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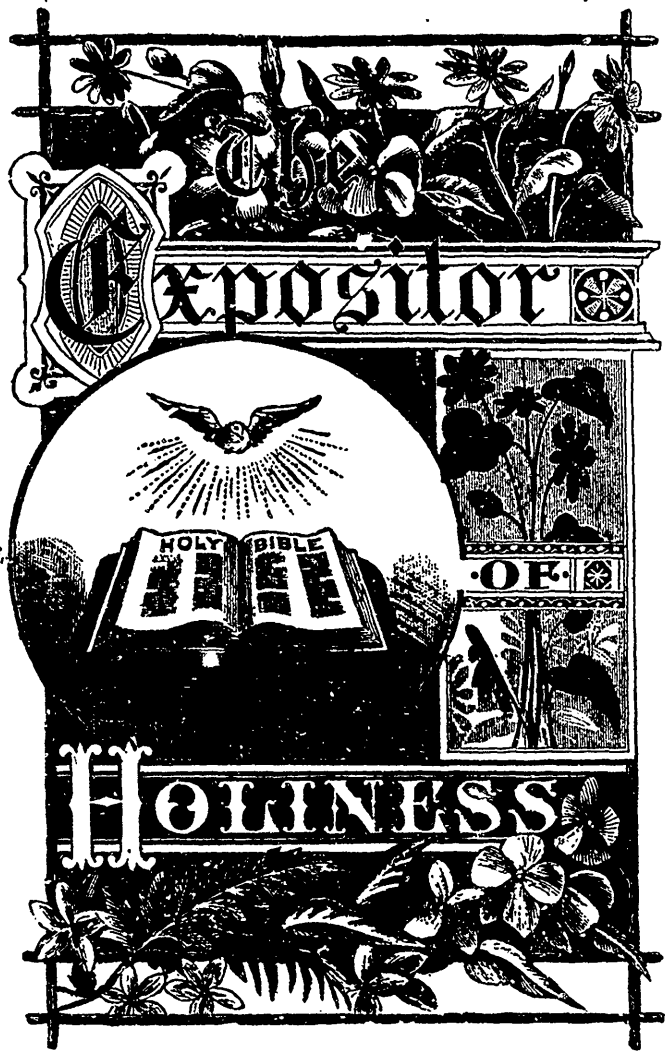
EMANUEL

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OCTOBER, 1892.

No. 4.



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CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard 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 it.

Every Saturday evening, at 8 p.m., in Beacon Hall, in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.

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

Otterville, at the residence of H. Titus, every Monday, at 8 p.m.

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

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

In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.

Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.

At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

At Cross Hill, every Friday evening, at the residence of William Petch.

At Bothwell, at the residence of Mrs. Kerr, Tuesday 3 p.m.

At Hawtrey, every alternate Saturday evening.

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

Vol. XI.

OCTOBER, 1892.

No. 4.

HE LEADETH ME.

In pastures green? Not always. Sometimes
He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine warm and soft and
bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and afright,

Only for this,—I know He holds my hand,
So, whether led in green or desert isle,
I trust though I may not understand.

And by still waters? No, not always so;
Oftentimes the heavy tempests around me
blow,
And o'er my soul the waves and billows go.


And when the storm beats loudest, and I cry
Aloud for help, the dear Lord standeth by,
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this, where'er the pathway
lead,
He gives to me no helpless broken reed—
But His own hand, sufficient for my need.

So, when He leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

 Please take notice that our address now is 99 Howard Street in place of 207 Bleeker Street.

THE COMING PAMPHLET.

We have now written out the first, rough draft of a pamphlet for general distribution. The object of this publication is to place the work of the Association, up to date, before the churches generally, and the Methodist Churches in particular, in such generalized shape as to give even the cursory reader a correct bird's-eye view of what this movement really is.

It is somewhat difficult to obtain this by reading a few EXPOSITORS, and as the book on "Divine Guidance" is somewhat expensive and therefore accessible by but few, it would seem to be advisable to publish this manual to meet a felt want.

We propose to publish it as one of the regular monthly issues of the EXPOSITOR, but for that issue, will in all likelihood leave off the title of the magazine and use as a substitute, "How to keep Converted."

The whole magazine will be taken up with this one subject, which will be presented before the reader from the standpoint of our Association work in its different phases as we were led to discuss them in connection with Wesley's writings, the writings of the early Christian Fathers, and of the leaders of the modern holiness creed movement. We utilize and epitomize most of the previous writings in the EXPOSITOR and conversations in our public gatherings.

We wish to publish at least ten thousand copies for distribution. This will involve a cost of \$120, and a further cost of \$10 for postage in their distribution. We are discussing the propriety of trying to secure advertise-

ments in sufficient quantity to pay the above cost, but have not as yet arrived at a conclusion. We therefore take our readers into our confidence concerning the whole matter. "His mother saith unto the servants, whatsoever He saith unto you, do it."

Whatsoever the Master saith unto us by the Spirit concerning this matter, let us do it unhesitatingly, for there is a blessing in it for all such.

We hope to publish the manual in November, or at the farthest, in December.

SPECULATIONS ON THE PLANET MARS.

Who has not had his attention of late turned to this ruddy wanderer in the heavens?

He has rushed towards us with a velocity which would have carried destruction to our globe had he but reached it. But the bit and bridle of the Almighty were upon him, and so in mid career he was turned about and now is hastening as quickly from us.

The possibilities of astronomical knowledge are fast taking a kind of certainty in many directions. And so it has become an accepted fact that Mars began its world history many ages before our earth took its globular shape.

Again, Mars, being but half the size of the earth, must have cooled off much more quickly, and so these two causes combined to make it ready for the higher animals, including man or some being analogous to him, long ages before our earth was. Hence we have very strong reasons to believe that whilst we are wondering over the recent discovery of electricity as a motor and voice carrier, the men of Mars look back many thousands of years to recall by name the inventors of such, to them, obsolete toys.

But is it only guess-work when we talk of Martian men and animals? By no means. The meteors which rush against our earth, and fall now and then only partially consumed by the friction of the atmosphere, bring us proof of such things. For some of them, when carefully examined, are found to contain the remains of animal life.

Now, whether these aerolites come from some exploded planet which once graced the heavens between Mars and Jupiter, as believed by some astronomers, or are the remains of little independent worlds which started out in their history after the identical manner of their gigantic brethren, still do they tell the same story of animal life being the certain result of planetary matter, as time goes on.

It is evident then, that whether we accept the Darwinian theory as true or false, the facts are that in all planetary matter the tendency is to develop animal life, either by successive creations of higher and still higher forms of life, or by natural selection, and moreover it is a matter of small moment which of the two theories shall ultimately win the day.

But what a mighty subject here sweeps upon us. The whole starry heavens are then but one mighty fructifying tree whose blossoms and fruit are the stars above, below, around us. As in our world an apple tree will put forth vastly more blossoms than will mature into ripe fruit, so it is quite possible that the number of worlds which fructify into man producing spheres is small compared with the whole, still the analogy will give us such a number of brother orbs as to all but overpower the mind and bewilder the faculties in their contemplation.

Who will adapt the band-box creeds of mediæval ages to such a universe? Will not their guardians attempt to repeat the tactics of Rome, and fulminate against these discoveries, the certain deductions of science? History will repeat itself many a time in this respect ere our earth shall attain the relative age of our next neighbor.

As each planet has reached the period corresponding to our Anno Domini, did a Christ or *the* Christ appear to put away sin by the sacrifice of Himself? Was there an Eden and an Edenic tragedy in each, and will there be such a history in Jupiter when his belts, the sign of the lower forms of life, shall have given place to clear sky, and made possible the presence of men, and *sin*? Shall theologians examine into these things,

clogged or untrammelled by stereotyped dogmas about inspiration and the atonement? If so hampered, must they not lag behind and let the sceptical scientist capture the situation and rule the world of thought? What a spectacle it would be to see Protestantism finally joining hands with Romanism to try to stamp out scientific truths and return to the dark ages!

But if this must not be so, then must Protestantism, in the person of its theologians, throw aside every weight and the sins which do so easily beset (impede), to run this race which is set before them.

MORAL STANDARDS.

"A man's standard of rectitude is outside of himself, not within himself. He knows from within that he ought to do right, but he must learn from without what right is. The average man carries a watch to show him the time of day; but the average man wants to stop at a watchmaker's window, as he passes it day by day, in order to compare his watch with the standard watch or clock standing there with the label, "correct time." It is quite as important that the average man should stop, day by day, before the Bible, with its exhibit of "correct morality," in order to compare his personal conscience with the true standard there on exhibition."—*Sunday School Times*, August 20, 1892.

The above is a copy of one of those pithy, often profound and generally concise and incisive leading articles on moral, æsthetic and religious subjects, which appear in the paper above mentioned on its first page. From the standpoint of the writer, it may be called a well-written paragraph and a good thing. But our standpoint not being the same as his, we offer a few criticisms. It is true that the final and certain standard of right is outside of humanity, for it is in the will of God and in nothing else; and man "must learn from without" what that will is. The parabolic illustration of the man with the watch to tell him the time of day, yet being occasionally in doubt and

looking at the watchmaker's regulator, meaning the Bible-book as the regulator, would be all right if the words found in the Bible always meant the same thing to every reader of them. As it is, we all know that they do not. For if they did we would not have such an endless variety of opinion, originating and sustaining the numerous sects of the Christian world of to-day. For the tendency in each sect is to the development of a denominational conscience, that being right to the Baptist which is wrong to the Pædo-Baptist, that which is wrong to the Quaker being right to the Episcopalian, and so also in many other cases. But the regular clock is as unmistakable as black and white figures can be, and as certain and definite as mathematical quantities, so that to "the average man," if he does not accept that part of the Bible which tells of the Spirit as the final teacher of the will of God to the believer, the regulator will not always tell the same tale to one as to another. Not only will sectarian teaching cause the regulator to appear to show one what it does not to another, but personal bias, temporary excitement, and family training will have the same effect.

But he in whom dwells the Holy Spirit, possesses in himself both watch and regulator, and there is this superiority in his case, that changes in the atmosphere, unforeseen accidents, forgetfulness or want of skill or strength on the part of the man who attends to the regulator, have no analogue in God "with whom can be no variation, neither shadow that is cast by turning." For He is the Spirit especially "of truth," and the Spirit of God, the God whose will we need to know.

Thus does the religious literature of the day we live in, as well as most of the preaching we hear, practically ignore the Spirit's right of exclusive supremacy over the believer's mind and conscience. He is not mentioned in the above extract at all, and as we have seen it has no pertinency and force except on the theory of His non-existence, or at least of His being non-effective as a teacher of all things and guide into all truth.

B. SHERLOCK.

FANATICISM AND FANATICAL ACTS FOUNDED ON SCRIPTURE AND NOT ON DIVINE GUIDANCE.

It is somewhat singular that the opponents of this movement should make such a capital mistake as is indicated by the above heading, and yet if the matter be closely looked into, this contention will be found to be correct.

We shall not in this article attempt to go into the subject after an exhaustive manner, although the subject is important enough for such length. However, we, or some other writer, may pursue it to the end in some future numbers.

