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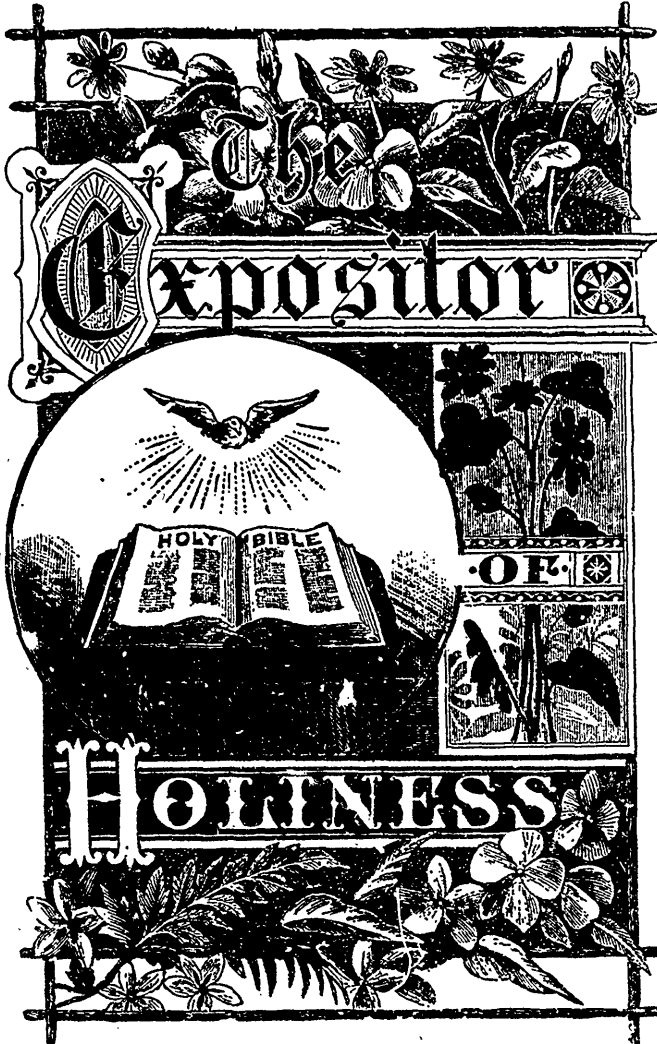
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. IX.

JUNE, 1891.

No. 12.



Toronto:

Published under the Auspices of the Canada Holiness Association.

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

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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.
- Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.
- Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.
- Every Saturday, at 7.30 p.m., at Dundas Street Church.
- Every Sunday, at 4 p.m., at Berkeley Street Methodist Church.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- 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.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m.
Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

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. IX.

JUNE, 1891.

No. 12.

SPIRIT FULNESS.

BY CHARLES A. FOX.

As up yon mountain side, past field on field
Ascending, wall-enclosed, flocks upward
press
Toward open fells, which stretching limitless
Free to the mountain summit pasture yield—
So strong pure souls shall find, once Spirit-filled,
Wide open Heavenward boundless Promises—
Expanding evermore past storm and stress
Towards freedom's heights where faith's rock
eagles build.
Wide open Heavenward lie all Truth's fair
lands!
And though our poor words measure and
confine,
Whilst they convey the grape blood of the
Vine,
God's words have hid wings Faith's warm
touch expands.
Our empty souls when filled, like vessels,
sink
Of their own fulness in the flood they drink.

THE ASSOCIATION CAMP-MEETING.

The annual camp-meeting of the Canada Holiness Association will be held in the same place as last year, viz., in the Public Park of the town of Niagara, on or about the 20th of August next.

We expect to have the day of commencement fixed in the course of a couple of weeks, so that any parties who need more definite information before the middle of July—the time of our next issue—had better drop us a card to that effect, when the information will be sent them.

INSPIRATION OF THE NEW
TESTAMENT.

No one can realize the looseness of thought which generally prevails concerning this subject until after careful, close study of it. Generally, it is presumed that just what is this inspiration can be told in few words, and that the definition thereof is as simple and terse as one of the definitions or axioms of Euclid. And hence it will astonish most persons when we assert that there is no definition given concerning this subject which will bear close inspection, or which is even generally accepted.

Many hold to what is called word inspiration, and assert that the Holy Ghost, after a peculiar sort of imparted knowledge never since used with any other persons, told the writers of the New Testament certain things, in exact words, which they wrote from His dictation, with the understanding that they were writing them down for the minute guidance of universal mankind to the end of time.

At the trial of Rev. Dr. Burns, of Hamilton, several years ago, we were surprised beyond measure to find how many there were amongst the ministers composing that Conference who had adopted and retained this view of inspiration. True it was not a majority, but, nevertheless, it was a minority of no mean proportions.

We cannot produce statistics concerning the number who, in the different churches, maintain verbal inspiration as their creed, but we are confident that it is no small proportion of the whole. And yet, as intimated above, we believe that very few of these really look closely at

their definition, or trace, to any considerable degree, the necessary results which follow from it.

Like all creedists, their tendency is to dwell upon those legitimate results which harmonize with their wishes and steadily ignore all else. Thus, for example, they will naturally seize upon the Lord's prayer, as given by Matthew, and regard it with the reverence which such a belief naturally throws around it, and treat very lightly the fact that Luke, who also, according to their creed, wrote the same prayer, and under the same conditions of verbal inspiration, yet gave a different composition.

Now, to a person not hampered by implicit faith in the dogma of verbal inspiration, the difficulties brought out by this, but one of a thousand fatal objections, are absolutely conclusive against the dogma; for both evangelists profess to be reporting the words of Christ, and, according to this creed, wrote them down as dictated, word for word, by the Holy Ghost, and yet the result is not the same in both cases. If it is asserted that both were originally identical, but were not so preserved, then it may well be asked, Of what benefit is verbal inspiration if there was no power in earth or heaven which could secure the perpetuation of the words as they were given?

Then, also, this dogma accepted fully would make every command or example found in the New Testament absolutely binding upon all, whilst outside these writings there could be nothing of equal authority. Hence it would follow that all its teachings about celibacy, slavery, the Sabbath, the dress and deportment of women are, without the slightest modification, binding on the consciences of every one who has access to the New Testament. But not one of all those who profess to accept the doctrine of verbal inspiration stands by this necessary outcome of his dogma, therefore, we infer that to all, without exception, it is simply a creed accepted without due consideration, and only those parts of it which seem to be helpful for present use are adopted with even a show of faith in them.

But a much greater number accept, in

a general way, as a creed, the following, viz.: that the New Testament writers, whatever might have been their lack of inspiration during other portions of their lives, when they were writing the New Testament were directly under the afflatus of the Holy Ghost and were thus ordained by God as a special class of persons to whom alone it was given to write, with the distinct authority of the Godhead, what was to be accepted as the only, all-sufficient rule of faith for the Christian world, down to the close of time.

It will be generally admitted that thus stated we have the general creed of Christendom concerning this great subject. And further, we remark, that this creed is so absolutely accepted that not one in a thousand even suspects or cares to know upon what basis this tremendously important dogma rests. It is tacitly regarded by Protestants to be as much of the essence of heresy to even inquire concerning it as for Catholics to ask questions concerning the proofs of the infallibility of the Pope.

Hence the inquirer after the truth concerning this thing is not met with argument and plain reference to well-established facts, but the attempt is rather made to bluff him off with statements concerning the awful consequences which would follow if this dogma were not accepted.

And yet this ponderous dogma rests entirely upon a tradition—a tradition which has not even the mystery of an unknown birth to bolster up its mighty proportions, for it existed not in the first century of the Christian era, and hence its origin, as to time, can be located without having to pierce in imagination the prehistoric ages.

Christ, the Alpha and Omega of Christianity, gave not the slightest intimation that such a coterie of infallible teachers should arise, and no personal claim is put forth by the writers themselves looking to such a distinction or pre-eminence, whilst there is not a shred of proof that the first generations of Christians, to whom their writings were directed, ever regarded them in the light of this dogma, but there is much to show quite the contrary.

What, then, is the special value of the New Testament writings? This value is very great, indeed; but when it is not admitted to be of the infallible sort, very many will be so blinded by their confidence in tradition that they will scarcely give a thought to the subject apart from their traditional belief concerning the matter.

These writings are evidently the production not only of good men, honest and true, but also of the men who were intimate with Christ Himself, who witnessed most of the facts they chronicled. Moreover, they confessed themselves to be His followers, and hesitated not to declare that they not only heard Christ's predictions concerning the gift of the Holy Ghost, but that they actually complied with the conditions laid down by Jesus for the reception thereof, and, as a consequence, did receive the Comforter, and then obeyed Him.

Now it is their testimony to these facts that is of chief value to us, even as Jesus prophesied concerning them: "But ye shall receive power after that the Holy Ghost is come, and shall be witnesses unto Me." All this, and more, is stored up in the New Testament as the royal birthright of all who have access to its pages. But that these writings contain a code of deliverances and illustrations which men must take and try to shape their lives by, even as the Jews of old were required to study the precepts of Moses and try to obey them as so many laws for the regulation of their lives, is purely a human dogma founded on a tradition which had its origin long after the resurrection of Christ, when the claims of the Holy Ghost, as the only true successor to Christ in His infallible teaching, began to be largely ignored; founded, too, in the very teeth of Christ's contrary teaching, as these very New Testament writings show.

Christ nowhere is reported in the New Testament as clothing any class of men with this especial authority. True, He gave the apostles, and seventy others with them, authority to work miracles, foretold that Peter would be honored as first preacher of His gospel to Jew and Gentile, and even intimated a kind of

pre-eminence to the two sons of Zebedee; but there is not the slightest allusion to this huge dogma of special inspiration for the world at large.

And further, as if to make still more emphatic the fact of the absence of any such utterance on the part of Christ, it has been so arranged, that the bulk of the writings of the New Testament have been contributed by those who were not of the twelve apostles. Take the writings of Luke and Paul from the New Testament, and what a small part remains; whilst of the remainder it is a matter of legitimate doubt if all was written by apostles. Indeed, all that is left us as undoubtedly the writings of apostles is two Gospels and the epistles of Peter and John.

