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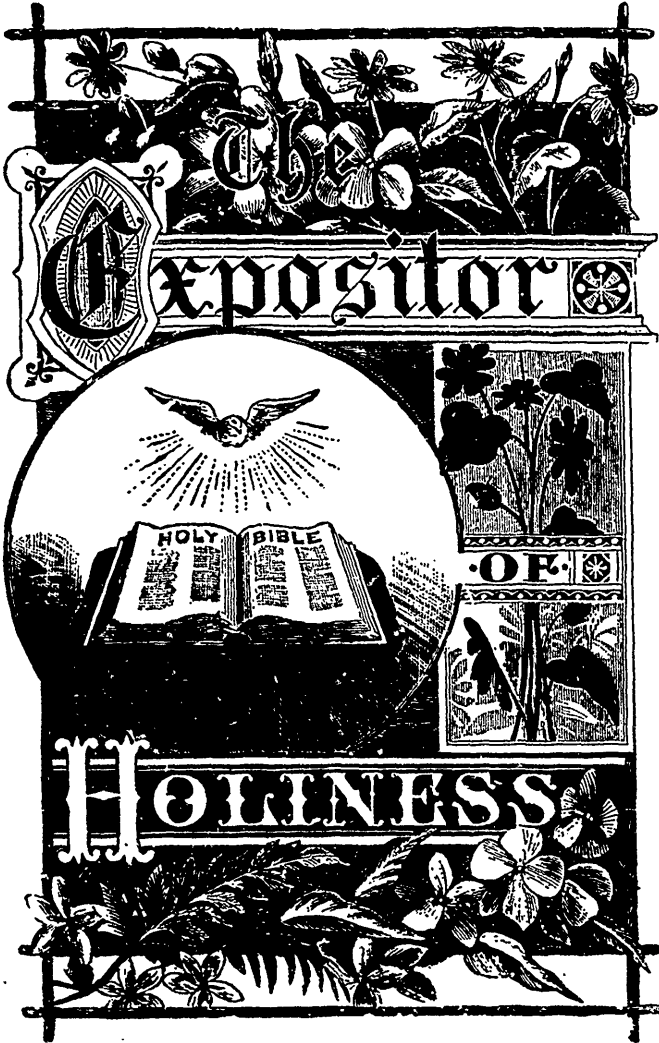
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

Vol. X.

FEBRUARY, 1892.

No. 8.



Toronto:

*Published under the Auspices of the Canada Holiness Association.*

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

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### CALENDAR OF ASSOCIATION MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.
- Every Sunday, at 3 p.m., at the residence of Mr. McMahan, 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.

### 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. X.

FEBRUARY, 1892.

No. 8.

CHRISTIAN LIFE.

"To every man his work."—Mark xiii. 34.  
"We are His workmanship."—Eph. iv. 10.

I laid it down in silence,  
This work of mine ;  
And took what had been sent me—  
A resting time.

The Master's voice had called me  
To rest apart ;  
"Apart with Jesus only,"  
Echoed my heart.

I took the rest and stillness  
From His own hand,  
And felt this present illness  
Was what He planned.

How often we choose Labor,  
When He says "Rest,"  
Our ways are blind and crooked,  
His way is best.

The work Himself has given  
He will complete,  
There may be other errands  
For tired feet.

There may be other duties  
For tired hands,  
The present is Obedience  
To His commands.

There is a blessed resting  
In lying still,  
In letting His hand mould us  
Just as He will.

His work must be completed,  
His lessons set ;  
He is the higher workman ;  
Do not forget.

It is not only "working,"  
We must be trained ;  
And Jesus "learnt obedience"  
Through suffering gained.

For us, His yoke is easy,  
His burden light,  
His discipline most needful,  
And all is right.

We are but under-workmen,  
They never choose  
If this tool, or if that one,  
Their hands shall use ;

In working or in waiting,  
We may fulfil  
Not ours at all, but only  
The Masters' will.

S. M. E.

TO OUR READERS.

We are glad to be able to say that our lengthened sickness is gradually passing away, and we have every reason to presume that we will soon be able to resume our former editorial labors.

However, we found it beyond our strength to contribute any articles to this number of the EXPOSITOR, but we are thankful to the friends whose numerous contributions have fully supplied this lack on our part. What an army of able writers has sprung into being as a part and parcel of this Divine movement! and we believe the number will increase indefinitely.

A correspondent requests us to give in minute detail our spiritual experiences whilst on the bed of pain, but we find that even that must be deferred.

In view of the number and quality of the original articles of January and February numbers of the EXPOSITOR, we feel that no apology is due to any one, excepting, perhaps, concerning the unavoidable delay connected with their publication.

### THE ANNUAL CONVENTION.

The Thirteenth Annual Convention of the Canada Holiness Association will be held in the lecture-room of the Y. M. C. A. building, during the last three days of the month of March, viz., the 29th, 30th, and 31st.

There will be no service on Monday evening, but the first gathering of the series will be on Tuesday morning at ten o'clock. We trust that as many of the delegates as possible will reach the city on Monday, so that billeting may be attended to on that day, and all be ready to enter at once upon the work of the Convention without the distraction and anxiety connected with placing the friends during the days of the Convention.

It will be noticed that the Convention is to last but three days, in place of four, as has been our usual practice, hence they who put off their coming till Tuesday will have but two days' services to attend. By all means, then, come on Monday and get settled so as to attend and fully appreciate the whole Convention.

We expect that, as heretofore, every service will be essentially different from all the rest, and this is another weighty argument why all who possibly can should be fully prepared to attend the first meeting of the Association.

All who see their way clear, some time ahead, to attend, will please send a card to that effect to the address of Charles Partridge, 111 Bond Street, when the address of their place of entertainment will be forwarded to them, so that they can easily get settled on Monday. Those who may not have been able to notify the secretary in time, will please come to our address, 207 Bleeker Street, where they will learn their destination.

THE things of this world, like Absalom's mule, run away and leave us when we have most need of them.

SUCH as thy words are, such will thy affections be esteemed; and such will thy deeds, as thy affections; and such thy life, as thy deeds:—*Socrates*.

### WE PRACTICE WHAT ALL PREACH.

We hope no one will take offence at the heading of this article. We hesitated some time before adopting it. We tried to think of some more suitable one, but failed, and so we adopted this *apparently* egotistical one, knowing it to be egotistical *in appearance only*, and because it seemed the most appropriate heading for what we had to write.

The idea is abroad that members of the Canada Holiness Association are preaching and teaching some new thing under the sun. Let us look into the matter a little and see whether there is any ground for this suspicion.

1. And first we remark that preaching Divine guidance is not a new thing under the sun. We think ministers of all denominations teach it and Christians very generally profess to believe the doctrine, though they may say but little about it. For example, all Christians believe, we presume, that the Apostles were divinely guided. Doubt on this point would let the whole bottom, if not the top and sides as well, out of the Christian fabric. "Yes," many will say, "we believe the Apostles were divinely guided, but they were the only men so honored in this dispensation. The promise of the Spirit as guide into all truth was to the Apostles only, because they had to write the New Testament."

The first remark we have to make about the above statement is, it is pure assumption. There is not the semblance even of a foundation for it. The second remark is, that no one who has looked into the matter, without prejudice and without thinking it *necessary* to believe it, is at all likely to believe such a fiction. For what good reason has any one to suppose that Stephen was not as well guided as any of the Apostles? But, granted that some doubt Stephen, what about Luke? It is certain they did not belong to the twelve, and yet if they were not guided, what about the inspiration of the greater part of the New Testament? Now if we admit Paul and Luke, as all men do, and thus break the charmed circle of the twelve, where is the line to be drawn and who

has the authority to draw it? And besides, what about the hundred and twenty in the upper room?

The record is that many converts received the Holy Ghost, even as the Apostles did at the beginning, and the very explicit statement of Peter is that the "Promise is unto you and to *your children*," etc. They (the Apostles), never hinted at there being the slightest difference between their own guidance and the guidance of their converts. What right has any one else to make a difference?

2. But in spite of all that may hastily be said about guidance being confined to the Apostolic circle, nearly all Christians do profess to believe in divine guidance for men, here and now. For example, most persons believe a minister should be guided into the ministry, or, have a call, as we say. (Though we heard of a minister, and a Methodist minister too, who denied that he had any call direct from God, for fear, apparently, that by admitting his call he would admit the principle of divine guidance.)

We believe, too, that most ministers admit the necessity of being guided in the choice of a text. It was only the other day that we heard the necessity of this strongly insisted upon in a ministerial gathering.

It seems further to be quite generally admitted by Christians that they should seek direction of God in the great crises of life—such, for instance, as the choosing of a wife or a husband, entering upon a hazardous undertaking, or launching a great business enterprise. But, now, why seek for and obtain guidance in a few particular cases, and not seek for it in all matters? "Well," it may be said, "these cases are exceedingly important. The happiness or misery, the success or failure of our whole life depends upon the choice we make at these times." Is it so? Does our happiness and success depend entirely upon our *starting* right in married life or business enterprise? Is the happiness of a couple assured when they are wisely mated, or does the happiness depend a good deal upon the wisdom, prudence, patience, forbearance, and self-denial of

their daily walk afterwards? If it does, guidance will surely be needed in the daily complex and perplexing duties of married life, as well as at the beginning; and who can with reason deny that the minister just as much needs guidance in performing all the duties of his office, as in entering upon his work; or, in other words, *he just as much needs to be right in all he does in his life-work, as he had need of being right when he started upon that work.*

Then, again, is it not just as necessary that all men should be guided in the choice of a vocation as well as the minister? If not, why not? The minister needs guidance, simply that he may choose aright, that he may find the work for which he is best fitted, and which God would have him do. Are not all men under equal obligation to find their proper sphere in life, and to find that work which they can best perform? Most certainly they are. So the doctor, the lawyer and the farmer have the same privilege of guidance as the minister, and are just as likely to get it if they ask in faith.

The *call* of the doctor is precisely the same as the call of the minister. Some, I am aware, will vehemently deny this last statement, but they can do little more than *deny*. Proof of its being wrong they will not find.

3. But at least all are agreed that guidance is necessary in *some things*, and at some particular epochs in life. Very good. But why have guidance at these times? or, what is the object of guidance at all? Manifestly that the person guided may know he is right. It is simply a means to the end of right-doing,—“of fulfilling the righteousness of the law.” If, then, men are to be guided in great matters only and not in small, they can know they are right only in great matters, and can not know this in minor things, which is tantamount to saying that men can do right or please God in great matters but not in small; or, in other words, we need not sin in great matters—or commit great sins—but we must sin in small things, or commit little (white) sins. Or to state the creed in still more ridiculous terms: God has made pro-

vision to save us or keep us from great sins, but He has made no provision to keep us from little ones. Can any sane person believe in such a creed as the above? Let candid, unprejudiced persons answer.

Now, where is the new teaching, or *heresy*, of the *Association*? Where are we? We certainly believe in Divine guidance through the Holy Spirit, here and now. Do not all Christians believe as much (theoretically, at least)?

We believe in such guidance that we may know we do right or please God. Do not all believe this? If the minister does not know he is doing right in entering the ministry, being called of the Holy Ghost, what does he know? If no man, after committing the matter to God in all confidence, can know he pleases God in launching a great enterprise involving the loss or gain of millions of dollars, what is the good of calling upon God in time of trouble and uncertainty? May we not as well call upon Jupiter or Baal?

And further, we believe we may have such guidance that we know we please God in all things small and great.

So do all Christians.

"O dear, no we don't," is the cry from a thousand throats.

