

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	15X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							✓					

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

O. J.
1889
July

EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VIII.

JULY, 1889.

NO. 1.



Ontario:
Published under the Auspices of the Canada Honness Association.

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

CONTENTS.

PAGE		PAGE	
1	Poetry: Fulness of Love.—By Bessie Jordan	1	Poetry: With God in the World.—By T. P. Gray
1	The Galt Appeal Case	20	Man's Way and God's Way
3	The Association Camp-Meeting	21	Exposition by Bishop Taylor
4	What is the So-Called Heresy of the Galt Friends?	22	The Divided Waters; or, Faith's Triumph Over Difficulties
5	Thinly Veiled Infallibility	24	Poetry: "Dost Thou Believe?"
6	What is Spirituality?	10	Convention at Keswick, England, for the Promotion of Holiness.—By Rev. R. Crawford Johnson
9	Where Experiences Clashed—Is it Pelagianism	11	The Rule of Obedience.—By J. Collier
10	Christ my All in All.—By Mrs. E. Risdon ..	12	Holiness Meetings—Mistaken Trust—Swift and Slow
11	Canon Wilberforce's Testimony	14	Transfigured Sorrow—Poetry: Thy Way —A Man in the Ditch
12	Experience of Clara Tear	17	Systematic Giving—One at a Time—The Galt Trial
14	"Have Ye Received the Holy Ghost? I. By Rev. W. S. Blackstock	18	
17	Divine Guidance	19	
18	"Holiness or Hell."—By Rev. Dr. G. D. Watson		
19	Obedience		

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Brockton Methodist Church, Friday evening.

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

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

Every Sunday, at 3 p.m., at 45 Hazleton Ave.

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

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

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

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

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

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

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

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

THE
Expositor of Holiness

Vol. VIII.

JULY, 1889.

No. 1.

FULNESS OF LOVE.

—
 BESSIE Q. JORDAN.
 —

O love, suprising love! so long abused,
 So long ignored, yea, even angrily refused.
 To think that, after all, thy love is still
 unchanged,
 That all my sins and wanderings have not
 Thee estranged!
 O mighty love! so strong—too strong for
 e'en *my* sin,
 It broke my stubborn heart, and then—it
 entered in!
 It calmed my stormful will, and made it
 pliable;
 O God! Thy love is great and unexplainable!

O tender love! it humbles me e'en to the
 dust
 That Thou upbraidest not for my prolonged
 distrust;
 Nay, nay, instead, with gentle hand, Thou
 ever hast
 Caressed my spirit, and bade me forget the
 past!
 Dear, patient love, unwearied waiting thus
 for me,
 The chief of sinners! Lord, I grateful am to
 Thee:
 This is all I can say—and words are very
 weak;
 And Thou must wait until my dust-freed soul
 shall speak!

O faithful love! I do not fear what man shall
 say
 Against my erring soul—Thou knowest all
 that they
 Can know, and more—Thy love can never be
 suprising
 By finding more—my heart to Thee is undis-
 guised.

O everlasting love! that nevermore shall
 end—
 My soul on all-exhaustless love doth dare
 depend;
 O satisfying love! whatever may be without,
 My soul herein doth rest, and has no thought
 of doubt.

—Standard.

THE GALT APPEAL CASE.

The business part of three days of the
 General Assembly's time was occupied in
 hearing the appeal of Mr. J. K. Cranston
 and others, against the decision of the
 Synod of Toronto and Kingston, by which
 some excellent men and women were
 suspended from Church privileges by
 the Session of Knox Church, Galt. To
 some it may have seemed to be a waste
 of time; and doubtless there was much
 irrelevant speaking and tiresome itera-
 tion which the Assembly might have
 been spared, without any risk to the
 parties. Nevertheless, the importance
 of the subject required that it should be
 carefully considered by the Supreme
 Court of Appeal. The patience of the
 Court and the kind brotherly tone of all
 the speeches were not more noticeable than
 the respectful and Christian demeanor
 of the appellants. We cannot but hope
 that the result of this case of discipline
 will be powerful for good in many ways,
 and to all concerned. Before the Synod
 the appellants had enjoyed the fullest
 liberty, and while they did not succeed
 in having the sentence of Presbytery and
 Session reduced, they still did not com-
 plain of injustice or wrong having been
 done them. They felt in conscience
 bound to testify to the great truth which
 they think they have discovered, and

deem it their peculiar mission to proclaim; and they had that opportunity before the General Assembly. We hope that now, having done all that as members of the Presbyterian Church they can do, they will be able under protest to desist from propagating their views in such a way as to rend the congregation or perplex uninstructed souls, and will continue to serve the Lord as they have opportunity, while remaining within the Presbyterian Church.

To prevent any misconception, it is our duty to state that while the appellants are not, in the opinion of the Church, right in the peculiar views which they hold, no Court of the Church has allowed any charge of unworthy, far less of immoral, conduct to be made against them. They may be deceived as to their experience, but their outer life and conduct are in no way impugned—we might go further, and say, are admitted to be unimpeachable. Nor, as Dr. Urc said, is the doctrinal divergence very wide, although it is fundamental, and the error which they hold may develop into a dangerous experience and ruinous fall through spiritual pride. The speeches of Drs. Middlemiss, Maclaren and Urc were clear and forcible expositions of the truth, and left not a doubt that the position, doctrinally, of the appellants is contrary to the inferior Standards of the Church and to the Word of God. It was manifest, also, that the appellants have not thought themselves out. Dazzled and bewildered by the discovery of the great privilege which belongs to every child of God, through the indwelling of the Spirit, if he will avail himself of it, and having suddenly emerged from the dark and unsatisfactory views of many in the Church, who are satisfied with low attainments in the divine life and dislike all manifestations of earnest piety, they entertain the illusion that no one ever before saw the truth as they do, or yielded himself up to be guided by the Holy Spirit, as the appellants profess to have done. When they come to know that in all the past ages there have lived men and women as earnest, as pure, as thoroughly sanctified as they are, who once had the same deficient views of the nature of sin and

the spirituality of the law of God, but afterwards came to have a deeper insight into these mysteries, and to be humbled like Paul before God, instead of being lifted up in the sight of men as being without sin and holier than the ordinary child of God, they also will rejoice even more than they do now in a fuller and clearer light. We wish for them not less of the Spirit of God, but more. We long to see them come out of the shadow into the full noonday. They were not suspended because they hold the views that a man can, and some do, live without being conscious of sin; that there can be no sin when one is not conscious of it as sin; that there are times in which they themselves have no sin to confess. All these opinions, dangerous as they are, the Session was willing to tolerate. The appellants were not suspended for holding erroneous views, but because they would not desist from teaching these views to the offence and injury of many. The Session knowing that this was being done, very properly refused to recognize such teaching and forbade it, and when the appellants would not submit, suspended them. We do well, as Dr. Laing said, to distrust the inner light and not to entertain the delusive fancy, that because a man "accepts the Holy Ghost" by a definite act and prays, that, therefore, every thought that comes in answer to prayer is the voice of the Spirit of God. We have no wish to see many such cases, but we think beneficial results will come out of this most interesting discussion. *Magna est veritas.* Let it shine.—*Presbyterian Review.*

REMARKS.

This very temperate editorial we clip from the organ, or one of the organs, of the Presbyterian Church, and commend it to our readers for careful perusal.

The *Review* would scarcely be a representative paper if it did not reflect the majority vote of the Assembly, but whilst so doing, it could hardly be more kindly in its remarks upon the whole matter.

We call attention to the full exoneration of the appellants from every charge which did in any way tend to compro-

mise their Christian character. "Their outer life and conduct are in no way impugned—we might go further, and say, are admitted to be unimpeachable."

As might be expected, the article assumes an air of conscious superiority in knowledge concerning the experience in question, and yet, in its very statements betrays the fact of the absence of that knowledge, by a token which is to us axiomatic in its character. "We wish for them not less of the Spirit of God, but more." Here is the difference between the two experiences in a nut-shell. For, whilst those who accuse them of heresy show by their words and actions often, as in their cases, unconsciously, that to them the Holy Spirit is an influence of which there can be more or less; they, the appellants, not only believe, but act out their faith in the Holy Spirit as a distinct personality, so that He is either with them or He is not. There can be in the nature of the case no such thing as more or less of Him.

Now, if this thought be pursued from this point of divergence, it can soon be realized what a gulf separates the two experiences. To the one, prayers for more of the Spirit, for more guidance, more spirituality, more Holy Ghost power, less sinfulness, less want of conformity to the divine law and mind are the natural outcome of the experience, and harmonize with its practical need. But, to the other, these or similar prayers, are improper because compromising, and out of harmony with its practical need.

For example, if the Holy Ghost really is recognized as present with the believer, and as witnessing to clear, satisfactory relations between him and the Godhead, then simple obedience to the Spirit must mean acting in the full power of the Holy One, as best that power should be exerted in connection with that act of obedience. Again, if the Holy Ghost, as a personal presence, guides him in any one act of obedience, then that guidance, as far as the Spirit is concerned, is the best possible, and prayer for improved guidance in that particular act is virtually an impeachment of the Guide Divine.

Still again, according to the appellants, the simple fact of obedience to the Spirit, constitutes spirituality, so that a

spiritual man becomes a positive quantity, an ultimate, indivisible atom in the spiritual world; and his continued spirituality is determined, not by the impartation of some influence or spiritual essence in greater or lesser quantity or degree, but by conscious obedience to the Spirit as the living law of life.

Now, it is evident to us that when the *Review* pronounces on the experience of the appellants, it is done from the vantage ground of but one of the experiences in question. But when the appellants pronounce upon the experience of the others, they do so from the vantage ground of the two experiences in question, for they all maintain that for years they knew only of the one experience; and further, that whilst in that experience they were not called on seriously to discount their experience when coming in contact with those who now lecture them as in grave error.

We further remark that there has been evinced by the appellants no desire or tendency to ignore this positive experience of absolute surrender to and obedience of the Holy Spirit, when exhibited by other believers, whether ancient or modern.

THE ASSOCIATION CAMP-MEETING.

Again we draw attention to this coming gathering which is to be held at Wesley Park, on Friday, the 23rd of August, and nine following days.

We trust that calculations will be so made by the friends concerning the summer months, as to leave these ten days, or as much as possible of them, free to be devoted to these meetings.

Since our last camp-meeting, the work of the Association has gone on with ever-increasing results. Results of great moment and far-reaching in their character, during the intervening two months, can be traced to definite work done at the last camp-meeting, and we expect to see some of those results made manifest in the attendance this year.

We repeat former advice: Take everything concerning this gathering to God in prayer. Whatever may be your

present Christian experience, cherish carefully the desires implanted in the heart when in "audience with Deity." Even if you are somewhat doubtful as to your opinion concerning the work of the Association, it is a safe, very safe, course to decide concerning your attendance and attitude towards the definite work represented by this meeting when alone with God.

Do not at such solemn times try to bring God to your views, but in all honesty strive to prove "what is that good, and acceptable, and perfect will of God," concerning this thing. Then in acting it out you may be certain of His smile and approbation, both here and hereafter, not otherwise.

If it becomes clear to you that your attitude toward this distinctive work should be that of indifference or positive antagonism, and this conviction is so decided that you know that you have the smile and approval of God upon you in it, then, by all means, act out this your positive conviction fearlessly. But if the least trace of doubtfulness wedges itself into your life, then it is courting the awful denunciations of the Bible to rest in such doubt.

We took advice from another when, attending our first camp-meeting, which was during the second year of our ministry, and although somewhat fearful and even prejudiced against them, we went right into the centre of operations from beginning to end, and threw ourselves into whatever work could be found for us to do, and, as a result, we are satisfied that our opinions, formed there and then, were vastly different from what they would have been had we contented ourselves by lingering on the outskirts, and so viewing the whole from without. We earnestly advise others to do likewise.