Prince Michael, the most recent inventor of startling forms of fanaticism, proclaims to the world that his system is genuine Bible truth, and gives chapter and verse for every part of his fantastic, if not immoral teaching.

We had personal conversations with some of the representatives of the late Oñeida community, as also read their writings and found that all their teaching and practice was ostensibly founded on Scripture. They, too, give chapter and verse as their authority for all.

Hence, on the face of it, it would appear that the Bible was responsible for both these forms of serious error; at all events, if it is really and truly between the Bible and divine guidance, the former and not the latter must be credited with such results.

Even with the Mormons, it is not an issue between the Bible and the Holy Spirit, but between one Bible and another.

Christendom, not long since, was startled by the fanatical act of one who murdered his girl-child in the vain confidence that she would rise from the dead. But even then this was done in the name of the Bible, for the act of Abraham was made the foundation of the crazy man's awful deed.

To come to errors in doctrine and practice of a milder form, which of them all is not openly proclaimed to be founded on the Bible? The apostle of plain dress unchristianizes his better

dressed brethren, and quotes Scripture in so doing. One professed Christian puffs cigar smoke before another, and he in turn curses him in the name of the Bible. Isn't the faith cure movement solidly planted on the Bible? And is not the contrary teaching still more securely buttressed by Scripture? Do not come-outers come out of *Babylon*, because the Bible tells *them* to do so?

The issue brought out by the Canada Holiness Association has never before been in the world, after a public manner, since apostolic days, and the statement of this issue is not couched in some misty generalities, but is put before the world in clear definition. It is the Holy Ghost as sole, supreme guide for every individual, *versus* the Bible as the only all-sufficient guide and teacher for the individual.

Of course, we expect that this true issue will be evaded by many, and the work of misrepresentation go on; nevertheless, from time to time we expect to do what we may to direct the minds of truth-lovers to what really is the issue between us and creedists.

RIGHT AND WRONG.

Is there a line that divides right from wrong? If so, can we distinguish the line at all times and on all occasions? If man is not able to fix irrevocably this line, certainly God who has all power is able. And as it is the mission of the Holy Ghost to teach us all things, would it be at all likely that He would refrain from teaching us this? It is certainly for man's advantage that he should be taught where the line is at all times. It is not denied that on some occasions the line that divides right from wrong is made clear to man. Conscience, reason, and common sense, all clamour for permission to play a part in discerning this line. But it is when the clamour for supremacy of conscience over the Holy Ghost takes place that a great fluttering is created. No one will gainsay that God has the power to regulate conscience. Neither will it be denied that man has the power to allow his conscience to be

deadened, hardened, or coerced. Granted that God is given His rightful place as the regulator of conscience, and that He can through the conscience guide aright along the intricate path that separates right from wrong, who has boldness to limit that power? Who has courage enough to fight against God in this matter?

If "wrong" is sin and "right" the reverse of sin, by what authority do creed-makers create creeds for the very purpose of holding conscience so firmly that man has ceased to believe that it is possible to live without sin, or, in other words, to live right? If the Holy Ghost can convince of sin, and this is granted universally, how much sin can the Holy Ghost convince of? Can He be limited in this matter, and if so, by what power? Hesitation is safe right here, lest peradventure there may be found those who are fighting against God.

This question may seriously be considered—yea, looked into exhaustively. The salvation provided by the Lord Jesus Christ is from sin. This means from all sin. We cannot be saved and live in sin. Neither can we be saved from temptation which is in many instances by many people considered a sin.

Did you ever stop to consider the line that divides temptation from sin? It runs parallel to the line that divides right from wrong. We have not crossed this line ourselves for some years. In the midst of what are commonly called the cares and anxieties of business, we have been able to hew to this line, never crossing it. Who but an Almighty power is sufficient for this thing? Have you ever said, "My sufficiency is of Thee" in this connection? Jesus said, "It is impossible, but that occasions of stumbling should come," but He did not say we would or could be "tempted above that which we were able to bear." In fact, Paul declares just the contrary, and adds that God "will with the temptation provide the way of escape," that we may be able to "endure the temptation," not fall under it. "Occasions of stumbling" have been too frequently interpreted into "occasions of sinning." There never is a time in the history of man when he may not sin, if he will,

neither is there a time when man cannot be saved from sin, and sinning, if he will. But he must take the scriptural way. There is but one way to be saved. There is no other name given under Heaven but the one name by which salvation from sin comes. And our experience is that salvation does come every time when this way is taken.

Why was it that Jesus addressed these words to His disciples before going away, "Receive ye the Holy Ghost?" He did not say to them, receive power to keep from sinning—receive power to live right—but these were included, as surely as that the "greater includes the less." The way of the cross in this generation is the "walk in the Spirit," and few there be that find it. The walk in the Spirit marks the line that divides right from wrong. We can walk in the Spirit and be tempted, but we cannot walk in the Spirit and sin. To walk in the Spirit is to act right, speak right, think right. To cease this walk is to do wrong.

H. DICKENSON.

REV. DR. CAVEN'S INAUGURAL SERMON.

Principal Caven, of Knox College, of this city, was appointed to preach the opening sermon of the Pan-Presbyterian Council, which has just closed its important series of services in Toronto.

He took for his text the words which we made the leading scriptural quotation in "Divine Guidance": "He will guide you into all truth."

Putting this text to the forefront of the battle is significant at the present time, and in a sense commits the whole Presbyterian Church to the acceptance of this order of battle, in creed form at least.

In the report of this sermon which we read, we found no puerile criticism about the particle *the*, as became a scholarly man, and so, unfettered by such child's play, he could permit himself to sweep the horizon of biblical and scientific knowledge, and not part company with his friendly text.

He frankly admitted, nay, asserted

that divine guidance was essential alike in historical, scientific and doctrinal research. He admitted the Church's lack in experiencing and illustrating this truth, and called upon all to amend their ways in this respect.

In all this we rejoice greatly, and trust that his forceful language concerning this matter fell not upon ears which are dull of hearing.

However, there was no call for a radical change in this direction; it was only a larger measure of some undefined influence, or recognition of such possible influence which was really meant. He did not, for instance, imitate apostolic precedent and force home to all the definite question, "Have ye received the Holy Ghost since ye believed?" and then follow it with the advice of like authority to all whom it would suit, "Having received the Spirit so walk ye in Him," whilst to all others advise a complete halt until this latter advice should be suitable.

The whole subject was, after all, relegated to misty generalities. There was no definite quantity brought out, clearly recognized, and then placed before the Presbyterian world for its acceptance and acquaintanceship.

In the New Testament the Holy Spirit is a person, and the act of accepting Him, that is, allegiance to Him, is also a definite act, whilst continued acquaintanceship is also a simple, indivisible, uncomparable atom. "Ye that are spiritual," says the apostle, as speaking of a clearly understood quantity. "Be filled with the Spirit," as a quantity, knows no *degrees*.

But as this simple apostolic way was not followed, definite results are not to be looked for. The spiritual man, as a believer, recognized by himself and his brother believers, as before this sermon so after it, will still be sought after in many an aspiratory prayer, and, we fear, stoned if found, that is, if the discovered one cannot be induced to put his light under a bushel.

THE article in the September number under the heading "Revivals" should have been credited to H. Dickenson.

THE HOLY SPIRIT AND PRAYER.

The greatest of all teachers, in response to the request of His disciples, gave them an authoritative lesson on what they might pray for, on the attitude of the petitioner's mind, and the certainty and satisfying character of the answers that praying persons have a right to expect. That lesson will be found in the first thirteen verses of the eleventh chapter of Luke's gospel. It contains his version or what is called the Lord's prayer, which composition, whether intended to be used as a form or not, was evidently given by Christ to show His followers what things we are at liberty to ask for at God's hands. Having outlined the subjects of legitimate petition, He used one illustration of the prevailing power of importunity, and one from the relation of Father to child. The lesson concludes with the very significant appeal, "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

These words were uttered by Christ previous to His crucifixion, previous to the discourse in which He gives His promises concerning the coming and indwelling of the Holy Spirit in the souls of believers. They were meant for the encouragement of those who heard them at the time, and applied to all the time from the moment of their utterance until the day of Pentecost. They made it more than legitimate until Pentecost for prayer to be made for the gift of the Holy Spirit. And there is reason to believe that Christ meant to leave the impression that in some important sense the gift of the Holy Spirit would include all the blessings which He had just given them liberty to pray for; or, at least, this much, that the Holy Spirit is the *first* necessity, all other benefits to be sought for in subordination to His direction.

Some twenty-seven years subsequent to the coming of the Spirit at Pentecost, and when the new order of things had been fully established and developed, Paul, in writing to believers in Rome about the Holy Spirit, expresses himself as

follows (I quote from the revised version, Roman viii. 26): "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought." Paul's mention of the Spirit's help in prayer confirms our opinion as stated above, that Christ's purpose, in Luke xi. 13, was to teach that the gift of the Holy Spirit is the first necessity for true Christian prayer. Our ordinary Bibles have it, "We know not what we should pray for as we ought," the revision has it, "We know not how to pray as we ought." I believe both ideas are contained in the original, and they are amply covered by and included in the promise of Christ which says of the Spirit, "He shall teach you *all things*."

But we would call attention to the relative position in which this passage is found, as made more easily evident by the reviser's arrangement of the text into paragraphs. One paragraph begins with the chapter, the second begins with the twelfth verse, and ends with the passage in which it is asserted that "the Spirit Himself beareth witness with our spirit that we are children of God, and if children, then heirs of God, and joint heirs with Christ if so be that we suffer with Him, that we may be also glorified with Him." The thought of suffering having come up in the current of discourse, Paul, as is his wont, gives attention to it for a while, and thus we have another paragraph, in which that subject is treated, including from the eighteenth to the twenty-fifth verses.

And now the twenty-sixth begins another paragraph. "In like manner," or "likewise," as the authorized version has it. Like unto what? is the question demanding an answer if we would understand what follows. If the reader of this article will open his New Testament he will see that "in like manner" has no thought in connection with the paragraph immediately before it, but if it be taken as connected with the statement concerning the Spirit witnessing with our spirit, as found in the sixteenth and seventeenth verses, its meaning will at once be seen to be this: In like manner as the Spirit witnesses to our spirit concerning our adoption into

God's family, so does the same Spirit supply our lack with reference to our praying; by actual personal contact with our spirit, showing us our need without mistake, destroying false motives, making us conscious of God's willingness to grant that identical gift which He leads us to desire and to ask for. The Spirit *Himself* does this "in like manner,"—directly, not by any mediating thing, written word, or human teaching, but the Spirit Himself teaching the person himself, in spiritual contact with the innermost core of the person's immortal personality, His Spirit.

The revised version has changed, doubtless for good and sufficient philological reasons, the plural, "infirmities," to the singular, "infirmity." I take it the word infirmity stands for that limitation of power to know what needs to be known in order to true prayer, which is the inevitable fact of our creature condition, and also whatever actual damage to our spiritual power has come to us through our hereditary connection with Adam, and our own past perversity of will and disharmony with God. It certainly stands for our ignorance of what is really best for us at the time, and our ignorance of God's plans concerning ourselves and the world around us. And the promise of help, how glorious, how infinitely sufficient it is! God filling all the void! God filling us His adorable mind! God inspiring our prayer!

