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EMMANUEL

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CALENDAR OF HOLINESS MEETINGS.

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

Brockton Methodist Church, Friday evening.

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

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

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

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

Wilsonville, every alternate Monday evening, at 8 o'clock.

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

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

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

VOL. VIII.

FEBRUARY, 1890.

No. 8.

COMPLETE.

Complete in Him who came to save
Poor, wretched, sinful man ;
Who gave Himself to ransom them
From sin and death and shame.
Complete in Him whose agony
Appeared like drops of blood,
When in the dark Gethsemane
He bowed in prayer to God.

Complete in Him who bore the cross,
Doing His father's will,
Until He sank beneath its weight
Upon the dreary hill.
Complete in Him who took the cup
Of bitterness and woe,
And drained it to the very dregs,
Because He loved us so.

Complete in Him who lay in death
So helpless and so lone,
Resting in a borrowed grave
Hewn from a block of stone.
Complete in Him who broke the seal
That Pilate had decreed
Should keep Him there a prisoner,
As he hoped and believed.

Complete in Him who ever lives,
To plead our cause on high ;
Who conquered death and sin and hell,
To bring poor sinners nigh.
Complete ! oh, let us follow Him
With swift, obedient feet ;
Rejoicing that He calls us all
To be, in Him, complete.

BARRIE, January 29, 1890.

E. A. J.

HOLINESS is as sweet as John, as rugged as Elijah, as bold as Paul, as true as Daniel, as fervid as David, as impetuous as Peter, and as uncompromising with sin as Jesus ; therefore, if some one else has not your type, do not say he has it not.—*Christian Witness.*

HOLINESS CONVENTION.

The eleventh annual Convention of the Canada Holiness Association will be held in Zion Tabernacle, Hamilton, beginning on the evening of Tuesday, the 22nd of April, and continuing through the three following days.

The usual reduction in railroad fares will be arranged for, so that parties who pay full fare to Hamilton will obtain their return tickets for one-third the full price, provided that when they buy their full-fare tickets they present a Convention certificate to be signed by the ticket agent. These certificates can be obtained by dropping a card to Rev. G. A. Mitchell, M.A., 55 Pearl Street North, pastor of Zion Tabernacle.

Further particulars, especially concerning billeting, will be mentioned in the next (March) number of the EXPOSITOR.

In the meantime it will be well for all friends of the Association to inquire as to what may be their part to do with reference to the coming gathering, whether it be concerning prayer for its success, preparation for attendance, or efforts to influence others to go.

Need we add that the very best preparation for working in the interests of the Convention, both before and during the days of its sessions, is obedient walk in the Spirit. This will secure the performance of that which is best calculated to promote true success, and ensure the best of all results, even the presence of the Master, when in Convention assembled.

WHEN angry, quietly repeat the Lord's Prayer before you speak.—*Sel.*

INBRED SIN.

In our last article we established—we trust to the complete satisfaction of our readers—the fact that the whole subject was a matter of secondary importance.

We most emphatically contend that this view of inbred sin is of very great importance to the Christian in his efforts to live a *righteous* life. And moreover, we maintain that the practice of all is in this very direction, no matter how strongly they may dogmatize to the contrary.

Actions, it is truthfully said, speak louder than words; and hence we ask the reader to turn away for a little from the dogmatic assertions of the apostles of inbred sin, to a consideration of their conduct when forced to honestly crystallize their real thoughts on the subject into acts.

Faith without works is but a dead faith, and, as such, is absolutely of no value, the Apostle James argues; and so we have a right to "examine into the acts of both Calvinist and Arminian, and judge by these as to what is their faith concerning this subject.

And first, as to the Arminian, who maintains that inbred sin is *real* sin left in the believer after conversion and regeneration—sin which certainly unfits the soul for the felicities of heaven, and which must, therefore, be eliminated from his being before he possibly can stand unrebuked amidst the holy beings who surround the throne of the pure and Holy God. For without this kind of holiness, say they, no man shall see the Lord.

It follows then, according to this creed, that no matter how pronounced the conversion, no matter how clearly the Holy Ghost witnesses to the soul of the believer concerning his regeneration and adoption into the family of God, unless this other act of grace has also been experienced, and the believer has, subsequently to the first experience, been consciously cleansed from inbred sin, he is not prepared to enter heaven.

Now, this is a real tangible creed, and, if fully believed, all the acts of life will harmonize therewith. Moreover, we per-

sistently maintain that if the acts of life do not harmonize with it, then he who in the teeth of such discrepancy continues to profess faith in this creed, at best is a mere *professor*.