But to all the decided friends of the Association we need offer no stimulating exhortation, for we expect to realize your hearty co-operation both in prayer and labor on its behalf, in preparing for our sixth annual holiness camp-meeting, and, Providence permitting, your hearty united labor during the series of services we may thus be privileged to attend.

WHAT IS THE SO-CALLED HERESY OF THE GALT FRIENDS?

It is very simply stated, for it is purely an experience they are contending for—an experience which does not necessarily change beliefs or creeds, or play into the hands of come-out-ism or proselytism, which can be at home in one church as well as in another, other circumstances being equal.

That experience is all wrapped up in the apostle's words, "Did ye receive the Holy Ghost when ye believed?" or in the words of one greater than an apostle, "He (the Holy Ghost), will abide with you forever."

The real issue, then, between them and those who have arraigned them on the charge of heresy is that the *promise of the Father* with them is a positive experience, whilst with the others, at best, it is but an aspiration.

Note how fully this contrast can be brought out in detail. Jesus said that those who received and retained the Comforter would be partakers of His peace and joy; yea, that their joy would be full. Such is the experience of the expelled—ceaseless, perpetual joy, the joy of the Saviour.

Not so with their opposers, themselves being judges.

Jesus said that the Holy Spirit would convince of sin, and they, the appellants, receive conviction of sin from no other source.

But the others permit themselves to be condemned by the law, by the Bible, and by processes of reason.

Jesus said that the Spirit would teach them all things. This is the experience of our friends. They are really all taught of God, and so, great is their peace in the Lord.

Many of their opponents exalt the visible church to an equality with the Spirit's teaching, and all accept the Bible as on an equality with Him, if not superior to Him, as indeed the real teacher of the Christian concerning all Spiritual truth.

Jesus promised the Holy Spirit as guide into all truth.

They realize this momentarily as a glad, satisfactory experience.

Their opponents can scarcely be said to desire such close, intimate relations with Him, but permit reason, common sense, the opinions of others, and commonly-received views of Scripture, to be a substitute for such momentary divine guidance.

Now, if all this is not correct, with respect to their opponents, how easily it could be rectified by their favorite yes or no answers.

For be it remembered that our friends are prepared, at any hour of the day, to give glad *yes* answers to all these statements as to their actual experience. To them the Comforter is a positive, realized presence, and He, according to the prediction of Christ, does really and truly impart continually God's peace and joy, does convince of actual sin or of its absence, does teach them all things, and guide them into all truth. Moreover, that thing which their opponents sigh after and never profess to have secured as a permanent fact in their lives, is to them a constant glad experience, namely, Holy Ghost power to do the will of God in all things, including *Christian work*, so as to be well pleasing to their Divine Master.

This experience came to them by faith when they were willing as believers in Christ to accept all His words concerning the Holy Ghost, and surrender themselves absolutely to His continued ministry. And it only is a continuous experience whilst absolute unquestioning obedience is rendered to the invisible though ever-present Spirit, all other laws to the contrary, notwithstanding.

Certainly they must plead guilty of playing the *role* of teachers, not only before fellow church members, but ministers of the Gospel, wherever a like experience is not witnessed to or exhibited. And as it is a matter of every-day knowledge that very few, indeed, even amongst the ministers, assume to have that experience, their attitude of apparent superiority is according to the necessities of the case, and outside of any choice on their part.

Whilst pastor and people continue to pray for and sigh after the experience they possess, their simple testimony to

the possession of this experience tends to place them in the chair of the teacher, and others on the benches of the student. This can only be avoided on their part by their ceasing to claim that for which others are professedly seeking, that is, hide their light under a bushel, where it would soon go out, and leave them at best seekers in place of being possessors.

Hence, it cannot but be evident to all that this is a distinct issue concerning experiences.

Now, as truth is mighty and will prevail, it matters not how far the battle may have to be prolonged, this truth must at length be accepted, and the true issue in this conflict be recognized by all, provided always that the proscribed ones retain and develop this their spiritual experience.

THINLY VEILED INFALLIBILITY.

One of the leading speakers at the recent trial might be a little startled if his speech, in one of its aspects, were stripped of its verbiage and put in plain English. It was virtually the effort to make the Assembly infallible concerning its teaching on the question at issue.

First, there was a delicately worded Christian experience given, of many years' duration. The description was strong and vivid. It told of a young man clearly converted to God, and, about one year afterwards when in the solemn privacy of the closet of prayer, consecrating himself fully to God and His service, of the happy, far-reaching results of that act of self-abandonment to the Divine Being, of his having been true to that consecration; through, if we remember rightly, upwards of four decades of Christian experience. Then without claiming the description as really a personal experience, but permitting us to accept it as such, he intimated his belief that there were scores of similar ones before him.

Now, thus far this was most interesting and satisfactory, but here was introduced a claim unworthy of the speaker, of the audience, and utterly at variance with the genius of the nineteenth century; for he really claimed that because of

these experiences, coupled with their more thorough study of the questions discussed, the appellants ought to accept their teachings as authoritative, and abide by them as truth—truth of course in the form of correct interpretation of the Bible.

What is this, we ask, but claiming infallibility for a branch of the visible Church of Christ?

Now had the appellants, after listening to this scarcely disguised dogma of infallibility for the Church in assembly, paid a visit to the Methodist Conference, then in session, they might have heard, if occasion had called for it, claims equal to these, concerning consecration, piety and learning, but with deliverances concerning doctrine diametrically opposed to the deliverance of the Assembly concerning inbred sin.

Now, even if the Methodist Conference in the person of one of its leading members, did not claim infallibility in its teaching concerning doctrine, all the grounds for that claim, mentioned at the Assembly, would be found in equal strength. Therefore, for them to accept it as true on these grounds, in the one gathering, would require them to accept it as true in the other. We can then better imagine than describe their bewilderment concerning these contrary, although equally infallible, deliverances.

But the confusion would become still worse confounded if they visited other gatherings of equal, or even greater importance, in sister churches, for the contrary deliverances would only be multiplied and intensified, whilst according to the showing of this representative speaker, they all would be infallible teaching, unless there was implied by this speaker something which his modesty forbade him utter, viz.:—that infallibility was confined to Presbyterian Assemblies.

But the marvellous thing was, that this assumption, worthy of the dark ages, and so compromising to the Presbyterian Church, was not at once repudiated by some leading man on behalf of the Assembly, and not permitted by silence to receive its quasi sanction.

WHAT IS SPIRITUALITY!

The answers to this question are very various, but they can all be brought under two heads or divisions, viz.: those which make spirituality represent some essence or quality subsisting in one's being, and those, or rather that—for there are no varieties in this division—which represents an attitude or action of the believer.

Much labor has been expended in striving to get some answer under the first division which has a positive something in it which can be clearly defined, but, thus far, we think, with indifferent success. Nor, do we believe that success will ever reward labor in this direction, for it will ever prove an effort to define a nonentity?

One maintains that so soon as a sinner comes to God and obtains converting grace, a spiritual element is introduced into his being which begins at once to antagonize his naturally depraved nature; now, if his will is more and more enlisted on the side of this spiritual entity and against the evil essence, the man, who is the battle ground of this interminable warfare, will become more and more spiritual. Hence the effort to define spiritual in this creed is the labor to get hold of this spiritual entity and explain what it really is. Then, if this ethereal quality or essence is connected in thought with the man himself, you have a spiritual man.

According to this theory spiritual is not a positive, definite quantity, and so admits of endless comparison as spiritual, *more* spiritual. But whilst the comparative degree goes on as an ever changing quantity, the superlative absolute can never be reached.

Now, according to this creed, the weakest, the most, imperfect believer, is a spiritual man, and the one to whom the apostolic direction is given, "If any man be overtaken in a fault, ye that are spiritual restore such an one." Again, it would not apply to the Apostle Paul when in the seventh chapter of Romans describing, according to the teachers of this creed, his own Christian experience, "But I am carnal, sold under sin."

This difficulty is attempted to be over-

come, however, by maintaining that the believer is both spiritual and carnal at the same time, and then, of course, if he is more spiritual at any time he is less carnal, and *vice versa*.

This ingenious theory overcomes one difficulty—only to be confronted with still greater. For if we return to the quotation given above, where Paul exhorts the spiritual man to restore his fallen brother, one of two things is evidently correct of his words, either this advice is given to all believers without distinction, or else it constitutes the believer his own judge when he is spiritual in the sense of Paul's meaning.

By the first meaning Paul is made to be a very inaccurate writer, by plainly implying a distinction where there is none; and by the second meaning he is made to stimulate spiritual vanity, and even to spur them on to transgress another rule he gave them concerning comparing ourselves amongst ourselves. For how, we ask, could any one single himself out as more spiritual than the others without comparing himself with others, and so, in the very act of going to restore the erring one, strut forth in conscious superiority—a superiority, we remark—which, in this case, could not be all of grace, but which necessarily included persevering effort on his part.

We give this effort to fit this definition into one simple passage and its connections to make plain the inextricable tangles which ensue when any attempt is made to utilize, after a practical sort, the definition of spiritual in this creed.

But another comes to the fore with the air of triumph and declares that this puzzle does not occur in his creed, for in the spiritual man, according to his teaching, carnality is absolutely taken out of the spiritual man and he is entirely sanctified, that is, altogether spiritual.

Now this does, at first sight, seem to solve the difficulty, and in a simple manner. But if it is a complete, satisfactory solution, it will bear further investigation, and we ought to be able to deduce from it a clear, satisfactory answer to the question at the head of the article. Spirituality, then, according to this creed,

is something which enters the believer at the second crisis of his experience, or, having entered at conversion—the first crisis—now triumphs absolutely over carnality and the believer is a spiritual man, because nothing but this spiritual entity dwells in him.

So far good, but still this entity is the fugitive quantity. Who will describe it? Of course, Scripture language is generally appealed to, and it is often described as *Christ in you*. But here we are confused by the effort to make a figurative and unfigurative expression coincide. For "Christ in you," is certainly a figurative expression, or else Christ's omnipresence is called in question. But we are criticising this definition of spirituality as not a figurative one at all, but as a real, positive quantity. For so soon as it is admitted to be a figurative expression, then, of course, we can get out of all the fogs and mists that have gathered around the subject. But, as before stated, we are critically examining this spirituality as an assumed positive quantity, and so soon as we show that thus considered, it leads us to all sorts of puzzles, and has to be given up; then have we done our work of criticism, and there remains but the other answer, or division of answers, to appeal to for an intelligent, practical reply to our leading question.

But, for brevity's sake, we here maintain that no answer to this question that does not make this illustration, and all similar ones, such as "Know ye not that your bodies are the temples of the Holy Ghost which is in you?" "The body is dead because of sin, but the spirit is life because of righteousness," "risen with Christ," "be filled with the Spirit," "Members of His flesh and of His blood and of His bones," purely figurative are wide, very wide, of the mark, and tend to milder or more intense forms of transcendentalism.

One of the reasons why we write this article is because we have become cognizant of a wide-spread tendency to this very evil.

There can be no quarrel with this and all other figurative expressions when they are used as such. But when the substance is lost sight of in the

shadow, or, when the similitude, as in the case of the brazen serpent, begins to take to itself a kind of sacredness, then it is time that such images should be brought down from their pedestals and stamped into pieces, and Nehushtan inscribed over their tombs.

Now let the mind be thoroughly cleansed of these traditional idols, and how simple will become the answer to our head question, for then it will be found that spirituality is simply another name for obedience to the Holy Spirit. The man is spiritual when he obeys the Spirit, just as a man is loyal who obeys the Queen as represented in the laws of the realm. It is the act of obedience to the Spirit that constitutes the believer spiritual, and that spirituality ceases the moment he ceases to obey Him.