Can there be any true prayer without the Spirit's originating it? The same apostle gives the Ephesians this thought in chapter vi. 18, where he enjoins them to be "praying always with all prayer and supplication in the Spirit." Jude, taught by the same teacher, is of opinion, verse 20, that the best security against heresy and sin is to be occupied in "praying in the Holy Spirit." The teaching of Christ previous to the final coming of the Holy Spirit shows very plainly that to do the act which is known as praying without the exercise of faith for the things asked for must be hateful to God, and consequently sinful in its character. And can we know the mind of the invisible God as to the possibility of any particular

benefit being bestowed, with sufficient certainty to justify the needful faith on our part, if the Spirit does not, "in like manner" to the witnessing to our adoption, give us the needed knowledge? We cannot.

Then how is it, and how has it been, with the many instances in which prayer has been unmistakably answered when made by persons whose views of the Holy Spirit were defective and incorrect? My answer is, that in every such case, God saw in the will of the suppliant no attitude of opposition to the Spirit, and as the fundamental fact of His government of man is this, that only those are rejected by Him who themselves voluntarily reject Him; therefore, the omniscient, omnipresent, all-loving Spirit enters and influences every soul that does not of its own personal will keep Him out. As the Father's providence is over and around all men, no matter what that moral condition may be, "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust;" and the redemption made by the Son includes the millions who know Him not, for "He is the propitiation for our sins, and not for ours only, but also for the whole world," so the Spirit's influences came to the antediluvian reprobates, and still comes to the unsaved everywhere.

We have spoken of one fundamental fact of God's government, another such fact is that which we gather from the whole history of God's dealings with man, and which found a concise but definite expression when Christ said to the blind men whom He was then healing, "according to your faith be it done unto you." And inasmuch as "faith cometh by hearing, and hearing by the word of God," so the full benefits flowing from the Holy Spirit's indwelling are only enjoyed by those who, having heard or read the word of God concerning Him, surrender their whole being to what the mind perceives to be true concerning Him.

The hundred and twenty who were all filled with the Holy Ghost on the morning of Pentecost were loyal and loving, and happy believers in Christ previous to being so filled. That pre-

vious condition was produced in them by the Holy Ghost. The three thousand who received the same fulness in the afternoon and evening were "devout men," that devoutness produced by the Holy Ghost. The Samaritans were prepared by the Holy Ghost, who spake through Philip's preaching, and produced in them repentance and faith, and gave them an experience of joy. Saul heard the word of Jesus, and yielded to Him on the way to Damascus. Cornelius' "prayers and alms came up as a memorial before God," and his friends at Casarea were of the number who feared God and worked righteousness conditions of character produced by the Holy Ghost; the twelve disciples at Ephesus, mentioned in the nineteenth chapter of the Acts, repented and believed what a Holy Ghost filled preacher proclaimed when he preached the coming kingdom of God, accepted what another Holy Ghost preacher said about the kingdom as come, but in all of those six instances, the full benefits of the Holy Spirit's work were not enjoyed until the full truth concerning the Holy Spirit was presented to their minds and was heartily accepted by them.

Then, as "prayer is the Christian's vital breath, the Christian's native air," they, as normal Christians, filled with the Holy Ghost, as well as forgiven of their sin, had His infinite assistance in their prayers. So will every believer who accepts Him now!

B. SHERLOCK.

"CAMP-MEETING MEMORIES."

We recently read a bright article in one of our exchanges under this heading, carrying back the mind to one of the remarkable camp-meetings captained by the late Rev. J. S. Inship. This article called up others to our memory, other expressions of a similar character, all going to show that already the memories of early days are being put before present realization.

Now this is the inevitable with all movements in which any trace of legalistic device is permitted. John Wesley

publicly sighed for the revival scenes of which Thomas Walsh was the central figure, but they came not again. Methodism everywhere sighs for good *old-fashioned* conversions, and now the holiness creed movement sighs for the mighty manifestations of its earlier history.

What of this movement represented by the Canada Holiness Association? Well, we have grand memories connected with our earlier gatherings. We doubt if any other gatherings have ever surpassed them except in the numbers operated upon. Meetings we have had where people had either to leave or yield to the constraining forces beating upon them.

After our first camp-meeting Rev. Dr. Cochran, now of Japan, declared that he would never doubt concerning the divine sanction on this movement after what he saw and experienced at that gathering. At our Dundas convention seekers of pardon and purity were blessed *en masse*, simultaneously. Who that was present can ever forget the mighty prayer-meeting of the second camp-meeting, when all were bowed in prayer for the space of two hours, without intermission for singing or standing, and with the full consent and desire of all. Oh, yes, we have wonderful things to recall in memory concerning our earlier gatherings. But who amongst us, we ask, sighs for their return as if the former days were better than these? We all realize that the present gatherings are far superior to these former ones in spiritual power and blessing. Who amongst us exhorts the rest to get something or somewhere? Who amongst us implies that the majority of those who profess to walk in the Spirit, fail to measure up to the New Testament standard? In short, who can point to the utterance either in print or in meeting talk which implies any lack on the part of this revival, either in producing public services inferior to former ones, or representative experiences which are lacking in any direction when compared with Bible ideas?

Now in all these things we maintain that this movement contrasts with every other religious movement known, and

hence we may well take to ourselves the mighty comfort which the contemplation of this contrast gives.

THE HOLY GHOST AND JESUS.

“Lo, I am with you alway, even unto the end of the world.”

Taking this Scripture along with Jesus' saying, “Receive ye the Holy Ghost”—with John's saying, “He shall baptize you with the Holy Ghost,” and Peter's saying, “Ye shall receive the gift of the Holy Ghost,” there is no difficulty in understanding it.

Jesus could not both remain and go away. It was expedient that He go away. When He went away His spirit did not remain. Immediately before Pentecost the disciples had neither the bodily nor spiritual presence of Jesus. They were literally orphans. When He prayed the Father that He might send “another,” it was not Jesus that came. It was neither the body nor spirit of Jesus that came at Pentecost. That “other” who came was the Holy Ghost, the one that Jesus spoke of when He said, “He shall abide with you forever.”

When Jesus said, “Lo, I am with you alway,” He certainly did not mean that He should be with them alway as the man Christ Jesus. When He promised to send “another” it was on the express condition that as Jesus, He should go to the Father, for said He, “If I go not away the Comforter will not come, but if I go I will send Him unto you.” How much mysticism is permitted to enshroud this truth. The only mystery is how three persons can be in one Godhead. That there are three persons, all believers in the New Testament accept. The three persons are all named in the following passage: “I (Jesus) will pray the Father (God) and He will send you another (the Holy Ghost).” The mystery of the Trinity no one need attempt to explain. It must be accepted as a straight matter of faith. Passing then the mystery of the “three in one,” we have either to accept or reject the fact of there being three persons in the Godhead. Many admit only one. The great mass of evangelical Christians admit two, the

Father and the Son. The exception is to find a person who believes that there are three persons. The Holy Ghost is almost universally rejected. We don't mean theoretically rejected. Ask such, did God the Father exist from before the foundation of the world, and they will unhesitatingly say "yes." Ask such, did God send His "Son," and did that "Son" die, and they will as unhesitatingly say "yes." Ask such, has "the atonement" been made for their sins, and they will affirm it readily. But pass on and ask such, whether they have received "the Holy Ghost," as Jesus, just before going away, requested His disciples to do, they will say, I received Him when I received Jesus or when I received remission, notwithstanding that Peter preached after Pentecost: repent, receive remission and "ye shall receive the gift of the Holy Ghost."

Ask such whether the Holy Ghost guides into all truth, as Jesus said He would, and they will enter into learned disquisitions as to the kinds of truth we have to be guided into. They will quote the old *versus* the revised versions, "truth" *versus* "the truth," and invariably stop short or leave the matter in a chaotic condition. Ask such whether the Holy Ghost performs the office of "teacher of all things" as Jesus said He would, and they will bring in the Bible, the Church, the conscience, judgment, common sense and reason as assistants to the Holy Ghost.

Is it not strange that if Jesus had meant that the Holy Ghost had to use a whole staff of assistants in His teaching, that He should not have stated the fact? And it does not follow that He does not make use of this long array of substitutes. But when the person to be taught usurps the function of the Holy Ghost and practically dictates the use of these substitutes, that the Bible must be used, that prayer must be made three times a day, that Scripture must be read twice or thrice daily in order that the teaching may go on, it is plainly evident that there is the rejection of the third person in the Godhead. And this is the reason that there are so many unsatisfactory experiences in the world. People hesitate before they will have

this man Christ Jesus in the person of the Holy Ghost, to guide and to teach them. They in so doing reject God, as the three persons are co-equal in power and glory. Why does man do this? The reason is the same as that Adam rejected God, that Cain rejected God, that all the inhabitants of the earth in Noah's time, but eight, rejected God, that Pharaoh and the Egyptians rejected God, that the Israelites on so many occasions rejected God, that the Jews crucified the Lord of glory.

Men must either follow God or the devil. They cannot serve both God and Mammon. Where God is rejected, the responsibility always attaches to man. Man prefers to hew broken cisterns. Man prefers to hunt up substitutes for God. It was so before Christ came. Then they set up golden calves; then they followed after man; then they preferred blind gods. It was so when Christ came. They asked for the release of Barabbas. They wanted a temporal king. They were content with Moses and David and Isaiah, and the books of the law and the prophets. "Away with Him, away with Him," greeted Christ. This same cry has many a time since greeted the Holy Ghost. It will be used many times yet, before there will be a willingness to let that Scripture be fulfilled as Jesus intended.

"Lo, I am with you alway, even unto the end of the world."

Why should man persist in making Christ and the Holy Ghost interchangeable? Each one had a separate and distinct mission to the earth. It was for the Son to die. It is for the Holy Ghost to convince the sinner of sin, to convince both sinner and saint of righteousness or right doing. Any doing that the Holy Ghost does not both "will and do," comes under the category of dead works—carnality—the flesh. There are multitudes that are quite willing to allow Jesus to rule their lives, but it is an absent Jesus. He went away and will not come again until He comes in like manner as He went away. An absent Jesus is preferable to a present Holy Ghost.

What are you going to do with Jesus? is heard on every hand, but how seldom

is the question asked, what are you going to do with the Holy Ghost? Reader, did you ever have this question asked of you? And what has hitherto been your answer? Is it the Ephesian answer, "We have not so much as heard whether there be any Holy Ghost" to do for us what is claimed He can do?

H. DICKENSON.

AS OTHERS SEE IT.

THE INFIDEL DEDUCTION.