That is just where all you people are both heretical and heterodox. We agree with you that guidance in *some things* is good; that our human wisdom fails us at some particular crisis of our lives; that a theory of Divine guidance is a nice thing to embellish a creed, and, on the whole, is safest when *least* practised, but this vulgar doctrine of continual and sure guidance in the details of life we can not abide. Do not tell us we believe in any such thing. But what do you believe then? That while you are saved from great sins, you *must* commit small ones? No, not at all. We believe an enlightened conscience, common sense, and judgment are sufficient guides in common duties and minor details of life. Very well. Then you must hold that your common sense guides you aright, so that you please God in thought, word and deed. Can you give such a testimony by the month or by the year? Can anybody

give it who takes common sense for a guide in small things and the Holy Spirit in great things? Certainly not. "But common sense is sufficient in some cases." We are not arguing that point. We simply insist that the Holy Spirit must superintend the whole life, and see to it, that *we know in some way* that we please God all the time, or otherwise we must sin even if we accept all the help the great God offers us, and use all the means in our power. Here are the two horns of the dilemma, and thinking persons must lay hold on one or the other. The latter one is very rough and sharp, and it seems a pity that so many should grasp it so firmly, for it will surely lacerate and gore them instead of giving them strength and support.

We think we have shown, then, that so far from teaching anything new or strange we simply put into practice what all men profess to believe (unless they would believe an utter absurdity), and that this simple acting out our faith is the "head and front of our offending."

A. TRUAX.

### THE WORD OF GOD.

What is the Word? The popular idea is that it is the Bible. Some also affirm that it is Christ, and back up their statement by, "and the Word became flesh;" John i. 14. The former is a mere myth, while the latter is a dead literalism. How can the God-man be the Word? What did John mean when he wrote that "the Word was God," and "was made flesh?" Must we be bound by a slavish literal interpretation of these passages, or by comparing spiritual things with spiritual, arrive at a true meaning of what the "Word of God" is? In the first chapter of Genesis, the following expressions occur: God "said," let there be light; God "said," let there be a firmament; God "said," let the dry land appear; God "said," let the earth bring forth grass; God "said," let there be lights in the firmament; God "said," let the waters bring forth abundantly; God "said," let the earth bring forth living creatures; God "said," let us make man in our image; God "said," be fruitful; God "said," behold, I have given you every

herb and tree, etc. In this one chapter we have ten statements that God made. The words He spake are recorded. In the beginning, then, was the Word, and the Word was certainly with God, whether the Word was God or not. God spake, and His words then could safely be called, "the Word of God." Did God then cease speaking? In the second chapter of Genesis we have the following: God "commanded" Adam to eat of the fruit of every tree except one. In the third chapter God called unto Adam and "said," where art thou? unto Eve and "said," what is this that thou hast done? Unto Eve He "said," I will multiply thy sorrow. Unto Adam He "said," cursed is the ground for thy sake. In the fourth chapter we have God "said" unto Cain, where is Abel, thy brother? In the sixth chapter God "said" to Noah, I will destroy man whom I have created, make thee an ark of gopher wood.

In the seventh chapter we have still the "Word of God" unto Noah, come thou and all thy house into the ark, for thee have I seen "righteous" before me in this generation. In the eighth chapter, God again "spake" to Noah commanding him to go out of the ark, etc. Chapter nine, God "said" to Noah, and I, behold I establish my covenant with you. In chapter twelve, we have it stated that God "said" to Abram, get thee out of thy country and from thy kindred and from thy father's house unto a land that I will shew thee, and I will bless thee.

In chapter twenty-two, we have God again speaking to Abraham, "saying," Abraham, take thou thy son, thine only son, Isaac, and offer him there for a burnt offering. In chapter twenty-six, we have God speaking to Isaac and "saying," I am the God of Abraham, thy father, fear not. In chapter twenty-eight, it is recorded that God spake to Jacob, saying, I am the Lord God of Abraham, and the God of Isaac, in thee and thy seed shall all the families of the earth be blessed. God spake to Adam, to Noah, to Abraham, Isaac and Jacob. They understood well what the "Word of God" was. And so did Moses understand the "Word of God" when God said to him (Ex. xxx.), Depart, go up hence, thou and the people which thou

hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac and to Jacob, "saying," unto thy seed will I give it. Moses and Aaron understood what the "Word of God" was when He spake as recorded in the 11th chapter of Leviticus, "Ye shall be holy, for I am holy." Moses understood what the Lord spake and the words were the "Word of God" to him. Twenty out of the twenty-six chapters in Leviticus commence with, "And the Lord spake unto Moses." Did God speak to Moses in some way that He will not speak to us. Is not he that is least in the kingdom greater than John the Baptist, the greatest of the prophets? Has God no words but those in the Bible left? And have we not hundreds of "thus saith the Lord." God spake. He used words. These words were "the Word of God," to the hearers, whether they received it as such or not. Thus saith the Lord (Isa. 52): My people shall know in that day that I am He that doth speak; behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings.

Ezekiel recognized "the Word" of the Lord when it came unto him commanding him to set his face against the mountains of Israel and prophesy against them. How many in this generation dare prophesy against the mountains of the Israel of to-day? Has prophecy ended? Is there nothing to prophesy against? Is all that there is to prophesy against to-day to be found outside of Israel?

Then came Jesus. He opened His mouth and taught, and what He spake was the "Word of God" to those who heard. He gave them precept upon precept, line upon line, here a little, there a little. He gave them a form of prayer. He commands them to put up the sword, to fast, to go into the world and preach the Gospel. He spake to them in parables, in sermons, in friendly converse and in rebuke. And His disciples forsook all and followed Him. His "word" was the "Word of God" to them. Then came the dispensation of the Spirit. According to popular belief the "Word of God" has ceased to be uttered. God does not speak to-day as He spake to Adam, to Moses, to



Abraham, Isaac, and Isaiah. There is now no "thus saith the Lord." It has all been said. It is written. It is bound in a book. That book is the Bible. That book interpreted by the Holy Ghost is the "Word of God" for you and me. We need no other word. This is the orthodox conclusion of this whole matter. But is the conclusion a correct one? Does God now speak? Does God teach all things? Does God talk to His people now? Are we all in this the Spirit's dispensation what Moses was in his dispensation—kings and priests unto God? Is the "Word of God" spoken to patriarch, prophet, and apostle all the word you and I need? all the word you and I were promised? all the word you and I can have? Does the Holy Ghost exist on the earth? Is He dumb? Is He the one nearer to us than a brother, and yet speechless? What is the difference between you and me after the Holy Ghost has come upon us, and before? What was it that Peter received when "filled with the Holy Ghost" he caused his hearers to tremble? What was it that caused Peter to obey God rather than man? What was it that Peter and the Holy Ghost were joint witnesses to? Why did they after the inauguration of the Pentecostal dispensation look out for men full of the Holy Ghost to do even the menial work of serving tables? Why was Stephen chosen? Was it because full of the Holy Ghost? Why did the apostles pray that they of Samaria might receive the Holy Ghost? Had they the word? or was it because the New Testament was not yet written and the old was not sufficient? "The Word of God;" what is it? Has God ceased speaking? The Holy Ghost by popular orthodoxy is permitted to speak conviction to the sinner's heart, but any further conversation He must carry on with the sinner who "turns" to the Lord must invariably be through the inspired volume. Who fixed the exact number of words in the "book?" Are all the words there Jesus spake? Paul's epistles are there; what about the sermons he preached? What about the "many other things" that Jesus did the which if they should be written every one, I suppose that even

the world itself would not contain the books that should be written. Why were these books not written? What would have been inserted in them had they been written? Would they have formed part of "Holy writ" had they been written? Might any of them have run the gauntlet of Roman council? By what authority did these councils insert in the Bible what they did and leave out what they did? The truth of God is the same yesterday, to-day, and forever. He spoke at creation. He spoke by Jesus Christ and He speaks now to those who will obey Him. He is only given to those who will obey Him. He is not dumb. My sheep hear My voice. Ye shall receive power and shall be my witnesses when the Holy Ghost is come upon you. Witnessing what to? That the Holy Spirit is dumb? To something past only? or is salvation a thing of the present, and does the Holy Ghost speak now, and is that word the word of God to you and me instead of the Bible? Are we saved, and do we stay saved by virtue of one act, or must the act be continuous? When we are born again do we stay born when we sin? or does it take us, as some of the creeds would have it appear, all our lifetime to be "born again," and is it only in the moment and article of death that we are ready for heaven, ready for His coming? Does the Holy Ghost use language that can be understood by the individual? Is this what Luther was struggling for when he discerned that the right of private judgment was man's inherent prerogative? Was this judgment man's judgment formed without God, or was it God talking to the individual through the conscience, irrespective of the Church? We are sadly in need in this age of some godly judgment after the Lutheran sort. Not Luther's judgment or the acts of the Roman Catholic Church of his time, but independent judgment moulded by the Holy Ghost alone as to the dogmas of so-called Protestantism which, on examination, will be found to be as faulty as the Papal dogmas of Luther's time. What is being said in these lines may be as much the word of God to certain readers as the Bible. Should the warnings herein uttered not be heeded, then

it may be God shall strike your name out of the book of His remembrance.

H. DICKENSON.

## KING SAUL.

### SECOND PAPER.

In our former paper it was shown that in order to be a king of God's people, it is God's plan that the king should have the Spirit of the Lord upon him in an eminent degree. Also, that when Saul received the Spirit, he was personally changed or transformed, he prophesied, and he was endowed with Divine liberty. And, again, that this wondrous change in Saul's condition rendered him a centre of attraction to those whose hearts God had touched. It was shown also that in all these particulars his case agrees with the condition of those who, in later ages, have been filled with the Spirit. The facts which were commented on are those which took place apparently on the day of his coronation.

We shall find in the subsequent developments of his character that which agrees with and confirms the lessons of the beginning. The eleventh chapter tells of the insolent and cruel proposals of Nahash the Ammonite to the men of Jabesh-Gilead, a town of the Israelites. When Saul heard of the matter, it is told us, "And the Spirit of God came mightily upon Saul and his anger was kindled greatly." A plan immediately occurs to him whereby the men of Israel might be gathered together for the succor of the men of Jabesh-Gilead. That plan proved a complete and triumphant success, for "the dread of the Lord fell on the people and they came out as one man." Saul marches at their head, as their God-appointed leader, and by his infallible generalship, so arranges his forces that Nahash was overwhelmingly defeated, and, as far as appears, with no loss on Israel's side whatever. And when the people, elated with so grand a victory, wished to wreak vengeance on such sons of Belial as had spoken slightly of

their king, Saul, still under the benign power of the Spirit, declares, "There shall not a man be put to death this day; for to-day the Lord hath wrought deliverance in Israel" (ver. 13). Saul did "as occasion served him" in this patriotic enterprise, made no mistake, but in his plans, in the execution of them, and in the result, was gloriously successful. No wonder then that immediately "all the people went to Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and they made Saul king before the Lord in Gilgal, and there Saul and all the men of Israel rejoiced greatly," for everything was just as it ought to be because everything had been done by Divine inspiration.

Just like the complete successes of the Apostles and their followers in the first days of the history of the Christian Church.

In the thirteenth, circumstances are narrated which show how and when he took the first step out of God's leading. "The Philistines gathered themselves together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the sea shore in multitude," and the people of Israel were terribly cowed and disheartened. It appears that there had been an understanding between Saul and Samuel, which is explained by what follows: "And Saul tarried seven days according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offering. And he offered the burnt offering. And it came to pass that, as soon as he had made an end of offering the burnt offering that Samuel came. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash. Therefore, said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself, therefore, and offered the burnt offering. And Samuel said to Saul,

Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God; now thy kingdom shall not continue." How had he transgressed? Was not sacrificing to the Lord the regular and orthodox thing to do? Was it not a highly *religious* act? and why should Saul be condemned? He transgressed because he yielded to circumstances, took the priest's office into his own hands, and did all that he did, not from Divine impulse as he had done in the case of Jabesh-Gilead, but from reason and common sense, in view of the threatening aspect of his surroundings. He walked not by faith but by sight, and by his own confession, did not what he did from Divine dictation. "He that believeth shall not make haste"—but he was impatient and therefore unbelieving.

