professes, but even minutely criticises such blemishes as he and Brothers McDonald and Steel defend, and invites the same criticism upon our lives with the promise to rectify all such lapses according to Christ-taught justice and courtesy. Verily, when Satan shall have cast out all such blemishes from Christian character, his kingdom shall have an end.

THE BEST WAY TO UNDERSTAND
DIVINE GUIDANCE.

We only emphasize a truth often alluded to in these pages and distinctly enunciated in the teachings of Christ, when declaring that this best way is by experience.

The true process is, first, search the Scriptures until satisfied without a doubt that the Father in answer to the prayer of the Son hath sent the Comforter into the world with ample power to constitute Himself the guide paramount to each individual believer during every moment of time; second, when thus established intellectually in this

faith, accept Him by an eternal covenant for this very purpose, then as He fulfils His promise from day to day, so will you understand divine guidance as conceived in the mind of God.

Jesus enunciated this rule in the words, "he that doeth His will shall know," and as He was the last teacher of ultimate truth, it is not safe or wise to try any other method of research concerning this thing.

The great question, then, to be settled is not, have some become fanatical whilst professing to illustrate the guidance of the Spirit, but is it a fact that the Holy Ghost, as an individual, constantly offers Himself to each believer in Christ as the one supreme law of life? Does He undertake to make me know the will of God to me-ward continually and in such manner that I shall *unmistakably* perceive it, and know that I can do with ease that revealed will of God? If so, then it is my glorious privilege, my solemn duty to accept Him thus offered, and unquestionably obey as He makes known to me the Father's will in all things.

Having settled the fact of the power and willingness of the third person in the Trinity to guide and teach me continually, failure to learn what is that good and perfect and acceptable will of God is an absolute impossibility. Then the fact of being led of the Spirit from moment to moment is as certain as the fact of His power and willingness to so lead.

Therefore the honest follower of Christ who so abandons himself to be led by the Spirit is shut up for confidence as to his being led aright to the words of Jesus and His demonstrated power through His resurrection from the dead to make them good, which is simply another way of saying that he lives by the faith of the Son of God, who loves him and hath given Himself for him.

LIFE is not submission, but a battle; and the soul must never succumb, but perish, if it were possible, rather than yield to the foe.

AS a king is honored in his image, so God is loved and hated in man.

THE ASSOCIATION CONVENTION.

The eleventh Annual Convention of the Canada Holiness Association has now, like the ten previous ones, passed into history. As during all previous gatherings, the weather was favorable. The entertainment of delegates was hearty, and fully appreciated by the recipients, making the vote of thanks to the hospitable friends of the ambitious city much more than a mere act of formality, whilst the general outcome of the Convention, considered in its spiritual aspects, was eminently satisfactory.

The Convention was convened on Tuesday evening, as per announcement, and closed the following Friday evening. The attendance of distant friends was not quite equal to the last, owing possibly to our inability to promise billets for all, and the advanced season of the year, spring work having already begun on the farms.

The work done was, if possible, of a nature still more thorough than at former conventions, and calculated, not only to enable believers in an intelligent manner to approach the subject of accepting the Holy Spirit to walk in Him, but also to strengthen and establish those who had already commenced to walk in the Spirit.

That is, whilst ample time was given to those who came to the Convention hungering and thirsting after righteousness, but who hitherto had not been filled with all the fulness of God, our work was by no means confined to the initial step into the spiritual kingdom of Christ, but covered so much of the ground of growth in grace and knowledge of God that we all returned to our homes stronger in the faith and still better furnished for every good work.

Sermons were preached every evening with the exception of Tuesday evening, when instead several platform addresses were given. Brothers Colling, Woodsworth and Linscott occupied the pulpit in course. The day meetings, besides personal experiences given, were interspersed with numerous addresses of a high order from members and friends of the Association. A pleasing feature of the gathering was the presence of Rev. Mr. Han-

cock, of Jersey City, and two of his friends, who took part freely in the exercises, expressing themselves as delighted with their visit.

If there was one subject made more prominent than others, it was the fact of the inevitable antagonism which all experience who really undertake to live the Pentecostal life. This subject was discussed in its various aspects, not to awaken increased opposition, but to prepare those who would walk in this way for what lies before them, and so protect them as much as possible against surprise temptations "for we are not ignorant of his (Satan's) devices."

From all points substantial progress was reported, not only in personal growth in grace, but in securing additional witnesses to the experience of Pentecostal fulness, and awakening thought and inquiry amongst the many. Greater willingness to walk alone with God was evinced, with less tendency to depend on others, and yet with greater oneness in the Spirit. Never did we realize more vividly such unity in the Spirit in the Association, especially at the closing meeting, when definite work of a very pronounced form was done. It seemed to us that the faith of all acted as that of one individual in the hands of the Great Head of the Church.

The business meeting was held on Friday morning. Most of the time of that session was occupied in considering the advisability of changing some of the few clauses which compose the constitution of the Association. But it seemed best to retain all the clauses intact for the present.

In electing the officers for the current year no change was made, and hence the names are as follows: President, Rev. N. Burns, B.A., 207 Bleeker Street, Toronto; First Vice-President, Rev. R. W. Woodsworth, Niagara Falls South; Second Vice-President, Rev. G. A. Mitchell, M.A., 55 Pearl Street, Hamilton; Secretary, Rev. T. Colling, B.A., Plattsville; Treasurer, Isaac Anderson, 206 Cottingham Street, Toronto.

The officers of the Association and Rev. J. E. Russ, of Stamford, were appointed a committee to arrange for the annual camp-meeting.

In reviewing the whole series of meetings, we cannot but record our heartfelt gratitude to the Captain of our salvation for leading us safely and successfully through yet another annual Convention, exclaiming with a full heart, 'He hath done all things well.'

LOVE AND LUXURY.

REV. DANIEL STEELE.

"What is the Bible rule or principle that allows and regulates the spending of a Christian's money for luxuries, in view of the present urgent demands for money on all lines of religious work?"

This is a question which I have been requested to answer. It is a large question. When we attempt to answer it, other questions start up. How far may a fully consecrated person gratify his love of the beautiful? Does Christianity crucify esthetics? If civilization multiplies our wants, and the Gospel forbids their gratification, is not the Gospel hostile to that culture which civilization brings? If the Gospel of Christ is the only true source of culture, developing the esthetical sensibilities and at the same time forbidding their exercise by the use of money, does not Christianity do so offensive an act as starving her own offspring?

The first requirement of Christian discipline is self-denial. "If any man will be My disciple, let him deny himself." Does this apply to the intellectual tastes? Yes; if they are selfish rather than benevolent. They certainly are selfish. No man puts a costly picture on his parlor walls believing that he has made a contribution to the salvation of souls rather than a definite contribution to his own luxury and self-taste. The intellectual tastes are just as much an expression of the self-life as are the bodily appetites, and they are to be put under the same law as self-denial. In the case of the physical appetites there is a limit within which indulgence is lawful. Is there such a limit within which the esthetical nature may be gratified? This is only another form of the question with which we started.

We believe there is such a limit for each individual. It is to be discovered, each for himself, just as each discovers how much food he is to eat for highest efficiency and health. In determining this question, the health of the soul is to be the test. I may lawfully expend for my tastes no more than is consistent with my highest and most uninterrupted communion with God, with my love to Christ and to those redeemed with His most precious blood, viewed in the light of the cross and of the day of judgment, heaven and hell. The question is to be decided in the light of the tremendous facts of human destiny as disclosed in the Bible.

Spread the map of the world out before you, and see how vast the spaces covered by darkness and paganism; take the census of the orphans, the fatherless, the families pauperized by the curse of strong drink, the millions of unfettered Africans crying for Christian knowledge. This is the true light in which to decide between the missionary treasury and the diamond ring.