All, then, who hold this creed, to be consistent, should preach unfitness for heaven to regenerated souls alike when depressed by doubts, when shouting for joy, or when with intensest realization of the truth of the words, they sing

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And, Father, Abba, Father, cry!"

But, further, we should expect that when one of them has found out some erring son or daughter of Adam just at the point of death, and has been God's herald of mercy to him, offering pardon and regeneration in the name of Christ Jesus, and has witnessed the eager acceptance of Gospel blessing through sincere penitence and faith in the world's Redeemer, he should at once check the triumphant joy of this new-begotten child of God who in his simple trust now expects almost immediately to be swept through the gates into the Eternal City as now by God's mercy prepared for its holiness and everlasting felicities, and break to him the painful news that he is not yet prepared for heaven, that inbred sin still remains in him and in sufficient quantity to forever exclude him from the holy heaven unless it be cleansed away by his definite faith in Christ for this particular purpose.

Now we ask, is this harmony between creed and practice generally witnessed? We ourselves have seen some particular incidents when something bordering on to consistency in this respect was evinced, but these have been very exceptional indeed. We remember what consternation was painted on the faces of many of the members of the National Holiness Camp-meeting Association, when at Round Lake Camp-meeting an enthusiastic preacher from the West emphasized in his sermon the fact of the unpreparedness of the regenerated believer for heaven, and how it required all the tact and ability of the late Rev.

J. S. Inskip to smooth the roughened waters. The whole incident spoke eloquently to us of the lack of harmony between creed and practice on the part of those pronounced advocates of the doctrine of inbred sin.

But, say the advocates of inbred sin, we do not teach that the regenerated soul will not get to heaven if he dies before he is cleansed from it, for we teach that in that case God will cut the work short in righteousness and make an end of sin in him at death, and so fit and prepare him by inward holiness for heaven.

But, this is a gratuitous assumption for which there is not the slightest Scripture warrant. No one has even pretended that it had Bible sanction, or offered one text to substantiate it. It stands just about where the doctrine of purgatory stands—a simple necessity for the rounding out of a creed. The Roman Catholic acknowledges that man must be holy to enter heaven, and proves, to his own satisfaction, from the Bible, that no man can be holy when he leaves this world, and that, *therefore*, there must be a purgatory where he can be fitted for heaven. So the others argue, the converted man has inbred sin left in him, and, *therefore*, is not fit for heaven. There is no purgatory, *therefore* the truly converted child of God who has not consciously believed for cleansing from inbred sin must be cleansed from it at the moment of death.

In either case, granted the correctness of the creed, and the conclusion is highly probable, admitting, however, that the one *therefore* is as probable as the other. But, on the assumption that a good rule works both ways, we may in both cases reason backwards and maintain, since there is no revelation on which to base either *therefore*, hence it is highly probable that neither of the creeds which find it necessary to be completed by these fancy creations have any Scripture foundation.

So it follows that this plea, put in to break the force of our argument, only makes more evident the incorrectness of the creed itself.

But again, in this connection, how account for the universal conviction, on

the part of the regenerated, that they really and truly are prepared for heaven? We appeal now to a fact everywhere known and admitted. Granted that this clear consciousness of meetness for heaven grows dimmer as time goes on, and only flashes out in its original brightness occasionally, nevertheless this does not alter or explain the fact that at conversion it is clear and unmistakable. Why should that witness be so emphatic concerning the present fitness of the soul for the better land, if inbred sin still remained as a disqualifying factor in the heart? Would it not be proper here to quote, "Let God be true and every man a liar."

What if some of our notions about inbred sin should suffer by looking this thing squarely in the face and acknowledging the facts of the case? Must we always, in our investigation of truth, limit and hamper ourselves with some preconceived views, and sturdily reject evident truth as it comes clearly before our eyes, or at once begin to use the arts of the Jesuit to circumvent the facts of the case in the interests of our formally accepted dogmas? To act after this pattern is to condemn ourselves to dwarfage, and imprison our God-given powers in the narrow cell of another's finite teachings.

The narrow creedist, when confronted by hard unmistakable facts, whilst hugging with fiercer energy his stereotyped notions, exclaims, so much the worse for the *facts*; but the sincere earnest truth lover grasps the facts, and, when they split open the prison-like creed, exclaim, *so much the worse for the creed*.

The facts which we have here brought out are: (1) They who profess this creed concerning inbred sin do not act it out in life; (2) an essential part of their creed confessedly has no Scripture basis; (3) the witness of the Spirit to sins forgiven always is accompanied with a sense of fitness for heaven.