Hence is seen how the word has its well defined place in Christianity, and when this is clearly kept in mind all the imagery which eastern writers naturally employed when writing concerning it but enhances its beauty without obscuring its transparent simplicity.

But the writers of the New Testament did not always deal in figurative language when discoursing concerning this thing; for example, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Walk, that is, as given in the next verse but one, be led of the Spirit and we cease to be carnal, *i.e.*, we become spiritual whilst so walking or being led. "The religiousness of the law is fulfilled in us who walk . . . after the Spirit," that is, as above shown, led of the Spirit. "They that are after (led of) the Spirit (do mind) the things of the Spirit, that is, they are not carnal, or, if any prefer the statement, carnality in them is destroyed; for it is added in the next verse "to be spiritually minded, *i.e.*, led of the Spirit, is life and peace." "But ye are not in the flesh," *i.e.*, carnal, "but in the Spirit," *i.e.*, led of the Spirit, as shown above; "if so be the Spirit of God dwell in you," that is, in this last sentence the indwelling of the Spirit is the same thing as being led of the Spirit.

Thus is plainly shown our contention that in the New Testament Scriptures, spirituality is in nowise surrounded

with the mysticism with which it is surrounded in much of the modern writings concerning this subject. Here it is so clearly defined that the believer need have no battle over modesty in deciding his character in this respect, for if now obedient to the Holy Spirit he is spiritual, and if not, not; and there is no such a thing as being spiritual or more spiritual only in the sense of being more or less obedient.

But it is clear enough to every one that when a man is not obedient he is disobedient, and so it ought to be as clear that when one is not obedient to the Spirit he is certainly carnal.

However, the question is in order here, "Cannot a man be spiritual when he is not consciously walking in the Spirit, but is consciously obeying the precepts of the Bible or of Christ?"

We give it as our opinion that when in this obedience he does not discriminate against the Spirit, that this act of obedience to Christ and the words of the Bible includes, or may include, obedience to the Spirit, who is one with both Father and Son and with the written Word. But the moment there is the slightest discrimination against the Holy Spirit then this act of obedience, however ostentatious or sincere in the performance, is disloyalty to the Holy Spirit, and must in the nature of the case constitute him unspiritual, that is, carnal.

As well call him loyal to the Queen of England who, although obeying the laws of the land, refuses to take the oath of allegiance or join heartily in singing the national anthem.

Paul did not hesitate to pronounce the Corinthian believers carnal, who proclaimed themselves to be "of Christ," and hence we hesitate not to say that however loyal one may be to the name of Christ, if there is in him any dislike to the distinctive work of the Spirit, his claim to be spiritual cannot be allowed, according to the plain teaching of New Testament Scriptures. But on the other hand, he who consciously is loyal to the Spirit, not simply as a creed, but carries out this his profession in real life, and obeys Him as the living law of life, he is not carnal but is spiritual from the very necessities of the case.

WHERE EXPERIENCES CLASHED.

The appellants, or some of them, in the late trial testified that for longer or shorter periods in their recent Christian experience they did not feel the need of confessing sin because they realized no consciousness of sin, or sense of condemnation for sin.

Now all must admit that this was testifying to an experience, *i. e.*, to a fact.

This testimony, however, might be either true or false, but as no one questioned its truthfulness, manifestly it was accepted by all as honest testimony; that is, the appellants really had the experience they testified to, no consciousness of sin during the seasons named.

But other reasons may be assigned for this spiritual phenomenon than the real absence of the guilt of sin, and reasons of various kinds were given by those who took exception to the testimony. Some proclaimed it to be spiritual insensibility, the result of a conscience seared or calloused by some process not mentioned. It was even hinted at, that they were in some way related to the Pharisee, who in the Temple "thanked God he was not as other men."

But it is a puzzling fact in this history that the witnesses gave practical evidence of having unusually sensitive consciences. Let those who intimated that their consciences were blunted go through the Dominion, and see how many good Presbyterians they will find who have conscientious scruples concerning selling light literature, or even playing cards, and we think they will return from their excursion feeling that their argument concerning a seared conscience will be considerably weaker than it was before.

But, again, it was witnessed to that this sense of the absence of sin was first realized when in the solemnities of the private closet of prayer, and came to them as something they must accept as true in order to keep a conscience void of offence toward God. Will those who blame them, hereafter be logical enough to advise all Christians that it is dangerous to have anything to do with this subject when engaged in the spiritual worship of God, but that it is safer far

to decide such a question at a distance from the place of secret prayer?

Well, this, their experience, is a matter of history, and is a legitimate subject for acceptance, rejection, or explanation.

But those who condemned them, both by their vote and otherwise, testified to the contrary as their experience. That is, they never had a season, however short, in their Christian experience when they had a conscience void of offence toward God, they were always conscious of the guilt of sin resting upon them.

Here, then, are two contrary experiences, both accepted as truthful, that is, they are the statements of truth-loving, honest men.

Naturally we would think that the two might remain side by side in the same church without friction. But is it not evident that whilst the spirit of the first experience goes no further than the effort to persuade the other to accept his experience as an improvement, the spirit of the other stops not there?

IS IT PELAGIANISM?

One of the learned doctors of the Assembly professed to have discovered clear light concerning the doctrines and teachings of the appellants. Indeed, so clear and positive did it seem to him that he was rather flippant in his statement of the fact, as if it were scarcely worth the mention, so self-evident was it all to him. Like as if a scientist had been called in to examine and pronounce upon a bean stalk which had grown up in a friend's garden under rather peculiar surroundings.

This learned theologian at once detected the bean nature of the article under examination, and, in contemptuously dismissing it, implied that any one who made any pretensions to a knowledge of ecclesiastical history ought to know beans.

But, nevertheless, the description or name given was not so very simple or enlightening to his hearers, especially to any who had the audacity to think for themselves and attempt to analyze the name given. He declared it to be noth-

ing new, but an old doctrine in a new dress. In this, we remark, we are at one with him, for we are decidedly of the opinion that it is just as old and no older than the day of Pentecost.

But he, with us, did not call it the experience which then came into the world to stay, but a mixture of semi-Pelagianism and Plymouthism. Shade of Darwin, what a golden opportunity for discovery on behalf of the development hypothesis! A plant which is a mixture of semi-bean and thistle! An animal a mixture of semi-dove and catamount! Surely here are some of the missing links which will go a long way to establish the development theory as a fact.

But we would humbly, very humbly, suggest that a monstrosity of this character, that would doubtless arrest a Darwin or an Agassiz, and compel them to devote hours of patient study thereto, might well call for a lengthened examination when it appears in the theological world.

Now, in the first place, will the learned doctor give us a clear, certified statement of what the creed of Pelagius really was—certified to, we mean, by himself? Our study of history has led us to believe that this is an impossibility, that we only know of his creed through the statements of acknowledged opponents. Would the doctor justify a neutral party if he judged his own views or sentiments concerning any subject by what his bitter enemies should write down as his real views?

But, granted that the doctor refers to what are accepted as the teachings of Pelagianism, whether correctly characterizing Pelagius or not, will he not admit that if enough of the good in that reputed creed were taken, and what is equally good in Plymouthism, that together a tolerably orthodox creed could be manufactured out of them?

But, again, perhaps he intended to imply that all the bad in both was abstracted and welded into a creed more dreadful than either. What about a creed that could be manufactured after this style from semi-Calvinism an Arminianism!

Now, from all of the above we only

claim the privilege of whispering into the ear of the learned doctor: Don't be quite so dogmatic in the future; and above all, when a something in dispute seems so very clear to yourself, don't speak and act as if there were no other side to the shield than the one on which you are gazing.

More than one party, we believe, at some spiritual seance has dogmatized on the fact of his having really seen and handled the spirit of his grandmother, but to those who take the trouble to go behind the scenes and examine the machinery come grave doubts as to the correctness of his assertions.

CHRIST MY ALL IN ALL.

MRS. E. RISDON.

Christ the anointed one, the one whom angels in heaven adore, the one whom saints admire and love supremely on earth; Jesus! the sinner's friend, "the one before whom every knee shall bow and to whom every tongue shall confess; Jesus! the first and the last, the bright and morning star of the pilgrims on their journey through this lower world. There is everything in the sound of that name to fill the Christian with the grandest, noblest emotions that can possess the heart. Having Him we have *all things*. He is the fountain of life. Is He thy all in all, dear reader? Does He as the Blessor dwell in your soul? If so, you need not *more* of Christ, you have Him in His fulness. Complete in Him you *may* and *do* pray to know more about Him, to *learn* more of His ways every day. And walking with Him, as a matter of course, we *shall* learn more about Him, just as we know more of an earthly friend by living continually with Him, and the more we know of Him the more we love and trust Him. In perfect trust is perfect peace. Having Him we have the gifts He promised to people, the best of which is the gift of the Holy Ghost.

If we, then, have asked and received Him in His fulness as our "Comforter" and Guide, we need not to ask again and again for the baptism of the Holy

Ghost, for He dwells in our heart and speaks through our lives. Neither do we need to come to God and make a re-consecration, when all we have is His already, no need for re-consecration unless we have taken back what we gave to God. If we have done so, we are backslidden, and must again go to God to be put right. I am not going to say whether you lost your justification and are back where you were in the first place or not, but I will say that if we are not right with God, no matter what name you give it, no matter from what cause, you cannot meet Him with joy. How can you be looking daily for the happy return of the Lord, if you must hang your head in shame when you look upon His face. There must be perfect reconciliation, which brings perfect fellowship and peace, before we can gladly welcome an expected guest. Are you ready? Yours till He comes.—*Gospel Banner.*

REMARKS.

We draw the attention of the readers of the EXPOSITOR to a few thoughts in the above article, seeing they are in complete agreement with what has appeared in our own pages. "Having Him we have *all things*." All here is absolute, and means, as this writer evidently intends it should mean, *all*, whilst the happy possessor of this princely heritage appropriates to himself or herself every fraction of this all for personal use that he desires.

There are no restrictions whatsoever, outside of his desires, even as Jesus declared, "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them;" or as John catches up the thought and reproduces it, "This is the confidence we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions that we desired of Him."

But, of course, it is included in all this vast heritage of blessing that "having Him" it is impossible to desire, with that energy of interest that would prompt believing prayer, anything but what is

in harmony with His desire concerning us, that is, in the very asking for these things we continue to do the things which are pleasing in His sight.

This latter thought we are well aware is a disappointing one to the unspiritual, but takes away none of the exceeding fulness of the promises in the thought of him who walks in the Spirit.

In perfect harmony with this teaching in the first part of the article, are the concluding statements concerning asking again and again for the baptisms of the Holy Ghost, and also concerning re-consecration. How we rejoice to see the growing tendency to bring common sense into the statements concerning Christian experience.

CANON WILBERFORCE'S TESTIMONY.

A contributor to the *Birmingham Gazette*, who wrote to Canon Wilberforce respecting his reported "cure by faith," received the following reply:—

THE DEANERY, SOUTHAMPTON,

April 26, 1889.

MY DEAR SIR,—I cannot reply to your letter as you ask me, "in one line." I have no shadow of doubt that I was healed by the Lord's blessing upon His own word recorded in James v. 15, 16; but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and recovery to justify the sceptic from disconnecting the two, and therefore my experience has been of more value in strengthening my own faith than in the direction of public testimony.

I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety.

While endeavoring at the seaside to gain strength for the operation, the passage (James v. 15, 16,) was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came

up to London, and settled in a house near the eminent surgeon that I might undergo the operation, but the spiritual pressure increased until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. "This was the Lord's doing, and it is marvellous in mine eyes."

I am faithfully yours,
BASIL WILBERFORCE.

REMARKS.