The example of the Son of God throws a very clear light upon this question. Was not His incarnation and His residence on the earth a life-long sacrifice of His tastes? Would it be painful for a Michael Angelo to be shut up for years in a gallery filled with daubs in painting and monstrosities in sculpture without one perfect form to which his eyes would turn for relief? Into such a gallery did the Son of God descend when He left the society of the holy angels and came into the closest deformities of sin in all its loathsome forms. The more delicate the sensibility, the higher its capacity for pain when that sensibility was offended. Thus the Man of Sorrows may have inwardly suffered in the crucifixion of His tastes every day of His earthly life as much as His body suffered on the cross. Cultured Christian professors who hold themselves aloof from personal contact with the degraded and wretched in the slums of our cities, because of their moral offensiveness, would do well to study more carefully the example of Christ in this regard. For the Christianity which disdains to walk in the footsteps

of Christ is spurious, however cultured and churchly it may be. Genuine Christianity is the religion of love, and love always prompts to sacrifice.

In the expenditure of money for luxuries the Christian should put this question to himself: "Am I making this money, the Lord's money, minister to the flesh or to the Spirit?" This is a fair and reasonable test question. If it is a needless self-indulgence, however refined, it will not minister to the life of God in the soul. If the money is spent for the highest good of others, it is promotive of the spiritual life.—*The Message.*

REMARKS.

Now, let any candid person read and re-read this article and see if there is any help in it to enable him to arrive at a satisfactory conclusion in any definite controversy between the gratification of esthetical taste, and self-denial.

Here is a man of culture and means debating concerning the purchase of a beautiful picture or rare piece of statuary. Following the advice in this article he spreads before his mind's eye the wants of Heathendom and the sufferings of the poor. Then he adds to these dark pictures the life of his Master in its self-denying aspects, and from these data strikes a balance between the expensive luxury in its power to bless humanity, and its value in money dropped in the missionary chest or distributed to the poor—will not the verdict in every case be in favor of self-denial. Nay, is that not the disguised verdict of the whole argument in the above article.

But granted this certain result in this case, and like reasoning will speedily strip his wall of every ornament of value and eventually drive him from his sumptuous home to the humblest abode he can discover, in order that all his wealth may go into the world's charities.

But this inevitable result would preach the very doctrine which the Doctor deprecates, viz., that Christianity is the murderer of its own offspring.

Suppose, however, that at any one point in the work of devoting luxurious objects to the mart in the interests of

suffering humanity a halt is called, and these arguments adduced in this article are acknowledged as not sufficient to balance the desire for self-gratification, then what is to hinder the arguments in favor of self-gratification prevailing in any and every case?

Does not every close observer of the workings of the soul know that so soon as it becomes evident that a man cannot be sure as to how far he may gratify his esthetical tastes and be guiltless, provided he has the conviction that it is right to gratify them to some extent at the expense of self-denial for others, that a tremendous argument is at once furnished on the side of self-gratification, and so speedily our friend gets back again to the original picture or statue with every probability of its admission to his home of luxury.

Alas for us when we fail to distinguish between the ordinary operations of the Spirit and those of our own minds. The result is that we walk in darkness that is doubtfulness concerning even the charities of life.

ANSWERS TO CORRESPONDENTS.

A correspondent asks, "Do the holiness people who write so much of their 'deep peace,' and of their being 'satisfied' after receiving heart purity, really feel at all times that they have done their very best, and are satisfied with their lives? And are they filled with deep peace and entire satisfaction when temptations and trials most severe are pressing them on all sides? Are they strongly tempted to impatience by some little things of almost every-day occurrence? Oh, for light, that I may know whether I am living as God would have me! That I may be enabled to discern between temptation and sin!"

Of course, we cannot answer for all the professed holiness people of all the world. We know the Bible declares that God will keep them in perfect peace whose minds are stayed on Him. And we know it is possible to keep stayed on God all the time. They do not look to their lives for satisfaction, but to Jesus. In the midst of temptation they are

satisfied with Jesus. Nobody is supposed to enjoy temptation, and no one should welcome it. It is no sin to be tempted. As long as our purpose is to serve God, and we are not conscious of having violated God's will, we do not commit sin.—*Christian Witness.*

REMARKS.

What sincere follower of Christ is there who cannot enter into the anguish of soul expressed by this questioner?

How it takes us back to times of self-examination, when called to pronounce on the soul history of a past year, or shorter period of time! And when here and there failure has had to be admitted, or doubtfulness in our judgment concerning sections of that time, how we, too, have used language similar to the above!

Then after every fresh blessing we received, the uppermost thought was, now we shall be able to live a satisfactory life, and upon review shall know that all our acts were well pleasing to God; and yet the result, however satisfactory in other directions, was always disappointing in this definite thing.

Every phase and form of the blessing of holiness was accepted by faith and witnessed to strongly and honestly, and not without definite results to others, and still the yearly or quarterly review was unsatisfactory as concerning this thought of pleasing God in all things.

Our peace was always the peace of forgiveness and cleansing received by faith, not that peace which is the outcome of having lived a holy life.

We rejoice greatly in the Christian experience of all such questioners, and strongly exhort them to hold fast that whereunto they have attained. But at the same time we can, from glad experience, preach to them the doctrine of continual walk in the Spirit, when all these unsatisfied longings will be met, and more than met, not swept away by some deluge of feeling, but by doing the will of God on earth even as it is done in heaven.

To all such inquiring ones we hesitate not to say, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Know ye not that your

bodies are His temple? He is always present and every moment will supervise your lives and enable you to know and do the will of your heavenly Father, if your faith will accept Him in this, the full Pentecostal way.

Then will you from day to day live the life of Christ, and have the witness of the Holy Ghost

"That all you do is right,
According to God's will and word,
Well pleasing in His sight."

THE REASON WHY.

"With God we can do no wrong thing—with God we can do any good thing."

—Rev. Phillips Brooks.

Part of a discourse delivered in Trinity Church, New York.

Grand New Testament truths, all readers of their Bibles will at once admit. Every Methodist pulpit and periodical is ready to endorse this utterance as perfectly Scriptural. We, in these pages, have never given a stronger deliverance concerning the possibilities of grace divine.

Whence, then, the widespread antagonism displayed towards us and our writings? It is in this, viz., that we have made these grand truths a personal experience, and do testify that, "With God we do no wrong thing—with God we do any good thing." And this testimony covers several solid years of our life, from the present moment back to a few months before we started this magazine.

Not only do we assert this to be the true cause of the intense antagonism existing against the EXPOSITOR OF HOLINESS, but we maintain that if any one of our assailants should give similar testimony, and be successful in propagating it, he would speedily find himself the object of similar antagonism, and the measure of that opposition would be the truthfulness of his professed experience and his success in propagating it in the world.

NEVER throw sparks on a gunpowder disposition. If you have such a temper, avoid the sparks. Some don't keep their tempers; others get the most and worst of them.

INDWELLING SIN AND CHRISTIAN PERFECTION.

II.

BY JAMES MIDDLEMISS, D.D.

Possibilities of Divine Grace and Power—Present Experiences and Reserves of Grace—Scripture Teaching as Exhibited in the Subordinate Standards.

Our first article was chiefly a statement of certain important principles in relation to sin, and the communications of divine grace in our deliverance from it, and was closed with a statement of the question now proposed for consideration. The question is, Whether in any case the Christian believer, besides being delivered from the guilt and dominion of sin, according to the common faith of Christians, is also *in this life* actually delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it? No one can doubt the divine power in the matter, or question the sufficiency of the divine goodness. The question before us has respect solely to the time when, according to the determination of divine wisdom, complete deliverance from his sin becomes the believer's actual experience. Not only could God have ordained that perfect sinlessness should be attainable in this life, but He could make sinless perfection to be inseparably associated with the believing reception of Christ. In other words, He could make every believer sinlessly perfect from the moment of his being united with Christ by faith. And more than this: not only could He have ordained that perfect freedom from all the consequences of sin should be attainable in this life, but he could make such freedom the actual experience of every believer. In short, the power and goodness of God are sufficient to make every Christian wholly free from sin, suffering and death, from the time of his conversion, so that no believer should ever sin, suffer, or die, but either be taken to heaven immediately, or be kept here for a longer or shorter period without sinning and suffering, and then translated as Enoch and Elijah were. But it has not pleased Him so to ordain; and we are sure that His pleasure is wisdom, and that it is our wisdom to accept His pleasure with trusting and grateful submission.