He had not felt the need of making any offering to the Lord in the former case—why does he feel it now? He must have failed in some way previously to obey the Spirit and become conscious of the Spirit's absence. Was it because he had instituted a standing army of definite number as recorded in the second verse, on which he might place reliance, and whose presence would add to his visible dignity? Men *have* grieved the Spirit of the Lord by providing a visible organization and relying upon it.

The fourteenth chapter tells the story of the battle that ensued. Victory was eventually on Israel's side, but in the earlier hours of the contest "there was trembling in the host in the field, and among all the people," until "Saul said unto Ahiah, Bring hither the ark of God," and very soon "every man's sword was against his fellow, and there was a very great discomfiture." The ark rested in peace in its proper place until Saul ceased to be a temple of the Holy Ghost, but when he rendered himself unfit to be indwelt by the Spirit and thereby became a "natural" man once more, it was necessary that the ark, which was the recognized vehicle of God's presence, should come into the camp in order that Israel should triumph.

But let it be noticed how in the narrative Saul himself ceases to be the

central hero identified with success. Jonathan his son is hero of the first success; the ark of God is the cause of the final victory and the narrative is, "So the Lord saved Israel that day" (verse 23). Further on we read how that although Saul builds an altar unto the Lord (verse 35), yet when he asked counsel of God, "Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But he answered him not that day" (verse 37). Sad and terrible is the fall from grace, when earnest prayer to the God of love meets no response from Him. This monitory fact is the dark converse of the shining promise, " whatsoever we ask we receive of Him, because we do those things that are pleasing in His sight."

*Facile decensus Averno*, the downward progress of this man becomes positive and rapid from this point onward. He becomes whimsical and arbitrary, as is seen by his order to his troops to fast, and by his willingness to sacrifice the life of his son Jonathan to sustain his own unreasonable and despotic decree. The decisive event in his career, that which completed and emphasized his apostasy, was his action in the case of the Amalekites (chapter 15). The command was, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But this command was flatly and directly disobeyed, for "Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings and the lambs and all that was good, and would not utterly destroy them," and when he tried to excuse himself to Samuel he said they were spared "to do sacrifice unto the Lord thy God." Yes! to do sacrifice of course. So Italian banditti will build shrines to the Virgin out of the spoils of robbery, and Christian distillers and usurers will restore cathedrals and endow colleges with their ill-gotten gains. But God will accept no such offerings. Hear Samuel's indignant protest (verse 22), "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to

obey is better than sacrifice, and to hearken than the fat of lambs."

And now comes the decisive announcement of God's rejection of him as king. Samuel said unto him, "The Lord hath rent the kingdom from them this day, and hath given it to a neighbor of thine, that is better than thou." David is anointed to be king, and as it was in Saul's case at the first, "the Spirit of the Lord came upon David from that day forward" (chapter xvi. 13). From this point onward to the end of this book and the tragic death of Saul, the careers of Saul and of David run side by side, David rising, always doing the safe, the wise, the heroic thing, Saul becoming more and more the victim of passion, misanthropy and folly, until he is found consulting a witch instead of being led of the Spirit, and the next day dying in the midst of ignominious defeat, a God-forsaken suicide; while David, on whom the Spirit of the Lord was, ascends the throne of Israel, and notwithstanding a few lapses and falls, becomes one of the most prominent and successful of all God's servants. "They that honor me I will honor, and they that despise me shall be lightly esteemed."

B. SHERLOCK.

"HOLINESS consists of two things, two endeavors—endeavor to know God's will, and the endeavor to do it when we know it."

THOSE that are hearty in the service of God shall receive fresh encouragements from Him to proceed in it, as their case calls for them. Set the wheels agoing, and God will oil them.—*Matthew Henry.*

AN old colored woman hearing the Jubilee melody "Nobody knows the trouble I've seen," said "Yes, and nobody knows how much less trouble we might see if we would stop looking for it."

LET everything go for Christ, but do not let Christ go for anything. On every promise of the world we may stamp "Vanity," but on every promise of Christ, "Verity."

## GENUINE REGENERATION IS A THROUGH TRAIN.

"Be sure that you are right, and then go ahead" is very old but very sound advice, and has assisted in many a noble enterprise. I suppose that it is now rather late in the day to add anything to it; however, I shall venture to tack on it, "but take the shortest cut."

In travelling anywhere, we like to take the nearest route, and make the fewest stops, especially if we are on important business. As in secular matters, so in spiritual things, we shall, if we are wise, take the most direct and simple line of travel, instead of going the long way round, and being perplexed by indefinite sign-boards, and unnecessary stopping-places.

The Christian is on a journey. He is travelling home to heaven and God, and if he has taken the best track, he is passing along the highway which was cast up for the ransomed of the Lord, and is returning with singing unto Zion.

This heavenly way is a very simple way, and so plain that a wayfaring man, even though he is not very bright in other respects, shall not err therein.

There is but one class of persons prohibited from walking on this "highway." "The unclean shall not pass over it, but it shall be for those, the wayfaring men." Thank the Lord for that; the "wayfaring" men, the ordinary comers and goers, the common people, the rank and file. No extraordinary qualifications required; no hard-to-be-obtained passes asked for. The one and only thing demanded of the traveller is, that he be clean, for the unclean shall not pass over it.

Now, we all know that the uncleanness mentioned here is sin, so that we may read it in this way: "The sinning soul shall not pass over it, but the redeemed shall walk there." I am so glad that those words were put in, "the redeemed shall walk there," because in them I see that a redeemed man is not unclean. He is cleansed, made clean, and not partitioned off from those who are singing along this highway.

Very few, if any, will deny the possi-

bility of being saved from the commission of sin in this life, and yet multitudes of Christ's followers do not realize this as a present experience, and are uncertain and vague as to the process by which it is accomplished, and the time when it may take place.

With many, conversion does not seem to them to go far enough to cover the requirements of a permit to pass over this highway of holiness, and they are not at all clear as to what remains to be done to secure cleansing from all unrighteousness. There appears to be a deeply-rooted idea in many quarters that conversion is but the beginning of a development out of sin, and that the time when the believer becomes dead unto sin and alive unto God does not arrive until considerably later in life. Without stopping to deny this, you will please allow me to draw a brief pen-picture of a scripturally-converted man.

Downright, solid, clean-cut conversion to God is no trifle, and the man or woman who is a good illustration of it is a changed individual from feet to crown. God's light and life will have gone down into the very bottom of our deepest pocket, and into the meanest spot in our being. Converted to God means that we have renounced the devil and all his works. It means that we have sent home all his old clothes, and that we henceforth appear clad in the garments of righteousness.

"Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." And all things are of God, who hath reconciled us unto Himself by Jesus Christ.

God made man exactly right when He created him. There was not a speck of sin in him when he came from the hands of his Maker. Satan came and inserted sin into man's nature, and so thoroughly was the poison infused into his being that his moral ruin is described in these words: "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores."

The venom of hell quenched the divine life in the God-made man, so that it was

said of him that he was dead in trespasses and sins, and in order that he might regain his normal condition, God had to re-construct him; man had to be re-created, born again, made a new creature. Hence, a truly converted man is one who has been made over, and given another chance for life eternal. He is the very man who was at one time free from righteousness, but now being reconstructed, he is free from sin and has his fruit unto holiness. Once he had his conversation in the world, and fulfilled the lusts of the flesh; now he has his conversation in heaven, and has crucified the flesh with the affections and lusts. Once he was in bondage and cried out, Who shall deliver me from the body of this death? Now the Spirit of life in Christ Jesus makes him free from the law of sin and death. Once his heart was fully set in him to do evil; now the words of his mouth and the meditations of his heart are acceptable in the sight of God. Once his sins were as scarlet, now they are white as snow. Once red like crimson, now as wool. In short, a genuinely converted man has fellowship with the Father and His Son Jesus Christ; is cleansed from sin, and does not knowingly or wilfully commit sin; abides in Christ as the branch abides in the vine, and constantly brings forth fruit; overcomes the world, the flesh and the devil. He is filled with the fruits of righteousness which are by Jesus Christ, and proves what is that good and acceptable and perfect will of God.

Pretty strong picture of a sinner saved by grace, say you. Yes, it is very strong, and yet, anything weaker than this would not be creditable to the atonement of Jesus, nor even just to the sinner. No man coming into this world handicapped by sin is consulted about the matter, and hence anything short of a full redemption would not render us speechless before God. Every man who is held responsible for living up to the extent of God's requirements, has a right to demand a remedy equal to the emergency, and such a remedy we have, that the whole world might become guilty before God. Sin brought destruction; Christ brought restoration. Sin killed humanity in Adam; in Christ, all have been

made alive. Oh, yes; the picture is all right, and true as God is true. I know it sounds too good to be true, and if the very God of the very gods was not behind it, our hopes would be vain, and we would be obliged to remain in our sins.

Now, dear reader, if this is too strong for you, just think who it is that has said all these things, and undertaken to carry them out. If, then, you submit your case to Him, and He cannot give you such a life, why then you are not to blame! Please understand that it is God in you who doeth the work. The Divine Spirit makes His advent in the soul, just as surely as Christ made His advent in this world, and so all thy life will be fashioned according to the power that worketh in you.

Of course, you are under no obligation to accept what I have said, unless my statements correspond with the Bible. Even then you are not compelled to accept them, although you will require to assume any risk there may be in the matter. Suppose that there is a very small percentage of such lives as I have described, that does not alter the fact that they could be and should be quite numerous; yea, let God be true, and every man a liar.

It may be hard on our pre-conceived notions and life-long training. We may, perhaps, find it necessary to attend the funeral of our pet creed, and come to think that the bottom has about dropped out of our theology. Whatever happens or does not happen, we must take God's word and way for it, and leave the consequences with Him.

Why, you say, you put your converted man where I put the believer. Well now, my friend, what right have you to keep a regenerated man in the background, and to think that almost anything is good enough for him. If my converted man is thoroughly reconstructed, he has every right to live in the top flat. Why, is not a truly converted man a sanctified man? Is he not set apart for God's glory, which is all that sanctification means? Sanctification is not, necessarily, an additional story built on our spiritual house some months or years after our conversion.

God never saves people on the instal-

ment plan, unless it means that or nothing. I believe our Lord is so anxious to save the race that He will wrest a man from the devil an inch at a time, if there is no better way. But think of the labor connected with the mathematical basis which some of us cling to. First, conviction of sin; second, contrition for sin; third, faith in God; fourth, pardon; fifth, regeneration; sixth, sanctification; seventh, entire sanctification; eighth, baptism of power; ninth, labors abundant; tenth, waiting for the finishing touches; eleventh, glory.

I candidly confess to a little amusement as I look at the scale, although there was not a surplus of that element in it when I worked at it by the year. I think it quite possible that many have gone by that route and landed safely, having come up out of great tribulation; yet I cannot persuade myself that such a method is not unquestionably ponderous. It is certainly a big contract, involving a lot of book-keeping. Of course, if one can keep alive long enough to pass through all these locks in the spiritual channel, he will certainly anchor by-and-by, although he may be asked to give an account of how he came to spend so much time on the way.

What about the large number of professedly converted people in our churches, in whose experiences there is the constant confession of failure, and the almost unceasing wail of unrest? Those of our brethren and sisters who fail to speak positively concerning a life well pleasing to God, and do not feel that they can conscientiously say that they live without sin, and fully comply with the will of God from day to day?

What about these people? Are they on the way to perdition because their song is not one of continual triumph? In short, is everybody going to hell who does not now feel able to claim all that I have pointed out as their present inheritance? If they are honest, and living as well as they know they can and ought to live, I most unhesitatingly answer, by no means; not at all. But those who know their privileges, and embrace them not; those who are indifferent to their obligation in full; those who know very well that their lives are

sadly defective, I say such persons should get down and go through.