Any one of these facts, we maintain, destroys this modern theory of inbred sin here considered. Should not all combined lay it away fathoms deep in its grave, with no hope of a future resurrection?

HOLINESS AND DEBT.

What are the obligations of the debtor to his creditor has ever been a puzzling question.

Mr. Wesley gives admirably the history of one of his converts, who, although having a large income, reduced his givings to the church and the poor to a very small amount, and then by close calculation put himself on semi-starvation rations, in order to pay up as quickly as possible his debts contracted before his conversion. Is this the proper rule for a single man under similar circumstances?

What about a man of family? Should he force his dependents to live on rigid penance, and require them to live on water and coarse flour made of the cheapest grain? What about educating his children whilst paying his debts? Would it be wrong to permit them to attend school when by any ingenuity their labor would help to cancel his financial obligations?

Now, we maintain that if this extreme method is pronounced on as wrong in any one direction, then the whole subject must be given up as utterly beyond the province where rules can be applied to the matter. To illustrate. If the position is taken that it is right to send the child to school when his labors elsewhere would secure money for the payment of debts, then it might be right also for the parent to send them to the university or to the schools of law or medicine, for the principle underlying all the acts is or might be the same. It would be manifestly impossible for any casuist to draw the line at any point and proclaim with absolute certainty that thus far might debtors go, but no farther.

Again, in the matter of providing for the home life of dependents so soon as the line of absolute, hard necessity is crossed there can, in the nature of the case, be no rule laid down for all debtors as to the amount of rent they should pay with a clear conscience, the kind of food they should furnish for their table, or the texture and style of the garments they should provide for themselves and families.

It is true that the majority of people

do undertake to regulate these matters for the debtor, as he who is so unfortunate as to become one knows full well; and, moreover, they are generally instant in season and out of season in making the parties concerned acquainted with their discoveries in this strangely inviting field of ethics. What sorry work they do make of it too! We could fill a volume with personal reminiscences concerning this thing, all going to show that they who attempt to play the *role* of censors concerning this thing are, at best a blundering set, and illustrate zeal without knowledge to perfection. But we forbear, for the only fact we wish to establish at this point is that no encouragement comes from success in this work toward formulating rules by which to judge the debtor in any or all of these things, and hence no sensitiveness need deter the sincere Christian in his walk in the Spirit from braving the individual or united criticism of others as to any course he may take; for, walk as he may, hostile criticism will continue till emancipation from debt stops its mouth.

But it may be asked, in surprise, is there no rule for the guidance of the honest child of God in these things? Certainly, we reply, there is a rule which exactly fills the bill. It is the law of the Spirit, made and provided for just such crises in life. And so accurately does it measure up to actual need, that to the one using it it will seem as if no other person's need was considered when it was enacted.

However, before using it the debtor may, with great advantage, learn the worthlessness of all others, for thereby will his establishment in the use of this Gospel rule be the better insured.

We know from personal experience what a fight of faith it requires to break away completely from generally received notions concerning these rules so as to let the Spirit have full right of way in the life. Public opinion doth make cowards of us all, and hence the tendency to obey man rather than God must be eliminated from our being entirely, else in vain do we essay to walk in the Spirit when in debt.

But again, the objector springs to the

front with the warning that this breaking away from generally received opinions tends to fanaticism, or to a total disregard of all moral restraints, and is a clear call to all debtors to utterly disregard all their promises to pay.

To all such alarmists our reply must ever be, Friends, you are perfectly right if the Holy Spirit will lead to such things. But if He, the author of righteousness, always leads to the fulfilment of the law, then the debtor, who follows implicitly the instructions of the Spirit, is assuredly on the shortest road to the fulfilment of all righteousness, even if many years elapse before the debts are all discharged. Moreover, he is gladly conscious, while doing the best possible in this direction, that his life is fruitful in all directions where the Guide Divine can utilize his powers of mind or body.

Our plea, then, in this article is for liberty on the part of the debtor to follow the law of the Spirit in paying his debts, untrammelled by any of the loose notions prevailing in the Christian world concerning food, clothing or habitation for self or dependents. He, the Holy Spirit, will guide into all truth in these things as certainly as in all others. But that guidance, to be effective, must be followed with reckless carelessness concerning the formulated opinions of even the most godly, when they clash with the Word of the Lord as it comes to us from Him whom the Father and Son have given as our one and only law in the spiritual realm.

CONSCIOUS LACK.

"When the resurrection body shall promote instead of retarding, as does our corruptible body now, the increasing exercises of holy love and holy joy."—(Extract from "The Offices of the Holy Spirit," by Dougan Clark. Page 74.)