Hence it follows, that if any of the utterances of Jesus, addressed to the twelve apostles, implied that they should occupy a special, peculiar place as infallible writers or teachers, then that special grace must have been confined to these twelve, unless Jesus Himself had named some exceptions. It must be admitted by all that no such special mention was made by Him. Therefore it follows, of a certainty, that if they were clothed with this particular authority, and no one was added to the number by Christ Himself, then no one else could do so unless he could show his credentials as coming from Christ. For men, then, to add others, as Luke and Paul, to that number is to bring down the original twelve to the same authority as these two. But as the authority of these two rests only upon this human basis, it follows that all the others have a like basis; and so it comes to pass, by the very teaching of this tradition, that all Christians have equal authority to teach the teachings of Christ.

And surely a doctrine of such vast importance as this under consideration should demand the undisputed utterance of Christ to prove its truth. That such teaching of Christ would establish it beyond cavil, goes without saying, for Christ vindicated His authority to teach ultimate truth by His death and resurrection, and if He had appointed a thousand persons as all clothed with infallible authority to teach ultimate truth

to the ages, or even if He had clothed a line of successive apostles with this authority, and this fact was clearly and unmistakably demonstrated, then, whosoever became Christ's loyal follower would, as a matter of course, accept such teachers as the infallible mouthpieces of God, and abide by their dicta without questioning or gainsaying. But no man should abide by such teachings if there was a legitimate doubt as to the fact of Christ having ordained and clothed them with such authority.

Just so, without such clear and minute directions from Christ concerning Peter, John, Luke or Paul, one cannot be loyal to Christ and accept them as clothed with equal authority with Christ, as teacher of ultimate truth to humanity. The utmost these can do is to report correctly the facts connected with the life of Christ, and the result to themselves in living out Christ's teachings, whilst the only relative advantage possessed by them, above others since their day, is in their nearness to the times of Christ, or being contemporaries of His.

SOME DOGMA CONCERNING THE INSPIRATION OF THE NEW TESTAMENT SCRIPTURES NE- CESSARY TO A CREED LIFE.

A creed life rejects, of necessity, the teaching of Christ concerning the Holy Ghost as the only ultimate teacher and guide to His people, and, therefore, must manufacture some substitute.

This substitute, generally speaking, is the infallible guidance of the New Testament writings, both with Roman Catholics and Protestants.

In the Roman Catholic Church, along with their dogma, is taught their complementary one, viz., that the Holy Ghost is the true interpreter of the Bible, but He is confined in His work to interpreting it to the collective Church as represented by its chief officer, that is, the Pope.

With many Protestants the work of the Holy Ghost, as interpreter of the Scriptures, is placed under such restrictions as to deprive the whole subject of

any *practical* importance, it becomes a mere embellishment of the creed.

This creed life demands, as before stated, infallible and universal authority to every part of the New Testament, otherwise there would be no *apparent* basis of faith for that life. Now it is this necessity which forces it to fly in the face of reason, common-sense and the Bible itself, in dogmatizing concerning whatever kind of inspiration it may please to adopt, for it truthfully exclaims, "Without my dogma about inspiration my creed is destroyed and my creed life is without foundation!" And just as Roman Catholicism delights to meet arguments against its fundamental doctrine of the infallibility of the Pope with pains and penalties rather than by fair argument, so will this creed life meet sober, convincing arguments, against its foundational dogma concerning inspiration. This battle, when it comes to the front, will not be characterized by sober argument and investigation on both sides, but anathemas and ecclesiastical pains and penalties will be resorted to by creedists as their favorite and most effectual weapons.

Why, then, it will be asked by some, do we apparently strive to awaken this conflict? Why not let the avalanche slumber peacefully on its cold mountain height? Even if a whisper would let loose its violence, let that whisper be suppressed. Is not a creed life a good thing in the absence of a better? Certainly. But seeing there is a better life provided in the Gospel, it is right and proper to preach this better Gospel at all hazards.

Shall men and women be robbed of their glorious heritage because, forsooth, the creedist everywhere will imagine, yea, know that in this Gospel of Pentecostal blessing his inferior life is threatened with extinction? He has the true remedy in his hands, which is exchanging the inferior for the better. Granted that, generally speaking, he will not adopt this sensible course, even as he did not in the days of Christ, but will the rather enter upon the insane course of antagonism; still all will not. And in this instance, securing the good of the few will justify braving the opposition of the

many. Such a course not only commends itself to the common-sense of mankind, but is also endorsed by the practice of Christ and His first followers.

But again, it will be asked, Could not all the advantages of Pentecost be preached without stirring up the inevitable strife which must result from touching this subject of inspiration? A legitimate question it must be confessed, even if the answer must be in the negative.

The very essence of this life of walking in the Spirit is liberty to face every question fairly and squarely. Superstition and tradition have forever lost their hold upon him who owns but one supreme authority and guide into all truth; and, therefore, to admit restriction in this or any other direction is to cramp this life and change its character entirely. Still again, the interests of the few who have begun to walk in the Spirit, as well as the welfare of those who through their testimony shall so walk, imperatively demand that this matter of inspiration be frankly and exhaustively examined, and familiarly spoken of, that they may be guarded against the most subtle danger to which the spiritual can be exposed. Observation, as well as reason, has convinced us that few, if any, can walk in the Spirit, and be established in this walk, whilst they are hampered by any lurking veneration for all or any of the dogmas concerning the inspiration of the New Testament Scriptures.

I JUST packed up my effects and went over to the Lord's side; and whatever refused to go, or went muttering, I left behind, with a vow never to look or long after it again. To tell the truth about it, I went rather empty-handed, leaving a deal of lumber behind. All this I counted loss for Christ.—*Pomeroy.*

It seems I am unlike some of my brethren, who don't know where to begin God's praise; I don't know where to stop, for the Divine Being is gaining upon me constantly. Have no time to go back and mend the beginning, for I am overwhelmed with oncoming goodness; am falling in arrears all the time.—*Pomeroy.*

THE RELIABILITY OF THE NEW TESTAMENT WRITINGS.

This is established on a more solid basis of truth than that of any other ancient records, and manifestly this is of necessity. For when men are called on to forsake all and follow Christ, proof of His claim to make good all His promises must be of such a nature as to meet and extinguish every legitimate doubt. Hence, in addition to all the other evidences which accompany authentic histories, we have the honesty of the New Testament writers evinced by their life-long devotion to the Master, the facts of whose life they record and whose promises and predictions they illustrated by their lives.

They record how that Jesus being baptized of the Holy Ghost commenced and lived His public life and taught that this His life was to be the standard, specimen life, in His new spiritual kingdom soon to be set up in the world. Having lived this life for about three years, He established His power to perpetuate it in His followers by rising from the dead. His disciples carrying out to the letter His instructions, the new kingdom was established on the day of Pentecost, and all who were willing received power, by being baptized with the Holy Ghost, to perpetuate the Christ-life in the world. As a fact many did do so, and these, by their testimony and example, spread abroad the knowledge of the facts of the Gospel by living, personal testimony and their lives lived on the plane of their Master's, whilst a goodly number perpetuated this their testimony in their writings.

But, manifestly, their testimony, whether by lip or pen, takes its chief value in its relation to Pentecost, only that which has a bearing on that event being essential. The baptism of Jesus, His public life thereafter, His death, His resurrection, His distinct and minute predictions concerning the gift of the Holy Ghost and the gift of the Spirit at Pentecost, these are the essential facts of the Gospel. Granted that these facts have come to us in such shape as to exclude all reasonable doubt, and we are

as thoroughly furnished for living the Christ-life as were the early Christians.

But these vital parts of Christianity are so fully established that no Christian sects have ever dreamed of disputing them. Granted that, concerning many doctrines and practices, Christendom has been rent into innumerable sects, nevertheless, perfect unity has prevailed in this central part of Christianity. As to these essential facts, wherever there has been division it has been a straight issue between Christianity and infidelity.

Now the dogma of the verbal or thought inspiration of these early testifiers and writers does not connect itself with the subject as of real vital importance, for the facts of the Gospel are as completely established without such inspiration as with it. Peter rehearsed these facts to his audience on the day of Pentecost, and the multitude believed and received forgiveness and the gift of the Holy Ghost as certainly as men could to-day if the New Testament had been written exactly as the extreme teacher concerning plenary inspiration affirms.

And likewise we to-day could as readily receive the gift of the Holy Ghost by simply accepting these Scriptures as the truthful statement of facts as could the first disciples, even if they held to the doctrine of the special inspiration of the twelve apostles after the modern dogma. In short, this and all other doctrines or dogmas concerning the inspiration of the New Testament are clearly non-essentials. Differences in belief concerning this matter of inspiration need not in the slightest degree hinder those holding opposite beliefs from living this distinctive, identical, Pentecostal life.

But if any doubt concerning the facts of Christianity exists in the mind, to all such this life is an impossibility, for, as Paul correctly argues, "If Christ be not raised, our preaching is vain, and faith is also vain." But, with the great apostle of the Gentiles, we can exclaim, and with no doubtful voice, "Now is Christ risen from the dead." Yes, and with equal confidence can we proclaim to ourselves and to all others that all these

essential facts are so well established as a basis of unlimited faith that any and all to whom the Gospel comes can accept pardon and the fulness of the Spirit and thereafter live the Christ-life, that is, be led of God as He was into all truth, and thus do the Father's will on earth as it is done in heaven. Whilst to those who thus live it is no small satisfaction to know that speculations about inspiration cannot disturb this life, however they may terminate.

IN WHAT DOES THE INSPIRATION OF THE NEW TESTAMENT SCRIPTURES CONSIST?

Certainly these writings are inspired, and we neither violate the letter nor the spirit of the deliverances of the evangelical Churches, including our own Methodist Church, in holding the opinions brought out in previous articles. In practice, too, we are in harmony with all, as we showed in a former number of the EXPOSITOR.

No Methodist to-day practically believes that Paul was writing down for the guidance of all men the direct words of the Holy Ghost, when giving directions concerning women keeping silence in the churches; and Calvinists and Arminians alike disregard his precepts concerning the veiling of women. But when one part of Paul's epistles are thus declared to be uninspired, that is, not authoritative as ultimate truth for all time and for all people, then it follows with such simple, irresistible logic that none can be so accepted, that a child cannot fail to draw this inference.

For if the plain deliverances of Paul concerning the department of women in the church may be set aside, then, they who set aside these deliverances have power to set aside all the rest, as far as the authority of Paul is concerned. But who are they who set aside these deliverances? It is not Jesus Christ, nor any one or all of the twelve apostles. It is not some council, representing the Church as a whole; so it is evident that it is left with individuals to accept or reject as they deem right, and hence it follows

that with individuals is left the right to accept or reject all other parts of Paul's writings as they may deem proper. What Protestant can find a flaw in this reasoning? Of course, the Roman Catholic readily points out what he thinks to be a flaw, seeing herelegates to the Pope the power to pronounce upon Paul's teaching concerning these and all other matters.