I have no notion of making apologies for defective experiences, and have very little adaptation for administering soothing syrup to those who should be beyond the need of taking it; yet, I cannot sever from the body of Christ very many who do not accept everything which I say. I cannot repudiate the lives of my own father and mother, who did not, to my recollection, live more consistently than the average Christian to-day. Were they not God's children, and did they not go to be forever with the Lord? I verily believe so, and yet I do not now remember of ever having heard them speak of heart purity, reception of the Holy Ghost, or of sanctification. How much richer they might have been while living, I know not; but I believe that they lost a very great deal, to say the least.

Am I to unchristianize my numerous friends in the Church, with whom I surround the table of the Lord, and whom I love and highly esteem? I cannot do it, even though they may think that I go a little too far, and at times feel it to be their duty to admonish me. Nay, that love which suffereth long and is kind, that love which never faileth, enables me to see much good in my brother, notwithstanding he does not feel inclined to endorse my life in its entirety.

And yet, while all this is true, I cannot help wishing ever so much that every believer could see that blessed, full-orbed life which was purchased for them by our dear Redeemer. I do so long to see them part with their soul unrest and accept the life of quietness and assurance forever, especially those who say that they do so hunger and thirst after righteousness. I am very anxious that these do not stop until they have reached the words, "for they shall be filled." If our dear, hungry friends would only get filled with God, and allow their entire lives to be according to the power that worketh in them, they would soon return with singing unto Zion.

What about the Christian who loses his temper occasionally and says unkind things? Is he not going to hell? Now, look here, I am not out making excuses

for sin, I hate it; it has abused me and my friends and seeks to damn my dearest and best. I am at war with sin and can give it no quarter. To use a perhaps inelegant phrase, "I have no use for it," and yet I cannot consign to eternal flames, one of God's children who may be overtaken by temptation, and sins against God. But, you say, he that committeth sin is of the devil; yes, I know, but then the believer of whom I have been speaking cannot be described as the man who committeth sin. He is the man who committeth righteousness; his whole trend and desire is in that direction, and the loss of temper or other act by which he grieves God is the exception to his general life and spirit. It is for the time the weak place not properly guarded, and, seen by the enemy, is stormed and taken for a brief period; but, as soon as the erring one has discovered his defeat, he regrets it in sorrow before God and is forgiven and restored. God does not tolerate sin, and we have no license to continue in it. We ought not to sin, but I have no sort of idea that God is a detective waiting around to send to hell the poor unfortunate soul who may have been overtaken in a fault. The Scriptures tell us to restore such an one in the spirit of meekness, and Peter was told that four hundred and ninety times must be reached before he refused forgiveness to his erring brother.

Sinning and repenting is not the highest style of life by any means. Nay, it is the lowest standard for the Christian; in fact, altogether too low to be honoring to God or good for the individual. If one presumes upon it, and continues it from choice, he is certainly in danger of hell fire. Perhaps a reference to an old story will make my meaning clear. George Washington did wrong in cutting down the cherry tree; he received instant forgiveness because he quickly acknowledged his guilt, but young George knew very well that cutting down cherry trees had to stop. If he had hacked down another one or two, the old gentleman could not have considered George a very good little boy, and would probably have found it necessary to change his treatment of the lad.

To the Christian there is forgiveness that God may be feared, but every honest soul will embrace the first opportunity of going out of the sinning business. I am glad that John wrote the words, "My little children, these things write I unto you that ye sin not." But if any man sin, he has an advocate with the Father and His Son Jesus Christ. Walking in the light as God is in the light, and the blood of Jesus Christ cleansing from all sin. Then he says, "These things write I unto you that ye sin not."

Oh! bless the Lord, there is no necessity that we commit sin, none whatever. There is a more excellent way. There is no clause in our contract which excuses even one sin, and yet He, who knew so well our liability to sin, made provision for any cases of failure under great pressure from the enemy. But we must not presume on this, nay, rather, let him that nameth the name of Christ depart from iniquity.

Is there a remedy for an incomplete life? Certainly there is, and so simple is it that the believer who reads these lines will be henceforth utterly without excuse. This I say, "walk in the Spirit," and ye shall not fulfil the lusts of the flesh, nor pass into condemnation. It took me a long time to see that I might have been filled with the Spirit from the first moment of my conversion. For many years after I became a child of God, I had scarcely heard so much as that there was a Holy Ghost, and when I did get very hungry I got my attention fixed on sanctification, but looked upon it as something which was not likely to come my way for a good long spell. The attainment of my ideal experience looked to me, at that time, as something very desirable, but a thing so unspeakably rare and precious that, to rest on it, one would have to suspend all other operations, and watch it day and night lest it should escape.

We had busy times, in those days, in making our Sunday morning class-meeting experience hold out in its original freshness until the middle of the week. I remember, when a mere boy, of hearing that one of our village class-leaders had been sanctified at a camp-meeting.

I recollect wondering how he came to get it, and also thinking that he was really a very common sort of man to get a blessing like that. I really felt more anxious to catch sight of him, than to go to any circus that had ever been around.

Oh, my, if I had only been taught at conversion that I could go right through at a sanctified pace, and that all good things were wrapped up in obedience to the Spirit, who had taken up His abode in my soul at the moment of my regeneration, what a time I would have had ever since!

Do I mean that every soul may walk in the fear, power and comfort of the Holy Ghost from the moment of His conversion? Just so. I mean precisely that and nothing else. I would not put three minutes' time between justifying grace and the reception of the Spirit. Why divorce the two? By whose authority can we do it? I know there are instances in Scripture where time elapsed between these two points, but was it so by fixed arrangement? Could it not under any circumstance have been otherwise? It is very clear that, in the case of some, a lack of knowledge made a second transaction necessary. They had not so much as heard that there was a Holy Ghost, but they received Him the very first opportunity which they had.

Peter said to his hearers, when delivering his first Pentecostal sermon, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, why assume that the fulfilment of the latter clause was to be attended to on some future occasion? To my mind there is, in the case of a properly instructed soul, no need of a greater lapse of time than takes place between the flash of a cannon and the report. How can there be a waiting spell, necessarily? You see the Holy Ghost takes the sinner in hand and leads him to Jesus, and succeeds in inducing him to accept the Saviour. When this is done, Christ is formed within the repentant one, the hope of glory.

Salvation is receiving Jesus, for we read: "But to as many as received Him



to them gave He power to become the sons of God." Now, Jesus cannot be received except in the person of the Spirit, and has not been in the world in any other form for nearly two thousand years. At the moment of our conversion, God sends forth into our hearts the Spirit of His Son, crying Abba, Father, and is it not as clear as daylight that God's love is shed abroad in our hearts by the Holy Ghost given unto us? Certainly the blessed Spirit enters our hearts at conversion; then, why need we make a second transaction of receiving the Holy Ghost? Positively, there is no need whatever. It is quite possible that in some hearts the blessed Spirit has worn out His welcome, and instead of abiding, as is His desire, He has been forced to become a visitor of greater or less frequency, and as such never fails to do all that He can for the one with whom He so long to dwell.

Depend on it, that if it is necessary to say to a child of God, "receive ye the Holy Ghost," the exhortation is not made appropriate by any fixed plan of God, but rather from a lack of recognition of this precious Comforter, or from the fact of having made Him unwelcome in the soul.

Am I knocking the bottom out of our time-honored theology? Well, if the theology is cumbersome, let it go—we do well to lose our veneration for any system or creed which makes us run a race and carry weights. Let us lay aside every weight, even though we have to turn out some day and bury our dogmatics.

Am I a setter forth of strange gods? Am I rather progressive, eager for something new? Not a bit of it. I am talking about the old paths, and find it so blessed to walk therein, that I cannot keep quiet about it. I am not looking through a glass which produces new worlds; nay, but through it I see the old planets in God's spiritual heavens, those which were from the beginning. And, especially, I see the great central Sun of this dispensation, the Divine Spirit, and as His light and warmth falls upon me, I feel sure that *my* sun will no more go down, neither shall *my* moon withdraw itself.

What is the relation of the average believer to the Holy Ghost to whom is asked our full obedience if we would have a scriptural life? I will answer this by telling an incident I once heard which seemed to me to fully express the position. A gentleman engaged a painter to paint his house. The work began and was progressing nicely, when one day the painter informed the proprietor that he could not paint a certain room. At this the owner was much surprised, and enquired of the painter if he had not sufficient paint. "Certainly, I have," was the reply. "Is it the proper color?" "Yes," was the answer. "Well, why, then, can you not paint it?" "Simply because I cannot get at it," was the reply. "I have any amount of paint, but I want a chance to put it on. You have the room locked up and I can do nothing until I have access to it." Now, is not this about the way with very many? It is not more Holy Ghost that they need, but a full surrender of their lives to His moulding and fashioning hand.

Is the Divine Spirit as necessary to the Christian as I make out. Well, now, I think so. You can see at a glance that it is the Holy Ghost or nothing, in these days. There is no other way than His way. Everything that is done for us is done according to the power that worketh in us, and that power is unmistakably the Holy Ghost.

His opportunities may be very limited in the soul, and yet He does all that is done in us, and for us, and so he that grieveth the Comforter, smiteth his own soul, by cutting off the supplies which can come by no other way. I think that an honest soul can reach heaven without having recognized the special ministry of the Holy Ghost. There can be no jealousy in the God-head, and sin is not necessarily committed when God the Father is thanked for dying for sinners, or the work of the Spirit ascribed to Jesus the Redeemer; and yet I fail to understand how we can remain ignorant of the Spirit's special ministry, and be as rich for both worlds.

A few years ago it was my pleasure to pass through a large cotton mill, in company with a friend. We entered where the raw material was taken in and

passed out where the manufactured article was piled up in great bales. We saw much that interested us; everything was bustle and hum; wheels within wheels. Belts running, pulleys revolving, shuttles rattling, and an immense quantity of intricate machinery in motion. We felt pleased at all that we saw, but when we passed out of that building we really knew little or nothing about the manufacturing of cotton, and we had our eyes open all the while too. Now, why was this? Simply because there was no foreman or master mechanic with us to explain the process as we passed along. We went through that immense building alone, and hence could not have other than a confused idea of what we saw.

Now, is not this a fair illustration of our position in passing through this dispensation without recognizing the Holy Ghost? Is it not most reasonable that it is to our advantage to be in constant fellowship with the One who can unlock and reveal everything in the atonement of Jesus? Answer all our questions and live in us to will and to do of His good pleasure? The Holy Ghost has been in full charge of God's spiritual kingdom ever since Jesus ascended from Olivet, and to expect to fully enjoy the resources of that kingdom and to rejoice in the observance of its laws, without recognizing the executive, and submitting to Him, is, to say the least, very remarkable.

To very many the reception of the Holy Ghost means a recognition of His presence, and of their privilege to have Him as their abiding guest, and then the unconditional surrender of their entire lives to Him who will lead, guide and lift them up forever.

Let us not ponder so much over what might have been, or ought to have been, but rather consider what our present attitude should be. We might have walked in the Spirit from the start, but forgetting those things that are behind, let us walk in Him now.