In communicating to believers from the fountain of His infinite goodness and mercy, He is pleased, in the hour of their conversion, to free them from the guilt and the

dominion of sin, and to constitute them His sons and daughters. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." "Behold, what manner of love the Father has bestowed on us, that we should be called the sons of God." But "it doth not yet appear what we shall be," further than that our likeness to Christ shall be complete in body and soul when He appears. Much remains, all his life, matter of promise to the believer. It has not pleased God that he should be exempted from suffering while he is in the body, or that he should have experience of the redemption of the body till Christ reappears. And the question now before us is, Whether or not the Word of God warrants the persuasion that God will, in any case, communicate to the believer in the present life, grace in such kind and measure, that he shall live entirely free from sin in thought, word and deed? Or is such a communication of Divine grace reserved for another state than the present? There can, as we have said, be no question as to His power to communicate such grace; and its communication is a matter of absolute certainty in the experience of every believer—not, indeed, because God is under any obligation to communicate it, but only because He has bound Himself by His own promise, by which, as one has well expressed it, He makes Himself a debtor to his own faithfulness. The only question is, *when*, according to His Word, does this communication of His grace become the actual experience of the believer? It is confessed, as it is patent, that it is not the experience of *all* believers, in the present life. Does the Word of God give intimation of it being the experience of *any*? While there is nothing new in the contention that God, on certain conditions, communicates to the believer in this life such grace that, as one expresses it, "sin is taken away from his inmost spiritual being," and nothing new in the assertion by individuals of their having such experience, Christians generally have always maintained the contrary. Our own Church, in particular, in all her symbolic books, pronounces very distinctly and emphatically in opposition to all such contentions and assertions, as being contrary to the Word of God.

If there is one thing which the Westminster Confession of Faith teaches with more than its characteristic clearness and emphasis it is that God does not in this life, wholly extinguish or "take away the corruption of our fallen nature," but that, on the contrary, the believer is, all his life, in

conflict with sin dwelling in him, as well as with the evil surrounding him. It affirms (chap. vi. 5) that the original corruption of nature, from which, it is said, "do proceed all actual transgression," "*doth remain during this life* in those that are regenerated, and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof, are truly and properly sin."

No one who is acquainted with the Confession can fail to be struck with the frequency with which reference is made to the same truth. This frequency is indeed unavoidable in relation to a great practical principle that is pervasive of the Christian system. In the chapter (ix. 4, 5) on "Free Will," we read: "When God converts a sinner and translates him into the state of grace, He freeeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not *perfectly or only* will that which is good, but *also* will that which is evil. The will of man is made *perfectly* and immutably free to do good alone in the state of glory only." Again, in the chapter on "Sanctification" (xiii. 2, 3), "This sanctification is throughout the whole man, yet *imperfect* in this life; there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit and the spirit against the flesh. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God." Once more, in the chapter on "Good Works" (xvi. 4, 5, 6), we read: "They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate," "that they fall short of much which in duty they are bound to do. We cannot, by our best works, merit pardon," for this, among other reasons, that "as they are good, they proceed from the Spirit of God; and as they are wrought by us, they are *defiled* and *mixed* with so much weakness and imperfection, that they cannot endure the severity of God's judgment. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him; not as though they were in this life wholly unblamable and unreprouvable in God's sight; but that He, look-

ing upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections." It only remains to add the equally emphatic statement of the Larger Catechism (Question 149), "No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God"; and that the Shorter Catechism (Question S2), "No mere man since the fall is able in this life perfectly to keep the commandments of God"; both statements being followed by the strong and unqualified assertion of every man's daily breach of God's commandments in thought, word and deed.

It is needful to insist that there is not a single statement to be found anywhere in our Subordinate Standards that any person of ordinary intelligence can regard as inconsistent with the statements above quoted? The chapter of the Confession (xx.) on "Christian Liberty" has, indeed, been referred to as favoring the opposite doctrine. But it seems to us almost incredible that any one who is even moderately acquainted with the doctrine of the Presbyterian Church, should fail to distinguish between the dominion of sin in the soul and its inhabitation as a living and actively rebellious resident, or should fail, in the light of that distinction, to see that the chapter referred to teaches no more than the common faith of all Christians; namely, that the believer is delivered, in this life, not only from the guilt of sin, but also from its dominion or ruling power, so that "he yields to God the obedience not of slavish fear, but of a child-like love and of a willing mind." And it is, to say the least, very surprising to find persons who would be thought to have made the very highest attainments in the Christian life, unable to distinguish between the unbeliever's life of subjection to the rule of sin and the believer's life of conflict with the sin that God permits yet to dwell in him. If, because God has not yet extinguished the deadly virus of sin, but permits it yet to abide "in every part," a man will say, as some do, that God has done nothing for us, and that we are no better than unbelievers, is there not reason to fear that that man has yet to learn the first principles of the life of faith according to the oracles of God?—*Presbyterian Review*.

REPLY.

In the first part of this second article we have a more succinct statement of his

undertaken task, for it all but states his design to be to prove that no Christian can live without constantly committing sin.

"No one can doubt the divine power in the matter."

Alas for us, we have to plead guilty of very decided doubts in the matter. We doubt it just as we doubt the ability of divine power to cause a thing to be and not to be at the same moment. Just so we doubt with great emphasis the ability of God to make *man*, so that from the moment of his becoming a believer, he *should* never sin, no matter how long kept in this world.

We have the evidence before us constantly that He can make *animals* after this pattern, but that He can make men of this stamp is a reasonable matter for doubt, and the opinion is entertainable that the moment a man became the subject of *enforced* sinlessness, he would be degraded from his high estate and be at once ranked with the lower animals.

Moreover, we make the assertion that if the Doctor looks at the subject with sufficient care, he will find to his increasing astonishment that he himself *can* doubt concerning this thing; and as he increases his researches, we should not wonder if genuine doubt would finally take possession of his soul.

All the descriptions of the saints of God present them before us as loving and serving God from choice, as needing not to be walled about by divine decrees and immutable fate to ensure their permanent loyalty to their Sovereign elect.

Now, into this glorious company of loving, loyal *volunteers* let the iron law of absolute necessity come and see how the picture will be marred. You have at once a company of consciously pressed men who find no opportunity to serve God from choice, or to be lovingly loyal in their ascriptions of praise. Hence, to us it is not even conceivable that compelling force and loving loyalty can co-exist in the service rendered by man to his Creator.

In the second paragraph, the Doctor quotes Scripture to establish the fact that at conversion the believer becomes a child of God, and then demands the acceptance of his platform, viz., that this

implies no more than to free them from the guilt and the dominion of sin.

But why not quote such other passages in this connection, as "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit," "He that is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God?"

Is it because these and similar Scriptures directly contradict his assertions concerning the powerlessness of the newborn child of God to refrain from sinning that he passes them by? If he claims the passages he quotes as authoritative, he cannot deny the same authority to the ones we quote, nor can he claim any special authority for himself to modify their utterance which any other writer may not claim. Can that be called exhaustive or even fair argument which only selects and comments on the Bible passages seemingly favorable to his doctrine, and ignores those which seemingly contradict it? Is that not the essence of special pleading?

But, having paid this slight homage to Scripture authority, he hastens to the secondary proofs which the formulated opinions of the founders of his branch of the church afford, as if conscious that they were his chief support.

Now, we do not here intend to raise the ponderous question as to the relative value of this kind of proof when compared with the teachings of Christ and His apostles, especially, at this juncture, when his church is in the throes of a wide-spread controversy concerning the need of *revision*.

However, this much we think he will admit, viz., that the Westminster Confession of Faith is accepted as authoritative, on the understanding that it rightly interprets Scripture, and that, therefore, in the nature of the case, it is a standing challenge to all who have opportunity to compare its deliverances with Bible teaching to substantiate this fact.

Well, it is not our design to take up this challenge just now, even in part, or to insinuate by word or act that there is a decided discrepancy anywhere.

Our admiration for the great and mighty work which the founders and

defenders of this creed have accomplished, and still are accomplishing, is too profound to permit us even to wish to magnify them should they exist. And, moreover, if the contention of the above writer was as plainly and as unequivocally vaunted in this *credo* as, for example, baptism by *emersion* is taught in the creeds of the Baptist churches, then we would have to admit that no Presbyterian, who testified that for any given period of time he walked worthy of God unto all pleasing, or that, being born of God, he did not commit sin, could conscientiously remain a member of his Church, necessity would be upon him to depart from its communion.