The Truth Seeker (Free Thinkers' Organ, New York), Nov. 14. last.—This is called a victory for Professor Briggs, but it is rather an avowal of religious cowardice, and an awakening to the fact that any disturbance of Presbyterian "standards" would probably result in a very unpleasant shaking up of the creed and a final loss of many more men besides Mr. Briggs. The defence made by Professor Briggs was technical. It traversed the form rather than the meaning of the formulated charges, and while he explained his position he retracted nothing, and is to-day a self-confessed heretic, and the Presbytery, by dismissing the charges, allows a man who does not believe the Bible to be what Presbyterianism claims it to be, to remain in the Church and to teach the young men who are to be the future defenders of their faith. It shows very plainly that the Church cares less for the substance of its faith than for the forms of church unity. It must be very much frightened at the prospect of a heresy trial. The comments of the secular press upon the result of this trial are not less significant than the result itself. They show that the press recognizes clearly the position in which the Presbyterians found themselves, and they tell the Presbyterians plainly that as a matter of policy they have done well, but that they have weakened their religion in strengthening the Church. It is generally recognized—and the recognition is also recognized—that the old Christianity is gone, and no matter how severely the sects may claim to stick to their creeds, they do not dare to make them an issue. The

"Higher Criticism" and the "New Theology" have won, and if ever this should be tried on its merits, Dr. Briggs would be probably acquitted, though without question he has left the Westminster standards. John Calvin would have made mighty short work of him.

How unwilling are we as church members and as sects to awaken to the fact that the eyes of outsiders are upon us after a sort that is entirely new as compared with former years. The details of our acts as denominations are compared with our fundamental postulates and the glaring inconsistencies between denominational teaching and practice is paraded before the world, often in the spirit of the truth-lover.

In the incident alluded to in this extract it is simply impossible to harmonize the views of Rev. Dr. Briggs and the traditional teaching of his Church. But it is feared that to admit this, and at the same time to retain the learned Doctor in its ministry, the Church would *confessedly*, that is, by words, compromise itself before the world. But as it is feared, yea, known that a great heresy trial would bring out before the same tribunal the growing infidelity of the denomination to its creed, on the whole it is thought to be the smaller horn of the dilemma to compromise itself before the world in act, but not to acknowledge in words the meaning of the compromising act.

Hence we have the spectacle of a great Church clinging to its creed in formulated opinion, but refusing to act it out in life when such act might lead to unpleasant consequences. No wonder that keen outside observers criticise sharply all such incidents in church life and utilize them to strengthen their attitude of opposition to Christianity itself. But what is the remedy? All Christians are fully persuaded that these parties represented by this extract are themselves foundationally wrong in their repudiation of Christianity and failure to secure its blessed spiritual experiences, and yet, how can they be reached by creedists who are responsible for such weak subterfuges? The answer must ever be

this, viz., give up all such truckling and meet every issue squarely, and pursue it to the end, though that end be bitter or sweet. But before such honest work can be done there must first be a spirit of love for the truth that will accept results at any cost, before which denomination-ism, sacerdotalism and creedism shall sink into insignificance; a disposition to investigate truth to its fountain-head and adopt it even if the denominations should have to be radically reconstructed and basal postulates flung to the winds. In our opinion many of these postulates are utterly without a truthful foundation, and this is the real cause of the commotion and nervous anxiety displayed when some bold thinker undertakes to push conclusions beyond what our fathers were wont.

It will be found that the infallibility element is in the make-up of all these false postulates, and accounts for their falsity. It is true that the full claims of the Roman Church are not admitted by any Protestant Church, but claims measuring a long way up to them are held and acted out by all. Who, we ask, amongst the leading creedists will admit that the opinions of any single individual are as authoritative as those of a denomination?

We allude not now to the truism that in the multitude of counsellors is wisdom, but to the fact that it is believed to be safer for a man to risk his eternal salvation upon the teaching of a denomination than upon his own independent views of truth. That is, there is a decided element of infallibility clinging to all denominations.

Granted that all may declare their adhesion to the deliverance of the reformation, viz., that the Scriptures are the only sure and all-sufficient rule of faith, nevertheless, along with this dogma is the implied deliverance that the denomination thus speaking is the only true *interpreter* of all Scripture teaching. Of course, this clothes the postulates of the founders of the denominations with oracular certainty, and gives a fictitious value to all deliverances of councils. Hence it is that whilst repudiating, in word, Popish infallibility, the name and meaning of heretic and heresy are retained without

seemingly realizing the absurdity of such conduct.

Who thinks of applying these words to a dissentient in scientific or political matters, even though such an individual should be in a minority of one?

CURRENT UNBELIEF.

THE REV. PRINCIPAL GRANT, D.D.

Presbyterian College Journal, Montreal, Nov., 1891.

There are so many phases of unbelief that few men are competent to map out the subject with any completeness. In this paper I propose to speak of unbelief in the Inspiration of Holy Scripture, and of false views of inspiration as the cause of the unbelief. The Church claims that there is an element in the Old and New Testament writings that can be found in no other literature, and, therefore, declares them inspired. But the Church never has defined, in any of its great Creeds or Confessions, the nature and extent of Inspiration, either positively or negatively. It is notorious, however, that fools rush in where angels fear to tread. *When the Church has been silent the priests, the pulpiter, the dogmatist, and the schoolman have been accustomed to speak frequently, loudly, volubly.* They have usually enunciated views of Inspiration similar to that claimed by the Mohammedans for their Koran, or by orthodox Hindus for their Vedas and Puranas. God dictated His revelations word for word to human mediums while they were in a state of ecstasy. This conception of Inspiration, which is still the favourite in many quarters of Christendom as well as Heathendom, is generally called high. It is not even low. It destroys Inspiration, and its consequences have been, and are, far more disastrous than will ever be known.

In accordance with this erroneous conception, Inspiration has been made to cover every subject referred to in the Bible, such as geography, geology, astronomy, history, antiquities, as well as the revelation of the character of God, and the character and destiny of man. No mistakes could be acknowledged. When

scientific discoveries threatened old interpretations, the men of science and their disciples were held up to public ridicule and punished as severely as the public opinion of the age permitted.

Look at some of the consequences that have flowed from this false conception of Inspiration. The Scripture writers believed with the world of their time that the earth was a great plain, and when men discovered that the earth was round, they were punished as heretics for teaching contrary to divine truth. Then came the discovery that the earth revolved around the sun, again contrary to Scripture, and heretical. But in spite of persecution, the evidence on this head became so strong as to be irresistible. The discovery was then made that the Bible was never meant to teach astronomy, and great was the comfort to poor men who had been periling their souls on the contrary belief. Alas! that the discovery was not made sooner, or that the simple deduction was not then made, that the Bible was not intended to teach any branch of science. For soon another alarm was raised, and this time geology threatened to discredit Scripture. What subterfuges were not then resorted to to get rid of the evidences of the antiquity of the earth!

One might suppose that by this time the lesson might have been learned, that the divine element in the Bible does not extend to the knowledge of science, but that on such matters the writers occupied precisely the same platform as other men of their class and time. But to-day there is almost as much apprehension in some circles with reference to the conclusions of historical criticism, as there was half or a quarter of a century ago over the truths of geology. And so the average youth puts the matter to himself somewhat as follows: "On the one hand every eminent oriental scholar and unbiased investigator, who is at all in sympathy with the undoubted principles of modern criticism—with perhaps a single exception here and there, which only proves the rule—declares, that Deuteronomy was not written by Moses, but by a prophet in the reign of King Josiah, and that the Book of Daniel was

not written in the sixth, but in the second century B.C. On such matters I accept the decision of experts as final. But on the other hand ministers and elders assure me that the Books then are forgeries, and as that is a point on which they ought to be competent to speak, I accept their decision."

These men still go to church, perhaps, from habit, or it may be under the impulse of the devotional instinct, until their sense of decency is outraged by the sneers of the preacher at a subject he is ignorant of, or his denunciation by name of scientists whose works he has never read.

But what, it may be asked, would you have the minister do? Must he not be faithful to his convictions? If he is to do any good, must he not preach a definite theology? Did not Jesus of Nazareth speak with authority to learned and unlearned? To all which questions I answer, emphatically, Yes. Faithful the witness for God must be, or he is not a Minister of the True Witness. Definite truth he must preach, or else he should never enter the pulpit. He is not called on to take sides on disputed questions, and he should do so least of all when he does not understand both sides. As a public teacher he is bound to master a subject before he attempts to teach it to grown men. When he believes that the spiritual convictions of his people are bound up with prejudices, preconceptions, and traditions, he must be patient lest in pulling up tares he pull up the wheat also. Reflecting on how slowly new truth dawned on his own mind, how at first it seemed to threaten the very foundations of the old edifice in which he and his pious father and mother lived long in peace, enjoying the light of God's own countenance, he will be careful not to pull down until he has built up, and on no account to shock the sensibilities or blunt the reverential feelings without which religion cannot exist. But, while nourishing the babes, he must not repel the strong young men. There are very few intelligent men who do not know something of the conclusions of the Higher Criticism, and who are not in sympathy with the movement as a whole.

To fight against it, is to fight a hopeless battle.—*Literary Digest*.

REMARKS.

We always read with pleasure and profit the writings of this able thinker. In this article he calls attention to a serious evil in the pulpit, one which has caused us personally no little annoyance.

How often have we been dosed after this manner from the pulpit, not only by pastors, but also by leading preachers who took occasion at conferences to expose their shallow knowledge of biblical and scientific researches, in place of preaching the gospel. If men of real breadth of view and acknowledged scholarship would oftener gibbet these literary charlatans of the pulpit, it would be better for all concerned.

However, we take upon us to call the attention of the learned Principal to an expression of his own which awakens the suspicion that he has failed to investigate truth in a certain direction, and as a consequence has played the role of dogmatist.

In the sentence which we have taken the liberty to italicize he assumes a kind of infallibility for *the Church* which does not fall far short of the *Simon pure* article.

The Church has not defined Inspiration, therefore, let no dog bark. When *the Church* does not speak, then it must be at least an *angel* who will dare to break the silence. In short, he who would presume to define Inspiration, when *the Church* has not, must, in the nature of things, be a contemptible *pulpiteer* or *dogmatist*.

Now, let us ask the Reverend writer to tell us what this Church is, and we will scarcely get his opinion, certainly not in clear-cut definition.

Does it mean the great Presbyterian Church, or Protestantism, or Catholicism? Modesty will forbid him to give the first as the answer. The second would at least require some explanatory clauses; and the third! well, we shall not look for it as the answer from a descendant of John Knox.

But may not the true reason why *the Church* gives no such a definition of

Inspiration be one which in itself is faulty? Indeed, is it not just possible that should the true definition of Inspiration be given by *the Church*, this definition would define herself out of existence.

Define the Bible as simply and only a history of *some* of the inspirations or revelations of God to man, and immediately *the Church* takes rank with the governments of England and the United States as a human means to an end. For there is no definite inspiration or revelation calling it into existence.

It was when men began to add to this definition of inspiration that the visible Church was called into existence to sanction and fatten upon these false views. When the inspiration question is looked at in a truth-loving spirit, free from the domination of tradition and denominational superstition, any *pulpiteer* or *schoolman* can define it with ease, and know that he is correct in so doing.

A PENTECOSTAL SERVICE.

One of the most interesting and helpful features connected with the General Conference is the arrangement to hold each day what is known as Pentecostal services, which occur every afternoon between four and five o'clock. They are conducted by Rev. S. A. Keen, D.D., of the Cincinnati Conference, who left the pastorate of Walnut Hills Church at Cincinnati, because he felt called of the Lord to devote himself entirely to evangelistic work. He is aided by John P. Hillis, a student of De Pauw University, who leads the singing, and also renders solos with great spiritual effect. Dr. Keen is a man about forty-five years of age, tall, with well-shaped head and high forehead, and a pleasant face, which shines with spiritual rapture as he sings or speaks.