We are not sure we can make it evident to every reader that an extract can be taken from an excellent book and subjected to close criticism, or rather be made to illustrate the improbability of the creed of the writer, and yet be done with kindest thought towards all concerned. However, we will make the attempt.

We have carefully studied the creed and experience of the above writer, and regard him as a representative man amongst the more pronounced professors of Christian holiness. Moreover, he loves to dwell on the offices and work of the Spirit in his preaching and personal testimony, and as such is, to our mind, an improvement on many. Evidently the gatherings where he and his more immediate friends preside have become most pronounced in spirituality—conspicuous amongst all other holiness gatherings. In all this we greatly rejoice, and do not wish to depreciate aught of the good being done.

We simply draw attention to the fact that the part of the brother's creed which limits the work of the Holy Spirit as Guide into all truth accounts for the conscious lack which prompts the writing of the above extract. Our brother does not make the Holy Spirit the one and only Guide supreme, but exalts *Providence* and the *Bible* to an equal place with Him as Guides paramount in the Christian's life.

We are well aware that he can quote traditions many to establish his creed in this respect, and appeal with success to the teaching and practice of his brethren as coinciding therewith. But of the arguments for or against this creed we speak not now; we are simply calling attention to a fact which neither he nor any of his friends will object to as improperly stated. Indeed, they will the rather glory in the fact that, unlike us, they do not follow the Holy Spirit as the one and only law for the Christian in the kingdom of Christ.

Now, as our creeds are somewhat different, so our experiences vary. The one is conscious that in some way the exercises of holy love and holy joy are retarded; whilst with the other is a consciousness that no *retarding* quantity exists in any direction, and so they have no call to turn reproachful look to or speak against the *temple* of the Holy Ghost.

However, in this thing we talk of experiences which can only be known as such. We have known the experience of Bro. Clark in this thing, but for several years it has been a thing of the

past. In this apparent comparison of experiences we are not necessarily indulging in empty boasting, but are merely calling attention to the fact with greater emphasis that this conscious lack is fully provided for in absolute abandonment to the Spirit's guidance, and is only met in this way.

We have no right to suppose that love and joy in the life of Christ was retarded by His corruptible body. What if He did sorrow both in mind and body because of the ills of man, this did not interfere with the exercises of holy love and holy joy. If so, we might well suppose that the Father in heaven experienced like hindrance, for who shall decide the mighty question as to which was the greater sufferer—the Father beholding, or the Son in the hands of sinful men.

Did the apostle use empty-sounding words when he pictured Christ as crucified afresh by the backsliding of His followers? Who shall dogmatize as to the impossibility of sharing the sorrows of Christ over sinners even in heaven!

What we wish to affirm by the above is that holy love and joy are utterly independent of surroundings, and therefore can be as easily perfect and complete here as in heaven. The peace of Christ, and joy in the Holy Ghost are the same in every part of God's universe, and he who possesses them through an obedient walk in the Spirit could not possibly write the above paragraph.

Does this seem to be hypercritical? Possibly it does to some. But all we can do to meet the objection is again to appeal to the facts of the case. In the one, the creed which denies the position of Guide paramount to the Holy Ghost makes inevitable conscious lack. In the other, the acceptance of the Holy Ghost as the one and only law of life, destroys conscious lack absolutely, so that even indirect allusions to such a felt want are rendered impossible.

A WOMAN has been spending nearly half a million on mausoleum, coffins, robes, etc. The only comfort is that those who provide them will make a better use of her money. Selfishness may be the ruling passion even in death.

"A GOOD HEART."

Rowland Hill, examining a lady candidate for church membership, amongst other questions asked, "Have you a good heart?" She replied, "I trust I have." Mr. Hill called the attention of a friend to the reply, and said, "Come and see a wonderful woman, who has a *good* heart. I'm sure it is more than I can say." The lady, although wounded, replied, "I trust, sir, I have a *new* heart, and I do not think it wrong to call the work of the Holy Ghost a *good* work." Whereupon the reverend gentleman apologized, and accepted in a Christian spirit the just rebuke.—*Incidents in the life of Rev. Rowland Hill.*

A very suggestive incident, suggestive of many thoughts. We seize on the one given us by the reply of the lady under examination: "I do not think it wrong to call the work of the Holy Ghost a good work," for it preaches the universal truth, that testimony concerning His work in every form may be given without in the least transgressing the laws of humility.

Now it is the work of the Holy Spirit, not only to create in us new hearts and right spirits, but also to guide, instruct and empower. Hence it follows, that wherever and whenever He works these, His promised works, in any human being, testimony to that work is in harmony with both Scripture and reason. Moreover, this testimony cannot be too definite or emphatic.