This testimony, although not stronger than many others, will carry more weight, because of the position of eminence held by him who gives it, and we remark it will be appropriated by readers as additional proof of their teaching concerning divine healing, even when their teaching varies.

Evidently it will be made by some to prove the doctrine that healing for all is on exactly the same basis as forgiveness of sin. Indeed, the tone of the article inclines us to think that it was the intention of the writer to have it do service in this direction when preparing it for the public.

We call particular attention to the following words:—"the passage (James v. 15, 16,) was impressed with indescribable force upon my mind." Here is evidently the distinct work of the Spirit, indicating to him as an individual the mind of God concerning himself, and following this divine intimation he was led into the truth concerning this thing. Now, this is clearly an encouraging experience to every believer when hesitating to commit his way to divine guidance in the belief that He, the Holy One, will lead him into all truth. But it is not of service for proving that every one, who, without special direction from the Spirit, follows the advice of James, will certainly be healed of whatsoever malady he may have.

"If Joseph had not been Egypt's prisoner he had never been Egypt's governor. The iron chains about his feet ushered in the golden chains about his neck."

"THE GUIDING EYE."

We have read this new book with very great pleasure and profit, and cordially recommend it to all our readers for careful perusal. Rev. Dr. Carman, the author, has done, we believe, good service in helping to meet the acknowledged want of additional works on the practical work of the Holy Spirit.

We draw attention especially to his clear, ringing utterances concerning *certainty* as an accompaniment of the Spirit's work as *guide* as well as concerning His work as witnesser. For sale at the Methodist Book Room. Price 50 cts.

THE HOLINESS EVANGEL.

IN THE PRESENT—BLESSED REALIZATION.

EXPERIENCE OF CLARA TEAR.

I seem now to be led just a step at a time. Whatever revelations of the future we may receive must, I am convinced, be supported by the moment-by-moment leading.

So I am living in the present; and a glorious place it is. The great river of God's peace is daily widening and deepening in my soul. What I enjoy is beyond my former expectations of heaven. I see, too, that this is scriptural; for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit" (1 Cor. ii. 9, 10). It is wonderful—"Joy unspeakable, and full of glory" (1 Peter i. 8).

In connection with this last passage, I was lately struck with the fact that the rejoicing of those mentioned was at the same time that they were "in heaviness through manifold temptations," and were being "tried in the fire."

These "things of the Spirit of God," which the "natural man receiveth not," are blessedly real when spiritually discerned. The personal, intelligent Holy Ghost really lives—consciously lives—in this temple, this earthen vessel. An unfailling source of gladness.

This Unitarian talk about the Holy Ghost, as though He were but an influence, and people needed to be baptized every day (water baptism being the outward sign, we might as well be baptized with water every day), and singing "Nearer, my God, to Thee" and "More and more" (really gradualism), is widespread among professors of holiness. It is because they never had the personal, indwelling Guide, Comforter, Teacher. Hence some say, "I can't understand you." So many live in what they do, rather than in what HE does for, in and through them. Ah! the "spirit that confesseth not that Jesus Christ is come in the flesh," is abroad in the land; and if you come right down to the essentials of Pentecost, they think it fanaticism.

Well, whatever people please to say about it, it is blessed to know God. "Therefore the world knoweth us not, because it knoweth Him not." How glad I am that He led me into this rest, where he that hath entered "hath ceased from his own works, as God did from His"; where "I live, yet not I, but Christ liveth in me." I find that we may live where our desires are begotten of Him, and hence all are gratified. "Delight thyself in the Lord, and He shall give thee the desires of thine heart."

Those years, until this past one—those weary years of trying to do so much—loaded down with care, and suffering from discouragement, because I did not know any better; and everybody said I was all right, only I must grow into some things; thinking it was my business to keep self down, when it might have been "baptized into death." I had "begun in the Spirit," but I was seeking to be made "perfect through the flesh." I thought I was clean, and would not have dared present myself as a seeker of holiness; but I liked to get to the altar on a general invitation, because there was an unsatisfied yearning in my soul after God. Bless His name! that yearning is satisfied.

Some say, "You are satisfied, and never want any more." No; not that, though satisfied. I am satisfied with the pure air here among the Catskill mountains, and have all I want; but I

expect to keep breathing. And when there is perfect soundness in the soul, it is just as natural to live in God as for healthy lungs to take in the air. It is spontaneous. I am not worrying about the expansion of my lungs, but this wonderful atmosphere does expand them remarkably.

My God does supply all my need, according to His riches in glory, by Christ Jesus. It is so "easy," this "yoke" of love that is pulling me around the country after Jesus, or rather with Him. Hallelujah! "His presence makes my paradise," and where He is is heaven.—*Christian Harvester*.

REMARKS.

What a delightful experience! We congratulate the editor of the *Harvester* on having the courage to print this, in the eyes of many holiness people, heterodox and dangerous testimony concerning the Spirit's work. This is the identical experience that originated so much trouble, a few years ago, at Wesley Park, that has recently absorbed so much attention in the Presbyterian Church, causing several public trials, and the suspension of seven of its most respected members; for, with this elect lady, we have to admit with much heaviness of spirit that, even amongst modern holiness people, "if you come right down to the essentials of Pentecost, they think it fanaticism."

But we also echo her statement, "Whatever people please to say about it, it is blessed to know God." It is so blessed to know Him after this sort, that whosoever does obtain this knowledge is apt to retain it, even if he seems to others to be turning the world upside-down.

Now, we know not the history of this sister, or what was the character of her Christian experience previous to this last year. But we hesitate not to give it as our decided opinion that she passed amongst holiness people as one of them, without rebuke. But it is just possible that, as time goes on, she will not be without rebuke from fellow-professors of holiness. We have known of sisters, with this identical experience, accused

by professors of holiness of causing trouble, because they did not go forward again and again to the altar for another baptism or blessing. For they reasoned that as that yearning was satisfied, it would mar their testimony to the fact if they acted as if it were not.

We breathe the prayer that this bright, living testimony may remain, and arrest the attention of multitudes whose yearning is not satisfied, that they may be led to seek and obtain like grace.

It is our delightful experience to listen to such testimonies from week to week, from persons living in different denominations, and under all varieties of environment, some of them covering a period of several years of glad, happy, triumphant, Christian life, fully measuring up to the strongest description found in Bible language, whether uttered as an experience, in prayerful longings, or in prophetic description.

“HAVE YE RECEIVED THE HOLY GHOST?”

BY THE REV. W. S. BLACKSTOCK.

I.

The story of those Ephesian disciples to whom this question was proposed is at once interesting and instructive. It shows that then, as now, the truth had found its way into places where the voice of the Christian preacher had not been heard. From whom these people learned what they knew of Christianity we know not, but that they had not learned it from any of the apostles or any of their co-laborers is evident. If an apostle or any who had been specially trained and commissioned by the apostles had preached the Gospel to them, they would have been more perfectly instructed. And yet, without the ministry of such, they had learned enough of Christ to induce them to accept Him as the Messiah and to become His disciples. They had not only taken their place at His feet as learners, but, as the word imports, they had submitted themselves to His discipline and government. They were members of the Kingdom of God, subjects of the Mediatorial King.

And yet these people belonged to an inferior stage in the development of the Kingdom of God, they had not yet attained to the full enjoyment of the privileges of the new dispensation, the dispensation of the Gospel, which is the dispensation of the Holy Spirit. The doctrine of the Spirit was unknown to them. They had not so much as heard that there was any Holy Spirit, or, as it is in the Revised Version, dropping out the italicised word which the revisionists have supplied, but the equivalent of which is not in the Greek text, “We have not so much as heard that the Holy Ghost was.” Evidently, so far as they were concerned, the evolution of the doctrine of the Trinity was not complete. They knew the Father and the Son, but the fact of the Holy Spirit being one of the persons of the Godhead, co-essential with these, was a truth which had not yet been apprehended by them. They had passed beyond the Jewish dispensation, but they had not reached the Christian; they were yet in the compound intermediate dispensation of John; and their apprehension of the truth rose no higher than that stage of development.

And as their knowledge was defective so was their experience. They had not received the baptism of the Holy Ghost. The promise of the Father had not been fulfilled in them. That they had felt, to some extent, the influence of the Spirit, there is no reason to doubt. No man calleth Jesus Christ Lord but by Him; and the fact that they had accepted the Divine Redeemer as Lord is proof that they had been moved by Him. They had believed—and we have no reason to doubt that they had believed with the heart unto righteousness—to the saving of their souls. They were, to use the phraseology of our time, Christians—imperfectly instructed Christians, it is true, but, nevertheless, Christians. And yet they had not the full measure of power and blessing which it was their privilege as Christians to enjoy. The characteristic gift of the new dispensation they had not received. That of which John spake when he said of his Divine Master, “He shall baptize you with the Holy Ghost and with fire,” and

of which Jesus Himself spake immediately before His ascension, when He said, "Ye shall be baptized with the Holy Ghost not many days hence," had not been realized by them in their own personal experience. They had not received their pentecost.

This story teaches us, too, that without this baptism of the Holy Ghost the believer, though he be a disciple, is not complete. He has not yet entered into the power and privilege which properly belongs to the new dispensation. He has not come up to the standard of measurement which belongs to the Christian age. He does not enjoy what it is the privilege of the New Testament saint to enjoy; he is not prepared to do all that the New Testament saint, when fully equipped for his work, may do. There is no complaint made in respect to the consistency of these disciples' lives. For aught that we can learn from the narrative, their morals were correct, their deportment irreproachable. Nor is there any complaints made of their habits of devotion. For aught that we know, they did justly, loved mercy, and walked humbly with God. Their knowledge, it is true, was defective, but this defect could have been easily remedied by appropriate instruction. Under the instruction of such a teacher as Paul, they would have soon been put right, so far as this was concerned. It may be assumed, therefore, that however well instructed they might have been, and however faultless might have been their external life, according to the apostolic standard they would have been defective Christians until, in some further sense, they had received the Holy Ghost.

It is evident, too, that this reception of the Spirit is not something that ought to be insisted on as a condition of membership in the Christian Church. I heard an estimable Baptist minister, preaching on this very subject a short time ago, complaining of what appears to him to be the almost criminal carelessness of some of his brethren in examining persons on this point as to whether they had received the Holy Ghost, before admitting them to baptism. But Paul baptized these people knowing that they had not received the Holy

Ghost. Evidently he did not expect them to receive the Holy Ghost until after baptism. The gift of the Holy Ghost is nowhere in the New Testament offered to sinners outside of the Church, but invariably this offer is made to believers inside of it. It was on the Church in the upper room, not upon the multitude in the street, upon which the spirit was poured out and on whose heads the tongues of flame sat on the day of Pentecost. The only instance in which the baptism of the Holy Ghost preceded the baptism of water was that of Cornelius and his household, and this being the opening of the Gospel dispensation to the Gentiles was clearly an exception to what may be generally regarded as the divine order.

The history of Pentecost is instructive. It was the first instance in which what our Lord calls "the promise of the Father" was fulfilled. Whatever may be said of Judas, perhaps no Christian will be disposed to call in question the genuine discipleship of the other eleven who were associated with him in the apostolate. There can be as little doubt in respect to the character of those devoted women who were last at the cross and first at the sepulchre. Probably not one of the one hundred and twenty who composed the infant Church which our Lord Himself had gathered, would have any difficulty in passing the scrutiny of the strictest examining committee that ever guarded the way into the Church of God. Nay, even before they became the disciples of Christ in the New Testament sense, the probability is that the bulk of them were such as would be recognized in any community as good people. Deplorably low as the Israelitish nation had fallen into unspirituality and formalism, the light had not altogether gone out, nor the glory utterly departed. The nation that still had its Simeons and its Annas, its Zacharias and Elizabeths, and its Josephs and Marys, was not without its saints, though they had indeed, unhappily, become a minished few.