But if, upon examination, we find the same apparent contradictions — paradoxes, if you please to call them—that exist in Scripture, only in a more expanded and pronounced form, then we maintain that it ill becomes those who emphasize one part of the Confession of Faith to dogmatize to those who emphasize another part, and, least of all, should one party undertake, under such conditions, to anathematize the other.

We shall not, then, undertake to weaken the force of the quotations of Dr. Middlemiss, taken from the Confession of Faith; we will leave them untouched, even acknowledging, in the meantime, their great force and aptness for the purpose he evidently has in view, viz., to prove the impossibility of any Christian living, for even the shortest period of time, without committing sin, but will turn our attention to this same Confession of Faith to see if its framers utterly ignored the Scriptures we have already quoted, and others like them, in their deliverances, or distinctly pronounced against them; or if, on the other hand, they adopted them as true, and gave them, in an expanded form, a place in their formulated creed, with the contention that, if they adopted this latter course, then Dr. Middlemiss and all others who, like him, emphasize one set of deliverances, can, at least, entertain the judgment of charity for those who emphasize another set of their deliverances. Nay, it would not ill become that humility described in his former writings to admit that possibly this

latter were the better course of the two.

Surely it cannot be helpful towards securing obedience to the commandments to spend much thought and labor on the effort to prove that it is impossible to keep them. Fancy a British officer cheering on his men in the midst of the battle by shouting to them the impossibility of being victorious!

One would think that the lowest form of prudence would dictate the propriety of seizing upon even the obscurest passages in Scripture or creed which seemed to promise complete obedience, and bringing them to the front, leaving all others in the background whenever it was possible.

Now, we promise for every Scripture passage the Doctor produces, which contains even a faint hint at the impossibility of obeying all the commands of God, to produce a large number of those which preach a contrary thought; for we hesitate not to say that the number of these latter Scriptures far exceeds the former. Hence we assert that one is flying in the face of the general teaching of the Bible when emphasizing the impossibility of keeping the commandments.

We are not as familiar with the Confession of Faith as with the Bible, and yet, from our recent somewhat careful study of it, we are prepared to make the following observations concerning its teachings on the subject in hand. Whilst the framers of that book have by no means observed the *relative* value of the two thoughts under consideration as observed in the Bible, and whilst there is an evident tendency in their deliverances to emphasize the necessity of sinning rather than the possibility of complete obedience, nevertheless we are glad to know that they neither ignored nor contradicted the Scriptures which seem to teach the possibility of walking in all the commandments blameless.

This they show not only by fully quoting as authoritative numerous passages bearing on this fact, but also in their deliverances they now and then touch the subject approvingly.

Even in the chapter "Of God's eternal decree" it is admitted that the elect "are justified, adopted, sanctified and

kept by His power through faith unto salvation," and in this connection are quoted without adverse comment such passages as "That we should be holy, and without blame before Him in love." "That He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

On page 36 is quoted, "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them."

In chapter xviii. it is said that "such as truly believe . . . may in this life be certainly assured that they are in the state of grace," and the immediate Scripture authority for this deliverance is given as 1 John ii. 3, "And hereby we do know that we know Him if we keep His commandments." Surely no one will dispute the fact that this verse seems to teach that we may not only keep His commandments, but know that we do so keep them and thence gather the fact of *assurance*.

Clause 11 in the same chapter is equally emphatic in its teaching, or even more so. "This certainty is not a bare conjectural and probable persuasion founded on a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption," and we are further taught in the next paragraph that this *infallible* assurance may be the experience of all true believers, and in the ordinary use of the means without *extraordinary* revelation. It is also intimated that one may be a true believer for some time before obtaining this special experience, whilst the following Scripture references are given, amongst others, to establish this teaching, "And he that keepeth His commandments dwelleth in Him and He in him: and hereby we know that He abideth in us by the Spirit which He hath given us," "for if ye do these things ye shall never fall." "For our rejoicing is this, the testimony of

our conscience, that in simplicity, not with fleshly wisdom, but by the grace of God we have had our *conversation* in the world."

Now, we ask our readers, if any one studying these extracts would not be justified in saying that the compilers admitted the possibility, nay, taught the duty or privilege, of obeying the commandments of God completely? and, indeed, upon this as a foundation built up the doctrine of assurance.

In chapter xx., Christian liberty is described as, amongst other things, "yielding obedience to Him (God), not out of slavish fear, but a child-like love, and a willing mind," and in the third clause it is said, "They who, upon any pretence of Christian liberty, do practise any sin, or cherish any lust, do hereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life."

In connection with this last deliverance are quoted the two following Scriptures: "While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought into bondage" (2 Peter ii. 9); "Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin" (John viii. 34).

We draw particular attention to the natural inference from the above, that the statements of creed concerning dominion over sin, both inward and outward, must imply freedom from committing sin in any form, for the words of Jesus teach that no man can commit sin without being its servant, that is, under the dominion of sin.

We have not exhausted all the references marked to do service in this connection, but enough have been given to establish our contention, viz., that judged by these quotations, the Confession of Faith teaches, with the Bible, not only the desirability, but also the possibility, of the child of God walking in obedience to all the commandments of God; and as the Shorter Catechism defines sin as *transgression of the law of God*, and

as the commandments constitute the law of God, it follows that the child of God, according to the deliverances of the Westminster Confession of Faith, may live without sin.

If, now, Dr. Middlemiss proves with equal clearness that the same creed teaches that the child of God cannot live without sin, we submit that the proper course for him to take is to join the increasing army of *revisionists* and set the fathers of his Church right before he attempts to deprive fellow-Christians of their birthright privilege of being preserved blameless; a privilege guaranteed them, we repeat, not only by the Bible, but by the deliverances of the founders of the great Presbyterian Church.

MORE ABOUT GUIDANCE.

"Now, if any man have not the spirit of Christ, he is none of His." That settles it. No court of appeal beyond that. No excuse for deceiving either ourselves or others as to our claims to spiritual life.

"For as many as are led by the Spirit of God, they are the sons of God." This is just as true as the other, and means plainly that they who are *not* led by the Spirit of God, are *not* the sons of God.

We say blessed sonship, blessed condition of sonship and blessed experience in being led. How could we have sonship without the leading, and would we if we might? Why divorce the two? Does it seem reasonable that we could lead ourselves as well as God the Spirit can lead us? Has our past record been so satisfactory that we don't wish it improved? And how can we work out our salvation unless God works in us to will and do of His good pleasure? How can we please Him who hath chosen us to be soldiers, unless we obey orders?

Nearly everybody admits the right of God to be our proprietor, and if this can be established, surely He has every right to have all they say about us.

Our contract specifies that we present our bodies a living sacrifice to God, and calls it a *reasonable* service. And yet we are often *unreasonable* enough to

appoint *ourselves* manager of what we have just presented to another. Oh, dear, how illogical we are sometimes. If we were not much more sensible in our dealings with *men*, we would very soon reach a crisis in our career. Man would soon teach us that when we entered into covenant with him, and transferred property to him, it didn't then belong to *both* of us.

How any one can get beyond "Lord, what wilt *Thou* have me to do?" and have much spiritual life, is a problem to us.

It is so easy to make a serious blunder just here, for so skilfully has a switch been laid at this point that one is liable to glide almost imperceptibly off the line of "divine management" on to that other line that seemeth right unto a man, but which passes through the country of self, and makes frequent stops at the stations of uncertainty.

We do not remember to have ever seen the very fine distinction between "Lord, *help* me," and "Lord, *use* me," so nicely brought out as in the article, "How to Work," by Rev. W. H. Haslam, M.A., in the February number of the EXPOSITOR. We wish every Christian on this continent could read it.

How strange it does seem, that any man or body of men should be persecuted and almost ostracised by the Church of God to-day for believing in and professing to be led of God unto all pleasing; should be called heretical and disturbers of the Churches, just for transferring their whole life to be set apart for God, and then avowing confidence that the Holy Ghost makes a success of the work He has undertaken.