But Paul spake as the oracles of God, illustrating in his own example Peter's advice to all: "If any man speak, let him speak as the oracles of God." The life and writings of Paul afford the strongest proof that he was a man who was baptized of the Holy Ghost, and walked in the Spirit continually. Hence he lived from year to year a life well-pleasing to God. In fine, we believe he was continually led of the Spirit, and so fulfilled the righteousness of the law. This was his inspiration, and is the genuine inspiration of the New Testament writers.

Paul was led of the Spirit to preach the Gospel at Corinth, and so found a flourishing church in that city. At another time he was led of the same Spirit to preach to them through letters. But the one fact has no more significance to us than the other, only in this, that his sermons have not come down to us, whilst his letters have. It is also certain that he, as well as other apostles, were led of the Spirit to write many epistles which have not been preserved, and yet these lost epistles were as certainly indited by the Holy Ghost as the others.

But did not the Spirit know which ones would be preserved, and which lost? Certainly, just as surely as He knew that Adam would fall, if created; and, for aught we know, this foreknowledge affected the one fact exactly as it did the other. We are devoutly thankful for the gracious Providence, which has preserved these records, that we may study them closely and see how they—the writers—understood and lived out the teachings and revelations of Christ. But to the close student of them, who does not turn away from the central teaching of Jesus concerning the Holy Ghost, it is evident that their highest use is realized when the writers are left

where Christ put them, as simply and only some of His followers, who, in accepting the Holy Ghost and walking in Him, illustrated the privileges and possibilities of all.

CONFLICTS OF THE PRESENT AGE.

One of the conflicts of the age is that between the Scriptures and the Holy Ghost. Many religionists of today search the Scriptures to their own destruction, just as religionists in Christ's time did when He said unto them, "Ye will not come unto Me that ye might have life." They preferred searching the Scriptures then, and rejecting the Lord Jesus, just as the modern Jew searches the Scriptures and rejects the Holy Ghost.

But, say modern religionists, "We believe in the Holy Ghost, we know all about the Holy Ghost." Do they, indeed! If so, suppose some one said they must come to the Spirit for life—that it is, indeed, the Spirit that quickeneth—that the Holy Ghost does, indeed, represent the Lord Jesus upon the earth; that He has all the power of the Father and the Son, how quickly will they bring up such Scriptures as "The Word was God," "The Word is nigh thee," "Now are ye clean through the Word," "Sanctified by the Word," "I (Jesus) am the vine," etc., to the utter exclusion of the Holy Ghost.

Then is there not another great conflict looming up right here of just as great moment—and with as mighty issues depending thereon—a contest between the Lord Jesus and the Holy Ghost? Yes, there are men in this generation who are willing to come now to the Lord Jesus that they might have life, to admit that He is the Vine, who refuse to attach their allegiance to the Holy Ghost, who reject His guidance and teaching, especially where the guidance and teaching is in opposition to the numerous ecclesiastical dogmas of the as numerous sects of Christendom. Yes, the era is upon us when the Holy Ghost is going to have His rightful place, even if ecclesiastical dogmas, false

notions regarding the Lord Jesus, and superstitious reverence for the Bible have all got to go to the wall. And in this matter man's thoughts are not God's thoughts, and God's ways are past finding out.

Another conflict upon us is with denominationalism. Unless there is absolute willingness on the part of the one who accepts of the Holy Ghost to allow all old ideas regarding denominationalism to be riddled and sifted, unless he is able to say, "Search me and try me, O God," it cannot be said of such an one that the Holy Ghost has right of way, that He has permanent occupancy of the temple, instead of the position of a transient tenant.

When the Lord Jesus Christ taught, "If any man cometh unto Me, and hateth not his own father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple," says the modern religionist, He did not mean that a man was to hate the Bible, or "our church." He would acquit himself if he got the length of hating his father, mother, etc. Oh, we must love our Bibles, say such; yes, and trample under foot the Guide and Interpreter thereof. "Christ is all in all to me" the modern religionist will sing. Yes, and it might be added, the Holy Ghost is nothing.

Oh, there are mighty hosts arising who will prove themselves veritable giants in their defence of the Bible, who will do mighty service for King Jesus, but will sneer and scoff at the Holy Ghost when His guidance is exemplified in the acts of His peculiar people. And when it comes to "our Church;" what would "our Church" be without the Holy Ghost? He has been with it in the past, He is with it now, and with a "Diana of Ephesians" cry, they will say Great is "our Church." Such persons will reason it was all well enough for the Lord Jesus to teach His disciples, when on the earth, that they must not allow their affections to be placed upon father, mother, wife, children, etc., to His exclusion, but is there any danger of the Bible occupying the place in our affections that should be occupied by the

Holy Ghost? None whatever. He never meant that we should hate "our Church." Don't our ministers teach us we should love the Church. And as for there being any danger in this generation that men should bestow affections upon the absent Lord Jesus that should be lavished upon the present Holy Ghost, such a thought never crossed the Divine mind. It is impossible, don't you know. You cannot ever think of Jesus without thinking of the Holy Ghost. There is a "unity" in the Trinity." And thus will they seek to justify themselves in defiance of the fact that man without an indwelling God is just as prone now to set up "golden calves" as the ancient Israelites in Moses' time, just as prone to have other "gods beside Me" now as then.

It was a wonderful thing for Christ to secure one hundred and twenty who were willing to tarry at Pentecost, it is nothing for the modern preacher or evangelist to secure his thousands. And here let me say that the conflicts will not be against the past, but against the uses the devil will put the past to, he will in every conceivable way endeavor to delude men's minds, and cause them to imagine that the Bible, "the faith" our fathers died in, "the Church" of our choice, "our allegiance" to the Lord Jesus will all be in danger on the inauguration of the "new era," when the Holy Ghost is king; that rebellion against the Bible, the Faith, the Church, aye, and even Jesus Himself, is a necessary concomitant to the ushering in of the effulgency of Pentecost. Yes, the conflicts with all the attendant dangers are upon us, but the only real danger is that men will come short of Holy Ghost requirements. He is "abundantly able" to take the very best of care of your relationship to the Bible, to prayer, to the Church, and the Lord Jesus.

And just as the Lord Jesus prayed for the religionists of His day, "Father, forgive them, they know not what they do," so may in this day the same petition be put up for the resisters and rejecters of the Holy Ghost. The ancient Jews rejected the Lord Jesus, and that with the Bible in their hands. The modern Jew rejects the Holy Ghost, having the

same Bible with the New Testament added. But says one, what do you mean by rejecting the Holy Ghost? I mean this: Jesus said He shall guide you into all truth, He shall teach you all things. Men are not guided thus, but by the Bible, their Christ Jesus. Do they not, therefore, reject the Guide? Men are not taught thus. Do they not, therefore, reject the Teacher? Ask the religionist of to-day whether he has done the whole will of God for say the last six months of his life, and his answer will be No. And yet the Lord Jesus said, it is not they that say Lord, Lord, but they that do the will, that shall even enter the Kingdom; they that do the will shall know of the doctrine. For our wrestling is not against flesh and blood, but against the principalities, and powers, and world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

H. DICKENSON.

THE APOCRYPHAL GOSPELS.

Deeming it proper to make a definite study of the early Christian writings, outside of the canon of the New Testament Scriptures, in order to trace as nearly as possible the history of the dethronement of the Holy Ghost from the supreme place assigned Him by Christ and recognized by His first followers, we commenced with the uncanonical Scriptures, commonly called the Apocryphal Gospels.

As it is likely that but few of our readers have had the opportunity of reading these books, we will not study brevity whilst giving the results of our researches.

There are upwards of a score of compositions comprising this collection, making a book about half the size of the New Testament.

The first is called "*The Birth of Mary.*" Its authorship, in the early times, was attributed to Matthew; but of this it is scarcely necessary to say there is no satisfactory evidence, either from its composition or other outside testimony, although, like as with all the other Apocryphal Scriptures, there were not

wanting men of note in the Church who contended for its genuineness.

The whole story, although told in connected form, deals in the marvellous and improbable.

"*The Protevangelion,*" or account of the birth of Christ and the perpetual Virgin Mary, is the second. It is a lengthy composition, somewhat shorter than Mark's Gospel. Whilst it does not show intentional fraud, of necessity, it is so evidently legendary in its origin, that none can doubt the propriety of its being excluded from the accepted canon.

"*The Gospel of the Infancy of Jesus Christ*" comes next. This is a narrative of wonderful miracles, all emanating from Christ whilst very young. It is the most mythical and improbable of the whole series, and yet, strange to say, seems to have commanded a larger share of credulity than the others; whole sects, as the Agnostics, accepting it as true, and such men as Eusebius and Athanasius quoting from it approvingly.

The fourth is "*Thomas's Gospel of the Infancy of Jesus,*" somewhat similar to the former but much shorter, supposed at one time to be a part of the Gospel of Mary.

The next is called "*The Epistles of Jesus and Abgarus, King of Edessa.*" Two short letters in which Abgarus requests Jesus to come to his kingdom and cure him of a serious disease, and Jesus replies that He cannot come, but after His death He will send one of His followers to cure him.

They are of no importance, simply taking their value from having probably been manufactured in the first century.

"*The Gospel of Nicodemus,*" formerly called "*Acts of Pilate,*" comes next. A long book and a decided mixture, nothing but conjecture can be given concerning its origin, although the fact of its having been written in the first century is pretty well established.

"*The Apostles' Creed,*" somewhat shorter than is found in the Church of England prayer-book, is one of those early compositions whose date cannot be accurately fixed, but cannot be later than the middle of the second century, and was probably much earlier.

The eighth in number is, "*The Epistle*

of Paul to the Laodiceans." There is nothing new in it as compared with Paul's writings, and it could be accepted as canonical without compromising Paul or any one else. It is a short, unimportant letter.

"The Epistles of Paul and Seneca" comprise several short, friendly, unimportant letters, purporting to have passed between them. Of no value, if genuine, further than in their relation to this celebrated philosopher. The letters, although very ancient, are not sufficiently well authenticated to be accepted as genuine.

The next is, "The Acts of Paul and Thecla," a history of the conversion, life, and death of Thecla, a convert of Paul; a curious relic of these early times; possibly had its foundation in some facts, but evidently so burdened down with traditions that the whole is worthless as containing any reliable history.

"The General Epistle of Barnabas," we place next, although in the list we have been quoting from, the Epistles of Clement come next. We do so because it is the last of those which make direct claims to apostolic origin.