J. GALLOWAY.

HOLINESS is not the way to Christ, but Christ is the way to holiness.—*Toplady.*

## A FEW CARDINAL PRINCIPLES.

God exists. He existed from before the foundation of the world. His personality is three-fold. Each person has equal power. They all possess the same attributes. In the council of eternity, before the world was created, God, in His three-fold capacity, devised a plan of salvation. And when the fulness of time was come God took upon Himself the form of a man. Jesus was wounded and bruised. Jesus was God. He sojourned upon the earth. He established a kingdom. While on the earth He was King over this kingdom. An apparent ten-day interregnum occurred. Ten days elapsed between the ascension of Christ and the coming of the Holy Ghost at Pentecost. And when the day of Pentecost was fully come, the Spirit's dispensation began. The Kingship of the ascended Lord Jesus Christ is supreme now at the right hand of the Majesty on high. The Kingship of the Holy Ghost is just as supreme on the earth. We are not entering into the mystery of the Trinity. Jesus Christ established a kingdom. He went away. He sent another. That other is here. That other is the Holy Ghost. That other is not Christ. That other is not the Word, or the Bible. That other is not the Church. That other is not centred in the Church. He is centred in the individuals composing the kingdom. That other is entitled to, demands, and in every case has absolute supremacy. He is an absolute, not a limited, Monarch. The Holy Ghost in this, His dispensation, is the only representative of the God-head on the earth. The dispensation of Jesus lasted three years. The dispensation of the Holy Ghost will last from Pentecost till the end of time. The Roman Catholic Church usurped some of the functions of the Holy Ghost. We know of no Protestant Church that has not to a greater or lesser extent imitated the Roman Catholic Church, and usurped some of the functions of the Holy Ghost. In the spiritual kingdom the Lord Jesus Christ is represented by the Holy Ghost—was succeeded by the Holy Ghost. In this sense one is our Master even Christ, and all we are brethren.

ren—all who acknowledge the Kingship of the Holy Ghost. The time has come which was prophesied, when they shall not teach every man his fellow-citizen, for all shall know the Lord from the least to the greatest. Luther saw this. Luther, when he protested for the right of private judgment, was protesting for the Kingship of the Holy Ghost, usurped by Pope and council in his time. The usurping propensity is in the Church yet, both Protestant and Catholic. Will the Church deny that God has anything to do with the great wrestle Professor Workman, of Victoria University, is having with Messianic prophecy? Will the Church assert that the wrestle Rev. D. J. Macdonnell had with eternal punishment was of the devil? Will the Churches assert that the Holy Ghost has not some great end in view in the Briggs' controversy? Are the Churches a unit on the question as to whether the so-called Galt heretics should be practically excommunicated? When He, the Holy Ghost, is come, He shall lead you into all the truth. May the way be devious, or must it be regulated by the creeds of Christendom? Mark! we are not passing judgment upon any of the aforementioned so-called heresies. They may be all wrong. They may all be heresies. What we assert is that the Church assumes more than it has any right to assume. They make up in intolerance and bigotry what they lack in faith. Surely Messianic prophecy will stand the assaults of Professor Workman, if the Messiah was prophesied about. Surely eternal punishment will not be overthrown as truth because a Macdonnell comes against it. Surely the Church can go on living in the sinning and so-called repenting state without ejecting from its membership the so-called heretics who have discovered that it is one of the missions of the Holy Ghost to keep from sin. Why all this intolerance? Is it not an improvement on the Lord Jesus? Did He not walk the earth in the companionship of Judas? Just as in olden time one was of Paul and one of Cephas, so is it now. One is of this council and another of that. One has his conscience led captive by the decision of this assembly, and another by the deliverance of that

conference or synod. The individual guidance of the Guide is usurped. The Holy Ghost is no longer a guide to the individual but to the Church in its corporate capacity, and just as it was said of Paul, "was He crucified for you?" so it can be said the Church is making itself a mediator—in defiance of that writing, "there is one God, one Mediator between God and man, Himself man, Christ Jesus, who gave Himself a ransom for all the testimony to be borne in its own times whereunto I was appointed a preacher and an apostle, (I speak the truth, I lie not;) a teacher of the Gentiles in faith and truth."

H. DICKENSON.

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WANTED: A REVIVAL OF RELIGION.

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We want a revival of religion that soundly converts people, renews them in the Spirit of their minds, and makes them "new creatures in Christ Jesus"; bringing them from the "kingdom of darkness" into the light and liberty of the "kingdom of God"; a revival that not only delivers from the "bondage of sin," but imparts newer, purer and better thoughts and desires, reclaims backsliders, and leads the Church up out of the wilderness state, where it has so long wandered, over into the "Canaan of perfect love."

We greatly need a revival of that kind of religion that redeems from all sin, and brings its possessors into the way of holy living, where they can "rejoice evermore," pray without ceasing, "and in everything give thanks," seasoning their conversation with grace, and making them witnesses for the whole truth as it is in Jesus—"Israelites in whom there is no guile," wavering, or hypocrisy.

Oh, that our heavenly Father would send all over this land such a revival of pure and undefiled religion as will prove to be a sin-killing, a sin-hating, a sin-forsaking, a debt-paying, a God-serving, and a man-loving religion; that would crucify all of self and the world, and fill with "all the fulness of God."  
—C. H. Young, in *Christian Standard*.

Oh, for a Church baptized with the Holy Ghost and with fire! Then shall cold, dull, withering formalism disappear, and the mighty power of the mighty God of Jacob be displayed, as on the day of Pentecost,

burning amongst the multitudes, till many shall be heard crying, "what must we do to be saved?"

Oct., 1891.

J. W. TOTTEN.

REMARKS.

The above extracts are fair samples of what frequently appears in the columns or pages of the religious press, especially in holiness periodicals. Notice that the form in which such thoughts appear, as in the present instance, is that of earnest desire simply, but no attempt is made to show how this grand revival is to come. Notice, also, that there is in these utterances a confession, that after all that a learned ministry and an intelligent laity have developed, after the National Holiness Association, the International Sunday-school Scripture lessons have been studied, the Chautauqua movement has had its sway, and the Young People's Societies can do to help the ordinary agencies of the Church in attracting its members to the divine side of things, still the Church as a whole is in a "wilderness state where it has so long wandered."

Bro. Totten cries, "O for a Church baptized with the Holy Ghost," his thought being that a Church accepting that baptism would realize and exhibit true Christianity. So it would most certainly. For the Church which came into existence at the day of Pentecost realized and exhibited true Christianity, because it was baptized with the Holy Ghost. And why is it that none of the popular Churches of to-day come up to that standard? Simply because their members do not put themselves into the same attitude to the Holy Ghost as the apostolic believers did. What was that attitude? It was absolute belief in what their Master had said *concerning* the Holy Ghost. The Church in general believes in the Holy Ghost as far as creed belief goes, but when it comes to actual religious life, he becomes a profound mystery, a great, strange, and somewhat distant and indistinct divine emanation or influence, to be approached with awe and almost dread, an influence largely unmanageable and uncomprehensible, and a speciality almost confined to

some high and uncommon region of experience. This attitude is a common one with the more devout and humble of its members, and results from not knowing that to be filled with the Holy Ghost is the normal thing in Christianity, and as truly a part of the Gospel as the forgiveness of sin is.

In other cases an attempt is made to use Him as a servant; as when a preacher plans and composes a sermon, mainly by the help of his library, and is determined to preach it just as he has prepared it, and then prays for the Holy Ghost to add His unction to the religio-literary composition; GOD asked to come in second to man. Plans and programmes of religious work also are often made, and the man-made programme *must* be adhered to, and the Holy Ghost is asked to endorse the whole. And when the inevitable failure comes, there comes after it the old-time groan, "O for a baptism of the Holy Ghost!"

This attitude toward Him is the result of not accepting Him as the personal God to dwell in the soul, who claims first place in the human will, and then allowing Him to rule, to guide, to teach in all things. When the Church goes back to the platform of Pentecost, she will not groan after what she will have in actual possession, she will have the religion which is "sin-killing, sin-hating, sin-for-saking, debt-paying, God-serving and man-loving," which will "crucify all of self and the world, and fill with all the fulness of God."

B. SHERLOCK.

GEN. BOOTH'S encouragement to backsliders is: "It's a pity you fell, but it's no use lying there; get up."

A VERY small man with a great Gospel can do vastly more good than a great man with a small Gospel.—*Dr. A. J. Gordon.*

A GOOD many people to-day are like Lot—they just want enough religion to save them. They make religion a fire escape.—*D. L. Moody.*

THE following is a blast from the *Ram's Horn*: "It will not do to blaze out like a sun on a Sunday and become a bank of fog all the rest of the week."

## A PRIVATE LETTER OF PUBLIC IMPORT.

A friend of mine, a Methodist minister of the Central Ohio Conference, wrote me concerning the new departure of THE EXPOSITOR, having read, I presume, the paragraph in the *Witness* concerning it, or some similar unfriendly paper.

This minister is a member of The National Holiness Association, and a preacher and writer on the subject of holiness of no mean ability.

I subjoin the substance of my reply to him, keeping back names and private matter only. What I say to him may be of use to others.

"SEVEN ACRES," BRANTFORD, ONT.,

Friday Night, Jan. 29th, 1892.

MY DEAR BRO. H.,—I received your very welcome letter at noon to-day. The writing on the envelope sent a thrill of joy through me as my eye recognized it as the writing of my old friend.

It was only two days ago when I was wondering where you were, so that I could write you. It seems now to be about the very time you were writing to me.

To say that I was glad to get a line from you is to speak in very mild language. . . . I had almost said that I was sorry that you had such a tough field to labor in, but it was good that I did not, for from the fact that you are walking with God, it follows that you must of necessity be just where you ought to be. Neither chance nor the devil can outwit God; for in spite of all opposing forces and second causes, the man who walks with God always turns up where he ought to be, and is always doing just the kind and degree of work that he ought to be doing. You say you are not having the visible results from your labors as in times past. Well, I cannot express my sorrow at that either; in fact I am glad; for on the supposition that you are loyal to the teaching and guidance of "The Comforter," you must be having all the visible results which it would be good for you to have. Perhaps you have, in some degree, derived comfort from results, and leaned upon them unduly, and the good Father is jealous, and has knocked these props from under you, so that you may get your comfort wholly from Him through the Spirit, and lean upon Him alone. Anyway, if this guess of mine is not right, I am

dead certain there is some good reason; and so you are immeasurably better off without results than you would be with them. Now when you read this, why don't you shout?

I do not know how this doctrine will strike you, but I venture to say, that if you are not as thankful to God when He helps you to fail as you are when He helps you to succeed, that you have not got either perfect faith in God, or perfect rest of soul. "They that believe do enter into rest," and the rest abides always, under all circumstances, and never fails. Glory to God, and I know this to be so. . . .

Now about your question, *re* Rev. Nelson Burns; I perceive that you have read the paragraph in the *Witness* concerning him. There was just enough truth in that "pious" notice to make it one of the vilest lies. It is true that he has cut all connection with "holiness" as taught by that paper, and I fully endorse him in that step. They treated him worse than fifth-class politicians would treat an opponent at the time those "danger ahead" articles were written. It looked to all of us that the tree which bore such bitter fruit must itself be wrong—and so he and I and all who are here associated with "The Canada Holiness Association," have come to that conclusion. They of that persuasion seem to have no spiritual insight, and totally pervert the doctrine of the Holy Spirit as guide into all truth; and greatly abuse those who teach it after the apostolic style; and wofully misrepresent their writings; and when replies are sent, or corrections made, they will not publish them; Mr. Burns has not gone back on Wesley. He is an all-round, well read man in Wesley's teachings, and a great admirer of that saint of God. Still he prefers to use apostolic nomenclature, even rather than that of Wesley, much less of those who make such a fuss of being followers of Wesley, but who see the good man only on one side of his practical theology. It is true THE EXPOSITOR has made a new departure in its method of presenting spiritual truth, and it has been made after a close scrutiny of the results of the ordinary "holiness" teaching. You know of your own knowledge that, very few who profess to have had the "second blessing" live a life constantly well pleasing to God. They confess to a lack in faith, or to unsatisfied longings, they make new consecrations at every meeting, they always want fresh baptisms and new anointings. They speak of living "by the moment," and alas, they have to live that way, for there are but few who can stand up and say, "I have

lived for the past seven years, or the past year in unbroken communion with God; I have not grieved Him once; but have done the perfect will of God on earth as the angels do it in Heaven. Conversation with Him is as familiar as conversation with my nearest friend. He guides me in all things, great and small, and I trust Him with a perfect trust."