We confess the accusation of "infallibility" has a very amusing side. In the first place, we are not aware that any of our accusers, before going into print, have ever approached us to know if their surmises were true. Wouldn't it be scriptural to do so? And might there not be a possibility, if they are spiritual, of restoring us in the spirit of meekness? Then, after their judgment concerning us has appeared in print, does not the recollection of their "fallibility" entitle us to the benefit of a doubt?

Would not the honest admission of a

reverend gentleman we heard preach some little time ago be in order at the close of every attack made upon us? This reverend gentleman, for nearly forty minutes, stormed our supposed position with shot and shell, but just as the fusillade closed which demolished the man of straw, the preacher concluded to be consistent, and said, "This is what I believe concerning the matter, but, as I am not 'infallible,' I may be mistaken, and may change my mind before next Sunday." Now, how nice it would be if all who denounce us would be consistent and put in that little proviso.

So we are told that we make the Holy Ghost responsible for everything. Yes, such is our intention. And ought He not to become responsible for His own property? Surely it would be an *uncommon* kind of common sense that would say *No* to this.

We are sure our administration was marked by a special ability to make things so crooked as to leave no doubt in our mind that a change of responsibility from the human to the divine would, to say the least, be apt to result in an improvement. And we think it would take an enormous amount of courage to say, that whatever God undertakes is not done exactly right.

Oh, but, says one, you claim that you don't make mistakes. Well, we do claim that having committed our way unto the Lord, and continuing in obedience, He leads us and assumes all the difficulty in regard to all the so-called errors and mistakes that may occur. Now the Holy Ghost either leads us right or He don't, and when we undertook to follow him, we never once thought of putting in a proviso that He wasn't to make any mistakes with us. It strikes us that it wouldn't have been complimentary.

Yes, you say, of course *God* will lead us right, but then *we* can't always understand Him, and as a consequence are liable to blunder. Well now, we are not aware that when we entered into covenant with God to lead us, that a clause was inserted making *us* responsible for the proper interpretation of His will concerning us. When God undertakes to lead us, He understands perfectly well

that it would be a very hopeless task, unless He can make himself understood by us. Our every danger is in moving before we are sure we understand what is required of us. Why, just imagine God allowing His humble, trusting, obedient child to take the wrong path.

There is no danger of accidents on the "Lord send me line," but the road of "Lord help me," is not sufficiently ballasted to keep all the trains on the track and running on time.

Any way, what is a mistake from the standpoint of God, which is really all we need to be careful about. To our mind it is nothing or less than to *miss taking* the path He has marked out for us. You see God's ways are not our ways, nor His thoughts our thoughts, and what man may call a mistake may be God's purpose concerning us.

We know very well that just here we are quite liable to be confronted with the statement that there are some mistakes which have no moral value. We confess that at the moment we can't think of any that would require a great effort to invest them with some possible moral significance in the sight of God. Yes, of course, there is the adding up of that column of figures and attaining the wrong total, which can't possibly have any moral value. How do you know it can't? We have canvassed the question quite a little, and so far wouldn't care to render that verdict. What are we going to do with it in view of *all* things working together for good to them that love God? We must conclude that *all* things *don't* work together for good, or that such a mistake *has* a moral value. Any way we don't propose to saddle ourselves with anything that does not prevent us from pleasing God all the while. There is a very wide domain just here, and those who have never given the matter much consideration had better proceed cautiously before pronouncing everybody a heretic who believes in the possibility of their whole life turning out according to the mind of God, for it must be remembered that these things are *spiritually* discerned, and spiritual discernment can be obtained in one way only, viz., by total abandonment to God the Holy Ghost. It would be very unfair

to pronounce a certain machine a failure until you had tried it under the very conditions by which certain results were promised. To understand and know the possibilities of a life under the management of the Holy Ghost, you must sign the contract and obey, and until you do this, all you know about the glory of this life could be poised on the point of a needle. And any one reading this and who feels unable to accept our statements, must please remember that we cannot furnish spiritual discernment. You must find the way and walk in it, and ye shall know, if you follow on to know.

We would like just here to give a case in point, bearing on the possible moral value there may be in what we call "forgetfulness" or a slip of the memory. A little while ago our stock-keeper whistled down the tube, asking us to immediately order a certain line of goods. We were just finishing a letter when the message came, but by the time that letter was finished all thought of the intended purchase had passed from our mind, and never returned for some weeks after, when we were asked if it wasn't time those goods had arrived. We then recalled the circumstance perfectly, but could only say that somehow or other it had passed entirely from our mind, a something which for a few moments looked inexcusable, as goods were required to fill orders that must have prompt shipment. We confess this "slip of the memory" looked hard to reconcile, but upon a moment's reflection we suggested another search be made, and the result was that a large quantity that had been overlooked was found, thus furnishing ample stock for quite a long time. Now, had we ordered as we fully intended, there would have been a large excess, not at all to the interest of the business. Who would care to say that forgetting was not the correct thing that time?

However, it is the old saying over again, "an ounce of experience is worth more than a pound of theory." Do we make too much of it, and are we constantly ringing the changes on it? Well, now, if we do, is it any wonder when the necessity of an unerring guide meets us at every turn from earth to Heaven? How can we do the whole will

of God except in accordance with the power that worketh in us?

We have no censure for those who do not think as we do, but so long as our fellowship is with the Father and His Son Jesus Christ, so long as the Holy Ghost tabernacles with us, we propose to acknowledge Him in all our ways, and will run the risk of finding straight paths for our feet.

So that whether we are "infallible" or a heretic, or fanatical, or weak-minded, or despised and rejected of men, we propose to keep right along this line till Jesus comes.

J. GALLOWAY.

THINKING VS. KNOWING.

We wish to call attention to a criticism of our article on "Infallibility," which appeared in the November number of the EXPOSITOR. The Criticism is made by the editor of *The Christian Voice and Banner of Holiness*, of Jacksonville, Ill. Omitting a somewhat rambling introduction, we insert the main criticism and follow with a few remarks:

STATEMENT OF BELIEF.

That our readers may see how easy it is to make error seem plausible, we give from an article in a recent *Expositor* by Rev. A. Truax, statements as to what is believed by the brethren represented, accompanying the same by statements of what we think they ought to believe.

1. "We believe it possible for a Christian to do right under all circumstances and at all times." We should prefer to say it is possible for a Christian to *will to do right* under all circumstances and at all times, and hence be approved of God as to his choice and governing purpose, even though he may afterwards discover that he had been mistaken as to what was the right thing to do. Perfect integrity, but very imperfect knowledge.

2. "We believe a Christian can know he does right in every case."

We should prefer to say we believe a Christian can know that he purposes, chooses, wills to do right in every case.

3. "We believe the power which enables the Christian to do right is the power of the Holy Ghost."

We should prefer to say, that every moral agent is possessed of capacity and ability to choose that which is, or which is believed to be right, and that his responsibility for doing right must always imply that he has the power of will to choose the right. Why the reverend brother should think it important to say that the Christian's power to do right "is the power of the Holy Ghost," is a mystery indeed. Christians are not machines moved by direct power. But having been born of the Spirit, they have a newly created love for God and righteousness; and being delivered from the bondage of sin, they not only gladly choose, but easily do that which is right, all of which results from the work of God's spirit upon and within them. But being still responsible agents, and not mere instruments moved by the power of God, it is more correct and consistent to say respecting the very best things they do, that being empowered of God, they exercise themselves in the doing of what is seen or believed to be right, and pleasing to God.

4. "We believe that the knowledge by which a Christian knows he does right, is imparted by the Holy Ghost."

It were better to say that every man has a personal consciousness when he chooses to do what he thinks is right, of such choice. But this inward consciousness is not imparted by the Holy Ghost. As to clear discrimination and knowledge of what is right, all sources of such knowledge are available, and the Spirit of God is ever present to illuminate the mind and sensitize the conscience, applying His own words and, revealing His own works, so that we may have the very best means of learning what is the will of God, and human duty. And it is safe to say that as Christians become holy and spiritual, they more readily discern the will of God; so much so, that the knowledge seems *intuitional*, and yet it is not; but rather is it readily apprehended by the mind, all moral darkness having been removed from the heart. Having said this much by way of caution against the extreme views of the brethren referred to, we cannot refrain from saying, that there is danger behind as well as "ahead." And that our Holiness Periodicals, as a rule, do not furnish the highest type of spiritual teaching in such measure as they ought. We admit and affirm most willingly that as a basal principle, holiness must be first of all insisted on. But we as strongly declare, that in spirituality must be found the fruitage and highest proof and illustration of holiness.