It must be remembered that those whom our Lord gathered around Him during His own personal ministry were the spiritually *elite* of the nation. The promptness, too, with which some of

them, as soon as they saw and heard Him, left all and followed Him, shows that even in the comparative darkness of Judaism they had believed in Him whom they had not seen, that they were patiently waiting for His coming, and that they had such a measure of spiritual enlightenment as enabled them to recognize Him as soon as He appeared, even though His appearance must have been strangely out of harmony with their preconceived notions of Him. They had, moreover, the courage of their convictions, such a measure of self-abnegation and devotion to what they believed to be right and true, as led them to voluntarily share the obloquy which was heaped upon Him, and the danger which threatened Him, and which increased at every step taken by Him during His public life.

What progress these people must have made in the religious life during the three or four years that they were brought into close, personal, daily contact with their Divine Master! What progress we know, as a matter of fact, they made during these years of unique privilege, during which they daily heard the words of Jesus, witnessed His example and shared His spirit. What a discipline, what a training was that through which they had passed. If they had not been converted, in our sense of that term, if they had not been spiritually quickened and renewed at the time that they first became His followers, one of two things must have inevitably taken place, either they would have become the subjects of this divine change, or else scandalized and discouraged by the deep spirituality which marked His unique and marvellous character, the strange, unearthly sentiments which ever and anon fell from His lips, and the opposition and obloquy which He was constantly bringing upon Himself by putting Himself in direct conflict with the passions and prejudices of the people, they would have gone back and followed no more with Him.

We do see now and again, no doubt, enough of the old Jewish character and spirit in them to perceive that, with all the privileges which they had enjoyed, they had not got entirely free from the

low and comparatively worldly notions of the Kingdom of God which were peculiar to their time; but, after all, the more closely we study the character of these people, taking into account the spirit of the age in which they lived and the circumstances in which they were placed, the more will we, probably, be impressed with their moral excellence and even their saintly character. On them their risen Lord had breathed, saying, "Receive ye the Holy Ghost," and I cannot believe that this act was altogether symbolical. I think it beyond question that there was a real communication of spiritual influence and power which accompanied that act, although very likely it was prophetic, too, pointing forward to the larger gift which was to be bestowed upon them after His personal presence had been withdrawn from them.

These were the people to whom the Lord Jesus Christ said immediately before the final withdrawal of His visible presence from them, "Behold I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be witnesses for Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And it was upon these that, after ten days of patient waiting, the Holy Ghost actually did come down, in the manner, and attended by the signs and wonders which are described in the second chapter of the Acts of the Apostles. They were persons who had so far come under the influence of the Holy Spirit that, though not with the clearness of vision, perhaps, which belongs to this spiritual dispensation, they had been led through repentance and faith in the Lord Jesus Christ to reconciliation with God; by the same divine energy they had been quickened into newness of life, made conscious of the love of God, and of the power of the world to come. And yet they were not fully prepared for their life-work without that for which they were instructed to tarry in the city of Jerusalem, and

which was realized in that which took place when "the day of Pentecost was fully come."

It will, however, be necessary to return to this subject in another number, and as the space allotted to this article is already full, this will be a convenient point at which to pause.—*Methodist Magazine.*

DIVINE GUIDANCE.

"Divine guidance is a mystery." So also is the witness of the Spirit. So also is every operation of the Holy Ghost. So also is Divine Providence. So also is religion in its simplest manifestations in personal experience. So also is the divine existence. Shall we believe in all the rest and reject the first? Shall we accept all the others and reject the first because it is a mystery? If we reject all mysteries, we must reject ourselves, for our own existence is an unfathomable mystery. Mysterious as it is, no doctrine is more full of comfort than this one of being guided by the Holy Ghost in the very commonest transactions of every-day life.

And divine guidance is something more than mere guess-work on our part. It is something more than a fortunate concurrence of a series of probabilities. Even if we resolve it down to the fact that the sincere, entirely devoted and entirely sanctified soul, having committed all to God, finally accepts the outcome of transpiring events as the present and perfect will of God concerning itself, there is a depth of personal repose, of holy and happy conviction, of firm resolve, of noble daring, of mightiness in word and deed therein, that far surpasses all earthly confidences of every sort. Moreover, personal divine guidance is essentially different from the guidance we receive from God's revealed Word. It is never independent of that Word, never contrary to the Word, always in exact harmony with that Word; nevertheless, God does personally communicate with those who know His voice and obey it, in ways and manners utterly incomprehensible to the natural man, to unregenerate souls, even to those

who are religious, but not "righteous overmuch."

The Bible tells us that there is such a thing as the witness of the Spirit; it tells us how to obtain it; but the Bible does not tell any man that he has actually received the witness of the Spirit. The Spirit Himself bears His own witness to individual hearts. So also, the Bible assures us that there is such a thing as divine guidance; but the Bible does not tell any individual that he is so guided. The Holy Ghost personally attends to the work of guiding any one, and then assuring him he is so guided.

Even if we cannot always describe how the Holy Ghost leads the willing heart and mind and body, yet that is no reason for discrediting or disputing the fact. Will any one dispute the fact in the case of Paul and Timotheus, (Acts xvi. 6-13)? And this case is worthy of profound study.

First we see them "forbidden of the Holy Ghost to preach the Word in Asia" (verse 6); and "the Spirit suffered them not to go into Bithynia" (verse 7). Here are two cases in which they were directly, personally, clearly and surely restrained from going to certain places to preach.

Next, we have the Holy Ghost just as directly, personally, clearly, and surely urging them, after they had seen a vision, to go into Macedonia (verses 9, 10). The sequel proved that the steps taken by these good men were ordered of the Lord in so going.

Similar to these communications of the Holy Ghost clearly and directly to human minds, are those recorded in Acts xxi. 4 and 11; so that others besides the apostles were the subjects of these singular indications of the divine will and providence and purpose. Even though the warnings in this case were set aside by the devoted heart and by the thoroughly consecrated will of St. Paul; even though he was ready to press on with a breaking heart into the very jaws of death; even though the will of God in his martyrdom was paramount, —yet God let him know distinctly beforehand just what awaited him. This divine guidance may come in an extraordinary way. It may come in connec-

tion with the most common occurrences. It may come as a mighty, rushing wind, or as a tongue of fire, or as a still small voice. By our good pleasure, the Holy Ghost will not be bound down to any mere routine way of always manifesting Himself in exactly the same way. In verse 13, we have an account of how quietly he guided these apostles to the place where prayer was wont to be made, where the women were accustomed to resort, and where they met Lydia. They there "sat down" to await developments.

And this brings us to notice that the message of the Holy Ghost comes gently to open the hearts of the Lydias (verses 14, 15); it comes in severe rebuke to all divining and designing damsels (verses 16-18); it comes expositively to those who are making gain of the superstitions of the people, to the multitudes who patronize and sustain them, and to the magistrates who pass judgments in such matters (verses 19-23); it comes in earthquake power to the convicted jailer (verses 24-34); showing us that the Spirit has His own well-chosen way of reaching each and all human consciences and hearts and lives.

It is curious, however, to observe how these apostles depended not alone on the Holy Ghost, and despised the ordinary means of safety (verses 35-39). They claimed to be Romans. They put themselves under the Roman authority. They insisted that the judges, having done them a wrong in imprisoning them, should undo it by coming and taking them out.

The last verse (verse 40) of this eventful chapter is a beautiful picture of primitive religious home life; of the relations between the preachers and the people who were, in those early days, saved under their ministry, and of the mutual comfort of those who then enjoyed a common salvation.

The pivotal point of just how St. Paul and his companions knew that they were not to go to two of these places, and how they just as certainly knew they were to go to Macedonia, is not brought out in this remarkable chapter. The fact is simply stated, in easy narrative style, as though it were not at all

anything extraordinary; but we are left to try, each for ourselves, how the Spirit will guide us to His glory, to our own comfort, and to the salvation of others. There may seem to be nothing more extraordinary in the way we are led than in the way these holy men of old were led; but we may, nevertheless, have the comfortable assurance of the fact, of the joy, of the glorious results.

Can I guide my child, and cannot my Heavenly father guide me into all truth and righteousness? Cannot the father of all spirits direct the spirits He has created and endowed, and whose peace and prosperity depend so much on divine ordering in all their ways? Can I recognize the familiar footstep and voice of one I well know, and can I not recognize the voice of my adorable Redeemer, nor detect "the stately step-pings" of the coming Holy Ghost? Can combined matter and mind communicate more easily and surely with combined matter and mind than pure spirits can so communicate with one another? Can creatures so communicate, while the Creator cannot possibly talk to the creatures? That would be a reduction to absurdity.—*Standard*.

"HOLINESS OR HELL."

REV. DR. G. D. WATSON.

Objections having been made to these terms as they appeared in a published discourse of Rev. G. D. Watson, he answers in the *Michigan Christian Advocate* as follows:—

1. "It is an axiom of all Christian theology, that all character must reach a perfect and final permanency, either of complete holiness or complete sinfulness. When all good leaves a human soul, it is completely sinful, and when all evil is removed from the soul it is completely holy; and there will come a time when every soul passes into one or the other of these states, so that the universal axiom of all Christian theology, both Catholic and Protestant, is that the finality of all souls is holiness or hell.

2. The Scriptures are abundant in proof texts that if the believer does not

"walk in the light," does not "follow on to know the Lord," does not "go on unto perfection," he is in danger of "falling away," of "falling from grace," of "drawing back unto perdition," of being "a castaway," of "falling after the same example of unbelief," of "crucifying Christ afresh," of "a certain fearful looking for of judgment," of "treading under foot the Son of God," of "doing despite unto the Spirit of grace," and thereby losing the soul in perdition. All of the above quotations, with many other similar passages, are addressed expressly to believers as a warning against not going on unto holiness. Let the objector read Hebrews, third chapter, and note "the carcasses" of those who, after having escaped Egypt, refused to enter the fulness of blessing. "Without holiness no man shall see the Lord." Does not that sound as if at the last it is the question of "holiness or hell?"

3. Christian biography furnishes a great cloud of witnesses to the fact that the Holy Spirit has convinced many believers so powerfully of the necessity of heart purity, that they felt they must have it or lose the soul. I have heard scores of intelligent, earnest Christians testify to the same. On my recent trip to Texas, one of the most active and intelligent Christian ladies in Houston said publicly that she was so convicted for the experience of holiness and saw its necessity so clearly, that she felt she must have it or be lost. Doubtless there are thousands who could bear the same testimony. Would to God that the people called Methodists were more familiar with these deep pungent convictions and with the Holy Ghost. It would put an end to much of this live-as-you-please sort of religion, and the Church would realize that God means what He says. Yours in Jesus."—*Christian Voice*.

SUCH holiness of heart and life as makes the individual lovable, attractive, helpful, is the great want of this world.—*Zion's Herald*.

"THERE are a multitude of professors of religion that have not begun to be religious yet."

OBEDIENCE.

In obeying the Holy Ghost we should always reverently, trustfully, waitingly readily say, "Lord, what wilt thou have me to do?"

At the same time we are to remember the Pauline precept and permission, "Let every man be fully persuaded in his own mind." Hence we have a perfect right to say, and it is the part of holy wisdom and prudence to say, "I never can do this till I have the clearest light in regard to it." While waiting for the "clearest light" we may, and must, and will, and do (if we are perfectly obedient) live up to the light we now have.

If we act in the dark, or without the "clearest light," we are likely to become the victims of our own vain imaginations. The proper course is neither to hold back, nor to be indifferent, nor to rush forward, but to wait reverently on God. That He will come to our rescue at the opportune moment is clearly promised: "Let us therefore, as many as are perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

No one need rush, like the unthinking horse, into the battle. If I tell my little child to wait till I come again, its own trustfulness would hold it to that spot till papa came again, even if darkness and cold, misgivings and tears, loneliness and fears, should all combine to force it away. Such child-like trust will never be betrayed by any truly fatherly heart. And shall our Heavenly Father fail us? —*Christian Standard*.