The composition and sentiment of this epistle are more in its favor as establishing its genuineness than those of any of the others. It would not scandalize the New Testament had it been accepted as canonical. However, we do not impeach the wisdom of those who concluded to exclude it from the canon.

He writes in the spirit of John, not assuming authority to teach ultimate truth, but as one amongst his equals writing for mutual profit. This characteristic is brought out plainly in the following quotation: "I therefore, not as a teacher, but as one of you, will endeavor to lay before you a few things by which you may, on many accounts, become more joyful."

In this epistle also we have the only passage in all these apocryphal writings having any bearing on the work of the Holy Spirit as taught in the New Testament. Here is the extract entire:

"But how does He dwell in us? The word of His faith, the calling of His promise, the wisdom of His righteous

judgment, the commands of His doctrine; He, Himself, prophesies within us; He, Himself, dwelleth in us, and openeth to us, who were in bondage of death, the gate of our temple, that is, the mouth of wisdom, having given repentance unto us, and by this means has brought us to be an incorruptible temple. He, therefore, that desires to be saved looketh not unto the man, but unto Him that dwelleth in Him and speaketh by Him; being struck with wonder, forasmuch as he never either heard Him speaking such words out of His mouth, nor even desired to hear them. This is that spiritual temple that is built unto the Lord."

The whole passage is somewhat involved and yet there struggles out from its indistinctness the general idea of the work of the Spirit as indweller and guide. Indeed, it seems at one point to refer to the gift of tongues.

This evident allusion to the distinctive work of the Spirit, to our mind, is the strongest internal proof of its early date; indeed, is strong presumptive evidence that, if not written by the apostle Barnabas, it was at least written by a contemporary, for in the writings of the immediate disciples of the first apostles, we look in vain for this distinctive work of the Holy Spirit.

It is true that in this epistle also the tendency to exalt the letter above the Spirit is evinced, seeing that there is much more space given to the enforcement of obedience to the letter of the law than to the work of the Spirit.

In one part of the epistle he gives a long list of commands to be obeyed, all heralded by the orthodox "Thou shalt," or "Thou shalt not." Amongst many that are familiar and Scriptural, are some that are very minute and even, in some instances, exceeding the usual ideas of what are Scriptural, as, for example, the following:

"Thou shalt not entertain any doubt whether it shall be or not be."

"Thou shalt love thy neighbor *above* thyself."

"Whatsoever events shall happen unto thee thou shalt receive them as good."

"Thou shalt communicate to thy neighbor of all thou hast; thou shalt not call anything thy own."

"*The Epistles of Clement to the Corinthians.*" Clement, it is supposed, was the disciple of Peter, and for some time Bishop of Rome. The first is a long and well-written letter. It is evidently the production of a saintly man, and the only blemish in it, as compared with modern writings, is his credulity concerning the fable of the phoenix. We incline to the opinion that too much stress is laid upon this as a blemish. It is likely that this story about the phoenix arising new and fresh out of its ashes every five hundred years was believed in his time, and so he uses it to illustrate the doctrine of the resurrection.

We find nothing in the epistles concerning the distinctive work of the Spirit. His whole gospel seems to be contained in the practice of humility and obedience to law and the bishops.

But this is very significant, and indicates that just as obedience to the Holy Spirit waned, obedience to priest and bishop gradually took its place.

The heart of man craves infallible guidance, and when not led by the infallible Spirit he will impute infallibility to something fallible. The change from the guidance of the Spirit to the guidance of man was doubtless very gradual and almost imperceptible, when viewing the Church as a whole, and it required centuries to make the change apparent and complete.

Our curiosity would be better gratified if we had more of the writings of the first and second centuries handed down to us, for then, doubtless, we could trace with precision this slow but sure substitution. However, the fact that such an able and prominent man as Clement, in his lengthy epistle, emphasizes obedience to the bishops and is silent concerning obedience to the Spirit, indicates this trend in the Church very clearly even in his time, which, roughly speaking, was about the close of the first century.

This seems a very short time, indeed, for such pronounced indications of change, and at first sight would the rather be an argument in the hands of those who will maintain that the doctrine of divine guidance never had right of way in the Christian Church. But those who trace the history of the doc-

trine of Christian perfection since the days of Wesley will not be startled at these indications of rapid departure from apostolic teaching. John Wesley himself, towards the close of his life, noted with alarm the gradual decadence of his favorite doctrine, and again and again raised the note of warning alarm. Fifty years after the death of this great modern apostle, would it have excited remark to see a pastoral address of the Methodist Church of England emphasize obedience to the Scriptures and the Discipline and be silent concerning the doctrine of entire sanctification? And yet any student of ecclesiastical history would be justified in both cases in making such incidents prove that a gradual change had been inaugurated.

The thirteenth gospel, or group of books, is "*The Epistles of Ignatius.*" These are written to various churches, and include one letter to his cotemporary Polycarp. Also in the same group is "*The Epistle of Polycarp to the Philippians.*"

These writings represent a time towards the middle of the second century. They all have the air of genuineness, and, indeed, can be accepted as such with considerable confidence, when such a scholar as Lightfoot puts his imprimatur on them.

Ignatius is on his way from Antioch to Rome to be thrown to the wild beasts in the amphitheatre. Whilst on this journey he writes these various letters.

They abound in much that is good, and breathe throughout the spirit of the early martyrs; and we have not the slightest desire to lessen their force or depreciate their excellence. However, in pursuing our researches it is of necessity that we be not unduly influenced by the halo which surrounds him as a public martyr, and so be prevented from examining closely his writings, to see what bearing they have on the subject in hand.

Like as with Clement, he emphasizes obedience to the bishops. But he is still more pointed and emphatic in this matter, and gives evidence that the authority of the bishops had been growing apace. Indeed, he does not hesitate to teach that obedience to the bishop is on a par with obedience to God.

We trace, too, in his letters a conscious lack in his spiritual experience. This incompleteness he fondly hopes will be made up by martyrdom. Hence he eagerly looks forward to his death after this manner as the needful perfection of his Christian life. He desires his friends not to oppose the obstacle of their prayers to this desired consummation. He declares that when thrown to the lions, if they do not readily attack him he will do what he can to entice them to their prey, so great is his desire to be made perfect by this means. So certain is it, in all ages, where the authority of the Holy Ghost is in whole or in part destroyed, and authority in man or book substituted, that conscious soul-lack must inevitably supervene. This law is, must be, without exception.

We have remaining one other book, called "*The Shepherd of Hermas.*" This is the longest of them all, and consists almost entirely of visions experienced by the writer. Its date and origin are not clearly traced, but it is probable that it first saw the light near the beginning of the second century.

Judging from the internal evidence of the book itself, we should judge that these visions were real to the writer, and he transcribed with transparent honesty and simplicity. In short, they correspond to the visions of many other sincere Christians who have reported what they saw and heard when in the trance state, whilst about as much importance should be attached to the one set of visions as to the other.

As in many a modern instance, the result of these visions was beneficial, for they seem to have changed him from a mere worldling to an earnest, self-denying religionist.

As might be expected, he does not ignore the work of the Spirit, but devotes, in one place, considerable space to it.

His idea of the Holy Spirit is somewhat difficult to obtain, as the following sentence will show: "That Holy Spirit which was created first of all He placed in the body in which God should dwell."

He seems to teach, or make the angel who appears to him teach, that this created entity dwells in all Christians, or possibly in all men, as in the following

passage: "For if thou shalt be patient, the Holy Spirit which dwelleth in thee shall be pure and not be darkened by any evil spirit; but being full of joy, shall be enlarged and feast in the body in which it dwells, and serve the Lord with joy and in great peace. But if any anger shall overtake thee, presently the Holy Spirit which is in thee will be straitened and seek to depart from thee, for He is choked by the evil spirit and has not the liberty of serving the Lord as He would, for He is grieved by anger. When, therefore, both these spirits dwell together, it is destructive to a man."

Here he is evidently wrestling with the problem somewhat after the manner of the Mystics, and with about the same success. What a bottomless pit of mystery it is to all who fail to accept, in the absolute sense, the Holy Spirit as teacher and guide!

He is rather orthodox, after the modern type, about prayer, for he exhorts all, when they happen to commence to pray about anything, to persevere, for in the end they will obtain, if they *doubt* not. But, like moderns, he can give no rule to show with certainty how doubt may in every case be exorcised.

And yet again, in another place he seems to have some indefinite idea concerning what prayers may be without doubt, as witness the following: "For every good spirit that is given from God needs not to be asked; but, having the power of divinity, speaks all things of itself, because he comes from above, from the power of God."

He also seems to see, as through a glass darkly, some of the results of walking in the Spirit, as the following extracts will show: "But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts toward the Lord, apprehend whatsoever is said to them, and forthwith understand it. For where the Spirit of the Lord dwells there is also much understanding added. Wherefore join thyself to the Lord, and thou shalt understand all things."

"Remove sadness, therefore, from thyself and afflict not the Holy Spirit

which dwelleth in, thee, lest He entreat God and depart from thee. For the Spirit of the Lord, which is given to dwell in the flesh, endureth no such sadness."

"And first try the man who hath the Spirit of God; because the Spirit, which is from above, is humble and quiet, and departs from all wickedness."

"For the Spirit of God doth not speak to a man when he will, but when God pleases. When, therefore, a man who hath the Spirit of God shall come into the church of the righteous . . . and they pray unto the Lord, then the holy angel of God fills that man with the blessed Spirit, and he speaks in the congregation as he is moved of God."

The question of making merchandize of a real or professed afflatus of this pattern evidently had been brought to his notice, even, as it has during all generations. This subject is brought out in the following question and answer: "Should the Spirit of God receive reward and divine? It doth not become a prophet of God so to do."

This writer also undertakes to guard against professionals. "Wherefore prove that man by his life and work who says he hath the Holy Spirit, and believe the Spirit which comes from God and has power as such."

The contest between the flesh and the Spirit, as brought out in the seventh of Romans, is slightly touched in the following: "He is able to fulfil all these commands who has the Lord in his heart. . . To others these commands are hard and difficult."

Now, the fact that this writer, in describing one of his visions, tells of meeting a huge animal that could open its mouth a hundred feet wide, and that, owing to his faith, it could only touch him with its tongue, will incline many persons to treat the whole book as the emanation of a brain decidedly diseased. And yet even this, if a true criticism, reads its lesson, and goes to show that, like as at other stages in the life of Christianity, the practical study of the work of the Spirit being ignored by such imperial minds as Clement and Ignatius, was taken up by the weaker or even ill-balanced minds which were represented by this writer.