Upon the first afternoon that we attended these services there was a large audience, with many delegates present. Bishop Thoburn was on the platform, and led in fervent prayer. We noticed Editors Moore of the *Western* and Berry of the *Epworth Herald*, Chaplain Mc-

Cabe, Dr. Brodbeck, Rev. J. B. Lapham, and J. M. Emery. After singing a few moments, Dr. Keen asked for brief expressions relative to the operation of the Holy Ghost upon the souls of any present. A large number responded with grateful and fervent testimonies. Mr. Hillis sang with impressive effect, "Step out on His promise, get under the blood."

Dr. Keen then spoke about fifteen minutes upon Luke xi. 13: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" He began his very excellent address by saying: "I desire to inject as little of myself as possible into what I shall say." He made the following points very lucidly and forcefully: 1. This Pentecostal promise is for the gift of the Holy Ghost Himself. It is not the promise of the light, warmth or power of the Holy Ghost. 2. The Holy Ghost is eligible to every consecrated believer. Everyone may receive Him. 3. The gift of the Holy Ghost is to be had for the asking. The evangelist put the strength of his address upon this point. There is a great deal of unsuitable and insufficient asking. You want love, fulness of faith, assurance in prayer, liberty in Christ, and you have fixed your thought upon some one of these things, and you ask for it, but you ask amiss. You should ask for the Holy Ghost Himself, and in receiving Him you will get the love, purity, faith, fulness of salvation, that you desire. He said, in illustration: "When I was stationed in Columbus, I met one Monday morning a faithful brother whom I had known for many years. I said, 'How are you, Brother —?' He answered, 'I have been a member of the Methodist Church for eighteen years. I am superintendent of the Sunday School and a class-leader, but I do not know that I am a child of God. What shall I do? I cannot stand it in this way any longer.' "I was in a hurry," said, Dr. Keen, "and did not have time to talk with him at length; so I said the most practical thing in my mind. I told him, 'The next time you pray, utter this simple prayer: O Lord, give me the Holy Ghost that I may

know that I am a child of Thine! Thou wilt do it. Amen!' That man," said he, "was one of the noblest men I ever knew. He was the soul of honour, and strove in everything to be a most faithful Christian." The Doctor did not see him for a week, and then met him again on the street. When hardly within speaking distance, the man, usually very quiet, shouted out, "It is done! I know now that I am a child of God." And then he told his story, saying that when he went home that night he prayed after supper as usual for the church and the family, but just before closing his prayer he cried out for himself, "O Lord, give me the Holy Ghost that I may know that I am a child of Thine! Thou wilt do it. Amen!" He rose from his knees, and took up the daily newspaper as was his custom, but there came into his soul such an inflow of joy, light, sense of purity, peace and fulness as he had never known before, and then and there he realized that he had received the Holy Ghost and the assurance of adoption.

With very great effect Dr. Keen enforced his instruction by relating this personal incident. Then he requested all who possessed the Holy Ghost, and all who wanted Him, to gather about the altar and to file into the aisles leading up to the altar. "Take a step forward," he said, "every one of you, if only into the next pew, and you will be blessed in the effort." A large number knelt together, while several verses of "Come, Thou, Fount of every blessing" were sung. Then he led them in a brief prayer, beginning with the declaration, "O God, our petitions are changed unto thanksgiving and praise!" Just before he had said, "Thank God for everything you have received. Never disown or discount the blessings already secured. Because you have received so much, thank God for it and believe thereby that you will obtain more."

We greatly enjoyed and were profited by the service. It is well known that we are not partial to evangelists, but we can most gratefully and heartily commend Dr. Keen and his associate, Mr. Hillis, to any of our churches. Dr. Keen is wise, thoughtful, tender and

tactful. He exhibited no hobbies in creed or in practice. We are glad to learn that Dr. J. W. Hamilton has invited him to assist at the camp-meeting at Ashbury grove this summer. *Zion's Herald* will give him and his helper a hearty welcome to New England.

REMARKS.

We publish this clipping, which we think is from *Zion's Herald*, but are not sure, as we find that when filing it away the paper from which it was taken was not marked on it. However, the last paragraph seems to imply this origin.

We remark upon the incident thus told that it shows the wonderful willingness of the Holy Spirit to visit all in blessing who will permit Him so to do.

We do not discount the experiences here given, one iota. When the brother told his minister that he had received the Holy Ghost as well as the assurance of adoption, we not only accept his experience at par, but also maintain that in all likelihood it was the very same experience they had at Pentecost.

Neither do we discount in the slightest degree the experiences of those who were blessed in the altar service here described. Nay, we rejoice over it all with unfeigned joy. What is it all but being converted after the New Testament pattern?

And yet we see in the teaching no element of permanency. After months or years have passed away, who of all these erstwhile happy Christians will tell of this glorious experience retained and expanded?

But there is a way clearly taught in the New Testament whereby these and all such may go on by the year from this first glory to still greater glories, as led by the Spirit. Not, we say, from this first glorious experience into some lower experience, again to mount to another hill-top experience, and then again into the valley, and so on alternately to the end, but converted and remaining so to the end. But there are no indications here that such a continuous experience of justification is implied or taught. This is the lost art, and must be restored before modern Christianity gets back to its first history.

ANSWER TO A CORRESPONDENT.

In February last a subscriber requested us, by letter, to explain the verse, "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). Owing to our sickness at that time the letter was put away for future reference; we happened upon it this month, and, though late, we will now do what we can to meet the wishes of the brother.

We have to frankly confess, however, that we can help him but little in its elucidation. Indeed, we cannot say that we fully understand the verse. Jesus said so little about water baptism in connection with the new birth, that if this one verse were left out of His teachings there would be nothing left to so connect it.

We argue from this that the whole matter of water baptism must be of little importance. When the possible mistake by one of many copyists might alter the verse and either put in or leave out the water part, and thus change one way or the other the whole teaching of Christ on this subject, it is quite proper to dismiss the whole question as of very little importance.

Who, we ask, would be justified in founding an important doctrine, or performing an important act on such a slimpy basis?

Now, it happens that with reference to the other part of the passage Jesus spake much, and so has left His meaning concerning it so clear and unmistakable that all may know it. Witness His long talks with His disciples concerning the work of the Spirit, as related by John. Witness His command to them to wait for the advent of the Spirit. Indeed, He, in one instance, as recorded in Acts, contrasts the baptism of the Spirit with baptism by water, as if there was no union or similarity between them, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost."

Hence our conclusion is that when Jesus Christ, according to the records of His teaching, said so much about the Spirit and so little about water in con-

nection with religious experience, we may neglect the water part as obscure or uncertain, and give our undivided attention to His teachings about the Holy Ghost.

Of course, we are in the above not discoursing about the command of Jesus to disciple all nations, baptizing them in the name of Father, Son, and Holy Ghost. We are simply and only discussing water in its presumed connection with the new birth.

CORRESPONDENCE.

SCOTSTOWN, Sept. 12, 1892.

DEAR BROTHER BURNS,—I send you for the EXPOSITOR a brief account of the work of the Holy Ghost in this village. Speaking from a human standpoint, there is no progress to record, but then we who walk in the Spirit see things as God sees them. Although I have been contending for the faith for nearly three years, I am still the only possessor of the Pentecostal gift and illustrator of the walk in the Spirit. There are some who are sitting on the fence, waiting apparently to see if any of the "rulers" will believe, others are in open hostility, and persecute "this way" with bitter hatred. The leader of these was at one time my dearest friend, and together we zealously laboured in Church, Sunday School, and temperance work. Once she said to me, with a sigh—we had both been reading the "Life of F. R. Havergal"—"A consecrated life must be a beautiful life to live." Alas! although aspirations and zeal abound, those who are willing to take up the cross are few. Those who turn from it, see it only as it is magnified by Satan, for when once it is resolutely taken up, its weight is forever gone, and it proves to be a door opening into "wonderland" indeed.

The glorious liberty of this walk in the Spirit no pen can depict. No fear of man to bring a snare, no cringing to those in power, no fawning on those who have honours to dispense, for we seek not the honour which man can bestow; untrammelled by creed, custom, etiquette or law of any kind, yet able at any moment with ease and grace to conform

to one or all of them if expedient to do so, never making any mistakes, but always doing and saying, and even thinking just the right thing at just the right time. It is a glorious life to live, and yet it is the common heritage of all who will believe and obey.

With the eye of faith I see many in this village entering into this rest, for God's Word shall not return to Him void. The Word spoken by the Holy Ghost through my mouth to these people was His Word to them, just as much as the Word spoken by the Holy Ghost through Paul to the Galatians and others was His Word to them; and yet one denomination here has forbidden me to again enter their church, under the threat that I would "get the door" if I did, because I spoke that Word to them, and others have treated me much the same for the same reason, but I wot that through their ignorance they did it. Like Jesus, and by the same Spirit I can and do pray, "Father forgive them, they know not what they do," and often weep over their perversity and stiff-neckedness.

To those who have not received the Holy Ghost, God speaks by the mouths of those who have, telling them what they must do that the hindrance to His incoming may be removed, then when these have received Him, they in their turn become His mouthpieces to others who are in darkness.

ANNIE CROMIE.

REST.

Rest? It is simply trust in Him who knoweth best;
Leaving to-morrow in His hands and all the rest
Of time, without a shudder, or a dread
Of danger on ahead.
It is the poising of a soul on Him
Who, from the dim,
Far past, hath been the Infinite, the stable
One,
Praying His will be done;
Leaning on Him, in trust which knows no fear.
As a child leans who does not hear
The breath of the far storm; to be
At peace with His Infinity.

—George Kingle in *Independent*.

BAPTISM OF THE HOLY GHOST.

BY REV. S. P. JACOBS.

I am requested to tell "What the baptism of the Holy Ghost is, as distinct from receiving the Holy Ghost."

The answer depends entirely upon our view-point. If seen from the Christian standpoint, there is no difference in fact. But if seen from the realms of Judaism, there is a difference in fact.

This distinction will appear on examination. In the New Testament, Christianity uses interchangeably the expressions "baptized with the Holy Ghost" and "received the Holy Ghost" (Acts i. 5; ii. 38; x. 47; xix. 2). But in the Old Testament, the expression "baptized with the Spirit" is not found. This experience was not known in Judaism. Other expressions, however, which in the New Testament imply the baptism of the Holy Ghost, are found: instance, "Filled with the Spirit" (Exod. xxxi. 3), "the Spirit of the Lord fell upon" (Ezek. xi. 5), "I have poured out my Spirit" (Ezek. xxxix. 29).

Such expressions found alike in the Old and New Testaments are not alike in meaning.

"Filled with the Spirit" in Exodus xxxi. 3 is not the same with "filled with the Spirit" in Eph. v. 18. "The Spirit of the Lord fell upon me" (Ezek. xi. 5) is not identical with "the Holy Ghost fell on them" (Acts xi. 15).