REMARKS.

We have no fault to find with the spirit of this article. The writer seems to be a good, honest man, and we trust he is a genuine lover of truth. If he is he will not object to have his views and teachings brought to the sharp test of common sense and Scripture. When we first read over his criticism, we thought it such a weak one that a reply was unnecessary, but on mature deliberation it seemed clear to us that weak and flimsy as this suggested substitute is, the cleverest of those who reject our clean-cut creed will be unable to suggest a better. Our friend of the *Banner of Holiness* has done good service in showing holiness writers to what absurdities they are driven when they try to make holiness mean something else than holy living or "doing the will of God on earth as it is done in heaven."

Now let any one reject the first article criticised by our friend, and see if he is not driven to adopt one very similar to his. If we deny that a man can do right, what better can he do than to "will to do right?" And we insist that those who reject our creed must deny the possibility of doing right, and so the possibility of pleasing God, for we defined doing right as "doing that which is well-pleasing to God." Our friend seems to have seen this difficulty, and so he does not mention our first two articles, which read: 1. We believe it possible for a Christian to do right (by doing right we mean doing that which is well-pleasing to God). 2. We believe it possible for a Christian to do right under any given circumstance. Now why did not our friend deny these statements point-blank, or otherwise state some particular circumstance under which it would be impossible to do right? Then take the substitute for the second article which he criticises. If we deny that a Christian can know that he does right, what better can he do than know that he "proposes, chooses or wills to do right." Here again our critic passes by one of our articles which reads: "We believe a Christian can know he does right in any given case." Why not give this article a straight

denial or else point to the exception? So, then, those who reject our articles are driven to accept a substitute something like this: We believe a Christian can *try to do what he thinks is right* under all circumstances and at all times. What do our friends think of their creed when put in plain English? Will it do for a holiness creed? Will it pass muster as a Christian creed of any kind? We think not. We believe millions of heathen may have a creed quite as good as this and live up to it too. Paul, in describing a man under the law declares that "to will is present with me," there was no trouble about the will of an honest man; "but," says he, "*how to do that which is good is not*" (Rom. vii. 18, R. V.). And is not this same "How to do right" the great question which presses for an answer at the present time rather than the question how to will or wish to do right? If to wish or will to do right marks a holy character, we fear many desperate sinners will have to be canonized. Jesus said: "The time will come when they that kill you will *think* that they do God service." Such persons doubtless *willed* to do God service. Saul of Tarsus, after dragging men and women—followers of Jesus—to prison, declared that he verily believed he *ought* to do these things. We suppose he *willed* to serve God. Jesus gave no hint of any such creed as this. In closing His great Sermon on the Mount, He solemnly warned the people that it was necessary to do the will of God. "Not every one which saith unto me, Lord, Lord, . . . but he that *doeth* the will of my Father which is in heaven." "Whosoever heareth these sayings of Mine and *doeth* them shall be likened unto a wise man." "Be ye doers of the Word and not hearers only." And then, as if to cut off all excuse from those who are ever ready to plead ignorance, He said: "If any man will (is willing) to do His will, he shall know of the teaching."

Paul knew there was something infinitely better than mere wishing to know and to do: "That ye may be filled with the *knowledge* of His will in all spiritual wisdom and understanding" (Col. i. 9).

But our critic gets particularly mixed up in his criticism of the third and fourth articles. Here he not only contradicts himself, but in one sentence falls into exact harmony with the very creed he is criticising. For instance in the first sentence on the third article he speaks of the Christian's responsibility for *doing right*, when according to the substitute for our first article, he has power only to "will to do right," and speaks also of his power to choose the right, when according to his (the critic's) creed he has power only to choose what he *thinks* is right. And again he states "being delivered from the bondage of sin *they not only gladly choose but easily do that which is right. All of which results from the work of God's spirit upon and within them.*" Beautiful indeed! How clearly our friend can state truth when he forgets to make it harmonize with his creed. Now this sentence is in exact harmony with the whole of our creed, which he thinks so necessary to criticise. We question whether any single sentence could better express the views of the members of the "Canada Holiness Association."

Our critic seems struck with wonder that we take the ground that the power of the Holy Ghost enables the Christian to do right. Well, all we have to reply is we have heard of no other sufficient power. Jesus promised that the Holy Spirit would do this, and we believe His words, gladly accept the offered help, and find in Him, the Spirit, all sufficient power to do the will of God.

He further remarks that "Christians are not machines moved by direct power." We are not aware that any one thinks or teaches that they are. The question as to *how* the Holy Spirit does His work, we leave just where Jesus left it, to be learned by every Christian through experience.

In his criticism of our fourth article, our friend is still getting farther away from anything clear or definite, and insisting that a man cannot know what is right, but can only know when he chooses what he *thinks* is right. And yet he goes on to say that "we have the very best means of knowing what is right. All of which means, we suppose,

that after we have accepted and used the very best means of knowing the voice of God, we will still be in the dark as to our duty and can only do what we think or hope is right. And still stranger than all, it seems from one of his closing sentences that our critic supposes that he is furnishing a high type of spiritual teaching, seeing he charges others with neglect of this duty.

In view of the very plain teaching of Scripture, and especially of Christ's own words, we cannot but believe that the time will come when holiness creeds which practically teach little else than that a Christian *may* do right occasionally if he accepts all the help God so freely offers, will be laughed out of the church, if not out of the world.

THE CHRISTIAN EXPERIENCE OF BRO. IRVING E. GAUDIN.

It is with pleasure, and yet with sorrow, that I narrate briefly my Christian experience. A pleasure, because it may be used to help some person who is searching after truth; a sorrow, that part of it should be so fruitless and uncertain when searched by the Holy Spirit.

My life has always been affected by many holy influences, and I was early taught that I should give my heart to Jesus; but as my age increased, so the distance between me and my dear Saviour appeared to become greater. And so gradually I drifted into iniquity, until the autumn of 1882, when, at the age of fifteen, the Spirit of God strove powerfully with me. For some days this precious verse, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," was continually before me. Calmly did I consider it. Two pictures were presented to my mind; one bright with the radiance of heaven, the other dark with the turmoils of hell. Was I to begin to live or continue to die? Dear reader, do you not rejoice with me that I did not force the Spirit to depart, as I had so often done before? In my distress I cried unto the Lord, and He gave me a clean heart and renewed a right

spirit within me. Then was I made a new creature in Christ Jesus; then was Christ everything to me. How He did fill me with His Spirit! Everything was new. Is not the work of Christ wonderfully beautiful? Clearly do I remember my first day's experience. It was one of victory; not one of sinning and repenting, but one of joy and peace in the Holy Ghost. If I had tried to direct my steps in the least, the result of that day would have been different. Often did the Spirit speak to me in loving tones. Some of His commands were so distinct that their impressions on my mind can never be erased. The number of days that I lived in this experience I cannot remember. And why should not this happy experience have continued to be mine forever? It was not my Saviour's fault. Through ignorance of the law of the Holy Spirit, I was the offender. Yet how merciful and kind He is. Had the office of the Comforter been explained to me then, I might now have something more glorious to tell than that sorrowful part which must be told; and though I ask you to look at a cloud, yet settling upon it you will be able to see the beautiful rainbow (the promise made to man), for the Holy Ghost has entered my soul, and He has driven away all the gloom and uncertainty, and that is glory for me.

As time passed by, I knew I had suffered loss. There was a lack of spiritual life, the cause of which I did not fully understand. My praise to God was no longer one continual flow, for I was "sometimes joyful, sometimes sad." Yet I was sure I was a child of God, and it was my daily purpose to serve my God faithfully.

Twice at special services, during a period of seven years, I consecrated myself to Christ and received what is known as the "second blessing." I realized I was saved to the uttermost, though it was the same knowledge of the nearness and the fulness of the Holy Spirit, that was given to me at conversion. But, alas! it soon passed away, an experience that is so often told. For I knew nothing more definite about the guidance of the Spirit than I did at conversion.