But, even then, with all this admitted, the weak ones have some superiority to the strong, for the author of the "Shepherd of Hermas," amidst all his crudities, seems to promise something of completeness to his readers, which Ignatius confessed had not come to him, and which we know, in spite of his confidently expressed hopes, could not be extracted from the fangs of the Roman lions.

However, we have been too prolix in our synopsis of the New Testament apocrypha to leave space for extended final remarks, and, indeed, they are rendered unnecessary by this very length, seeing we have given the reader all which has any bearing on the subject in hand, and so he is as well equipped as ourselves for making these remarks.

INTUITION AND HOLINESS.

That God accepts all those who fear Him and work righteousness is distinctly stated in the Scriptures, and yet I feel sure that most people apply, or rather limit, the statement to honest heathen; that is, those heathen who have not heard the Gospel. But have we any right to so limit God's compassions?

The Book reads "In every nation." Does not that include Christian as well as heathen nations? That is to say, may not a man of Christian birth and education be accepted of God on the ground of fearing Him and working righteousness, even though he may not be at all orthodox on matters touching the Divinity of Christ and the inspiration of the Scriptures? The question may seem more curious than otherwise, and yet we believe it can be looked at carefully, not only with safety, but with profit as well.

When we meet with or read of characters in heathen lands who live noble and self-sacrificing lives, and, besides, are really devout and God-fearing, as the celebrated Prince Guatama of India and Buddhist fame, we are quite ready to admit them to the favor of God. But are we just as ready to admit to the same favor, men of pure life and noble purpose in our own Christian land? I scarcely think we are; and yet, what is

to be done with a man, for instance, such as the late Ralph Waldo Emerson? Though bred and reared a Calvinist of the New England School, and belonging to a family of ministers, Mr. Emerson discarded the creed of his fathers and accepted *intuition* and *reason* as his guides. To him the Bible became simply the greatest and best of great and good books, and Jesus Christ the greatest and best of great and good men. He covenanted to obey *only* the "*inner light*," and to follow "only what was after his constitution." Heathen as he was in the above respects, there are in his works many statements and enunciations of Spiritual ideas that fairly startle the Christian reader, and even compel candid persons to admit that he was far in advance not only of most of his orthodox contemporaries, but also of many leaders of the present day. His honesty, his humanity, his deep reverence for all sacred things, his brightness, cheerfulness, and happiness can scarcely be doubted by any of his readers. His large faith in the powers and possibilities of men, and in the absolute goodness and kindness of Providence, caused him to preach a gospel of hope scarcely ever heard from even the best pulpits. His morality seems to have been not only exalted and pure, but delicately refined also, and sensitive to the slightest breath of evil.

A few extracts from his works will indicate the clearness of his Spiritual perceptions and their harmony with views held by the most Spiritual as well as the most orthodox Christians. In his essay on "Self-reliance," note the rebuke to those who worship the past as though it were superior to the present in point of privilege. "If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? . . . Whence, then, this worship of the past? The centuries are conspirators against the sanity and majesty of the Lord." And again, "If we live truly we shall see truly. It is as easy for the strong man to be strong, as for the weak to be weak.

When we have new perceptions we shall gladly disburthen the memory of its hoarded treasure as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Those who make much of clatter and noise will do well to note the next: "Who has more soul than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits. Who has less, I rule with like facility." And those who complain of enemies, this, "The power men possess to annoy me I give them by a weak curiosity. No man can come near me but by my own act." His view of prayer contains much food for deep heart-searching thought. "Prayer that craves a particular commodity, anything less than all good, is vicious. . . . Prayer is the soliloquy of the beholding and jubilant soul. It is the Spirit of God pronouncing His works good. *But prayer as a means to effect a private end is theft and meanness.*" (The italics are mine.) "As soon as the man is at one with God, he will not beg." Those who have attended many Conventions of the Canada Holiness Association will appreciate this. "Our sympathy is just as base. We come to those who weep foolishly and sit down and cry for sympathy, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul (spirit)." "That which each can do best none but his Maker can teach him." It is a question, Mr. Emerson thinks, whether, by adopting "a Christianity entrenched in establishments and forms, some vigor of wild virtue has not been lost," for says he, "every Stoic was a Stoic, but in Christendom where is the Christian?"

His manly words on independence and self-respect, ring out like the clear tones of a bell, and seem enough to put starch into the slackest backbone. "A man," says he, "may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach;" and fully endorses the saying, that "The highest price one can pay for a thing is to ask for it."

Here is a gem from his essay on

"Compensation," "Our strength grows out of our weakness. . . . A great man is always willing to be little. Whilst he sits on the cushion of advantage he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. *It is more his interest than it is theirs to find his weak point.* . . .

Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success; but as soon as hurried words of praise are spoken of me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist."

One or two passages from his essay on "The Over-Soul," or, as we would say, "The Universal Mind or Spirit."

"We know the truth when we see it, let sceptics and scoffers say what they choose. Foolish people ask you when you have spoken what they do not wish to hear, 'How do you know it is truth and not an error of your own?' We know truth when we see it, from opinion, as we know when we are awake that we are awake."

Dr. Steele's opinion, "That we cannot discern the ordinary operations of the Spirit from our own thoughts," would hardly find favor with Mr. Emerson, that a man bears witness to the truth by every thought, word, and act of life, is clearly brought out in the following: "If a man have not found his home in God, his manners, his form of speech, the turn of his sentences, the build, shall I say, of all his opinions, will involuntarily confess it, let him brave it out as he will." And again, "If he have found his centre the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstances. How like the confidence of the

Divinely guided man is this, "The things that are really for thee, gravitate to thee. You are running to seek your friend, let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a *power which, as it is in you is in him also, and could, therefore, very well bring you together if it were for the best.*" And this again, "Oh, believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear." How far in advance of the common thought is the following: "Our religion vulgarly stands on numbers of believers. Whenever the appeal is made—no matter how indirectly—to numbers, proclamation is then and there made that religion is not. He that finds God a sweet, enveloping thought to Him, never counts His company. When I sit in that presence who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?" More anon.

A. TRUAX.

ABSOLUTE PERFECTION.

If it were not so common a practice it might well excite our surprise that men will dogmatize about this and similar expressions. Should we at any time in our speech or writings use a sentence or illustration, which, detached from its connections, may be made by some ingenuity to imply this unknown quantity, immediately it is snapped up, and we are made by it to teach infallibility, perfection, and all the other infinite quantities, according to any notion which they or others may attach to said expressions.

Well, suppose for the nonce we do not repudiate their contention, and that we do claim infallibility and absolute perfection, even then, it is mere dogmatism to talk about the impossibility of growth and expansion. Can they prove that there is no growth or progression in the states indicated even by the expressions they criticise?

What does the finite know concerning

infinite quantities? A moment's thought, mingled with a trace of real humility, is sufficient to show any finite being that he cannot dogmatize about growth concerning the perfections of God. Granted that all the world believes and dogmatizes with him concerning this thing, that does not alter the matter, for then are all simply dogmatizing concerning the unknowable. Absurd! exclaims one; and yet this same party will readily affix his name to equal absurdities concerning the infinite. Take the doctrine of the Trinity, and see to what absurdities we affix our names. Who, with this *creed*, can be consistent and fling at another who even affirmed that the attributes of God were capable of enlargement, and really did expand in all directions?

Well, we don't affirm any such thing, for the simple reason that we don't know. And further, if any one, in his towering greatness of intellect, should assure us that he did understand the doctrine of the Trinity, he could not help us, for our mind being finite we could not take in the thought, even if he condescended to teach us concerning this, to us, unknowable quantity.

Jesus said, "My peace I give unto you." Now, if Jesus had peace which could not grow and enlarge, then he that receives that peace receives an un-growable quantity, or else He (Jesus) did not tell the whole truth about it. And the like remarks may be made concerning His imparted joy. Falling back upon our personal experience, we hesitate not to proclaim from the housetops the glorious fact that we, for several years, have possessed these identical quantities spoken of by the world's Redeemer, and leave it to others to *finesse* about their powers of expansion. And, moreover, during all these years, so perfect have been these gifts of God that for us to have gone forward for prayers for more love, or peace, or power, would have been to so sin against our instinctive ideas of propriety, that we would have been immediately stripped of this glorious heritage and left in self-condemnation, a condemnation which we are sure would have been ratified in Heaven.

If, now, we use the very descriptions

of our personal, Christian experience put in our mouth by Jesus Himself, how dare another, who calls himself a *Christign*, criticise his Master through one of His obedient followers?

Paul declared this peace to be beyond the understanding, and this joy to be unspeakable. If, now, one undertakes to put limitations about them, evidently he is not Pauline in his teaching. Strange that men cannot realize the absurdity of the position they assume when they decline conclusions with Christ or His first followers, but court this identical conflict with followers more remote. As if the intervening centuries will make it less rash to reject the words of Christ, if reproduced in a modern experience.

We claim, with no doubtful or apologetic utterance, that for years we have lived the life portrayed by Jesus Christ, viz.: perfect and merciful as our Father, who is in Heaven, doing the will of God as it is done in Heaven, accomplishing greater works than Jesus did when on earth, and having the peace and joy of Christ and the power of the Holy Ghost according to the full measure of Christ's promises concerning them.

Now this is the experience which the Author of our Salvation clearly urges upon the acceptance of the world. We have accepted it and proved its divine harmony with the life and character of Christ and with His descriptions of it, as also its perfect adaptation to our need. Moreover, we declare to all that its acceptance as a perpetual possession is conditioned, amongst other things, upon accepting the Holy Ghost as supreme and only guide and teacher for every moment of life.

If, now, any person openly rejects this condition, and then begins to criticise our written experience, cannot they see that in that act they simply and only verify our contention concerning the necessary connection between the condition and the results. We say that the same results would follow in their lives, if they complied with the conditions. They reject the conditions, but cavil about the asserted results. Is it any wonder that these critics are so ready to leave fair argument for the tactics of the unscrupulous or the bigoted.

We put our experience in the unqualified language of Jesus Christ, contending that they should accept it, as we do, on its face value. Many prominent holiness teachers pronounce on it as the language of devils, whilst others hurl at it with epithets neither creditable to themselves nor edifying to their hearers. Jesus declared that they who were ashamed of His words would be condemned at the last day. Let those professed followers of Jesus Christ likewise appropriate His words of command and promise in their public pulpit experience, without circumlocution or addenda, and we promise them they will spend no more time in flinging at us. For if the words are too strong for their experience, they will have their hands full in defending their hypocrisy, but if true, they will only be too glad of a little company in their sudden loneliness and isolation.