How many are there, my brother H., the products of the ordinary holiness teaching, who live holy lives by the year as indicated above? I trust there are a great many, but I have not met them. The ordinary professor of that kind of holiness does not like to be probed too deep as to whether he has done the whole will of God without a break for the past year. I certainly could not say it without putting in a good many qualifying clauses. But since I have learned to walk in the Spirit, I have not once fulfilled the lusts of the flesh. Since I saw you at that camp-meeting in Ohio, about three years ago I think, I have had an unbroken walk with God, and my life and experience has been in every sense satisfactory, I have learned to be glad, even when I am sad, to be strong when I am weak, and to be as thankful for what looks like adversity as I am for that which seems prosperity. But this life cannot be lived by those who follow the legalistic teaching of the *Witness*, and that of similar teachers. Do you live it my brother? and do the men live it whom you are intimately acquainted with? Talk is all very well in the midst of an enthusiastic meeting, or when under the excitement of a man's own preaching, or that of another, or amid the magnetism of scores or hundreds of people, or when one is stirred by sacred song; but do you or do they live it amid the prose and the humdrum of life; when you get up in the morning, and when you have no signs to guide you, and no one to help you but God only? Under the old legalism, I used to have days and even weeks of satisfactory experience, but I had not then learned the secret of continuity. The great problem of perpetual (spiritual) motion is solved only in the Holy Ghost.

I have it on the authority of one of the best men, and a recognized leader among them, that the vast majority who get the "second blessing" lose it again. "By their fruits ye shall know them," and teaching which produces such poor results must be radically wrong at some point. How is it they are so greatly frightened of the kind of teaching I now indicate in this letter?

You remember how my private conversa-

tion with you and Mrs. H., when I was with you at that camp-meeting, annoyed and stirred the leaders there? Why, it seemed like shaking a red flag before a mad bull. You remember how Dr. L. took me aside to show me my error, and, great and good man though he is, I found him ignorant of the primary and precious spiritual truth concerning divine guidance. When I said I knew God sent me to that meeting, he thought I was in grave error to say so, and as for himself, he was not sure whether God wanted him there or somewhere else. I was utterly astonished to hear a man of God so speak. But how is it they are so frightened of this teaching? To my mind it shows lack of faith in God, and in the power of His truth, and as a result, a great lack of spiritual discernment. We let that class of teachers have full swing in our meetings, without moving a hair's breadth out of our course, having confidence that "the truth is mighty and will prevail."

When a man knows the truth, and knows that he knows it, he is not usually disturbed at anything which may be said against him or the truth he represents. So far as I am concerned personally, I know I am right; it is no longer a matter of opinion; and when those who oppose themselves to my teaching are giving their views, I listen to them as calmly as I would to one of my own friends, and only pity their ignorance. I trust God will open the way for me to see you at no distant day, for I have so much to say to you that a letter, even a long one like this, seems only the beginning of the salutation.

I love to talk to a man who can reason, and who is not blinded by prejudice; and such I believe you are, although I am sure you must feel lonesome in those particulars in that association of yours.

My creed as to holy living is very simple, and it is certainly scriptural:

- 1st. The Holy Spirit "convincs of sin."
- 2nd. The Holy Spirit reveals Jesus as the Saviour.
- 3rd. The Holy Spirit convinces of "righteousness" (tells you when you are right).
- 4th. The Holy Spirit convinces or illuminates the "judgment."
- 5th. The Holy Spirit actually dwells in the body of the believer, and will do for him all he needs at all times, from the moment of justification onward.

6th. The Holy Spirit is guide absolute into all truth. See 14th, 15th and 16th chapters of St. John.

Read "The Acts" critically. See as a

matter of history what He did then, for He does the same now. You see if it is actually true that God dwells in me, then the very moment I believe that, that is know it, all my days of lack and failure are over.

.....  
Your brother,  
T. S. LINSOTT.

### ANSWER TO MRS. BENNET'S QUESTION.

In the January EXPOSITOR Mrs. Bennet asks the question, "Could not a person, convinced of sin and coming to the shed blood for remission, be taught at the same time to accept the ministry of the Holy Ghost in Pentecostal fullness, and by a life of obedience retain the double benefit of cleansing and endowment throughout life?" We answer emphatically, yes. If a sinner turns and becomes as a little child (see Matt. xviii. 3, revised version), surrendering his will and accepting the Holy Ghost as his superior teacher, he is as fit for service in the kingdom of heaven and as much endowed with power to perform his Heavenly Father's will, as if he had first turned (been converted) to the Lord, and served Him for a season, and then turned back to the beggarly elements of the world until doubt and perplexity almost overwhelmed him; and then, because his way was hedged up and he could make no further progress, he turned again and accepted the Holy Ghost as guide and teacher. Is the Lord unwilling to impart the Holy Spirit to them that ask Him? Ask and it shall be given. Who shall ask? The Christian; and if the Christian hath need of the great Teacher, why not the unconverted accept the Holy Ghost and have the record clean from the beginning? Did Paul ever have a Pentecostal endowment after his conversion? and if not, why must we?

Personally, I accepted the Holy Ghost as my guide before conversion. I had for a period of about seventeen years been trying and trying to be a Christian, but was never satisfied, never had the knowledge of sins forgiven. My Christianity consisted in observing ecclesiastical laws.

I had good desires and aspirations, but the fruits of the Spirit were wanting. But in the fulfilment of time the Lord sent us a teacher (Rev. A. Truax) who was endowed with Pentecostal power, and it was through his instrumentality that my eyes were opened to see the hidden mysteries of the kingdom of Heaven. The process of enlightenment was slow but sure. It was not until listening for a period of more than two years, and attending the sessions of the Canada Holiness Association, held in South Cayuga, beginning Oct. 9th, 1891, that I accepted the Holy Ghost as my guide, and I can testify to His divine guidance since that memorable time, *and I had never been converted*. And so I felt constrained, after reading Mrs. Bennet's article, to publish to all around how grandly the Lord has saved me; and how, having been taught in the right way, that is, that the Holy Ghost is our only teacher, I accepted Him as my teacher, and thus far my record is clean. I am not seeking a second blessing, sanctification, heart purity, etc. I find no roots of bitterness, but a sweet peace, ever deepening and widening, in doing the will of my Heavenly Father, for "Not every one that saith Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Thank the Lord for His unspeakable gift!

J. D. ALBRIGHT.

South Cayuga, Ont.

"PRIDE is as loud a beggar as want, and a great deal saucier. When you have bought one fine thing, you may buy ten more that your appearance may be all one piece; but it is easier to suppress the first desire than to satisfy all that follow it."

THE Lord could do more with Gideon's hundreds than He could with Gideon's thousands. Had the flight of the Midianites been caused by the appearing of a large army there would have been no end to Israel's boasting, but when it was caused by only three hundred men with lamps and pitchers, acting under divine direction, man was humbled and God exalted. (Judges vii.) Better the few who are tried and true, than the many who are fearful and faint-hearted.—*The Olive Leaf*.

## GOD'S MUSIC.

M. ESTELLE SMITH.

Do you hear the music ringing, oh my  
brothers,

All the music of the lives we live to-day?  
For the life is God's best music when it  
smothers

All the discord in the part we each must  
play.

For the Master hand has written out the  
numbers,

And set us each to play our little part,  
To touch the strings of hearts wherein it  
slumbers,

And awaken them to wonder at His art.

Do you hear the music ringing, oh my  
brothers,

Do you hear the glorious anthems swell  
the breeze?

Is your little harp in tune with all the  
others,

Do you catch the strains of wondrous  
melodies?

Is there discord in the music just beside you,  
Does the melody seem harsh and out of  
tone?

Touch the sweetest notes of praise that e'er  
betide you,

Till the harsher notes be sweetened by  
your own.

Do you hear the music ringing, oh my  
brothers?

There's the viol and the sweet-voiced  
clarinet!

There are instruments more sweet than all  
the others,

But your own may sing a grander beauty  
yet.

Must you play the part of second, faintly  
hearing,

While a sweet-voiced harp beside you  
charms your ear?

Play it sweetly then and grandly, never  
fearing

That the One that wrote the music will  
not hear.

Do you hear the music ringing, oh my  
brothers?

How its wondrous beauty surges through  
the air,

Till the grandeur of its beauteous meaning  
smothers

Out the voice of carping sorrow every-  
where.

Though our part may be a simple one and  
lowly,

Though you long to strike a nobler, grander  
string,

Yet play on and swell the chorus sweet and  
holy,

Till the whole wide world sings praises to  
our King.

Pontiac, Mich.

—Selected.

## A CHANGED LIFE.

GEO. W. JENNE.

I take special delight in telling of my  
"changed life," and I trust that in doing so  
many who are bound by the demon drink  
may find the way of complete deliverance—  
have the bonds of sin shattered and be made  
pure within. The Lord shall have all the  
glory.

I was born in Jefferson County, New  
York, and lived there until I was nineteen  
years old, when I started out to make my  
way in the great, cold, cruel world. Went  
to Chicago and got a position in a clothing  
store as salesman, and held it nine years.  
Was then offered a position to sell goods at  
auction, and then was the commencement of  
a life that was very checkered, made up of  
sin and sorrow, drink and bad company.  
Began to be a wild, reckless fellow, living but  
for the pleasure, the folly and the sin that  
a Chicago life would give me. I did not  
know the horrible mischief that began in  
taking the first drink. In the business I  
was engaged in it was very easy to go into  
temptation, but hard work to get out of it,  
as I found later. The mouse liked cheese  
and thought there was no harm in a nibble  
now and then. But when he got into the  
trap to get it, that was another matter.

Three years later I went to Memphis,  
Tenn., where I received good wages in the  
same kind of business. The appetite for  
drink grew on me, and I soon found I must  
drink in order to keep up and do my selling.  
So every night found me full of whiskey,  
and every morning found me sick. "A hair-  
of the dog to cure the bite"—and so more  
whiskey was taken to cure my bad feelings.

Finally began to neglect business and got  
on a "big drunk," and was locked up and  
lost my position. "Out of funds, out of  
friends." I felt very sad, and was conscious.  
I ought to change for the better and ought  
not to go on doing as I had been—drinking  
and carousing. So I joined the "Good



Templars," promising I would never touch liquor again. But in whose strength the promise was made may be gathered from the fact that it was soon broken. I struggled on in my own strength for awhile, resisting the temptation.

Soon had another good situation, good wages. But so strong was the terrible appetite upon me that I at last yielded to the invitation of friends to take just one drink. Did not stop at that, but got on another "drunk," and soon found myself penniless and friendless.

I thought perhaps a change of employment would keep me from drink. I purchased some goods and went through the country selling them. For a time would not touch whiskey, but as soon as I would get to a town would yield.

My experience at Brownsville, Tenn., surpassed any I ever had—there I fell on the street in a drunken fit and it frightened me so much that I resolved I never would drink any more. Repeatedly I tried to break away from the slavery of drink, but failed. Good resolutions were swept to the winds, and every time I would sink lower and deeper than ever.

Twenty long, weary years were spent in sin and shame. Often disgusted with drunken habits and longed to be free, but never once thought of asking help from God. Did not know the "Lion of Judah" could break the chain and set me free.

Six years ago I was in Dresden, Tenn., where a series of meetings were being held in one of the churches. I went and heard a sermon on the conversion of Paul. I was convicted by the Holy Spirit, and at the close of the sermon, when an invitation was given to persons to join the church, I went forward in real earnest. I was asked a few questions, and a time was set for me to be baptized and received into full membership. I felt a responsibility resting on me that I had never before felt. I now felt safe—thought surely since I had become a church member I could keep from drink.

I did resist temptation for some time, and I say God bless some of the members of that church for helping me. I was thrown into the society of church members, and discovering hypocrites among them, unfortunately permitted their example to cause me to lose heart, and I gave up trying to do right, quit attending church services, and soon fell into my old way of drinking and carousing. For two years led a most miserable life. Many times, as I put the wine cup to my lips, something would say to me, "George, don't

you drink that!" But resist I could not.