Jesus said that the Holy Ghost would give to us clearer knowledge of sin. Where then is the wrong when any son or daughter of Adam testifies to His work of conviction for sin? Is it not right to distinctly state the fact when it exists, both to one's self and to others?

When the sinner declares that the Holy Spirit at any time, clearly made manifest to him his sin and guilt before God and man, it is a distinct testimony to the work of the Spirit, and we are not surprised at the positiveness of the utterance, as indicated by the strong language used by the speaker or writer.

So when the same person, or any other, bears testimony to the work of the Spirit as convincing him of the righteous-

ness of any act or series of acts in his life, it is in order that like positiveness should be evinced in the language used to testify to the fact.

If there was any part of Revelation which discriminated between these things, and intimated that the work of the Spirit would be less pronounced in the one case than in the other, then the above conclusion might be discounted. But in the absence of any authoritative deliverance concerning such discrimination, to discount such testimony must put the Bible on trial charged with carelessly or wantonly covering up the truth, and as becoming responsible for the necessary deception of its readers.

The convincing argument from all of which is that the clearness and positiveness of testimony concerning the work of conviction for sin, on the part of the Spirit, is the measure of the work of the same Spirit concerning guiding, teaching, empowering and witnessing to the character of our lives when righteous in the sight of God.

It follows, then, that if at any time really led of the Spirit, the knowledge of that fact is so clear and positive as to justify the strongest testimony to that fact. And such testimony, whilst it honors the Holy Ghost and verifies the truthfulness of the words of Christ, cannot, in the least degree, tend to vaunt one's self, nay, it tends the rather to self-abasement, even as testimony concerning the work of a fellow-mortal can in no way minister to our own self-conceit.

Need we say, however, that we are fully aware that, whilst no complaint is made in the Church visible against positive testimony concerning the work of the Spirit as convincer of sin, much complaining is heard on every hand when equally strong testimony is given concerning the work of the Spirit in other directions. Hence we are forced to the following conclusion, as we witness this strange, irrational phenomenon, the witness concerning conviction for sin is accepted because of a general similar experience, but witness in these other mentioned directions is rejected, or received with many a doubt, because of a less general similar experience con-

cerning these things. That is, because such statements are not understood, Nicodemus-like there is a disposition to reject them altogether, or dismiss them with the question, "How can these things be?"

Now the only way this mass of unbelief concerning the Spirit's work can be made to lift from the Church and the world is by testimony to the fact of the work of the Spirit as realized in the lives of Christ's followers. Hence we seriously contend that in place of this incredulity concerning the Spirit's work putting a damper on definite testimony in this direction, it should the rather prove an incentive to, if possible, still stronger and more frequent testimony to facts of guidance, teaching, empowering and witnessing to righteousness of life where these facts exist.

DANGEROUS GROUND.

A correspondent writes: "Will you please give your view of the following statement of a brother professing sanctification:—

"Four years ago I asked God to forgive my sins, and I haven't asked Him to do it since. He did the work then, and I went on to perfection, and have had no occasion to ask Him to forgive my sins since. I have no use for the Lord's Prayer, or that part of it which says, 'Forgive us our trespasses,' etc., for I do not trespass nor do I sin. The Holy Ghost is responsible for what I say and do, as I am led wholly by Him. I accept Him and Him only as my teacher and my guide, leaving the teaching and help from men entirely out of the question."

To which we reply, the brother is on dangerous ground. If he does not accept our idea in the matter, or any other man's, yet one thing is true just the same, and that is, that there have been a few people during the last century who imbibed the same error, whose fanaticism ruined them. This is not a matter of opinion, but of history. It is a fact. This error arises from an improper understanding of the word "trespasses" in the Lord's Prayer. It means

those unconscious mistakes and defects to which we are all subject, and which cause us all to fall below the standard.

In the old dispensation, God required sacrifice for these, as well as for wilful transgressions. If we unintentionally injure a friend, we are only too glad to ask forgiveness if we love him. How much better service we could render God if we had never sinned! Although He has forgiven our sins, we cannot do as well for Him as if we had never indulged in sin, and hence how glad we ought to be to ask the Lord to have compassion on our imperfect service.

God gave the divers orders of the ministry and the means of grace to help the saints, and to say that we cannot be taught by any man is to directly contradict the Holy Spirit, who ordained these agencies; so that, instead of being led by the Holy Spirit, such an one is led contrary to his method of working.
—*The Christian Witness.*

REMARKS.