Ah, but there may be a secret fear in their souls that Jesus Christ will judge them, in the last day, by these, His words, and demand that they measure up to them, seeing He has made full provision for such possibility. True, and if this be the state of the case, and it is a foregone conclusion with them that they will not take this place of loneliness and isolation, come what will, then it is but natural that they should angle for the passing comfort arising from the effort to prove the impossibility of such a life. Verily, they have their reward. What if it be *all* their reward!

THE sufferings that God lays upon us are not mere rebukes, they are persuasions to think as He does, to bring our will, not into sullen submission, but into consenting accord with His own; which means to raise us from the instinct fellowship of a babe into the nearer and loftier union of judgment with judgment, purpose with purpose, pursuit with pursuit.—*Jenkins.*

EARLY DEATHS.—“Who gathered these?” asked the gardener, as he found some of his loveliest lilies cut. “I did,” replied the Master. Then the gardener held his peace.

TO HELP SOMEBODY.

BY J. GALLOWAY.

Just let me start out with one of Miss Havergal's precious verses, ringing like a silver bell in my soul:

“So now, I pray Thee, keep my hand in Thine,
And guide it as Thou wilt. I do not ask
To understand the wherefore of each lie;
Mine is the sweeter, easier, happier task,
Just to look up to Thee for every word:
Rest in Thy love, and trust and know that I am
heard.”

Yes, that is just how I feel about writing for magazines, or doing anything else. It is all according to the power that worketh in me, and what a wonderful power that is, and how pleasant the knowledge that we may be this moment, and every moment, the subject of its operations.

But I must stop speaking of this great life force as *it*: God is the strength of my heart, and my portion forever. I know of nothing of a spiritual nature outside of God. All my springs are in *Him*—*He* lives—*He* fills all space. I touch *Him* everywhere, behind, before, on my right hand, and on my left; I see God. I am hedged about with *divinity*. But what is the use of trying to express unutterable things? O Thou precious One, how poverty-stricken our vocabulary appears when we attempt to publish Thee.

Bless the Lord, O my soul, for what is going on just now, and yet, there is no special elation about this particular moment. Just a precious, confident resting in the inexpressible fulness of God. The certain knowledge that I am this moment measuring up to the high-water mark of God's will concerning me.

Does Heaven overlap earth, and take us in sometimes? Yea, verily, Heaven has commenced below, for

“There is no end to the sky,
And the stars are everywhere;
And time is eternity,
And here is over there;
For the common deeds of the common day,
Are ringing bells in the far away.”

Don't I have any trials at all? Oh, yes, plenty of them. None too many, though. Don't think I could spare any

of mine just now. Why, there is nothing in trials to frighten one of the Lord's very own, whether they come single file or four deep. Look at them very closely, my brother, and see if you don't know your friends when they visit you. Step up a little nearer, my timid sister, and peer right into their sombre faces, gaze at them fixedly, until you see the smiling face behind the disguise.

Did it ever occur to you that even the lightest affliction was your *servant*? You never thought of that; well, now, I can assure you it is Gospel truth. Listen, these light afflictions, which are but for a moment, *work out* for us a far more exceeding and eternal weight of glory. Praise the Lord! they really do come to *work* for us. Let them work. No sensible persons will object to being helped when they need it. These servants come along and do work for us, that never would get done, were it not for them.

Sometimes we get so far behind with our life-work, that our dear Master finds it necessary to send on a large staff to get us out of our muddle. Did you ever think of it in that light? Well, now, next time your helpers arrive, don't grumble and scold about them, as though they were intruders, but give them a chance to do their work, and the sooner they will get away. And if so be that God sees you need a little help of this kind by the month or year, thank Him out of a full heart that you were not left to struggle away all by yourself. Yes, praise the Lord I have trials.

Said a man to me, not long ago, "I cannot, for my life, think of and see things as you do." And in that he said truly. Of course, he couldn't, for the simple reason that I was looking at the Sun of Righteousness through the great Gospel telescope, the only medium through which the heavenly places can be seen, and he was taking an occasional squint through a little, short, smoky looking-glass, called "human effort," which was so discolored by doubt and fear, that it threw spiritual things into a sort of jumble. He wouldn't look through the divine magnifier, and, consequently, could not see those bewildering delights, so discernible from the Beulah observatory.

"Commit and trust" is the great telescope that sweeps the spiritual heavens. There is no other way but God's way. There are other glasses that look right into a man, but they fail to bring nigh the hills of God.

Yes, I rejoice in the God of this moment, for it is He who turns on my life, moment by moment, and thus all moments are what they ought to be, while His dear hand pays out the precious thread.

Do you know, I think our lives are like the illustrated canvas that issues from the child's toy alphabet. You will remember that this alphabet is coiled up on a spring, like a tape measure, and can be drawn out at length, as you desire. Every letter is different, the color is different, so throughout the entire length there is much variety, all on the same canvas. Just so, our lives are coiled up in God, and we only know what they are like, and what they should be, as they are passed from His hand.

How I rejoice in this beautiful, wonderful life. This is what it is to have God work in us, to will and do of His good pleasure. There is nothing prosy or monotonous about it, and no hurly-burly either. The incidents and circumstances of life do not troop up to our door in mob fashion; the rain falls just where and when it should fall. The weather is always satisfactory; you feel just as well as you ought to feel; you are not interrupted once too often; success comes as quickly and easily as it ought to come, and you are as popular as you need be.

The waste places in our lives are built up, every one of them. There is not even *one* waste place left for us to exhibit, even to meet the popular desire for a show of humility. I don't know whether I could endorse a clean sweep like this, if I had not discovered that to possess even one defect is not an evidence of spirituality. To steal *one* dime does not establish our reputation for honesty. *One* tiny drink of brandy does not prove us to be abstainers. And to economize on *one* little fact does not add lustre to our naked word. Personally I have decided to accept the life as the Lord sends it, and when it becomes so gilt edged that it troubles my friends

I can but refer them to God, who is fashioning me according to His glorious will.

Just how much stock our Lord takes in the old proverb, "All work and no play makes Jack a dull boy," I know not. One thing I do know, that He never works me in such a way that I feel like complaining. I know not what it is to have a weary or unsatisfactory hour in His service.

At times it may seem to those about me as though I had received my discharge, or had been given a liberal holiday. Well, praise the Lord, when the slack times come (I speak after the manner of men), I revel in them. Can't I afford to have slack times if the Lord can afford them? Most assuredly so. The Master never makes me feel uncomfortable by saying, "Come, now, you will have to do something soon." Bless Him, I do love Him, because He gives liberally and upbraids not. I do wish more people lived where they had no anxiety about whether they did a good day's work or not. Oh, the joy of being in the harvest field with the Master, without having to wipe the perspiration from your brow, as the result of trying to cut a wider swathe than your brother has cut!

Some of our dear brothers and sisters appear to work as though they were in hourly dread of being paid off. What a blessing I have not so found Christ! I have no great contract on hand that must be done within a certain time or I must pay a forfeit. I work according to order, and when the order is delayed I get paid for my time just the same. Waiting is serving equally as well as acting. Blessed is he who understandeth it. Waiting is such difficult work for some that they really cannot stand it, and go over to his satanic majesty, as "he has always plenty of mischief for idle hands to do," they can invariably get a job of "turning something up." Most of us know how that goes. God's way is "Rest in the Lord and wait patiently for Him."

Said a lady to me, "If I had your experience I would not keep as quiet as you do; why, I'd simply rush up and down the streets and tackle people about

their souls; I'd button-hole them in the street-cars, and any way and every way compel them to be saved." Yes; this sister was sure she would be a "rusher;" perhaps she would be; I cannot tell how she would be employed. One thing is certain, if the Lord required that kind of life at her hands she would rush in just that way, or step into Egyptian darkness. But I protest in being driven in that way, except by Him who guides me with His eye.

And while I am at it, I may as well say that I have given the cold shoulder to my experience. Yes, beloved, I have sat up with it for the last time; will never walk the floor with it again. I have paid out my last cent for soothing syrup. In fact it is dead and buried, and now it is no more my *experience* that liveth, but *Christ* liveth in me by the Holy Ghost given unto me. My! Oh, but it is a great relief! Such a time as I did have! Didn't I accumulate care lines and encourage gray hairs in a vain endeavor to bring up an experience in the way it should go? I have taken it into the country and down by the water's edge in order to recuperate it. I have lain awake nights, and tried to plan some special suit of clothes for it by way of encouragement. I have taken it to class-meeting regularly for years, and showed the brethren and sisters how sick my darling was. To my recollection my trouble didn't seem to surprise very many of the faithful, as many of them seemed to be similarly situated, and had become resigned, and wondered what I was making all the fuss about.

Well, now, I did make a fuss, I can assure you, and would likely have been doing so yet, if I had not, in the mercy of God, discovered that I had no more business to go about the country, lugging that old experience around, than I had to undertake to regulate the weather.

My freedom came about on this wise: I was one day taking a stroll around the thirty-seventh Psalm, and looking up I noticed a sign bearing this inscription, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." I dropped into the office, and asked if anything could be done with a

sickly, spoiled, and petted experience. The Proprietor assured me of His ability and willingness to handle all He could get, providing His terms were fully accepted, and strictly adhered to. Upon inquiring the terms, He said, "Commit your experience to Me, and let it remain with Me forever, and go in peace and live with Me from henceforth." Then He said, so very kindly, "Don't you see that all this time you have been paying more attention to your experience than you have paid to Me; My place in your life has been so crowded by the room you have given to your experience." Oh, yes, I saw it all then, and did feel sorry that I had been so stupid as not to have seen that before; but wasn't I some tons lighter as I walked away, after having deposited my load; and oh, I am glad-hearted now. I have, on all proper occasions, been telling it ever since; some have believed and many have doubted. Some fear that I am depending too much on the Lord, and that some day I shall fall by the hand of mine enemy. However, my intention is, God helping me, to take the risk. I am inclined to think that no one yet went to hell for making too much of God; but some may have gone there for professing godliness and denying the power.

Anyway, I have gone back on my experience, and am wonderfully relieved.

FOLLOWERS OR WITNESSES.

Words are the principal medium through which the conceptions of one mind reach the perceptive powers of another. It is, therefore, imperative on those who would influence others by spoken or by written speech that they know the exact meaning of the words they use. The words of the New Testament will bear careful scrutiny, and will be found well chosen for the purposes designed by their use.