In the month of October, 1889, I was led into deep thought. I commenced to search the Scriptures more closely than ever, and the Spirit of God made me unsatisfied with my Christian life. Soon I realized I was not filled with the Spirit of God, and I was clearly shown that I could be a perfect Christian and yet increase in stature daily. This was just what I wanted, and this only could satisfy me. At once I determined to be filled with all the fulness of the Spirit of Christ.

But how was this to be attained? During those days of searching, I was privileged to listen to the experience of some friends in Owen Sound, who were walking in the Spirit. At first my faith was very small; yet the more I searched the Bible, the more clearly was I shown that I had not allowed the Holy Spirit to perform His work in my heart.

This question came before me. Was it possible that a school-teacher could be divinely guided in every act of life? I thought I saw many difficulties in the way, but at last I became willing to let Him have full control, and He has now given to me the proof.

Knowing that my sins were forgiven, I asked the Holy Spirit to become my Teacher. The petition of faith was sufficient. He at once entered my soul, and I was at once filled unutterably full of the glory of God. Since that moment He has been with me as a Teacher, a Comforter, and an Empowerer, who guides me into all truth. And, dear reader, if you do not understand the life and doctrine thus hidden with Christ in God, I would ask you to taste and see, for "the secret of the Lord is with them that fear Him."

HEATHCOTE, *March 24th, 1890.*

"A PERSON converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person converted late in life is like the evening star—a lonely object of Christian contemplation, but not appearing till the day is closing, and then but a little while."

HE cannot hate man who loves God, nor can he who hates God love man.

CORRESPONDENCE.

We are glad to hear from Sister Gordon, of Jackson, Mich., whither her steps have been directed to be engaged in the same Christian work in which she was occupied in Buffalo. She writes, "We are doing a work that was never done here before. The Lord is wonderfully blessing our work, and a number have accepted full salvation. We have glorious Gospel meetings. I am saved to the uttermost. Glory to God. I asked the Lord this morning to send some of our Association people here. I thank God and you for the EXPOSITOR. You don't know the good it has done me and many others. I wish you could send me some tracts. Pray for us."

MRS. ANNA GORDON,
68 East Trail Street,
Jackson, Mich., U.S.

We give the address in full, thinking that some of the friends may have occasion to encourage her on in her work, either by words of sympathy or other tokens of Christian regard.

DISAPPOINTED CANNIBALS.

Speaking at Northfield, Mass., Rev. J. Hudson Taylor, of the China Inland Mission, related the following thrilling personal experience: "I have had all sorts of experiences in all sorts of circumstances, and when I have come to God and pleaded His own promises in His own word, I have never been in circumstances of great difficulty, and have been led to ask Him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifted upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student some of the other students used to jeer at me because I was going among the heathen, and they would talk about 'cold missionary.' Well, it did look that night as if somebody was going to have a piece of hot missionary. The captain

said to me, 'We can't do anything else but let down the long boat.' They had tried to turn the head of the vessel around from the shore, but in vain.

"We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy. 'Well,' I said, 'there is one thing we haven't done yet. Let all the Christians on board pray about it.' There was a black man on board, a steward, who was a Christian man, and the captain was a Christian, and myself. I proposed that we retire to our cabins, and in the name of our Lord Jesus Christ ask our Father and His Father for a breeze immediately. They agreed. I went to my cabin and told the Lord that I was just on my way to China; that He had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask Him for a breeze, but I felt so confident about it that I couldn't ask Him. So I went up on deck; there was the second officer, the chief mate—a very godless man. I went up to him and said, 'If I were you I would let down the mizzen-sail.' Said he, 'Why do you want me to let down the mainsail?' I said, 'We have been praying for a breeze, and it is coming directly, and the sooner we are prepared for it the better.' With an oath, he said he would rather see a breeze than hear of one.

"As he was speaking I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze. Said I, 'Don't you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it.' Of course the man went to work, and soon the sailors were tramping over the deck. Before the sails were set the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn't forget to praise God for so signal a deliverance from the perils to which we were exposed."—*Christian Herald*.

CLOTHES paid for wear better.

NO! NOT ONE.

No! not one!

Thou canst read o'er the page of my life—
O'er its records of triumph and strife;
All secrets and histories be shown
Of the treasures I once called my own,
And not find to the search of Thy gaze
One idol I cling to or praise.

No! not one!

No! not one!

Of the many who rose to rebel,
All who battled Thy pleadings to quell—
Of the fiends that within me would start,
To dispute all Thy right to my heart—
O'er the fields where they once fought and
won,

You may look and not find even one.

No! not one!

No! not one!

These ambitions that stirred me to mould
My life to the forms I could hold—
Those intentions that urged me to be
Only what failing eyesight could see;
Tell me, is there a consciousness known
To my mind that is not all Thine own?

No! not one!

No! not one!

I have looked through the days long ago,
'Midst the windings of life to and fro,
Where the way has been marked by my guilt,
And the cup of my sorrow been spilt;
And all along the track I have driven
I can find not one sin unforgiven.

No! not one!

No! not one!

There's a tale that my spirit could tell;
It has suffered so often—so well.
The mystery of life has seemed long,
And the force of the tempest so strong;
But it tells me no sorrow endured
Ever came without blessing insured—

No! not one!

No! not one!

Not a thought to enlighten my brain,
Not a record to add to my name;
Not a song to lend to my voice,
Not an object to give to my choice;
Not a picture to ravish my sight,
Or a purpose to blend with my might;
Not a rest for my human desires,
Nor a pause when my weariness tires;
Not a hope to enlighten my way,
Not a caution my footsteps to stay;

Not a prize for my fingers to grasp,
Or a jewel, my affections to clasp;
Not ONE, dear Lord, will I ever own,
Till it homage has done at Thy throne—
No! not one!

—H. H. B. in *All the World*.

AN EFFECTUAL PRAYER.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take your case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh!"

"No I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved in, likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit, in the least. You see—the lawyer crossed his right foot over his left knee, and began stroking his lower leg, up and down, as if to state his cause concisely—you see, I found the little house easily enough, and knocked at the outer door, which stood ajar, but nobody heard me, so I slipped into the hall, and saw through the crack of another door, just as cozy a sitting-room as ever was.

"There on a bed, with her silver head way up high on the pillows, was an old lady who looked for all the world just like my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be: 'Come, father, begin, I'm all ready'—and down on his knees by her side went an old white-haired man, still older than his

wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they shouldn't rebel at His will! Of course, it was going to be terrible hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering, if it could be consistent with God's will; and he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice—the lawyer stroken his lower limb in silence for a moment or two, then continued more slowly than ever:

"And I—believe—I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that." "Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the

place would bring, but was taught the Bible all straight when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again, it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim papers in his fingers. "You can call in, in morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Anon.*

THE DYING SAILOR.

An affecting story is related of a young sailor who died on board a whale-ship in the South Atlantic.

James Duboice (such was his name) had been carefully reared; but impelled by a strong love of adventure and an ardent desire to see the world, had gone to sea. The ship had made a prosperous voyage and was on her way home.

Of all the men on that ship none were more elated than James. He had been ashore at the Azores, and got a few curiosities; he had been ashore at Rio and Cape Verde Islands, and clambered up the rocky sides of one of the Falkland Islands; and he felt already his mother's kiss, and heard the cordial welcome of friends at home, and saw their look of wonder, and heard their words of astonishment, while he showed his shells and related his adventures to them. He spent the whole of his middle watch in painting with enthusiastic word the anticipated meeting, and the scenes which would occur at home. Poor fellow! it was only a waking dream with him; he never saw his mother again.

The next day he went to work at "stowing down" the oil. It was a rough sea and the ship pitched heavily, so as to make it hard and dangerous to handle the casks of oil. The last cask was stowed and filled, and in ten minutes more the hatches would be down. Duboice stood on the cask in the main hatchway and was passing a few sticks of wood down amongst the water casks, when the vessel rolled leeward, a cask of water broke

from the lashings at the weather-rail and rolled into the hatchway where he stood, and in one instant both legs below the knees were literally jammed to pieces—the bones were broken into shivers.