I wandered from place to place seeking deliverance from this awful appetite, and to have the chains that bound me broken.

In Fulton, Ky., one morning as I was walking up the street, passing a church, concluded I would go in. A Holiness Convention was being held. I took a back seat, as any wicked man would, and listened to the words of eternal life and the testimonies of Christians as well as I could under the influence of liquor. Had not been there long until the invitation for sinners to come forward for prayer was given. I had no thought of going, but a dear woman of God came to me and said, "Jesus loves you, and I want you to go to the altar and we'll pray God to give you a new heart so you can lead a better life."

I asked her why she came to me and passed others.

She said, "God sent me."

I said, "Well, if He sent you, I am ready to go"

She led me to the altar and I fell upon my knees and she said, "Cry unto God to have mercy on you and forgive you." Cries for mercy burst from my lips, and God heard my cries and saved me from a drunkard's hell. I was not kneeling long until I was filled with such joy I arose rejoicing and praising God, and said many times, "Thank God for religion!" I was changed through and through. When salvation comes into a soul the whiskey devil goes out. Glory to God forever! It was done before the crowd could realize what had happened.

"Oh, he is drunk and doesn't know what he is doing," whispered a Christian to the dear woman who led me there.

"But," she said, "the Holy Spirit can sober him. Let us hold on to God for his complete deliverance."

Praise His name! I got it. By invitation I went home with a kind Christian family who not only believed in salvation but in soap and soup. Gave me a bath and a nice dinner. I was so filled with love and praise to God I had to shout "Thank God for religion!" at the table.

It was all right after that, friends. I had tried to free myself of that awful appetite in my own strength. Good resolutions and all that won't hold a man when the temptation comes on him. He breaks them and goes where the devil likes to drive him. But when Jesus cleanses the soul he turns the whiskey devil out and takes possession Himself, and there is no appetite left to cry out

for drink. Such is the transforming power of a mighty Redeemer.

The first opportunity I had to witness to the change wrought in me was at a street service the afternoon of the day I was saved. I grew stronger every time I would relate my experience. It has not been hard for me to turn away from the invitations of old "chums" to take a drink.

"Oh," said one, after refusing his invitation to go to the saloon, "If I were you I would be a man."

I said, "That is just what I am going to be by refusing your invitation."

After my conversion, tobacco proved to be the last peg on which the devil could hang a hope. When I found it was my duty and privilege to be freed from that appetite I gave up the filthy weed, and the Lord graciously cleansed me from it. 2 Cor. vii. 1.

This all-important event took place four years ago, and, thank God, I have not the least desire to go back to the old life; because serving God I have peace and joy in my heart which the world, rum, the song and laugh of the saloon could never give and shall never take away.

I praise Him, too, I know the difference between being merely a church member and a real Christian—having Jesus' blood to wash and cleanse from *all* sin. 1 John i. 7.

Praise God for "a changed life!"—*The Way of Truth.*

## HOW ROD WAS LED.

BY KATE SUMNER GATES.

Two ladies stood by Sue Ingram's counter waiting for change.

"What delightful meetings we are having!" Mrs. Walker said.

"Indeed we are," responded Mrs. Currier. "It does my heart good to see the young people so thoughtful and earnest. I've been feeling so anxious all day about one in particular: Rod Carter.

Sue gave a little start as she heard the name, but neither lady noticed it.

"He used to be in my Sabbath School class, you know," continued Mrs. Currier, "but he has not been much lately; he has gotten in with a set who do not help him much, I fancy. Some of our boys coaxed him into one of the meetings, however, and he is really very much interested. I hoped he would decide the question last night; I could see he was just halting between two opinions, but he was not quite ready to decide. The

worst of it is he said he could not come to-night, as he had a previous engagement."

Sue started again at this and looked a trifle conscious.

"I'm so afraid he will be drawn back again," she heard Mrs. Currier say next. "Somehow I have a feeling that if he wilfully stays away to-night, and puts off deciding until a more convenient season, the Spirit will cease to strive with him—now, anyway. I am so anxious about it."

"Here's your change, madam," said Sue, just then.

There were tears in gentle Mrs. Currier's eyes as she turned to take it.

"My dear," she said, obeying a sudden impulse as she glanced at Sue's saucy, piquant face, "my dear, don't forget your responsibility in influencing your friends and associates. It will be a dreadful thing at the last day to have anyone say we led him astray, away from the right; will it not?"

Sue had no answer ready for this query, and the ladies passed out.

"So Rod is interested in religion, is he?" she thought, as she put things to rights. "Wonder what Mrs. Currier would have said if she had known his engagement was to take me to the theatre. I suppose she would have besought me to let him off and send him to the meeting. Perhaps I ought; but I don't get very much fun, and I don't see why he can't decide before or after just as well. Still," and Sue fairly shuddered at the thought, "it would be awful if he should get over it at the play, and then blame me for it."

All day long Sue was perplexed and troubled, and as unlike her usual merry, saucy self as possible.

"Whatever in the world am I going to do?" she thought as she started for home at night. "I wish Mrs. Currier had gone somewhere else shopping. I don't see what earthly difference it makes; the meetings last a week longer, and Rod can go every evening for all of me, but if I give up the theatre to-night the dear knows when I'll get another chance to go. I guess if Mrs. Currier had to work as I do, and didn't have any more fun than I do, she wouldn't think it such a simple matter to give it up. It's all nonsense anyway. I'm not responsible for Rod's not deciding. He has had time enough this week, but he hasn't improved it, and very likely he wouldn't to-night, even if he went to the meeting. I'm not going to give up my good time unless he asks me to; so now!"

And having come to this decision, she

hastened her steps and tried to think no more about it. But in spite of her best endeavors she felt anything but comfortable as she made preparations to go. She even kept Rod waiting fully ten minutes while she stood in her own room, hat and jacket on, and thought it all over again. It ended, however, in her coming down with a half reckless look, and they started out.

But Sue found her companion very sober and absent-minded, yet while it increased her own disquiet of mind, she apparently did not notice it, but laughed and chatted incessantly.

"We've lost our car and will have to wait a few minutes," said Rod, as they reached the corner. "What got into you, Sue? I never knew you to keep anyone waiting before, especially when there was a good time on hand."

"Didn't you? Well, there always has to be a first time, you know," was Sue's reply; and then for a few minutes neither of them spoke.

She seemed to see Mrs. Currier's earnest face, and hear her saying, "Don't forget your responsibility; it will be a dreadful thing to hear anyone say we led him away from the right."

Rod was trying in vain to quiet his troubled conscience.

"There's no use in my feeling so uncomfortable. I'll go to the meeting to-morrow night, and decide one way or the other, and be done with it."

But, suggested something within, suppose something should happen before then; things do to people many times when they least expect them. What if it should be too late to-morrow night?

Rod shook himself impatiently.

"Here's the car," he said, with a look of relief; but just then they both heard the church bell. "Don't forget," it said to Sue; "Come now," it seemed to Rod to plead.

For an instant their eyes met, and Sue, with quick intuition, read the struggle in Rod's face. "It will be a dreadful thing to hear anyone say we led him astray." How those words rang in Sue's ears!

"Yes," she said to herself, "it would be horrible, and I will not run the risk of it for all the fun in the world; if Rod goes away from the right it shall not be my fault."

The car was close to them, and Rod put out his hand to help Sue, but she drew back.

"We won't go to the theatre to-night; we will go the meeting, and if I were in your place, Rodney, I wouldn't hesitate any

longer. I'd make up my mind for the right to-night."

Rod turned and looked at Sue, too surprised to speak.

"How did you know?" he asked presently.

"Oh, I found it out," she answered, as they went up the church steps. It was an intensely solemn meeting; the text was, "Choose ye this day whom ye will serve." It came to Rod like a command.

After the sermon, when the minister came down from the pulpit, and, looking anxiously into the faces before him, asked if there were not some who would choose now whom they would serve, Rod was one of the first to rise.

"I have chosen Christ for my Master," he said, and there was a ring of joy in his voice, "and, God helping me, I will serve Him faithfully all the rest of my life."

"I can never thank you enough, Sue, for your help to-night," said Rod, as they walked home together. "I cannot tell you how happy and thankful I am that I have decided."

"I am very glad, also; but you need not thank me, Rod, for I think I helped myself to decide, as well as you," answered Sue. "I did not do anything worth mentioning for you, yet it made me happier than I ever was before, I think, to feel that I had helped even the least bit. If God will only accept and help me, I want to serve Him, too."—*Our Youth.*

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#### A PERFECT SACRIFICE.

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I place an offering at Thy shrine,  
From taint and blemish clear,  
Simple and pure in its design,  
Of all that I held dear.

I yield Thee back Thy gifts again,  
Thy gifts which most I prize;  
Desirous only to retain  
The notice of Thine eyes.

But if, by Thine adored decree,  
That blessing be denied,  
Resigned, and unreluctant, see  
My every wish subside.

Thy will in all things I approve;  
Exalted or cast down,  
Thy will in every state I love,  
And even in Thy frown.

—*Madam Guyon.*

## FATHER BEAN'S CONVERSION.

REV. M. B. DIEHL.

Sometimes it is a sermon or a hymn or a few words spoken at the right time and in a loving spirit that arrests the attention of a wanderer, but many times the first distinct religious impressions are received at the bedside of a departing loved one. When about thirty-two years of age, Bro. Bean was called to the bedside of his aged father to listen to his last words. He has never forgotten them.

"Richard," said his father, "I do not expect to get well again, but I am ready to go. I have made my peace with God through our Lord Jesus Christ. I am sorry I have not set you all a better example. Now, I want to talk to you about the family. You are the oldest. Take good care of your mother and all the rest, especially the youngest of the children; but, Richard, above all things else, trust in the Lord; seek His forgiveness and help, and, by the grace of God, you will get along."

True to his father's dying wishes, he cared tenderly for his mother in her declining years, always meeting her with his characteristic cheerfulness and inspiring her when despondent with the hope of a better day soon.

But he did not first seek the kingdom of heaven, as a greater than any earthly father had commanded him to do. So he fell into many sins, yet never sinking so deep down that the voice of conscience could not distinctly be heard. He was never the ruffian or utterly hardened sinner. He always remained sensitive to things good and lovely; and the wish to be a Christian was developed more and more by the various influences that were permitted to reach his heart. He loved music, flowers and children. He was naturally a happy man, and for that reason any voice or word that meant the final supreme affection felt by the Christian for his Creator was given respectful attention. Yet it was not until his children had become Christians that he himself was led to the Saviour, renewed body and soul and called to do work for the Lord.

"Pa, can we have family worship?" said Gilbert, one evening.

It was a startling question, but the children who wanted this family worship had everything in their favor. They were young in years and young in Christian life, and, like Moses, whose face shone as he stood be-

fore the people, they had gladness enough in their hearts to make them irresistible.

After a moment's hesitation Mr. Bean gave an emphatic yes to Gilbert's question. James, another son, read part of a chapter. They sang a verse or two of that beautiful hymn, "There is a Fountain Filled with Blood," and Gilbert prayed. The father did not kneel at first, but a moment's reflection brought him to a better mind. Kneeling down he let the waves of conviction go over. In Gilbert's prayer was included a tender petition for the unsaved father.

"Thank God," said Mr. Bean, in relating the story of his conversion, his eyes filling with tears, "I have not forgotten it."

The mother and one of the daughters also prayed. The father felt most keenly his guilt. He was deeply moved and during the progress of this first family worship in his house he shook as if suffering from a sudden attack of the ague.

As a rule he is a very sound sleeper, "but I did not sleep much that night," says Mr. Bean. There was enough to keep him wide-awake. He would not even attend the revival meetings that were being held in the school house. The children loved to go. He had never erected the family altar or pronounced a grace at his table. He had never made any effort to give his children a religious training. Now they were doing for him what he should have done long before for them. Thoughts like these kept him awake hour after hour.