I HAVE made the great discovery that all the foundations of the Bible are for faith. In that whole blessed volume there is not as much as one peg to hang a legitimate doubt upon. Legitimate, did I say? There is no such thing possible in the case of an honest man who owns a New Testament. By an honest man, I mean one who is willing to follow wherever the truth leads. Doubt has its root in an unwilling heart.—*Dr. D. Steele*.

WITH GOD IN THE WORLD.

T. P. GRAY.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."—JOHN xvii. 15.

"Lord, give me calm and peace," I cried,
And I will give them back to Thee.
I hate the world so drear and wide;
O let my life glide silently;

And keep me far from busy men
Of careless, undiscerning soul;
For I can hide Thy goodness then
And bury it and keep it whole.

My days be like a narrow lane,
High-walled, without an alien ray;
Or, like a circle, lead again
Along a constant, trodden way.

My Father keep me all alone,
Where sunshine falls on waters still,
And where the greenest grass has grown;
For then I can do all Thy will.

But God could see the hidden snare,
Could see the deadly ambushed sin;
He knew my soul would falter there,
And grow confused and stumble in.

His word came gravely, "No, my child."
The current of my life was hurled
Afar amid the ocean wild;
I had to mingle with the world.

His hand, my Father's, was my guide;
Though not from out the world it led,
It kept from evil; near His side
I wandered safely, drank and fed.

MAN'S WAY AND GOD'S WAY.

God's controversy with man as a sinner is not that he will not make himself righteous, but that he will not accept God's gift of righteousness.

God's controversy with man as a child, pardoned and accepted, is not that he will not obey Him, but that he will not receive from Him the life and power and spirit of obedience.

The new-born soul takes in with wonder and amazement the marvellous fact that salvation is full, and present and free, but how imperfectly it grasps what is really meant by these terms. Up to its present capacity and sense of need, what is seen of

"the Gospel of the grace of God" fills the soul to overflowing. But great and wonderful as these blessings are, what he now sees is but a faint outline of what remains to be known even here in this life. "Thou shalt see greater things than these," are words that may appropriately be addressed to every young believer.

However fully the Gospel may be preached to the soul at the first, it is beyond the capacity of the believer, in the early stages of his life, really to grasp what is meant by those revelations of the divine indwelling, which are apprehended by him later on. Experience in the way of trial, alone can work in us that sense of need, that conviction of the utter insufficiency of self—though quickened and renewed—which are the preliminary requisites of all true acquaintance with Christ, as our power for walk and service.

But until that point is reached—the point of self-despair in the matter of holiness—how tenaciously do we cling to the hope that by the grace of God we may gain the victory, we may attain our desires, we may accomplish the work.

It is whilst believers are in this stage of experience, earnestly battling with sin, zealously struggling with self—that God has a controversy with them. It is not that they do not desire to be holy, and obedient and fruitful and victorious—but it is that they are seeking these blessings in the wrong way. If they reached their end in their way, glory would be due to themselves in a measure. But the Holy Ghost sanctifies us not by bringing us out as the victors—but by displacing us and enthroning Christ—by glorifying Him as the Overcoming One.

When we are brought as Christians to the point of an unreserved consent to be delivered, kept and made more than conquerors in God's way, and through God's power—so that grace shall be magnified here as much as in our justification—then the experience of the triumphant life begins.

To stand aside and trust God to fulfil His own undertakings in bringing us into conformity with Christ, is not Antinomianism, it is the true attitude of the soul who has learnt its utter weakness, as well as sinfulness. It is the true posture of the one who can say from the heart, "In the Lord have I righteousness and strength"—the righteousness which meets my guilt, the strength which meets my weakness. The first is sufficient to make me righteous before God—the second is sufficient to make me victorious over sin.—*The Life of Faith.*

EXPOSITION BY BISHOP TAYLOR.

“He went and preached to the spirits in prison.—1 Peter iii. 19-22.

The Church of Christ was passing through a severe storm of persecution, when Peter assures the believers that “the Spirit of Christ” was their only source of power and of comfort, and draws a simple illustrative parallel between their days and “the days of Noah.” The points in the parallel are:

1. The condition of the antediluvians in the latter days of Noah, as compared with the condition of the Jewish nation in the latter days of Peter.

The old world has been adjudged at the bar of God’s providential government, and the sentence of death had been passed upon it. An armistice of 120 years was granted them “while the ark was a preparing.” During that long period between the sentence and its execution they were condemned prisoners. They are designated “spirits in prison,” because the judgment was not for ordinary felonious offences to be condoned by corporal punishment, but against their spirits, in which their guilt and corruption had their source. It included the death of their bodies, but co-eternal with their spirit existence.

The idea of prison walls, chains and bolted doors, by which the scene is metaphorically transferred to the prison-house of the dead, is entirely misleading. The dogma of purgatory is based on this sandy foundation. The speculative theory of “a second probation” claims support from it, and many learned Biblical expositors point to it as a jungle of mystery so profound that it is better to take the path round it, and not attempt to go through it; as though the plain fishermen of Galilee had of set purpose propounded a problem of mysteries to confound the wisdom of the learned of the centuries to come; when in fact though his themes are in depth unfathomable, in height immeasurable, and in sublimity transcending human thought, his inspired statements and illustrations were as well adapted to the perceptions of the unlearned Jew and Gentile believers, composing largely the churches to which he was writing, “scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,” as in the twelfth chapter of Paul’s letter to the Church at Rome. The primary meaning of the Greek word, *φυλακή*, here rendered prison, is “a watch”—a quartetion of soldiers set to guard prisoners. If God’s *φυλακή* charged with the responsibility of holding in custody

“the condemned spirits” of those old sinners was unable to hold them securely till their execution day, then the secondary sense of word implying prison-walls, chains and doors would apply in this case; but God had no need of anything of that sort. They could escape impending judgment only by hearkening to the messenger of mercy whom He sent, filled with the spirit of Christ, to call them to repentance.

So the Jewish nation had filled its cup of apostasy and corruption, and had become “a vessel of wrath fitted for destruction,” and, like the apostate world in the days of Noah, had been adjudged at the bar of God’s providential government, and the sentence of death had been passed upon it; so that, during the lapse of time between the sentence and its execution upon the nation as such, and upon its incorrigible offenders, they were “spirits in prison.”

2. As God sent Noah, “a preacher of righteousness,” filled with the “Spirit of Christ,” as an ambassador of peace to the old world, so He sent His Son, the Prince of Peace, with His whole train of witnesses and apostles, to proclaim deliverance to the captives of the condemned nation.

3. As the relentless carnal enmity of the old world against God led them to reject the message of His servant and treat him with contempt, so the same spirit pervaded the Jewish nation in the days of Peter, and manifested itself as it did in the days of Noah.

4. As Noah, inspired with the Holy Spirit, endured all the “contradictions” of the prisoners of his day with Christ-like meekness and patience, so the servants of God, in Peter’s day, and in all the ages following, filled with the same Holy Spirit, should emulate the example of Noah.

5. As Noah, without a convert to encourage him in his ministry of 120 years, went on with the patience, love, sympathy and quenchless zeal, derivable alone from the Spirit of Christ, till “the door was shut,” so the ambassadors for Christ of Peter’s day, and through all the coming centuries, should not dishonor Christ by anything less or lower than the spirit exhibited by Noah.

6. As the judgment was executed to the utmost of its design against the condemned rebels in the day of Noah, so shall the pending judgment of God be executed on the Jewish nation and its incorrigible rebels.

Jesus said of it: “There shall be great tribulation such as was not since the beginning of the world to this time, nor ever shall be.” And so, as described by an eye-

witness—the great Jewish historian of that day—it came to pass.

7. As Noah and his family, maintaining their baptismal fidelity to God, floated in safety, serene, while the infidel world sank beneath the waters that deluged the face of the earth, so all who, like Noah, maintain their right relation to God by abiding in Christ and manifesting His Spirit, shall have "The answer of a good conscience toward God," and shall float in perfect safety above the fires that shall melt the elements with fervent heat and consume the world.—*The African News.*

THE DIVIDED WATERS; OR, FAITH'S TRIUMPH OVER DIFFICULTIES.

"I am the Lord thy God, that divideth the sea, whose waves roared."—Isa. li. 15.

Who among us that is seeking to follow the Lord fully, knows not of deep trial and difficulty in the onward path—trial sometimes so great that our heart sinks within us, and we are at our wits' end for fear (Ps. cvii. 27)? At such times let us think of the divided waters.

Moses, before his death, told the people that they were to go over Jordan, commanding them to "fear not, nor be dismayed;" for the Lord would go *before*, and be *with* them. "The third chapter of Joshua gives an account of their crossing the river. "I will go before thee," the Lord had said. And yet there were great difficulties staring them in the face.

NO SIGN THAT HE HAD GONE BEFORE.

The difficulties, naturally speaking insurmountable, remained. But directly the step forward in obedience was taken, the difficulties disappeared, and even to sight the way was easy and plain. What a lesson, not to be frightened by appearances, and not to judge of the Lord having gone before us by sight! What a word for the soul, "I will go before thee," clearing the difficulties away. Unbelief says, "Let me see them moved away, Lord, before I stir." "Nay," says the Lord; "you must trust My word; take but a step in the waters, and then you shall see."

The Israelites were commanded to follow the ark, at whose presence the waters rolled back. But it was needful that the step of faith and obedience should be first taken. The feet of the priests must be dipped in the

river before the way was made for them to cross over. They had to go against reason, and step, as it were, into death. Then all difficulties disappeared, and the path which had looked unreasonable and impossible became in a moment delightfully easy. "And all the Israelites passed over on dry ground, until all the people were clean over Jordan." Thus impending death and ruin were overruled for life and victory.

This throws light, by the spirit's teaching, upon the way of the Lord, and should raise us above fear, even in the most trying positions, because at the presence of Christ

DIFFICULTIES WILL SURELY BE OVERCOME, and will frequently disappear altogether on our moving forward in simple faith and obedience.

The pilgrim path becomes easier when we discern the Lord's dealings with our souls. It is important to see clearly that trials and afflictions are of two kinds. There are some in which we are required to take the passive position, and wait; in others the active, and go forward. The lesson of crossing the Jordan is applicable in the latter case; and this in comparatively small and every-day trials, as well as in great and occasional ones. We have, perhaps, dreaded speaking to some relative or friend on eternal truths; we have shrunk from paying a visit, or engaging before others in prayer, even when the inward call from God was unmistakable; yet how often, while pressing on in the path of duty and opposition, while putting our feet in the waters, have they rolled back and divided.

Observe also that it was the priests, or the sanctified ones, that carried the ark, a distance being maintained between them and the people. But now in Christ Jesus, we are all brought nigh, are all priests, and are all sanctified; yet those who respond to their high position and privilege, and "sanctify themselves," carry the Lord's presence and power with them in a special manner.

The way of God is not according to our natural thoughts; for "His way is in the sea, and His path in the great waters, and His footsteps are not known" (Ps. lxxvii. 19). But in so far as His ways are revealed, it becomes us to take heed. The constant teaching of Scripture is

LIFE AND BLESSING THROUGH DEATH.

We must die to live, die to our own righteousness, our own strength, our own wisdom—in a word, to our own selves; and in such a death life is found. The teaching

conveyed in the passage of the Jordan is confirmed by the words of the Lord Jesus: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it" (Matt. xvi. 25). And just in the same way that crossing the river appeared to the Israelites like stepping into death, so does it appear to ourselves when called upon to brave difficulties and dangers, as though we, too, shall be drowned in the sea. But this is only Satan's lie to frighten us; and not being ignorant of his devices, we should go forward, remembering that there is One who at the last moment will divide the waters. Realizing this, we shall be enabled to say, "What time I am afraid, I will trust in Thee" (Ps. lvi. 3).