For our part we would require the certificate of the brother supposed to have uttered this experience before pronouncing on it. To us it seems somewhat mixed in statement.

We have been looking for an instance during many years where a Christian has even *professed* to have lived several years from the moment of *conversion* without the consciousness of having once sinned. With John Wesley we are prepared to admit the possibility of such an experience, and would not presume to question this one on general principles.

We suspect, however from the wording of the latter part of the article, that the party reported to the editor of the *Witness* intended to say that from the time of his acceptance of the gift of the Holy Ghost to dwell in him, there had been no more consciousness of sin, either inward or outward.

If this is the true statement of the experience, then we maintain that according to Scripture it should be judged by the life, and not as a question of doctrine.

That the Scriptures teach that all Christians should ever be ready at any and all times to confess sin, even when

the Holy Spirit bears them witness that they have been walking worthy of God unto all pleasing, that they have been preserved *blameless* during the hours or days covered by such intended confession, we utterly deny, and we are prepared to examine all arguments brought forward to establish the contrary thought.

We draw attention to the weakness of the arguments used here to prove this a *dangerous* experience.

The writer undertakes to pronounce on the meaning of the word *trespass*, *presumed* to be used in the wording of the Lord's prayer. However, although this word is not used in this connection, we have no doubt he intends his meaning to be applicable to the two words, debts and sins, which are used.

But, unfortunately for his hazardous undertaking, our Lord has explained the meaning of the words by making the confession and forgiveness of sins implied in the use of them exactly similar to that which obtains between man and man when sins or debts are committed or incurred.

Now if any one confines or even includes such fantastic definition as that offered in the above extract to these words, and then tries to find out how men do, or ought to confess and forgive one another their trespasses, he will find that the definition is utterly unsatisfactory. Men don't confess and ask forgiveness for sins of ignorance. The utmost that the most exacting demand is that when *known* they be the subject of a passing apology, unless where actual damage has been the outcome, when, of course, discussion over the matter is always in order, with the understood desire on the part of the innocent offender to repair all damage, if possible. But who ever propounded the rule that it is always in order for one man to confess trespasses to another, even when neither of the parties can recall an instance of transgression.

Again, the allusion to the Jewish law concerning sins of ignorance is unfortunate, for, if the reference is to distinct acts of transgression, a careful reading of the laws of Moses will show that confession and sacrifice were not required

until *ignorance* had given place to *knowledge*. If the allusion is to sins of the conscience, provided for by the yearly sacrifice, Paul distinctly argues that the chief glory of the Spirit's dispensation exists in the fact that that sacrifice has been done away, because the one living under the new and better covenant need not have, every year, this consciousness of sin.

LED OF THE SPIRIT.

How does He lead us? I reply, by acting upon and asserting His supremacy within every faculty of our nature. He captivates our imagination, setting before our minds a high and godlike ideal, the very contemplation of which awakes a holy enthusiasm within our souls. He enlightens our understandings, giving us to know more and more of the mystery of His will. He warms our affections by such manifestations of the love of God as must necessarily awaken a response, even within our cold hearts. He binds us in the chains of our holy friendship to the eternal God, establishing a blessed intercourse and fellowship between the human soul and its Lord; and thus, through our imagination, our understanding, our affections, He wields our will as the instrument of His own pleasure, wields it in happy obedience surrendered to His control.

Led of the Spirit! How does He lead us? Very delicately, very gently, a step at a time; now laying before us the way of our future lives, but indicating what can be done at the moment; and as He gives the light, He assures us of the power: "I will guide thee with Mine eye." O brethren, if we would be led by Him, how jealous need we be of any thing which in any way interferes with our intercourse with Him! How zealous of any object which draws aside our gaze from Him! Surely it is only as it becomes the habit of our life to look into His face, that we can be guided by His eye! and it is just here that we fail. We let a coldness arise in our intercourse; we grieve that gentle, sensitive Spirit by our indifference; then, as we lose the light of His eye, we begin to look about for some substitute

for our heavenly Guide, and by-and-by we put the bit and the bridle of the law into our mouth, and offer ourselves to be dragged hither and thither, even while we might still hear His voice whisper in our ear, "Be ye not like unto the horse and mule, *which have no understanding*, whose mouths must be held with bit and bridle." O my dear brethren, if you desire to grow in grace, yield an eager and ready ear to the slightest suggestion of the Spirit's mind and will. Thus shall you understand more and more fully what St. John meant when he said to his disciples, "Ye have an unction from the Holy One, and ye know all things."