In the morning he went at once to his barn, determined to stay there until family worship was over. He dreaded it somehow. He experienced one or two flashes of ugly feeling too. "You rule the house, I'd stop it," the tempter said to him, but he finally said he would not stop it. "Let it go on," he said. He remained at the barn a long time, but when his wife called him to breakfast he had to go, he says, for he always obeyed his wife. He walked along slowly toward the house as if half inclined to go back. He declares he never felt so solemn before in all his life.

When he got to the house the other members of the family were all seated and ready for worship. Someone got the Bible. Gilbert again said, "Pa, can we have family worship?" "O, yes," said the father.

Mr. Bean could eat no breakfast that morning. He sat down to the table, but soon left it again, his appetite completely conquered by his convictions. His wife came up to him and putting her arms about his neck said very tenderly: "Richard, all you

have to do is to step over on the Lord's side. Come now and eat a little something."

"No, I can't eat anything. I feel so on account of my sins."

"Give them up," said his wife.

"I am going to try," was his answer; and he did try with all his might.

William Atkins, then a young man but recently converted, came in just as the family was about to separate for the morning's work. The conversation came around easily to the question of religion, for in almost all the houses of the neighborhood religion at this time was talked of more than anything else. Mr. Atkins conversed with the children about the meetings, gave them good advice, and turning to Mr. Bean, exhorted him to become a Christian at once. He spoke very kindly. His visit was a real blessing. He was so deeply in earnest the words fairly glowed as they fell from his lips. As was the custom then before leaving, Mr. Atkins prayed with the family. "I had to get down on my knees again," said Mr. Bean. "I was a little softer by this time, but still I didn't like it very well. The prayer was the best I think I ever heard a young convert offer."

Now, overwhelmed with conviction, as soon as he could he left the house. Work was out of the question; but with his axe on his shoulder, he started down the lane toward his woods. He did a little chopping here and there along the edge of the woods, but he was so completely without interest in his work that at last he gave himself up wholly to the disposition to wander aimlessly about. Up and down along the fence separating the fields and the forest he wandered. Once he was on the point of going to the house, but concluded it was of no use. Then he started into the woods, resolved to find a place suitable for prayer. He kept looking ahead as he walked along, and finally saw a tree that pleased him, but the ground under it was all too wet. Not far away stood another, a fair sized pine, that attracted his attention. He kept walking around this for a while, weeping, groaning, and suffering indescribably. It seemed, he says, as if he would be swallowed up. The devil tried to persuade him not to kneel, but the load was too heavy. He not only knelt, he bowed himself to the very ground. His prayer was earnest, "Lord, be merciful to me a sinner," he prayed over and over again; softly at first. His agony increased and he forgot all about being quiet. Lifting himself from the ground, he turned his face heavenward, and cried aloud for mercy. A ray of light at last

flashed into the darkness around him. The light kept growing brighter and brighter. Something certainly had happened. Earth and sky bore testimony to this. The woods, the fields, all things far and near had grown brilliantly beautiful. Then for the first time he shouted. He praised God for His wonderful salvation. Jumping to his feet he fairly waked the echoes with his shout. He does not remember how long this season of agony and subsequent joy continued, but when he came to consciousness of his surroundings he was kneeling in a little puddle of water, and his clothing was wet with sweat. Before leaving the spot he dropped on his knees once more, and poured out his soul in thanksgiving to God.

Port Hope, Mich.

#### ONE EFFORT MORE TO REACH HIM.

It was a wild stormy Sunday. Charlie Ashcroft lingered in the church porch as if hesitating to venture out into the brawling, confusing tempest. His teacher, Alice Farnham, came from the Sunday-school and noticed her scholar in the porch.

It had been a very small attendance that day, but somehow there had been a quickening interest in the lesson, emphasizing repentance and forgiveness through the Saviour. The very thought of the Divine mercy beckoned like a light in the window shining out on a storm-beset traveller in the night. Then all the exercises of that brief hour in the Sunday-school, like a sheltering spot within, while a vexing tempest was without, carried the subject still deeper into the heart.

To her three scholars present, Alice briefly had said, and in general, that she wished all her class personally might know about the depths of comfort to be found in the subject of the lesson. "I have done my duty," she complacently thought, and at the hour of dismissal wrapped herself in her long, thick cloak, with the air of a very profitable servant of the Lord.

Out in the entry, though, she changed her mind when she saw Charlie. He was a careless, impulsive fellow of fifteen, and Alice asked herself whether he had not probably shed the special influences of the hour as easily as a slated roof does the rain.

"I advised them all to make Christ a refuge," she reflected. "I said nothing to them separately, but Charlie is not easy"—

She stayed that thought and looked at him. "They say he hasn't a very pleasant home," reflected the teacher. "I pity him! I have a great mind to"—

She hesitated again.

There are moments when heaven seems to descend upon our human hearts, and it presses them to action. We should be like iron on the earth side, when it is the tempted side, but toward heaven let there be a door ever ajar, swinging readily on its hinges.

Alice yielded. She stepped up to Charlie, laid her hand upon him, said gently, sympathetically, "Charlie, don't forget the lesson! Do—do—"

Suddenly, she was embarrassed. Why, she expected to find it very easy to make an appeal to Charlie. It had been easy in the class. Then, she talked officially. Now, urged by a profound personal interest in this boy's soul, she was trying to influence him. She continued to stammer, "Do—do—do—"

The next word would not come. Almost saucily, grinning as he spoke, he replied, "Do what?"

His rudeness hurt her feelings. She was in no mood for banter. She was very seriously in earnest. The tears came into her eyes, and with them words came also.

"Charlie—I wanted—to tell you—I wished—you would make—Christ your Refuge."

"Did try once," he sulkily replied.

"Do it—again—"

She was crying now so that she could only sob. "Only—trust—Him."

She could say no more, but hurried out into the storm that seemed to rage harder than ever. She was overwhelmed with too violent emotions to notice any details of the storm, or she would have seen that the river was swollen angrily by a freshet. She would have noticed, too, that Charlie had taken the street leading to the bridge crossing the river.

That very afternoon all the town was violently disturbed by the tidings that the bridge had been swept away. Something else was reported. An older brother of Alice brought the sad news.

"Alice," he said, looking up eagerly as he entered the house, his cheeks flushed, his eyes flashing, "Alice, bad—news! They say Charlie—Ashcroft was—going—across the bridge when it—was carried—away—"

"And he wasn't drowned?"

"They say he — was — rescued — but jammed between the timbers."

"Oh, my poor Charlie! I must go to him now."

Yes, rescued after the fashion of a ship that has reached the shore, but lies not in a harbor, only on the beach, bruised, battered, hopelessly torn by the mangling breakers. Alice could not see her scholar. "She must wait," said the doctor.

When he had his moments of consciousness, Charlie fastened his eyes on his mother and said: "Teacher—told—me to trust—Him."

"Would you like to see her, Charlie?" asked his mother.

He nodded his head.

When Alice came at his bidding she was shocked to see the shadow of the end that was darkening his face.

But there came a light into it.

"Teacher—you—told—me," he spoke slowly, wearily, gasping for breath—"to trust Him—only—trust Him—and I am trying—I—hope—I—do—trust Him." As he spoke he looked up, reached up his hands, smiled, and was gone! He had taken hold of the tender hands wounded for our salvation, and let down alone for our grasping. He had died, clinging.

What was the feeling in Alice Farnham's heart as she recalled the experience of her after-school talk with Charlie?

In that moment when all things human were swept away as a refuge, when the things sure and divine were grasped, did that Sunday-school teacher regret those words of faithful, affectionate pleading?—*Rev. E. A. Rand, in Pilgrim Teacher.*

#### SALVATION OF A GAMBLER.

See in yonder room a godly mother on her dying bed and hear her pleading tones. She says, "Oh, Thomas, Thomas, the doctor has been here, and says that I am soon to die. If you were only a Christian, Thomas, I could die happy. If you would give up gambling and drink, and repent of your sins and believe on the Lord Jesus Christ, who loved you and died for you, then I should die happy."

"Mother, if you do not stop talking to me in this way, I will throw this knife at your head." She continued to plead with him with tearful tenderness. This only enraged him all the more, and at last in a fit of passion he dashed the knife at her head, and as he flew out of the room he said, "I will never darken your doors again," and went away to the Liverpool docks and was

soon on board ship ; and for six long years he roamed the rolling deep, with the terrible conviction upon him that he had, in one way, if not another, been the death of his poor mother.

At last he got tired of a seafaring life, and came to Denver, and found the atmosphere congenial to him. He plunged into every form of dissipation. Sometimes his pockets were full of money, at other times he was well nigh penniless.

At the time I was in Denver he was acting as bar-tender in Mr. Thatcher's "Occidental Hall." On that Sabbath morning the proprietor said to him, "No liquor is to be sold here to-day, no dance here to-night. The evangelist will preach here, and we and all hands must turn to and get this place cleaned out and fitted up for the meeting this afternoon at five o'clock."

That was a strange announcement to this godless young man ; but he complied with his employer's instructions and helped to get the room ready for the afternoon service, at which he was present, listening to every word that was said. He was deeply impressed. The reference to godly mothers touched his heart. He thought of the tears and prayers of his dear mother for himself. He remembered the last words she spoke to him, and how, instead of melting his hard heart, as they should have done, and bringing him upon his knees crying for mercy, they only enraged him. Tears filled his eyes ; but instead of giving his heart to Christ in that meeting, as he should have done, he went straight from that solemn service to a neighboring saloon and became intoxicated and remained in that condition all the next day.

A silent voice, in answer to a mother's prayers, said, "Thomas, go to that meeting to-night. Learn to love that dear Saviour your mother so dearly loved. Trust in Him as she did, and then when the end comes you may say, "I will fear no evil: yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

But the Evil One seemed to say to him, "Keep away from that meeting ; be so drunk that you cannot go, and so that if you do go they will turn you out." So he remained filled with whiskey during the day ; but when the hour for evening service arrived, that "invisible hand" drew him towards the hall. He was so intoxicated that it was with difficulty he threw himself up the steps. Angered at finding himself approach-

ing that solemn assembly, and seeing me, he addressed me in a rough manner.

I have said my politeness to him made him more angry than ever, while he could not, under the circumstances, do less than sit during the service. He became sober. The truth penetrated his heart more deeply, and he remained to the after meeting.

The next morning before leaving his room, he knelt down and prayed, and at the nine o'clock meeting he was present, and said, "Pray for me. I am a lost sinner." We did pray for him. He prayed for himself. Christians gathered round him, pointing him to the Lamb of God that taketh away the sin of the world, and led him to trust in Jesus. The burden of sin which bowed him down with shame and self-abasement before God soon rolled off his heart, and peace and joy filled his soul ; and from that hour his life was changed. He began at once to work for Christ.

Ever since I was a boy I have occasionally heard John B. Gough swaying vast audiences with his matchless strains of eloquence and earnest appeals, but I never saw an audience more profoundly moved than when he related the story of his experience a few nights after in the "Governor-Gaurds' Hall."

Many in the lower classes of society, who could be reached, to say the least, only with difficulty, yielded to his entreaties and I believe were led to Christ.—*Evangelist Hammond.*

#### THE REFINER'S FIRE.

I know, though molten heat be great,  
Who sits to watch the liquid state ;  
When His blest image falls within,  
Then doth the Master's work begin.

He will not make the flame too strong ;  
He will not leave the flame too long ;  
No fear have I of furnace-fire,  
Since what He wills I most desire.

In all His words believe I must,—  
For though He slay, in Him I trust ;  
He is my Light, my Life, my all :  
What could affright ?—what can appal ?

His purpose chose me in the past,  
When, in the billowy fire cast,  
My dazed eyes all my treasures saw  
Burn like the stubble and the straw.

No, not my erring will be done !  
The Master's work is but begun ;  
He'll take the silver from the flame  
To stamp His image and His name.—*Sel.*

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