These terms, "poured out" (Ezek. xxxix. 29), "fell upon" (Ezek. xi. 5), "filled with" (Ex. xxxi. 3), etc., enlarge their scope when they appear in the New Testament. Here in the New Testament they are identical with the baptism of the Holy Spirit on and after the day of Pentecost. This is a receiving of the Holy Spirit in His personality, as is required by the baptismal formula (Matt. xxviii. 19).

Receiving the Spirit in the Old Testament dispensation of Judaism did not imply His present, conscious personality. That receiving of the Spirit looked toward His function or work more than toward Him as a Divine person, whereas receiving Him in person more than in any given function or

work, always characterizes receiving the Holy Spirit in the New Testament or Christian dispensation. By this mark of the Spirit's personality, one may know whether he is employing "receive the Holy Spirit" in the New Testament or in the Old Testament sense.

It is this baptism of the Holy Ghost which specially constitutes and characterizes Christian experience. This specially distinguishes Christian experience from Judaic experience.

This term baptize needs more attention. It is quite generally misunderstood. It is the Greek word *baptidzo* anglicized into baptize.

This Greek word has a fixed meaning as to the fact accomplished by it, namely, perpetuity of condition, influence, or complete control. To be baptized unto Christ is to be put under His constant complete control.

Baptidzo is often mistaken for *bapto*, which accomplishes only momentary condition, influence, or control. *Bapto* often means to dip, that is, to put under a fluid and immediately take it out again.

Baptidzo often means to immerse, that is, to put under a fluid and to remain there. The idea of emerging or to take out of the fluid, is not in the word *baptidzo*.

The eminent Baptist author, Dr. Conant, concedes that emerge, or to-take-out-of is not a part of the meaning of *baptidzo*. Every ripe scholar of the present day, whatever be his personal opinion as to the mode of baptism, will agree with Dr. Conant that *baptidzo* puts one under but cannot take him out. Hence to be baptized is to be constantly completely influenced or controlled. To be baptized by the Holy Spirit is to be constantly completely controlled by Him. Any excitement of the emotions for a short time is not a baptism. A rhapsody or ecstatic joy for a short time is not a baptism of the Spirit. Such ecstasy may or may not accompany the being baptized with the Holy Ghost.

Receiving or being baptized with the Holy Spirit is to come under His constant complete control. It is to accept and enthrone Him personally in the heart.

The baptism of the Holy Spirit, both as to its beginning act and subsequent state, is an experience known only to the possessor. It cannot be conveyed to another by definition. It is spiritually discerned (1 Cor. ii. 14). It is a fact known by personal consciousness just as clearly as salvation from sin is. And it is obtained and retained by faith just as regeneration and purity of heart are. Faith for this baptism has for its object the Holy Spirit in specific promise (Luke xi. 13; John xiv. 15-17; Acts i. 8.) just like faith for regeneration and cleansing from indwelling sin has for its object the Son of God in specific promise (John iii. 16; Gal. iii. 26; Heb. vii. 25; x. 19-22; 1 John i. 7).

Such was the teaching of early Methodism as set forth by John Wesley, John Fletcher, and Richard Watson. With them Christian faith is threefold, giving equal honour to Father, Son and Holy Spirit distinctly and inseparably.

Watson says of the Christian covenant (Matt. xxviii. 19): "It implies trust in each, devotion to the service of each, the yielding of obedience, the consecration of every power of mind and body to each."—Theolog. Institutes, Vol. I., 635.

The Holy Spirit personally manifest in consciousness and swaying the spiritual life, is the experience of leading evangelists in whatever school of theology they are found. And that this is distinct—not separate—from complete heart-purity, they clearly declare.

President Edwards says, "I have many times had a sense of the glory of the Third Person in Trinity in His office as sanctifier; in His holy operation communicating divine light and life to the soul.—Works, Vol. I., p. 133.

Mr. Moody says, "We are washed and cleansed by the blood of Christ; and when a soul is washed and cleansed by the precious blood of Christ, then it becomes a temple of the Holy Ghost to dwell in. The Holy Ghost dwells with only those that have been cleansed by the blood."—Glad Tidings, p. 285.

Dr. Asa Mahan says: "To confound the agency of the Spirit in the work of 'building up for an habitation of God' with His subsequent glory—manifesting

personal indwelling; and to teach that these diverse offices and functions differ only in 'degree' of the same thing, is to involve in clouds and darkness the whole doctrine of the Spirit as revealed in the Word of God."—Divine Life, 1878, p. 102.

Calm, prayerful investigation of this subject is the pressing need of the hour. For a century Christian thought has been directed almost exclusively to Christ. Sceptics and infidels have constructed hundreds of theories of philosophy and of interpreting Scriptures in order to get rid of Jesus Christ and their accountability to Him; but those theories have crumbled like Nebuchadnezzar's "great image" smitten by the "Stone" "cut" and shot from the throne of God (Dan. ii. 34, 35). Christian thought is rapidly converging toward the third Person in Deity. The danger now is that the Holy Spirit will be separated from Christ and exalted above Him just as Christ has been separated from the Holy Spirit and exalted above Him. Such thinking must ever hinder the progress of Christianity.

Christian thought respecting the Trinity must find equilibrium. It can come to rest only in actually realizing the contents of the baptismal covenant (Matt. xxviii. 19).

Christianity requires surrender, trust, consecration and obedience with all our powers of spirit, soul and body to the Father, Son and Holy Ghost distinctly, unitedly and equally. Any preferring of the one to the other two, or any exalting of the two above the other, thus separating the Persons in the Deity, is a fatal shot at the very being of genuine Christianity.

Real, complete Christian theology and personal experience of real Christianity cannot be said to be common. Some are Unitarian, holding to One Supreme Being; others are Binarian, holding to One Supreme Being, distinguished as Father and Son; and others are Trinitarian, holding to One Supreme Being, distinguished as Father, Son and Holy Ghost.

Close observation and personal communication force the conviction that actual Christianity in doctrine and ex-

perience is exceptional. In all ranks of orthodox Christendom may be found Binarians, men who worship the Father and Son distinctly, equally and inseparably. Real Christian doctrine, experience and practice, alone respecting the fundamentals of Christianity, is uncommon. This accounts for the recent rapid growth of infidelity and scepticism among us. The only security against this is genuine Christianity, whose fundamental fact is the Trinity—Father, Son and Holy Ghost.

Every intelligent Christian must concede with the incisive Dr. Meyer that "the Trinity is the point in which all Christian ideas and interests unite; at once the beginning and the end of all insight into Christianity."—*Lehre von der Trinitact*, 142. And the key for unlocking this mystery of the Trinity is the New Testament baptism of the Holy Ghost.—*Exchange*.

REMARKS.

This is a thoughtful and suggestive article. The discrimination between the reference to the Holy Spirit in the Old Testament and the New Testament Scriptures is well taken, and we think can scarcely be improved on.

The writer also clearly points out the defects connected with modern Christianity, and points to the remedy, viz., the baptism of the Holy Ghost. But he fails to describe correctly how this will bring the remedy. He still thinks that legalistic effort must be put forth after receiving the Holy Ghost, in order to keep up the equilibrium in honouring the different members of the Trinity.

He does not seem to realize that this work of harmonizing our attitude to the Godhead is the work of the Spirit alone, that absolute abandonment to Him will regulate not only this matter, but all else pertaining to life and godliness, with perfect satisfaction to all concerned.

Of course, the knowledge of this all comprehensive fact is the outcome of experience, and yet prejudice or ignorance concerning it, must be broken down ere one can enter into that experience.

IS THIS THE BEST THAT OBJECTORS CAN DO?

A favourite way of disparaging the value of the Scriptures is to say that the Christian Church existed before the New Testament. The gospels and epistles were written to people who were already Christians. The first Christians had no New Testament, and yet were true believers. This is all true, but it does not prove that the Scriptures are not essential for us. Those early Christians had the living words of the apostles, who were witnesses to the great facts of Christ's life, teaching, death and resurrection. They were the servants of the most high God, who showed unto men the way of salvation. We have not their presence or oral testimony, but we have the records which they have left of their teaching. The truths which the primitive Christians heard through their preaching are made known to us by their writings. All we know of Christ's character and work, we know from the New Testament. It does not at all follow, that because the first Christians learned the way of salvation without these writings that they are not necessary for us.—*Christian Guardian*.

As we have given a great deal of time to the subjects touched on in this editorial, it is with no doubtful mind that we decide as to the teaching it attempts to criticise. But it matters not whether found in the EXPOSITOR or in Sherbourne Street pulpit, or elsewhere, it is not necessary to name correctly the writers or public teachers who may have inspired the article, for, in this case it is so worded that we can confine ourselves to the facts and principles discussed therein.

The first sentence is a distinct charge against the writers criticised, of so serious a character that it is really of the nature of epithet hurling. It coolly accuses all who differ from this writer as being *disparagers of the Bible*. Of course this assumes that he who thus adjudges others guilty of this wrong is not himself guilty, that is, he properly values the Bible.

Cannot the Reverend editor see that

such a deliverance is of the essence of dogmatism, if not of infallibility? Surely one who assumes such an air of superiority will produce arguments all-convincing when he descends to such methods. Let us look and admire.

"Those early Christians had the living words of the apostles, who were witnesses to the great facts of Christ's life, teaching, death and resurrection."

This certainly was true of the Christians who were such before the death of the apostles, for a part at least of their history. Occasionally they could hear them by making a pilgrimage to Jerusalem or catch a glimpse of them when making their visiting or preaching tours. This, no doubt, was a great and decided advantage; to average one opportunity per year of such contact with one or all of the apostles we will suppose was prized by them and utilized to the utmost.

But it is evident from the story of the New Testament that it was usual to found churches and leave the converts for years without one visit from an apostle. Witness Paul's treatment of the Corinthian church, founded by himself. He did not even deem it necessary to write an epistle for their perusal until years after, when some disorderly conduct, reported to him, caused the production of the two epistles which have come down to us.

But long before the New Testament Scriptures were compiled and pronounced on as canonical, the last of the apostles had passed to the skies. What about the intervening years—more than a half century—during which no living voice of apostle or disciple of Christ was heard? Manifestly, Christians then had to depend on the living voice of tradition, as far as *viva voce* teaching was concerned.

It was not till generations after the apostolic days that the Church began to deem it necessary to have an authorized New Testament, and they who examine carefully the writings of the first two centuries will, we are inclined to think, agree with us in believing that there was the lack of something which the apostolic Church had, apart from Scripture or apostle, which originated the

demand for apostolic writings, even that which John alluded to when writing generally to the Christians of his day, "ye have an unction from the Holy One and know all things and need not that any man teach you."

Therefore, we maintain, that for any writer to imitate the above editorial and jump from the living voice of apostles to New Testament times is not only to write in an exceedingly loose manner about this question, but also to display the absence of that careful research which can alone excuse one for dogmatizing, that is, if there can be any excuse for dogmatism.

MAY NOT BOTH BE SLIGHTLY ASTRAY?

WISE ABOVE WHAT IS WRITTEN.