How does He lead us? Certainly by the "Word." As the Word is His sword in attacking the human heart, so the Word is His lamp in guiding our steps. Without the Spirit the Word is but "the letter that killeth;" but when we put the Bible into His hand, and ask Him to open the sealed book, what treasures do we discover there! Should we not read our Bibles to better purpose if we made it a rule never to open them without first confessing our inability to discover the truth, even when God has revealed it? Casting ourselves in simple faith on the Divine Illuminator, that in the study of the Word, and by the Word thus studied, we may be led of the Spirit of God.

How does He lead us? By witnessing to the character of Christ. He does not speak of Himself, but He takes things of Christ and shows them to us. We may have a sentimental admiration for Jesus without being the subjects of the Spirit's teaching, but we only know Him personally as the Divine Spirit reveals Him to us. Then it is that the soul, captivated by the beauty of her Lord, breathes forth her earnest desire, "Draw me, I will run after Thee," and thus it is that, beholding His glory, we are changed into the same image, from glory unto glory, as by the Spirit of God. What wonder that the Holy Spirit should lead us in the steps of Christ, when we consider that it was He who led the Christ Himself! It was by the Spirit that Christ was led into the wilderness to be tempted of the

devil, and by the same Spirit that He was led in that last fatal journey when He set His face steadfastly to go up to Jerusalem; and it was by the Eternal Spirit that He offered Himself for human sin. Surely, brethren, He who led Christ so well may be trusted to lead us where Christ is gone.—*The Rev. W. H. Aitken.*

REMARKS.

Yes, we also remark, why should we hesitate to let this wonderful being, who proved His power so well in leading Jesus, lead us also into all truth?

Why limit Him even to guidance through the *Word* alone? Why make a law concerning the method of consulting the Bible? Is He not capable also of appointing the times and seasons for such Bible study?

After much study and observation, we are of the opinion that it is just such limitations that call for the exhortations against coldness and the desire to substitute some other laws for the law of the Spirit.

Romanism has curtailed greatly the number and variety of subjects concerning which rules and regulations can be enacted for a Protestant's growth in grace. But this has only thrown increased intensity into the few that remain. And so we account for the tenacity with which rules concerning Bible study are held as a substitute for the Spirit's rule. Nevertheless, so long as legalism sways the domain of Scripture reading, private prayer and public worship, so long must the battle be prolonged with doubtful results. For, as Paul urges, a little leaven tends to leaven the whole lump.

Must the Holy Spirit be left as a kind of shekinah or local halo around the Bible, to which we may go, according to our own sweet will, to consult Him through the *Word*, yielding ever and anon, ere opening its pages, to some pious incantations, to ensure His attention to our need, or to rouse up our attention to His presumed presence? How belittling all this when contrasted with the words of Jesus, who declared that He, the Holy Spirit, would abide with us, not with or in the *Word*.

He with whom the Spirit abides, when he goes to search the *lively oracles*, walks in the Spirit in so doing, *i.e.*, he is led of the Spirit every time he goes, being clearly conscious ere he starts that it is the revealed will of God that at that particular time he should go. And so, led of the Spirit from first to last, he consults the letter of the law to the glory of God and his own good unto edification.

We ask, is it supposable that when thus walking in the Spirit we shall miss any time or season for devout study of the *Word*, when that study would be the best possible for all concerned? However, as to those times or seasons it must be admitted by all that we know not the mind of the Spirit in any general or particular way beforehand, and so must be prepared, if need be, to have all our preconceived notions of them utterly set at naught. For who knoweth the mind of the Spirit, or who, as His counsellor, can teach Him concerning these things?

Having taken this liberty of criticism concerning one part of this highly interesting excerpt, we heartily commend the extract as a whole, as far in advance of most of the writings on this subject. We rejoice greatly that acquaintanceship with the Holy Spirit as guide into all truth grows apace.

ANSWERS TO QUESTIONS OF
CORRESPONDENTS.

1. "If the disciples were not cleansed prior to Pentecost, what did Jesus mean by saying, 'Now ye are clean through the word I have spoken unto you?'"

Answer. According to Scripture, every Christian is holy, in the sense that he is cleansed from outward sin and has separated himself from the world. So were the disciples before Pentecost. The work at Pentecost cleansed them from indwelling sin or depravity.

2. "If a sanctified person fall, must he afterwards seek to be sanctified subsequent to justification, or may he expect both at one and the same time?"

Answer. If a person falls from entire sanctification or any other grace, he

needs pardon. He may the next instant after pardon believe for purity.

3. "Give an exegesis of the text, 'If any man be in Christ, he is a new creature.'"