It is of importance to bear in mind that the Lord Jehovah brought the Israelites to the river Jordan for the trial of their faith. He did not tell them how they were to cross until the time came; indeed, so precious was the testing process in His sight, that the feet of the priests were required to rest in the waters, to stand still in Jordan, before those waters parted, and deliverance was wrought out. Thus the Lord taught His poor trembling children their own weakness and insufficiency, as contrasted with His own Almighty power and all-sufficiency. Standing by the brink of the river, they learned that difficulties insurmountable to them were as nothing to Him. And this is what He would have us learn. He would not have us look at circumstances, but at Himself. It is His will that we should

REMEMBER HIS POWER, AND EXPECT HIS
DELIVERANCE.

Thus He reproves our faint-heartedness, reminding us of what He has done in the past. Who art thou, that thou shouldst be afraid? "I am the Lord thy God, that divided the sea, whose waves roared."

He has also given us exceeding great and precious promises, and on claiming them for our own we shall find His power put forth on our behalf. Thus even death itself may be much easier than we imagine; for, encompassed by the Saviour's presence and cheered by His faithful promise, the waters will divide as soon as we begin to cross the river. Has He not said, "I will be with thee?" We must not, then, look forward to a wading-through process, as it is so often pictured and from which the heart naturally shrinks, but to the waters dividing by the power of Christ on the first step into them; we shall go over on dry ground, as the

Israelites crossed over Jordan, so soon as our feet but touch the stream. The natural man cannot comprehend how simple faith can bring about such practical results; but this is God's way, and child-like trust binds Him to appear for us and stretch out His hand for our deliverance.

If there be one thing more fully revealed in Scripture than another, it is this—that He cannot fail the soul that trusts Him. May we grasp this truth! Then shall we be enabled by blessed personal experience to say, "Out of weakness made strong."

My brother or sister! how is it with you? Is your heart failing at the sight of what are apparently insuperable difficulties in the heavenward path? Are you dreading to cross the river of death, or to wade through the waters of affliction? "Be not afraid, neither be dismayed." Even if a large endurance of trial be needful, "be of good courage!" You can never sink so low as to be under the "underneath" of the "everlasting arms." Cling, then, to the promise: "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee;" and let it suffice that the Lord will go before, and be with you. Go, then, calmly forward in faith. Honour Him, by trusting to the uttermost, and you will find that what looks so hard will become easy upon the step forward in faith being taken.

"Forward let the people go,
Israel's God will have it so;
Though the path be through the sea,
What is that to thee and me?
He who bids us pass the waters,
Will be with his sons and daughters."

—*Divine Life.*

"NO FANATICS IN OUR CHURCH."—The Rev. W. Haslam one day, in the course of conversation with a clergyman, remarked:—"You have been praying for an outpouring of the Holy Spirit. Now, if the Holy Spirit did settle upon your church, and some of your congregation began to make evident manifestation of it, what would you do?" "Turn them all out," was his quick response, "turn them all out at once; we would have no fanatics in our church." Such is the attitude of many Christian churches in this day. They pray for what they do not wish, and which, if they did obtain, they would get rid of as quickly as possible. With them Christianity is fast becoming a mere ceremonial. It is not this ceremonialism we would offer sinners, but a living, risen, glorious Saviour, who died for sinners, and rose again.—*Sel.*

"DOST THOU BELIEVE?"

(JOHN ix. 35.)

Dost thou believe I gladly gave
My very life thy soul to save ;
That thou from sin art justified,
And God's demands all satisfied ?
Yea, Lord.

Dost thou believe from Death's domain,
That I, a Cong'rour, rose again ;
That now I live thy cause to plead,
On thy behalf to intercede ?
Yea, Lord.

Dost thou believe all power is given
To Me on earth, to Me in Heaven ?
Believest thou I hence will be
Just what thou needest, Soul, to thee ?
Yea, Lord.

Dost thou believe that as the clay
Within the potter's hand to-day,
So I can mould and fashion thee
"A chosen vessel unto Me?"
Yea, Lord.

Dost thou believe, by love divine,
I can subdue that will of thine,
Till every wayward wish and thought
Into captivity is brought ?
Yea, Lord.

Dost thou believe that I will come,
And in thine heart take up my home,
There by my presence purify,
And cleanse, and keep, and sanctify ?
Yea, Lord.

According to thy faith 'twill be,
Things greater yet thine eyes shall see,
Till thou thyself at God's right hand,
Faultlessly perfect soon shalt stand.
—*The Life of Faith.*

CONSECRATION may thus be said to be rather the assuming of an attitude, than the performance of an act. It is the first act of a number of similar acts, which make up the habit of the life; just as the beginning of a straight line is the first of a series of dots. It is the habitual answer of the soul's Yes to God. It is the perpetual assent and consent of the entire nature to the claims and gifts which the eternal love of God is ever making. It is the vibration of the chords of the heart to the rhythm of eternity. It is the determination of the freed servant to be nailed to the blood-stained door-post of his master's house, in token of his resolve to be his slave for ever.—*Sol.*

CONVENTION AT KESWICK, ENGLAND, FOR THE PROMOTION OF HOLINESS.

BY REV. R. CRAWFORD JOHNSON.

An open-air service was held each evening in the Market Place at half-past eight o'clock; and at one of these services I heard a converted publican tell the story of his conversion. He said he had kept a low public-house in Burton-on-Trent for twenty or thirty years. He had never entered a place of worship; but one day a tract by Bishop Ryle was put into his hand, which was the means of his conversion. As soon as he found peace, he began to tell every one what the Lord had done for him; and, of course, he told his wife, who said she would like to be as happy as he was. "Well, lass," he said, "there is nothing to hinder thee. Kneel down here," and in twenty minutes there, in that tap-room, the publican's wife was happy, trusting in Jesus as her Saviour. She went out at once to tell her friends and neighbors, and in her absence the publican went into the yard for two things—a ladder and a saw. The ladder was for the purpose of taking down the signboard in front of his house; the saw for the purpose of cutting it in pieces, in order that he might consign it to the flames of his kitchen fire. When his wife was returning home, she saw a dense smoke issuing from their house; and, alarmed, rushed in and asked what was wrong. "Oh, nothing," said the husband, "it's only the devil's smoke." The Lord prospered his new work as a bricklayer, so that in a short time he was able to build a new house, on the front of which he intended to put this text: "The blood of Jesus Christ His Son cleanseth us from all sin." When the story of this new house with its new sign got abroad, a minister went one day and asked if this report were true. "Oh, perfectly true," replied Harry; and, as the minister began angrily to censure him, he added, "I lived here for the thirty years, going to hell myself, and keeping this public-house, which has caused the ruin of many others in Burton-on-Trent, and you never came to remonstrate with me about my sin and wickedness till now, when I am trying in a small way to make amends for the evil I have done in this neighborhood, you come to borge and scold me." Then the minister turned to his liveried servant saying, "Come, he is too ignorant and too stupid;" and so left him; returning, however, shortly afterwards, his

eyes red with weeping, and with a white pocket handkerchief in his hand, saying, "I have come back to say that you were right, Henry, and that I was wrong." During the day the publican received a letter from the minister, telling him that he and his wife, in talking about his conversion, had been led to see that they were not converted themselves; and asking him to come and pray with them. The publican went the same evening, and that very night both the good man and his wife were savingly converted to God. The minister now began to preach, full of a new power—the Holy Ghost sent down from heaven—and a gracious revival spread throughout the neighborhood, resulting in the conversion of hundreds. That minister has since fallen asleep in Jesus; and his wife is still trying to carry on the good work which was thus commenced.

MORAL.

This convention has a solemn word for the people called Methodists. The special mission of Methodism, according to John Wesley, was to spread scriptural holiness through these lands. The teaching of holiness has been at once its offence and glory. Well, then, what about our own experience and life? Creed implies responsibility; creed should find its counterpart in life. We expect a purer life in a Christian than in a Mahomedan, because he has a loftier creed. We believe in holiness! Do we enjoy it? Do we embody it in our life? That was a searching question put to Rev. Joseph Bush at the Brighton Convention. A German minister was speaking to Mr. Bush about the teaching of the Convention, and asked him if he had ever heard it before. "Oh, yes," said Mr. Bush; "we Methodists have always believed in this privilege." "Indeed!" said the stranger. Mr. Bush then read him some of our hymns, such as—

"Lord, I believe a rest remains,
To all thy people known—
A rest where pure enjoyment reigns,
And Thou art loved alone.

"A rest, where all our soul's desire
Is fixed on things above—
Where fear, and sin, and grief expire,
Cast out by perfect love."

"That's beautiful!" exclaimed the German; "And do all your people believe this?" "Yes," said Mr. Bush. Then, quite naturally, he added, "And do all you people enjoy this?" Ah, there's the rub—Do we live our creed? We rehearse it; we preach it; we argue and wrangle about it; we examine our workers on it; we glory in it.

Do we enjoy and embody it? We say that John Wesley was raised to revive this truth; Charles Wesley to sing it; John Fletcher to defend it; we call it the peculium of Methodism. But is it a mere theological relic that we guard with reverence and care; or is it a living, vitalizing power in our hearts and lives? Thank God, we have no monopoly of the doctrine now; and all the Churches are thrilling with the desire of a more abundant life. Let their zeal rekindle ours, and let us pray with our friends of the Church of England: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name through Christ our Lord. Amen."—*Belfast Adv.*

THE RULE OF OBEDIENCE.

BY J. COLLIER.

The Spirit is, indeed, the prime rule of a Christian's obedience; it is true we have done, and yet do look much after a line, much under a rule without us. Not that I condemn looking unto the word written, but when souls know no other rule of life but that without, this argues much fleshliness. The Spirit of God, who is God, is the alone rule of a spiritual Christian; although a rule without may be useful to the weak, yet the spiritual man judgeth all things; by what rule? By the rule of the Spirit. The law in the Old Testament was written on tables of stone; the law in the New Testament is written in the heart.

And truly, brethren, I must tell you, that I know no Covenant but that in the Spirit, which is indeed the Law of Life and Liberty; a law condemning, destroying flesh, yet a law in which there is no condemnation to them in Christ; a law producing obedience, not after the oldness of the letter, but the newness of the Spirit; a law of light, by which we judge and square every act, a law of power in which we act, a law of liberty from all other laws and condemnations. And this I tell you by experience, that until I was delivered from the flesh into the Spirit, unto this law of light, life, liberty and glory, I knew not what life and liberty was; talk of it I confess I could from what I found written without, but not from what I found written within; I could then say, I should stand fast forever, because the latter

said it was the believer's privilege, but now I can say it because the Spirit has given in that testimony within me; I could then strive to be holy in conversation, to answer the letter; but now I am made holy in conversation, from or in the power of the Holy Spirit within.

Now I see that external actings, according to a rule without, is nothing, if not flowing from a principle and power of life and love within, and it is this law in the Spirit that must subdue flesh and corruption, if ever it be subdued in you.

I tell thee, dear heart, the reason why thou art so much overcome with the lusts of the flesh, thou art so much unable to subdue thy corruption, it is because thou settest about it in the strength of the flesh, thou seest sin by a letter without thee, and thou strivest to reform thyself according to that letter. Dost thou think that flesh is ever likely to subdue flesh? No; it is the Spirit's work. O then give up all to Him. *Let thy strength be to sit still* from fleshly striving, wait on the Spirit, which will be in thee not only a light discovering, but a fire consuming fleshliness and fleshly actings, transforming thee more and more into the glorious liberty of the Sons of God, which is the longing of thy soul, where thou shalt see thyself freed both from sin and sorrow. For the former things are passed away.—*Sel.*

HOLINESS MEETINGS.