Very many words and phrases which pass current in religious circles are either empty of all true meaning or represent that which is not according to the mind of God. For instance, the hymn "Nearer, My God to Thee," has become widely popular in the evangelical

churches, and is sung even by churches that are not described as evangelical, although it postulates a state of things which is decidedly different from the piety of either the Old or the New Testament. For in Deut. iv. 7, this is written, "For what great nation is there that hath a God so nigh unto them as the Lord our God is, whosoever we call upon Him;" Ps. xxxiv. 18, "The Lord is nigh unto them that are of a broken heart;" Ps. cxlv. 18, "The Lord is nigh unto all that call upon Him." And in the New Testament it is this: John xiv., "We (that is the Father and the Son) will come unto him and make our abode with him." Yet that hymn shows that the general consciousness of those who use it is that God is at a considerable distance.

Having examined the passages in the New Testament in which the words "follow," "following," "followeth," "followed," occur, we find that at least forty-five times does some one of these words occur, having direct reference to the movement of a person or persons after the visible person of Christ. He adopted the method familiar to Oriental peoples, by which a teacher moved from place to place, with a company of his disciples "following" him. That involved on the part of the disciples, a giving up of former habits and occupations in life, and a preference of Him to all other teachers whatever. Some followed Jesus temporarily, a few permanently, bearing the disabilities and enjoying the priceless moral benefits of His companionship for the three years of His public career. But He is no longer tangible to the physical sense, no longer confined to any particular locality, no longer under necessity of moving as men move when they would make their presence felt in another place; so the kind of following which separated His disciples from other men is no longer possible to the believer. "Even though we have known Christ after the flesh, yet, now we know Him so no more."

"Wherefore if any man is in Christ," A.D. 60 or 1891, "he is a new creature, the old things," of the time of Christ's visible presence, "are passed away, behold, they are become new." And there

is a new word used now to describe those who are in Christ. Why speak of "following," when we are so united as to be "in him," as the branches are in the vine; incorporated with Him as the members are in the body; "married to another," as the bride to the bridegroom.

From Pentecost onward, the followers become witnesses, a term which, like the former one, was introduced by Christ Himself. In about fourteen places is this new designation used as descriptive of the character and function of a believer in Christ, during the period of which we have the record in the book of Acts.

Now a witness is one who testifies to something not then before the eyes of those to whom he utters the testimony. The special twelve were the appointed witnesses of Christ's career, and especially of His resurrection. Their witness would be corroborated by others also. But when they passed away from life, the thousands who were converted through their instrumentality, had a witness of their own to bear, a witness to the change that had passed upon themselves. The Spirit Himself bore witness within them, and they were conscious of His indwelling, facts which seen by the "world," but which were facts of consciousness to them, and they bore witness to them. And it is by bearing "witness" and not theorizing, however correct or brilliant the theorizing may be, that men are to be won from their earthly, sensual and devilish lives to accept Christ and be saved.

There were no homiletic reviews, no theological professorships, no apostolic epistles, even, to which the first converts of Christ could have access, yet they made much grander progress in proportion to their numbers and social prestige than the Church is making to-day. Why? Because they could and did bear definite "witness" to the truth of what they uttered concerning Jesus. They *knew* Christ and loved Him, they were consciously led by the Spirit, and did not labor in vain, nor waste their energies in unproductive fields; but every effort told somehow toward the destruction of error and sin, and the manifestation of

the "light of the knowledge of the glory of God in the face of Jesus Christ."

Whatever use we may make of our reasoning or imaginative powers in addressing men, our aim, our purpose, our Christ-ordained character, is to be "witnesses"—witnesses always, witnesses everywhere, witnesses first and last—that the Gospel of Christ is the "power of God unto salvation is not in word only, but in power, in the Holy Ghost and in much assurance." B. SHERLOCK.

THE GOSPEL ACCORDING TO JUNE.

Written for THE EXPOSITOR.

How pretty thou dost look. How fragrant thou art. How beautiful thy robe. How adorned is thy lovely person. How glad is thy countenance. How encircled thy form with leaves and flowers. How rich thy carpet. How thy streams ripple and laugh over golden sand. How invigorating thy gentle breeze, as it comes laden with the breath of God. How comely thy sun-crowned presence.

O June, thou banner month, how we love thee. We rejoice to meander by thy streams, and trip over thy hills, and wander in thy woodlands to drink in thy beauty. Surely thou art the harbinger of an immortal bloom, and an eternal spring-time.

As we wander on the banks of thy streams we catch the music of that river that makes glad the city of our God. As we drink from thy crystal fountains our souls are refreshed by the river of God which is full of water, and when our clouds roll by, we can see the rainbow which is round about the throne.

When thy sun rises from his couch in the east and gilds our morn, we catch the gleam of that city which has no need of the sun or the moon to shine in it, because the Lord God doth lighten it, and the Lamb is the light thereof. And when He bids us "Good-night," and closes the door of his western home, and the little songsters seek their nests, then there come to us voices from that land of which it is said, "There shall be no night there."

Precious June, how we revel in thy ability to unfold to us thy God, for peeping through thy beauty we discover Him who is altogether lovely, the Rose of Sharon, the Lily of the Valley.

“All things are beautiful and fair,
Earth and sky and balmy air,
Sunny field and shady grove,
Gently whisper ‘God is love.’

“Every tree and flower we pass,
Every tuft of waving grass,
Every leaf and opening bud,
Seem to tell us ‘God is good.’

“Little streams that glide along,
Verdant mossy banks among,
Shadowing forth the clouds above,
Softly murmur ‘God is love.’”

What a large bit of heaven has been given to June. How she points to her beloved Creator, telling us that He is the fairest among thousands.

Oh, the immensity of the love and beauty of God. Oh, the limitless resources He has for satisfying our being. Oh, the untold wealth there is in the ability to see His face everywhere.

“Nature is a harp sublime
With every varying chime,
Awakening feelings ever new,
For tuned by Him who made,
The all harmonious shade,
Each earth voice is sweet and true.”

O June, that comest with thy fruit and flowers, how thou dost talk with us in so many voices. We seem so near to the fields that stand dressed in living green. As we gaze upon thy glorious sunsets, and stand drinking in their afterglow, we almost expect to catch a glimpse of those gates of pearl which are not shut at all by day, and through which nothing that defileth can ever pass.

June, thou art imperial in thy beauty. Thou art surely an incarnation of a heavenly landscape, and when we leave thy streams and birds and flowers, we shall rise to luxuriate amid delights which eye hath not seen, nor ear heard, and which is beyond the heart of man to conceive.

Thou gentle queenly June, thy blessed gospel points our pilgrim feet to those perfumed bowers through which streams the soft light of a gladsome eternity.

A. K. S.

DR. LOWREY'S PERSONAL EXPERIENCE.

This is given in a late number of *Divine Life* in connection with his seventy-fifth birthday.

The experience is in full harmony with his voluminous writings, and is told with his usual ability, as a writer of no mean standing.

We do not in the slightest degree discount any part of it, but rejoice with him in this his religious testimony, and rejoice the more in the transparent honesty running through the whole.

As he has distinctly rejected our testimony and experience concerning Divine Guidance, we were naturally curious to see if the necessary lack connected with the rejection of this work of the Spirit existed in this his written experience, and were not disappointed, as the following sentence will show: “That I have often stumbled and slipped, and do yet come far short of a faultless life, I am only too painfully conscious.”

Now our contention is that the rejection of the Holy Ghost as sole guide and teacher makes inevitable this confession, where the experience is an honest one, and also that the acceptance of such guidance and teaching would cause such a sentence to be left out of an honest, true testimony.

It is evident that the Rev. Doctor has not during the years of his preaching and testifying concerning holiness “Walked worthy of God unto all pleasing,” or the memory of no part of this walk would be *painful*.

However, we are not criticising in the sense of fault-finding, we are taking the testimony at its full value, himself being judge, and pointing to a part of it which has a necessary connection with the doctrine of Divine Guidance as accepted by us and rejected by him. Whilst he truthfully incorporates the above sentence in his present and past religious experience, we as truthfully leave it out of ours.

ILLS that never happened have made men wretched.—*Tupper*.

GEMS FROM DRUMMOND.

"As a mere spectacle, the universe to-day discloses a beauty so transcendent that he who disciplines himself to scientific work, finds it an overwhelming reward simply to behold it."

"The temporal is the husk and framework of the eternal, and thoughts can be uttered only through things."

"It is the want of the discerning faculty, the clairvoyant power of seeing the eternal in the temporal, rather than the failure of reason, that begets the skeptic."

The facts of the spiritual world are as real to thousands as the facts of the natural world, and more real to hundreds.

"With the demonstration of the naturalness of the supernatural, skepticism even may come to be regarded as unscientific."

"At the beginning of the natural life, we find the law that natural life can only come from pre-existing natural life; and at the beginning of the spiritual life we find that the spiritual life can only come from pre-existing spiritual life."

"The sovereign will which sways the sceptre of the spiritual empire must be granted a right of freedom, that freedom which by putting it into our wills He surely teaches us to honor in His."

"The religion of Jesus has probably always suffered more from those who have misunderstood, than from those who have opposed it."

"No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life."

"There is no spontaneous generation in religion any more than in nature."

"Localization of life in the individual is precisely the point where vitality differs from the other forces of nature, such as magnetism and electricity."

"Life is not one of the homeless forces which promiscuously inhabits space, or which can be gathered like electricity from the clouds, and dissipated back again into space. Life is definite and resident; and spiritual life is not a visit from a force, but a resident tenant in the soul."

"Spiritual life alone gives the soul power to utilize temptation and trial; and without it they destroy the soul."

"Violent efforts to grow are right in ear-

nestness, but wholly wrong in principle. Consider the lilies how they grow."

"Manuals of devotion, giving rules for getting on in the Christian life, would do well to return to the simplicity of nature, so that earnest souls may not attempt sanctification by struggle, instead of sanctification by faith."

"The Christian works from the centre, the moralist from the circumference."

"The end of salvation is perfection, the Christ-like mind, character and life."

"When men forget the true principle of growth, they make the church into a workshop, when God meant it to be a beautiful garden."

"Are we against good works, watchfulness, diligence? No! Much work is done on board a ship crossing the Atlantic, but none of it is spent on making the ship go. Keep yourself in true position toward God, that is the main thing."

"Hold yourself in position before God's Spirit, and then all the energies of omnipotence will course within the soul."