We took him into the steerage and did the best we could to bind up his broken limbs and make him comfortable; but we knew, and he knew, that his days were numbered—he must die.

That night as I sat by his berth and watched him, he was constantly calling "Mother! mother!" Oh, it was heart-rending to hear him in his piteous ravings calling "Mother! mother!" and then he would weep like a child because she came not. In the morning watch he grew calm, and spoke rationally again. After giving me his parents' address and a message for them, he slept a little while. When he awoke he bade me go to the fore-castle and open his chest, and under the till I would find his Bible I brought it to him, and he opened it at the blank leaf and looked long and eagerly at the name. His mother had given it to him when he left home, and on the fly-leaf was written by her hand, "Presented to James Duboice by his mother, Sarah Duboice."

"Now read to me," said he, handing me the book.

"Where shall I read?"

"Where it tells us how to get ready for heaven."

I felt bewildered and knew not where to read; but opening the book at random, my eyes fell upon the fifty-first Psalm, and I read to him from that Psalm till I came to the tenth verse "Create in me a clean heart, O God, and renew a right spirit within me."

"Hold there! That is what I want," said he. "Now, where shall I get it?" "Pray God to give it to you for Jesus' sake," I suggested.

"Oh, yes, Jesus is the Saviour. Shipmate, it is an awful thing to die; and I have got to go. Oh, if mother was here to tell me how to get ready!" and he trembled with eagerness. After a short pause, during which he seemed to be in deep thought, he said:

"Do you know of any place where it is said that such sinners as I can be saved?"

I quoted 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

"O shipmate," said he, "that is good. Can you think of any more?"

I quoted Heb. vii. 25: "He is able to save them to the uttermost that come unto God

by Him, seeing He ever liveth to make intercession for them."

"That's plain. Now, if I only knew how to come to God."

"Come like a child to his father," I suggested.

"How is that?"

"As the child feels that his father can help him in danger, so you are to feel that God can help you now. And as the child trusts his father by fleeing to him, so you must trust Jesus by casting yourself upon Him."

He lay a little time engaged in earnest pleadings with God, as was evident from the few words I overheard. Then the tears began to run down his face; his eyes opened, and a bright smile played like a sunbeam over his features.

"He forgives me and I shall be saved," he said with a voice like the sound of a flute for sweetness. The day dawned—the sun arose in regal splendor on the ocean. I held his hand in mine, and felt the death-thrill; then he murmured, "He's come, He's come."

"Who has come?" said I.

"Jesus," he whispered, and he fell asleep.

On sped the noble ship till four bells in the afternoon, and then we laid the main tops to the mast and buried him, closely sewed in his hammock, in the "deep, deep sea."

ARCHDEACON FARRAR ON ECCLESIASTICAL CEREMONY.

From an article contributed to the *Christian World* by Archdeacon Farrar, under the title, "Character the Test of Creed:"

If the Scriptures are to be any guide to us as to what the Gospel means, if we are to take our judgments from the plain, eternal teaching of the Son of God, then true religion is indefinitely remote from many of the pomposities and pretensions with which it has been mingled up. If any man chooses to drink rather of what our Homilies roughly call "the stinking puddles of human tradition," he may make of religion and of ritual what he pleases: but if, instead of that, we will humbly and sincerely search Scripture through from end to end, for any single word which may explain to us that wherein God delights—if we will consider every syllable that Scripture utters respecting things necessary to salvation—we shall be able to deny that in the New Testament, at any rate, and all that is eternally precious in the Old, the elements of ritual are all but

non-existent, and the sphere of opinion is reduced to the minimum. What is religion? What is its essence and its aims? What its be all and end all? Do not let us deceive ourselves about it. The answer of all Scripture may be summed up in one word—Righteousness.

By whatever chinks of text and wicket gates of phrases we may make room for human traditions, we may lay it down as an eternal truth which no casuistry can modify, no priestcraft sophisticate, no system override, that "what that supreme and sacred Majesty requires of us is innocence alone." When Judaism had been depraved into the decrepitude of function; when the burning torch of Hebrew prophecy had been quenched in the idolatry of traditions; when religion had been identified with new moons, fasts, feasts, ablutions, and all the huddled minutiae of ecclesiastical observance—our Lord treated all this surf of formality as a sign only that the holy fire of true life had sunk into ashes. He wore no phylacteries; he rejected and denounced the tradition of the elders. He said, "The Sabbath was made for man." He made all meats clean, He spoke slightly of the ablutions of cups and platters. And the greatest of the apostles—the Apostle of the Gentiles—carrying out the same teaching in letter after letter, tried to persuade his converts, bewitched by the glamor of Judaizing ceremonial, of the eternal nullity of such form, telling them that circumcision was nothing, but a new creature, asking them with grief, almost with indignation, "If ye die with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, which have a show of wisdom in will worship and humility and severity to the body, but are not of any value against the indulgence of the flesh?"

Men say that they multiply ritual observances in order to glorify a sacrament. Were it not far better to glorify it in ways which Christ ordained, and which the apostles practised? Is the sacrament glorified by postures and vestments, or by meek, and pure, and humble hearts? Over half of Europe men not only glorify, but worship the sacramental elements—genueflect to them, gloat on them, pageant them about like a dreadful idol. Are those countries the better—in any single respect the better—for this coarse materialism, for this blank idolatry? Do we really understand Christ the better by supposing that He is at certain times localized in bread and wine at the hands of the priest,

or rather when we feel His living spiritual presence in the heart of the worshipper? One of the vilest and wretchedest of kings—Louis XV. of France—got out of his carriage and went on his knees in the mud before the Host, and the mob cheered him as a very religious king for performing this act of adoration; and yet he did it coming from the Caprae of his loathly palace, and returning to the sty of his habitual vice. Had the worship of the sacrament done much for the kingdom in which such lives were unreproved? Will England be saved by becoming popish in all but name, when France, which is popish in name also, has sunk into her present depths, with her shiftlessness, her incessant revolutions, her flagrant infidelity, her diminishing population, her permeating immorality, and her leprous nature? No! Nations are saved by righteousness, and by manliness, and by self-denial, and by the simple preaching of Christ to simple men; not by mitres and candles and chasubles, and such gewgaws fetched from Aaron's wardrobe or the Flamen's vestry.—*Selected.*

ORIGIN OF A BEAUTIFUL HYMN.

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird flitting about in the sunshine attracted his attention. Just then a hawk came down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees or in the green field, there was no hiding-place from the grasp of the hawk. But seeing an open window and a man sitting beside it, the bird flew, in its extremity, toward it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling trouble as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.

A HYMN.

Words by REV. B. SHERLOCK.

Music by ALF. T. BURNS.



1. Oh, come and dwell in me, Spir - it Di - vine,
Self - will de - part from me, Make me all thine;
Let there no dis - tance be Be - tween Thy - self and me,
My heart be full of Thee, Lord! Thou art mine!

- 2 Through all my happy way
Be Thou my Guide,
I shall through every day
In Thee confide;
Then, Lord, whate'er befall,
On Thee my heart shall call,
Thou shalt control it all,
Whate'er betide.
- 3 I know but little, Lord,
Thou art all-wise,
To Thy most precious Word
Open my eyes;
Then shall my soul be free
From doubt and mystery,
Wisdom shall flow from Thee
In rich supplies.
- 4 In me through every hour
Jesus reveal
His rich redeeming power:
Then I shall feel
His deepest truth unfold,
Truth that shall ne'er grow old,
More to be prized than gold,
Stamped with His seal.

- 5 I would now take the power
Thou dost bestow,
So that from this glad hour
My life shall glow;
Filled with Thy strength Divine,
Thy life through me shall shine,
Thy will shall then be mine
While here below.
- 6 Spirit of Christ and God
Given to me,
Thou art my Truth and Law
Making me free;
Guide, Comforter and Might,
Shining with heavenly light,
Vanishes all my night,
Since I have thee.
- 7 O God the Holy Ghost,
Comforter true,
Unto the uttermost
All hearts renew;
Bring unbelief to nought, &
Rule Thou Thy people's thought,
May all by Thee be taught,
This world subdued.

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