It is possible for us to run into extravagance in regard to being taught of the Spirit. Some persons claim to have no need of human aids in understanding the Bible. But there are many things in the Bible which are quite desirable to know which the Spirit never pretends to teach. The Spirit does not propose to teach us Bible geography, nor Bible history, nor the archæology, or antiquities of the Scriptures. These all throw much light on the meaning of the Bible. And these cannot be known except by careful study. Paul, who was divinely inspired, urges Timothy to "*study* to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," etc. A brother had thoughts of purchasing a commentary, but finally said, "I am glad I can say the Lord has raised me up so far above this world that I have no use for them now." Now, this dear brother who is unquestionably an honest man and believes himself right, still needs to know a thousand things about the Bible that he will never know by simply depending on the Spirit. The Spirit is a wonderful teacher in understanding the Bible, but there are many things He does not pretend to teach. Better get a good commentary.—*Christian Witness*.

This brother, here criticised, evidently is but a professor of a creed about divine guidance. Hence he argues from his creed, "I am glad I can say the Lord has raised me up so far above this world that I have no use for them (commentaries) now."

Notice, he does not even assume that the Holy Spirit told him to thus speak and thus act. In this he unwittingly shows his attitude towards the Spirit. The whole is evidently a presumptuous deduction from some doctrine or dogma about the Holy Spirit, and of all creedists, those who formulate creeds *about* the Spirit are the most dogmatic and objectionable.

But his critic, of the *Witness*, not only pronounces him wrong in all this, but offers him another creed or dogma as a rule of faith, "Better get a good commentary."

But why might it not be better not to do so? Is it not possible that a little closer study of the practical parts of the Bible, without the notes and commentaries of another; might be of advantage before looking at them through these spectacles? Besides, the question of cost might interfere, as also other matters too numerous to mention.

Would it not be better to show this honest brother how to be taught of God in place of his trying to make a servant of the Holy Spirit? Is it not more than supposable that the Holy Spirit, if really and truly permitted to guide him, and not some creeds, however connected with an emotional experience, would see to it that he should have a good commentary if it was best, or attend to his real needs without it if that should be to his real advantage?

How difficult it is for those who accept some creed as ultimate truth, and then try to follow the natural deductions therefrom, to realize that if one is really led by the Spirit, it is absolutely certain that the best possible shall be his in every direction!

SUFFERING as did our Divine Master, yet rejoicing and giving thanks while the tears are in our eyes and the words of agony on our lips.—*Sel.*

NEWS ITEMS.

SCATTERING.—Some of the representatives of the Association have left the city in the interests of the work.

MRS. MCMAHON spent a few weeks in Galt, assisting the leader in establishing that branch of the Association on a still firmer basis. Galt has had its full share of those who had set their hearts on switching-off the movement which the Association represents, or a part of it, into some septic teaching presumably founded on the Bible. But as one after another has been forced to face the true issue, they have all without exception given the usual proof of their true spirit, by opening their mouths in cursing and bitterness.

Well did our Master say, "to deceive *if possible* the very elect." God has placed about us a wall of protection which makes it impossible that we be captured by others if we walk in the Spirit.

As we look over the past history of this movement we cannot but thank God and take courage. For let but a leader be true to God, and all opponents of this work, however at first they may try to hide their opposition under a saintly exterior, are forced sooner or later to throw off the mask and exhibit before all their true character.

We have seen them publicly refuse to shake hands, indulge in open, abusive language, or sluice off their venom in public print. Fancy Jesus Christ acting after such a manner!

And what is our offence? Simply and only that we will not accept their dogmas as infallible truth, and let them be chief priests in some new septic division which they fain would make by using us as their cat's-paws.

We congratulate our Galt friends on the final exposure of these persistent would-be leaders of sects, and trust that the lessons spelled out so openly before them will be so well learned that they will be prompt to detect the first appearance of *authoritative* teaching in their midst.

The only safety against such prose-lyters is momentary, reckless obedience of the Holy Ghost.

We are profoundly sorry for any who may have run well for a season and then have fallen from grace after the pattern of the Galatians in Paul's times. Such parties cannot see a beauty in such serious work of the Holy Ghost. Indeed, in their secret hearts, if they will examine carefully, they really oppose it, or we may truthfully say, *Him*; for in not fully acquiescing in and sanctioning such work of the Spirit, they prove to themselves and to the spiritual that they are out of harmony with God, and sooner or later, if they return not to their first love, they will show this their antagonistic spirit after a public manner.

We say we are sorry for all such, but must ever remain misunderstood to them in this our Christly grief, for we give evidence thereof after a manner which they, whilst thus estranged, reject. We cannot, for instance, lower the standard of holy living in the slightest degree to suit their depraved whims. To do so would not only be no real kindness to them, but would be disastrous to us all, so we must, perforce, go on our way, antagonized by them so long as they continue to be out of harmony with the Holy Ghost.

But perchance some of such will say, we are not out of harmony with the Holy Ghost. Then, we ask, why are they out of harmony with His work, as done by the true representatives of the Association? And here we remark that to be out of harmony is the same as to lack full sympathy. If, for instance, one has been backward in recognizing this work of the Spirit in the work recently done in Galt, if even now there is a disposition to qualify that approval in the least degree, no matter for what ostensible reason, there is real antagonism in the heart, antagonism which will certainly one day come to the surface, whilst in the meantime said party is secretly undermining the work of God in spite of himself.

Still further, we proclaim, with no doubtful voice, that any member of the Association who secretly criticises the work done at the last camp-meeting, or the work recently done in Galt, is worse than an open enemy of this movement, whilst any act on the part of any leader

of a meeting which makes this secret rebellion flame out into open antagonism to the Association or any leader thereof, is of the essence of Christ-taught love, it will be a benediction to all concerned.

One Achan in the camp is worse than a thousand open enemies, for aggressive work cannot well be done whilst they conceal themselves amongst the spiritual.

We call upon all such then to come out of their hiding-places, and frankly and honourably define their attitude to this movement as represented by its accredited exponents. Not to comply with this reasonable request we brand as unmanly, as deadly antagonism.

But, say some, we are not sure that we either accept or reject the work of the Association as represented by its leaders. Well, say so frankly and openly, and admit that in the meantime you do not truly represent it, that, in short, you are only studying it, and will at some future time make public the results of your present examination. Whatever be your attitude, frankly admit it—do anything but play the sneak and so rob yourselves of true manhood—a lukewarm state is disgusting to God and man.

Nay, if you have at times considered yourselves as true representatives of this movement, and have been so accepted by the Association, but now are described as above, we urge you now to hasten your public admittal of the change. Be open and above board about the whole matter for your own good and the good of all. For we hesitate not to say that if you fail so to do you are but heaping up trouble against some day of wrath, either here or hereafter.

But, say others, *we* are true representatives of the movement, but think that some of the acts of the leaders are wrong, and we not only think so but hope or expect that they will see their error and admit finally that we are right.

That is, you profess to be led of the Spirit, but think we are not. Well, of course, you may be right and we may be wrong. In the meantime we believe you are wrong because you do not accept our acts as right.

Well, be open and frank about it all.

We will watch the spirit you show; do you the same with us. Let us criticise one another fully, openly, as becometh truth-lovers.

But what we wonder at is that you do not imitate us in acting out our faith in the fact that we can do without all who are neither in harmony with us nor seeking so to be. Why do you not treat us as we did the holiness creed movement, for instance? We recognized the fact that we were no longer of it when it became evident, but parted from them with a God-speed for them and their work. The world is before you, give us your parting blessing. Acknowledge the good received whilst with us, and then give yourselves to hungry souls for their good. Thus will you show the Christ-like spirit, but any other conduct, by anticipation, we pronounce on as not of God.

We did not expect to expand this news item to the extent we have, but on the whole prefer to leave it as it is without even changing the heading.

MRS. VARCOE.—A call came from Cleveland, Ohio, for our sister, and she has gone to spend some time in the State of Ohio. We learn by letter that she has found an open door, and has entered.

OTHERS ABSENT.—Mrs. Boyd left the city, some time since, to live with her daughter, in London. We commend her to Bro. Couke's meeting. Indeed we doubt not but that she has already made proof of *her ministry* there. Mrs. Graham has been spending some weeks in Detroit. Mr. Abernathy has been spending the summer at Sault Ste. Marie, Mich. Peter Van Iderstine has moved to Evanston, Ill., Mrs. Wilson to Lindsay, and Miss Hattie Boyd to Vancouver, B.C.

ON the other hand, Mr. McCartney has returned to the city from Oshawa.

REV. B. SHERLOCK, so well known to our readers, having superannuated at last Conference, has taken up his abode in this city to the intense satisfaction of us all.

MRS. VERNER, after a lengthened visit to Ireland, has returned, and is now receiving the congratulations of her friends over a pleasant and profitable visit and safe return.

AND so amidst changes, some coming and many going, the work goes on, and still our prayer is "send forth *labourers*."

WE were pleased to hear from Miss Irwin, who left us some years ago for a home in Ireland, through Mrs. Verner, and know that she is labouring for the Master in her part of the world.

NEWS from Bros. Van Iderstine and Abernathy is both interesting and encouraging, as they are severally accomplishing the work given them to do.

WE had a call from Bro. Russ recently, and were glad to know by word of mouth of his welfare and success. Already he has nearly completed a new church on one of his appointments, and the whole circuit seems like a field white unto harvest.

WE are sorry to hear of the serious sickness of Bro. Linscott. Our brother is down with typhoid fever and there is much concern in his case. The reports of the doctors, whilst they give no cause for immediate alarm, still are not assuring, as they cannot yet pronounce him out of danger. We trust, however that ere this reaches our readers he will have passed safely the dreaded crisis of that dreaded disease. Our prayers abound on behalf of him and his household.

LATER.—Later reports from Bro. Linscott are very favorable, and so we have every reason to believe that he will soon be restored to health.

MANY are willing to bear the name of soldiers, but few are willing to go into the battle-field and sacrifice their all for the cause of Christ.

A MINISTER'S oratory may draw a large audience, but if Jesus is not there, his words will only tickle the ear, and the heart will remain untouched.

OUR LIVES FOR JESUS.

Conversion and consecration ought to be simultaneous, but practically it is not so. Praying for the Spirit to show us unmistakably if there is any *secret thing* hindering both the inflow and outflow of His grace to us and through us, consecration is not so much a step as a course. We say, Take my life, but we do not want to go taking a first step over and over. What we want now is to be maintained in that position to fulfil that course. If we do not put our lives unreservedly into His hands, it will be no use talking about our lives being consecrated to Him. The life that fears to come to the *light*, lest any deed should be reprov'd, can never know the blessedness and privilege of walking in the light.