Is it not legitimate for the pastors to provide, by special appointment, for meetings for the promotion of holiness within their own pastoral charges, to be conducted by themselves, or by whom they may designate for that purpose?

There are those in all our Churches who, by reading Methodist literature, and by hearing the subject presented, and by the recital of testimony, are interested on the subject, and are longing for more light and liberty.

The subject has many sides, and is not easily exhausted.

Pastors would thus hold, within their own supervision, the persons and influence which might otherwise be drawn off into channels not always most beneficial. These meetings, thus appointed and regulated, might absorb the interest felt outside one's own pastoral range, and keep alive a steady flame in the Church to the "use of edifying."—*Glad Tidings.*

MISTAKEN TRUST.

There is a kind of casting our burden that does not get rid of it at all, but only doubles it. If a friend of mine has some anxiety of which I can relieve him, and I say, "Now, I will see to that matter; don't you trouble about it any more," what should the man say? "Thank you, I am sure; I will leave it with you, then." And away he goes, saying, "Well, that burden is gone at any rate." And he feels lighter and walks more briskly. But what if, instead of that, he should keep worrying me perpetually, "I hope you will not forget, will you? I do trust you to remember. I really am very anxious about it—very." I should say to him, "Well, if you want to do it, sir, go and do it; but if I am to do it, fear not—I will." Don't you see the man has doubled the burden? He has put it on my shoulders, and carries it on his own at the same time. Oh, this untrusting trust, this unbelieving faith! Doubled the burden; nay, indeed it has done much more than that. Why; the man actually takes me and all my weaknesses, and puts me on the top of the burden. And as he goes, he sighs over the additional load. "Ah, but if he should fail me, what then! He might. If he should forget! Oh, dear!" It was bad enough before, but it is much worse now. Well, I might forget; I might fail. But, soul, when thou hast to do with thy Lord, thy faith may be perfect. Here there is no forgetfulness, no failure. Go to Him, then, and tell Him what you have heard concerning Him: "I have heard, gracious Lord, that Thou has come to carry our burdens of care and fear. It is most gracious of Thee to stoop so low. Lord, I need Thy help, for I am burdened and heavy laden, and now I am going to cast my burden upon Thee, my Lord, to roll it off and to carry it no more." Let it go. Here is something to be done.—*Mark Guy Pearse.*

SWIFT AND SLOW.

We are told to be swift to hear, slow to speak; by which we are to understand that we are to be swift to receive instructions, but to be slow in announcing our learning or our wisdom. The same degree of grace which makes us quick in some directions, imparts caution and slowness in other directions; and, on the other hand, the same self-will or depravity which makes us very quick in asserting our wisdom and opinion, makes us extremely dull and slow in receiving the

wisdom from above, or in gathering instructions from the saints.

There is a fine stroke illustrative of Christian perfection in the very expression, "swift to hear, slow to speak." It may be applied along a good many lines, such as, swift to detect error, slow to constitute ourselves heresy-hunters; swift to do good, slow to criticise other people's way of doing good; swift to obey the Spirit, slow to take every emotion or impression as from the Spirit; swift to believe, slow to the putting of our faith on a basis; swift to fire the loaded rifle of truth, slow to take aim at the right object before we shoot; swift to receive the light, slow to condemn others for not receiving it; swift toward God, slow toward self.

—G. D. Watson in *Guide to Holiness*.

TRANSFIGURED SORROW.

You may not know how it is supposed the pearl is formed. A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as a part of its life, and when it dies, yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering, a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long, perpetual pain and poison. Others, recognizing the trial as heaven-sent, and therefore not to be escaped, accept it, not with joy indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at last proves to be the crowning, adorning attribute of their character, the especial quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Illustrated Christian Weekly*.

THY WAY.

Have Thou Thy way with me, O God?
Although I beg my own;
Heed not the body's noisy cry,
But the soul's undertone.

Have Thou Thy way with me, O God!
This is my spirit's choice,
Though stubborn greed of present good
Drowns all with deafening voice.

Have Thou Thy way with me, O God!
Nor let me dread the proof;
Thine unguessed way must put me to
For some divine behoof.

Have Thou Thy way with me, O God!
Until my life attest,
That just the will to do Thy will
Is, of all gifts, the best.

Have Thou Thy way with me, O God!
And oh, my soul, take care
To have thy daily attitude
In keeping with Thy prayer?

—Selected.

A MAN IN THE DITCH.

About eighteen years ago, three ministers were walking on a country road a little north of Aberdeen. It was late at night, and they had been attending a meeting in the country. As they went along, they noticed a countryman in a state of intoxication scrambling on all fours out of a ditch.

One of the ministers said, "I must go and speak to that man."

The two tried to dissuade him, telling him it was of no use, and he would get nothing but abuse.

But the minister said, "The Spirit of God bids me, and I must speak to him."

By this time the man had got out of the ditch. The minister began to speak to him, whereupon the fellow took off his coat, and wanted to fight him.

The minister said, "I can fight, but not with your weapons;" and getting down on his knees, he began to pray very earnestly for the man. As he pleaded, God touched the man's heart, and he got down on his knees beside the minister. By the time the minister had finished the prayer, the drunkard was ready to be spoken with; and he was pointed to a sin-forgiving Saviour.

They stopped at the first cottage on the road, and asked the people if they could lodge the man for the night.

After looking at him, the man said, "Why we have just been holding a prayer-meeting for that very man. He is my brother. We have had a special prayer-meeting to-night to ask God for his salvation."

Five years afterwards the minister was gladdened by knowing that the man was still standing a living witness to the power of God, and was being used as a great blessing to others.—*Manna.*

SYSTEMATIC GIVING.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade; "I gibes de truck off o' one acre ebbery year to de Lawd."

"Which acre is it?" inquired his friend.

"Wal, dat is a dibberant question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet seasons I gibes de Lawd de low land, and in de dry seasons I gibes Him de top acre ob de whole plantation."

"In that case, the Lord's acre is the worst in the whole farm; for in wet seasons it would be flooded, and in dry times parched."

"Jest so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family ob de best acre I'se got, did ye?"

And he went on with his digging, with a sturdy smile of conscious peace with God.

We are often struck with the wonderful similarity between the colored man and the white man. We think we have known several white men who were just as shrewd in their financial management as this colored man was.

ONE AT A TIME.

BY C. H. SPURGEON.

Yonder man is employed in carrying sacks of flour every day. He carries so many hundredweight each time, and in the day it comes to tons; and so many tons in a day will come to an enormous mass in a year. Now, suppose, on the first of January, this man was to calculate this year's load, and say, "I have all that immense mass to carry; I cannot do it," you would remind him that he has not to carry it all at once; he has all the work-days of the year to carry it in. So we put all our troubles together, and we cry, "However shall I get over them?" Well, they will only come one at a time, and as they come the strength will come with them.

THE GALT TRIAL.

What is known in Presbyterian circles as the Galt Heresy Case has attracted as much attention in its own way as did the Macdonnell heresy case of some years ago. The Galt heretics are under the leadership, or whatever the proper term may be, of two brothers named Cranston, who hold peculiar views on the subject of sinfulness in Christian men and women. "Peculiar" from a Presbyterian point of view that is, of course. There are other denominations in which their doctrine would be received as quite as orthodox as there is any occasion for. Presbyterian theologians, however, look upon the Cranstons' theory of Christian sinlessness as decidedly heterodox, and when the most lenient view is taken of it, as tending to breed disquiet in Presbyterian congregations, and therefore by all means to be discouraged. Just what the Cranstons and their disciples really hold as truth is not particularly clear, though as far as that goes, there is not much difference in that respect between them and other theologians, professional and amateur. So far as the lay mind can understand them they seem to be a very innocuous kind of heretic, and hardly worth the time and trouble that have been expended on them. An unbiased listener to what they said on their own behalf, would not, we are inclined to think, come away with the conception that these Galt "heretics" believe that any mere man or woman, however sincerely Christian in his hope and trust, has ever, or can ever in this life, reach a condition of absolute sinlessness. Their position seems rather to be the simple and far from startling one that it is possible for a Christian man or woman, even in this world, to be so filled with the influence of the Holy Spirit of God, that at times their consciousness is not troubled with the conviction of sinfulness. They are sinners, no doubt. That is to say, they inherit a "fallen" nature, they have sinned in the past, and, potentially, so to speak, are sinners continually, meaning by that, that it is quite possible for them at any time to be "left to themselves," and fall into sin, but so far as present consciousness goes, they have no sense of sin, no feeling of the burdensomeness of transgression, their minds feel perfectly at ease, no cloud or shadow rests upon their conscience, and in this sense they may be said to be temporarily sinless. This seems to be the gist of their doctrine, and the head and front of their offending. Not a very serious offence, either, most people will think.—*Truth.*

IMPORTANT NOTICES.

Subscribers, in all communications to this office, will please state the office to which their EXPOSITOR is mailed, otherwise it is difficult to find their names on the books.

BACK NUMBERS.

June, July, September and October numbers contain "burning questions" discussed. We have a number of copies on hand. Price for the set, twenty cents, postage included. Good for distribution.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to registrar. Send at our risk.

TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the magazine is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the EXPOSITOR to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that

there are occasional irregularities in their delivery.

SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

Parties who have received the EXPOSITOR for one year as a present from some friend, will kindly drop us a card if they wish it continued at their own expense.

In all communications, subscribers will please to mention the post office address to which the EXPOSITOR is sent.

DIVINE GUIDANCE.

BY THE

Editor of the "Expositor of Holiness."

A BOOK FOR THE TIMES.

Contains a full discussion of this important subject. Also a number of personal experiences of living witnesses.

Contains nearly 300 pages. Well bound.

PRICE \$1.00.

PUBLISHED BY THE REV. T. S. LINSOTT, BRANTFORD.

Agents, address the Publisher.

Those desiring the book direct, address

REV. N. BURNS,

207 Bleeker St., Toronto.

Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

207 Bleeker St., Toronto.

NEW BOOKS.

PRIZE ESSAYS ON SYSTEMATIC GIVING.

SYSTEMATIC GIVING. The Church's Safeguard against Nineteenth Century Evils. By the REV. CHARLES A. COOK. 118 pages. Price, paper cover, 25 cents.

THE GIFTS OF THE ROYAL FAMILY; or, Systematic Christian Beneficence, Its Nature and Need. By the REV. JAMES COOKE SEYMOUR. 119 pages. Price, paper cover, 25 cents. The Two Essays combined in One Volume, cloth bound, 60 cents.

WORKS BY REV. ANDREW MURRAY.

HOLY IN CHRIST. Thoughts on the calling of God's children to be Holy as He is Holy. 12mo, cloth, 90 cents.

THE CHILDREN FOR CHRIST. Thoughts for Christian Parents on the Consecration of the Home Life. 12mo, cloth, \$1.00

ABIDE IN CHRIST. Thoughts on the Blessed Life of Fellowship with the Son of God. 12mo, cloth, 90 cents.

WITH CHRIST IN THE SCHOOL OF PRAYER. Thoughts on our Training for the Ministry of Intercession. 12mo, cloth, 90 cents.

LIKE CHRIST. Thoughts on the Blessed Life of Conformity to the Son of God. A sequel to "Abide in Christ." 12mo, cloth, 90 cents.

Any of the above mailed to any address on receipt of price.

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. GOATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

THE

Expositor of Holiness

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

The Only Canadian Holiness Magazine.

CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

OUR PLATFORM.

Catholic in Spirit—Loyal to Bible Truth—Avoiding Needless Controversy which Engenders Strife—Not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B.A.,

205 BLEEKER STREET,

TORONTO, ONTARIO.