"What is the creed of the Agnostic, but the confession of the Spiritual numbers of of humanity?"

"If I correspond with the world's environment, I become worldly; if I correspond with God, I become Divine!"

"Man's spiritual life consists in the number and fulness of his correspondence with God."

"The whole cross is more easily carried than the half. It is the man who tries to make the best of both works who makes nothing of either."

"It takes the divine to know the divine, but in no more mysterious sense than it takes the human to understand the human."

"What soul will seek to remain self-luminous when it know that 'the Lord God is a Sun!' Who will not willingly exchange his shallow vessel for Christ's well of living water?"

"Learn of me, says the philosopher, and you shall find restlessness. Learn of Me, says Christ, and ye shall find rest."

"Salvation is not mere safety, to be forgiven sin, to evade the curse. It is not vaguely to 'get to heaven.' It is to be conformed to the image of the Son."

"The faculty of selecting truth at first hand and appropriating it for one's self is a lawful possession to every Christian."

"There are compensations to a flock for a poor minister after all. Where the fare is indifferent, those who are really hungry will exert themselves to procure their own supply."

These gems of thought are all taken from Drummond's "Natural Law in the Spiritual World," a book which has made a greater sensation in the world of religious thinkers, than perhaps any book of the last twenty years. What is given above corresponds beautifully with the truth concerning the indwelling of the Spirit, but the book as a whole shows that the author does not understand Pentecost. He appears to understand Christ's conversation with Nicodemus; but not the conversational discourse which the same Christ had with His disciples just previous to His betrayal, as given in three chapters of John's gospel; nor the fulfilment of what He therein promised, as developed in the Acts of the Apostles. He writes as if Pentecost had never taken place. The same remark may be made of his little pamphlets, "The Greatest Need of the World," and "The Greatest Thing in the world." These books will, however, aid in producing in earnest souls a thirst for the fulness promised in John vii. 37-39.

B. SHERLOCK.

SPIRITED *VERSUS* SPIRITUAL.

This heading, taken from one of our exchanges, suggests one of the prevailing errors of the day. Because a man, to secure worldly success, or even notoriety, must illustrate the first word, it is generally assumed that a similar manner must be exhibited in the realm of spirituality to secure like results.

The error is a natural one, but is none the less an error. Seeing that God's ways are a complete contrast to ours ought to suggest the possibility of a like contrast between spirited and spiritual. Such is the fact. Hence the state of spirituality in the Bible is frequently typified by the opposites of spirited—as, the easy yoke, the light burden, the rest of faith, the untroubled heart, peace passing all understanding; whilst even the examples

of labors in the Bible often contrast greatly with the spirited tastes of the present age. Christ did not use the quickest methods of travel in His day; for in a land where mules and even horses and chariots abounded we hear of but one instance where He rode, and that was not for the purpose of making haste; His methods would excite the contempt of the spirited efforts of these times.

However, we have no warrant for believing that slow-coachism in itself would indicate spirituality any more than railroad speed does. The point of our argument is, that neither spirited action nor its opposite is any indication of true spirituality; either may characterize a man who is spiritual without in the least adding to or subtracting from his spirituality.

WHAT A COMFORT!

"He made just mistakes enough to show that he was human and fallible, like all the rest of us."—*From an article on Wesley, by Dr. Daniel Steele.*

We presume it would be still more comforting if less veneration for antiquity, or more circumstantial details of their life, would permit some to find similar defects in the lives of Paul and John, and the highest comfort of all would be in finding just mistakes enough in the life of Christ to show that He was human and fallible like all the rest of us.

Whence originates this satisfaction? Is it not in consciousness of lack on the part of the writers of such sentences?

But, exclaims one, don't you think these mistakes existed in Wesley's life? That is not the point we raise. It is the sense of satisfaction the writer takes in the fact of such mistakes.

If the sentence means anything, it declares that the writer would not be so well pleased with the life of Wesley if these mistakes had not been made.

But why, we ask, would not a few more mistakes in his life have added to his comfort? If not, and Dr. Steele is right in his contention that John Wesley

made just enough mistakes, then these mistakes were no mistakes at all, but make up the perfection of his (Wesley's) life.

What a comfort this would have been to Wesley during his life, if he had but known it! and if the thought here brought out is a correct one, it will tend to make any mistakes in our own lives lose their regrettable character, for may they not, in future years, minister comfort to future historians?

Alas for the comfort the mistake doctrine gives, for this comfort refuses, after all, to be comforted, revealing this fact by seizing upon every additional grain of comfort which even illogical thought may afford.

NOMENCLATURE CHANGING.

We have occasionally stated that a change is taking place in holiness nomenclature, since special attention had been called to the work of the Spirit by the teachings of the Canada Holiness Association. Here is a specimen of such change in a clipping from the *Christian Standard*:

QUESTIONS ANSWERED.

"Do believers receive the Holy Ghost at conversion?"

They do. "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans viii. 15, 16.)

Please tell us the difference between the witness of the Holy Ghost and the baptism of the Holy Ghost.

The witness of the Holy Ghost is God's testimony to our justification, to our conversion, to our adoption, to our regeneration, to our entire sanctification, to any of the things that are freely given to us of God, whereby we know that we have them. (1 Cor. ii. 12.)

The baptism of the Holy Ghost is that manifestation and operation of the Spirit whereby we are cleansed from all sin, sanctified wholly, made perfect in love, and filled with the graces of the Spirit. It is called being "filled with the Spirit."

"State when believers receive each, if there is any distinction."

There is a distinction.

The witness of the Spirit is received first at the time of conversion. It is also given at any time, to any blessing, when it is first conferred upon us.

The baptism of the Holy Ghost is received when we are sanctified wholly.

ITEMS.

We direct attention to some changes in the city meetings:

The Saturday night meeting has been removed to a hall in one of the Yonge Street Arcades, that situated on the corner of Gerrard and Yonge Streets. A very eligible hall is to be fitted up as its permanent abode, in a few weeks. In the meantime the meeting will be held, alternately, in two of the other halls on the same (first) flat. There will be a bulletin board indicating the place, so that no difficulty will be experienced by any in finding it.

The desire to have this meeting in a public hall took shape, some time ago, in the minds of many, in a manner quite independent, the one of the other, and gradually ultimated in this result.

It was thought that the time had come for a meeting, offering more facilities to strangers in the city and the public generally for attending than parlor meetings do.

No undue haste was evinced by any one in the matter, and now we believe that we are following the pillar of the cloud in making this departure.

There will likely be a standing Saturday advertisement in one or more of the city dailies.

Friends visiting the city, to remain over Sabbath, will easily find this gathering, when desirous of attending one of our meetings, whilst any and all, who, from any motive, desire to secure accurate knowledge concerning the work of the Canada Holiness Association, are frankly offered the opportunity to attend.

No collections or compromising tests of a public character. Entrance on Gerrard Street.

The Monday Meeting.—This meeting is now held at the residence of Mrs. Hughes, 28 St. James' Avenue.

The Thursday Meeting.—This is held at the residence of Mr. Holyoke, 10 Willmott Avenue.

These three, with the two held at Berkeley Street church and 207 Bleeker Street comprise all the Association meetings now being held in the city.

We add two other meetings to the list of those held outside the city, this month.

“THE AFRICAN NEWS.”

EDITORIAL.—BY THE ASSOCIATE EDITOR.

TO OUR SUBSCRIBERS AND FRIENDS.

At the request of Bishop Taylor we will pass the *African News* into the hands of Rev. Ross Taylor, the Bishop's son and treasurer.

We have published the *African News* for two years and four months. For 1890 we had 3,600 subscribers. We have issued a monthly average of 6,600 copies, the extra copies going hither and thither to extend the interests of Bishop Taylor's work. Of course, this large edition has added much to the expenses, but this extra cost has been personally borne by us, except \$549, from the Bishop toward the cost of the first number, of which 13,000 copies were issued. We have received for Bishop Taylor's African work contributions amounting to over \$17,000. The magazine now goes to the Bishop free from debt.

Respectfully,
T. B. WELCH,
C. E. WELCH.

AND MAY GOD ADD HIS BLESSING.

The African News, “bone of our bone and flesh of our flesh,” was given life and has been nourished that the cause of God in Africa, under Bishop Wm. Taylor might be helped. Never did we make greater sacrifice of time and money, never did we make a more willing sacrifice, and the best of all is we feel that God has accepted the offering.

For Bishop Wm. Taylor we have continually prayed that he might have a success that would greatly cheer and comfort his heart and so strengthen him that his last days might be his best days. Bishop Taylor will be seventy years old the second of the coming May—a time of life when most men are content to be looking about for their resting-place. To see him ever pushing on and out ought to inspire the youth of the Church into a consecration, and get the

money of the membership into a channel that would soon give salvation to millions of heathen and take Africa for our Jesus. May God give Bishop Taylor the length of days asked for and wisdom and strength to fill them with great things for Him.

Our hearts are very warm toward the dear ones who have gone forth from homes and friends, “counting not their lives dear unto them,” and, worse than dying, have lived a suffering life, if happily they may cast a little light into that terrible darkness. We have said and acted that “no sacrifice by us can be too great if we can but make the burden of these self-sacrificing ones lighter.” It is the part of some, and how easy it is to say *their* part, not ours, to go. We have tried to make ease-loving Christians to see that it is their part to help to save from suffering those who go, by giving, and giving, and giving; that thus there may be plenty of provision made against lack of suitable clothing and unwholesome food. We find the missionaries quite willing, if need be, to suffer all these things but they cannot do proper work while thus suffering. God bless those at the front—and they must have more than our “God bless you”—they must have a sympathy that begets action, and action that brings help.

Many have been the warm, loving letters we have received from dear ones who have sent us their one dollar, or five dollars and upward, for the missionaries at the front. While reading these letters and learning of the sacrifice of some, we have been deeply stirred and have redoubled our diligence; and because of the money, the work has been forwarded. Friends? Pray on! Give on!

“It may not be my time,
It may not be thy time,
And yet in His own time—”

Lord we wait Thy time. Help us, while waiting to be sure we are doing our part of the work.

MUCH of our Christianity to-day is not practical. The greatest need of the hour is pure men and women, fearless men and women, who dare to be called demagogues, or socially ostracised, and who will stand by their convictions to the end.

GET into close personal contact with reality. No “go-betweens,” nothing between you and the divine reality! Work on straight lines, not roundabout curves; straight to God, and straight to God's thought. Be satisfied with nothing less than this—*Set.*

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