Perhaps we never saw that we were not trusting Jesus as He deserves to be trusted. What a long time it takes us to come down to the conviction, and still more to the realization of the fact that without Him we can do nothing. *He* must work *all* our works in us; we must cease the effort, drop the burden, and now entrust our trust to Him—kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him, that in *me* He may show forth some tiny sparkle of His light and beauty. Kept to do *His will* and *His* work in *His* own way; kept to suffer for His sake; kept for Him, that He may do just what seemeth Him good with me. Are you satisfied with your experience, your pleasant pursuits, your social intercourse, your daily talks and walks? What fruit are you having from them? Have you real and lasting satisfaction out of it all? To-day I tell you of a brighter and happier life, whose inscription is, "*Shall never thirst*"—a life that is no dull round-and-round in a circle of unsatisfactorinesses, but a life that has found its true and entirely satisfactory centre. Will you not seek it? Christ demands a hearty consecration in *Will*, and He will teach us what it involves in act. This explains the paradox that full consecration may be in one sense the act of a moment, and in another the work of a lifetime. It must

be complete to be real, and yet if real it is always incomplete; a point of rest, and yet a perpetual progression. Suppose you make over a piece of ground to another person, you give it up then and there entirely to that other; it is no longer in your own possession; you no longer dig and sow, plant or reap at your discretion or for your own profit. His occupation of it is total, it is his affair thenceforth what crops to arrange for and how to make the most of it. Just so with our lives. The transaction of, so to speak, making them over to God is definite and complete. But then begins the practical development of consecration. Bit by bit the Master shows how much more He is able to make of our ground than we did. We shall be willing to work under Him and do exactly what *He* points out. He is constantly showing us something more to be done in it, proving that it is His ground. Only let Him *have* the ground, no matter how poor or overgrown the soil may be, He will make her wilderness like Eden, her desert like the garden of the Lord.

F. R. HAVERGAL.

REMARKABLE INSTANCES OF SPIRITUAL GUIDANCE, ETC.

At a Conference held at Mildmay Park, London, Dr. Moon, of Brighton, spoke as follows:

So many people think that the day has gone by for God's answering prayer, that I will tell you of one circumstance showing what wonderful ways God has of answering prayer. The work we are engaged in—printing the Scriptures for the blind—is carried on by means of contributions, and often all our money is expended, and we do not know whence other help will come. Well, one week all was gone, and my private money too was quite spent, so that I could not lend any more to the work in that way, and I wanted particularly to send money away at the end of the week.

On the Thursday morning of that week, a lady, then living in Brighton, went into her drawing-room to have a little prayer and to read the Scriptures

alone, before she joined her family. As soon as she knelt down to pray, she heard an audible voice—now mark this, dear friends—she heard a voice saying to her, “Make out a check for fifty pounds and give it to Dr. Moon.” No person being present, she thought it was God speaking; so she said: “Lord, do you mean that blind man?” She heard the voice say again: “Yes, make out the check, and give it to him without reserve.” She rose, made out the check, and she brought it to my house: but I happened to be engaged with a missionary at that time, so she came the next day and gave me the check, telling me what had occurred. Now, I had never met with that person in my life, yet, that was what God could give. Dear friends, remember this: God does hear and answer prayer; and he will often answer it in a way or manner least expected.—*Sel.*

GOD STILL SPEAKS.

The unchangeableness of Jehovah is plainly declared in Scripture. “I am the Lord, I change not.” Believing that there “is no variableness, neither shadow of turning” with “the Ancient of days,” and then observing the almost universal, present-day experience and teaching of those who profess to be believers in, and worshippers of Him, of whom it is written, “*God doth talk with man,*” the query may well be asked: “Where is the Lord God of Elijah?” Where is He that Moses spake of, saying: “The God of Abraham, of Isaac, and of Jacob, *appeared* unto me, *saying*?” Where is the God who *appears* unto His people, and *speaks* to them “face to face?” Speechlessness is a characteristic of those gods which are “the work of men’s hands. They have mouths, but *they speak not.*” But “He of whom Moses in the law and the prophets did write,” is a God whose voice they had heard speaking to them.

But where now is this God who at one time talked with man? Hath He ceased to utter His voice? Hath a decree gone forth, that He can only be

heard now through the reading of the Scriptures? Did He speak direct to holy men of old, and will He speak only at second-hand to us? Did He reveal His will to them by “a Voice,” and will He reveal it to us only in a Book? Nay. A voiceless God must be “the work of men’s hands.” He may be the God set forth by the doctrines and traditions of the scribes and elders; but He is not “the God of Abraham, of Isaac, and of Jacob,” for their God, is “the same yesterday, and to-day, and forever.” If God ever spake to men, He *still* speaks to men. If He did not intend to speak, He would not have said: “Hearken unto Me.” How many to-day, are guilty of that which our Lord condemned in Scribes and Pharisees, when He said: “In *vain* do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men.”

“And one shall say unto Him, What are these wounds in thine hands? Then He shall answer: “Those with which I was wounded in the house of my friends.” The cause of Christianity is sadly crippled to-day, because the professed Church of Christ is blindly following traditions, and know not the inspeaking voice of God. Such an experience as this: “Out of heaven He made thee to hear His voice, that He might instruct thee,” they know not. Although claiming to be His sheep, they never consciously hear His voice. All of their serving is in “the oldness of the Letter,” “the newness of the Spirit,” they know nothing at all about.

That the Scriptures are to be highly prized and revered, we are convinced; for they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” But sadly mistaken and in the dark is he, who makes a God of his Bible, or takes the Bible instead of the Divine Spirit, as his Teacher and Guide into Truth. One may read much in the Bible, and yet understand nothing of the Spirit, but whosoever walketh after the Spirit, unto him shall the Bible be opened.

Our mission is to stir men up to a condition, where they shall hearken for the Voice of Him, who now speaks from

heaven. No human language can ever convey, the full import of that "which the Holy Ghost teacheth." Oh! that every one would learn to wait until they hear His Voice, and then obey *it* at any sacrifice. "O that thou hadst hearkened to *My* commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."
—*Words of Faith.*

WAITING FOR DAILY GUIDANCE.

I was called to decide upon a course of action in a time of great perplexity. I knew no one to whom I could apply for counsel. In my distress, a faint hope arose in my mind that the course I had decided to pursue was in accordance with the will of God. It entailed on me an immediate voyage to another country, and I made my preparations to depart.

In the evening previous to my leaving, several friends called to bid me farewell, among them the brother of one for whom I had a great regard. He severely censured me for the step I premeditated, and strenuously urged me to abandon a course which, after much deliberation, I believed to be the right one. He was particularly skilled in argument and persuasion, and thus my decision was shaken, the plan of action lately so clearly defined to my mind had become a labyrinth without light, and my heart had lost its once peaceful security. All was confusion. He took his leave satisfied that I had accepted his judgment to guide me in opposition to a path distinctly marked out to myself. But the Lord was my present help though I knew it not.

In either case I could not avoid the voyage, and the preparations were already made for my departure the following day. Equipped for the journey, harrassed with anxiety, agitated with the thoughts of the future, I waited for the carriage to convey me to the port, when my ear caught the sound of a horse in full gallop, and in a few minutes a horseman dismounted at my door. The appearance of the horse, his drooping head and heaving flanks, showed that he had been pressed to his utmost speed by

his impatient rider. There stood before me the skilful advocate of the previous evening, forced to do the bidding of a God he knew not. His face was changed from what I had seen it before. He looked scared and haggard. Trembling and exhausted by his rapid journey, I could not at first comprehend the reason of his sudden and unexpected appearance.

God had spoken and shaken the strong man's heart, and "the terror of the Almighty" had made him afraid; and whatever else he may have disbelieved, he never again doubted there was a God in heaven who defendeth the stranger, and him that hath no helper, and who will not suffer a hair of the least of his children to perish. He entreated my forgiveness, and prayed me to cast from my mind the rash counsel he had pressed upon me.

In a voice broken with emotion he told me that at midnight a dream or vision (he knew not which) rose before him, and like a frightful reality he beheld the fatal result of the counsel he had pertinaciously advised me to follow, while a voice distinct and terrible bade him look upon the woe he had worked for one who had never injured him. "All this is your doing," echoed in his ear, as he awoke from this startling visitation. He arose, called for his horse, and had ridden many miles before the sun was up in his anxiety to see me again, fearing that the vessel that was to convey me from the port would have sailed, leaving with him only the remembrance of his midnight dream.

The cold-hearted scepticism which pervades the Church is the obstacle to fulness of communion, and hinders the sealing of the Holy Spirit's instructions. Who shall limit His teaching, or circumscribe His action by day and by night.—
Anna Shipton.

WHEN we speak of imperfect love and perfect love, we do not refer to two kinds of love, but to two degrees of love.

BRILLIANCY may only be a lightning glare. It may only light to rive and blast, and end in thundering roar. Steady shining is what is needed.

A TOUCHING INCIDENT.

The following is from the "Editor's Drawer" of *Harper's*, for February, 1864:

This incident, told by a humane railroad conductor on one of the roads leading out of the city of Baltimore, is too good not to find a place in the "Drawer." The entire story is too long for our crowded space. It may suffice to premise briefly, that the conductor had been very kind to the family of a poor Irish laborer (who had lived on the road but who was accidentally run over by the train some months before), carrying them little things, taking the widow to a distant Catholic church free of charge on Sundays, etc.

"That was during the summer," said the conductor. "One night the next winter it was very cold and the mountains were covered with snow. We were running to make time, when, on turning a curve the engineer saw a waving light on the track, and we soon heard someone ahead shouting. I was then out on the platform. The engineer slacked up and stopped the engine, and we got out and went ahead in the dark to see what was the matter.

"There it was! A large land-slide had fallen across the track near the shanty of the old Irishwoman. She had built a fire and waited and watched for the train, for the curves were so sharp that we might have been plump upon the slide before we could see it.

"So when we ran up, there was the old woman, with her calico cap, swinging a chunk of fire like a revolving lighthouse; and there were the young Irish boys carrying brush, like so many little bearers. She had watched all that night in the cold, and, but for her, in another minute we should have run into a pile of dirt and rocks as big as Barnum's Hotel. I should certainly have been killed, for I was standing on the platform. What would have become of the passengers and train? You can guess as well as I can.

"The passengers made up about eighty dollars for the old woman; the company afterwards gave her a shanty, rent free; the brakemen and engineers bought her

a cow, and she made out very well. But when I handed the money to her that night she said: 'Gintlemen and ladies, I am thankful to yees for what ye may give me, but what I did was mostly on account of him there. He was kind and thoughtful to the poor and afflicted, and I'd ha' watched till I froze before harrum should have come to him if I could have helped it.' It made me choke right up."

We don't know when we have encountered a more striking illustration than this of the self-rewarding "luxury of doing good," equally applicable, in the present instance, to the doer and the recipient.—*Sel.*

WESLEYAN METHODISM.

The Rev. Hugh Price Hughes, editor of the *Methodist Times*, speaking of the very meagre gains in the Wesleyan Church in England during the past year, gives utterance to the following plain language:

We confess to a great sense of relief when we learn that there is any increase at all. There is such an obstinate clinging to worn-out methods and obsolete agencies, such an infatuation for dead routine, such an increasing dislike of new departures in our intensely conservative church, that the slightest indications of movement and progress are occasions for devout thankfulness to God. No other church ever succeeded in the first century of its existence in becoming so stereotyped and so reactionary. This result has been secured—as Dr. Greeves has more than once thoughtfully pointed out—by the expulsion, at every previous crisis in our ecclesiastical history, of the sanguine, enthusiastic, progressive section of the community. We have for many years been paying the dread penalty of excessive caution and timidity.

LET not those of us who are poor in this world's goods imagine that we are thereby prevented from doing good to others. Behold what a blessing Peter, though he had neither silver nor gold, bestowed on the beggar.—*Taylor.*

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