Answer. This is a figure of speech used by the apostle to denote the change of heart produced by conversion. The convert has a love, peace, and spiritual insight such as he never had before. The love of God is shed abroad in his heart by the Holy Ghost, so that the apostle calls him a new creature. Some carry out this figure farther than the apostle intended, and say that "because he is a new creature, therefore he is absolutely pure." An infant may be new born with a tendency to disease. Some people are bothered over the remainder of the verse, "Old things are passed away; behold, all things are become new." We like the new version, which says, "The old things are passed away; behold they are become new," but not necessarily pure on that account.

5. "If you should hear a man say that he was as pure as God, what would you think?"

Answer. We should say that he displayed poor taste, to say the least, in making such statements. The Bible, however, does command us to be perfect in our sphere, as God is in His; but His holiness is absolute, ours is derived. Ours is as pure in quality, if it be pure, for nothing can be more than pure. John, speaking of perfect love, says, "As He is, so are we in this world." Some one says "a drop of water may be as pure as the ocean, but infinitesimally smaller." People had better make no comparisons, but simply testify that God has purified their hearts by faith.—*The Christian Witness*.

REMARKS.

We are rejoiced to see such pertinent questions admitted to the columns of the *Witness*, and are correspondingly pleased with the definite answers given to them.

If there is one thing to be admired in a writer in a responsible position, it is that he have the courage of his convictions and evince it by clear-cut answers, avoiding the attempt to darken counsel by speech.

The answers, we gladly notice, are in harmony with the creed propounded by the editor, and as such are to be commended, and hence no reasonable exception can be taken to our using them as an object lesson to emphasize the difference between us as to creeds.

The answer to the first question asserts that not one of the disciples of Christ, before the day of Pentecost, had received the blessing of a clean heart, that is, the cleansing from inbred sin. Of course, we admit with the *Witness*, that its creed requires this to be true. But what a demand is here made on our credulity; for, be it remembered, that the same editor teaches that in the former dispensations full provision was made for cleansing the believer from inbred sin, and does not hesitate to point to Enoch, Job and Isaiah as examples of this second blessing. And so we are called upon to believe that, with all the helps afforded to the saints in the times of Christ through the teachings of Moses, of John the Baptist, and of Christ, not one of His followers succeeded in living up to the privileges and possibilities of their day in respect to inbred sin.

Again, this answer also implies that to be cleansed from inbred sin was better than the presence of Christ, for the Saviour distinctly declared that the privileges and blessings of Pentecost were to surpass those which they enjoyed whilst He was with them. But it is taught in the same paper that the possibility of obtaining the blessing of a clean heart was their's already, a fact which somewhat confuses this deliverance of the *Witness* in this direction.

Still again this answer implies that the gift of the Spirit as experienced on the day of Pentecost was and is synonymous with the blessing of heart-cleansing from depravity. But as it is taught that this blessing of heart-purity was possible to believers before Pentecost, therefore, it follows that believers, before Pentecost, might obtain the gift of the Spirit in the Pentecostal sense.

If this conclusion is not accepted as correct, then one of two premises must be given up; that is, either these two are not synonymous, or it was impossible to be cleansed from depravity before Pentecost.

If the teaching of the two being one and the same be given up, then it must be admitted that when one obtains the blessing of a clean heart he will not necessarily obtain his Pentecost. Then we would have three well-marked scriptural crises in the Christian experience of the believer. If it be said that the two blessings, that of the gift of the Spirit and cleansing, are expected to go together, then it is certain that it is misleading to denominate this combined whole by the name which denotes the lesser blessing. For as cleansing existed before Pentecost, and the additional blessing then received was pronounced on by prophet and apostle, yea, and by Christ Himself, as immeasurably greater, then it must be flying in the faces of all these authorities to ask believers to seek the blessing of cleansing from depravity as tantamount to seeking for the blessing implied by Pentecost.

Such are *some* of the theological tangles which this correct reply to one simple question—correct according to the formulated creed of the *Witness*—originates.

The reply to the second question is equally frank, and true to the creed of the writer. But it is certainly calculated to startle some out of present peace of mind. For we are greatly mistaken if some of the readers of the *Witness* will not be able to recall times in their experience when, having yielded to temptation to sin, they came back to God through Christ for pardon and cleansing, but forgot to mark two distinct epochs in their return. What if, after all, they made a mistake, and are now only walking in the light of justifying grace when they are imagining they are living a life of freedom from inbred sin?

We have seen a goodly number of backsliders thus restored to the full favor of God, but must own that this nice distinction was generally ignored.

Quite a crop of additional questions naturally grows out of this answer, as: When the believer from whom inbred sin has been cleansed yields to any sin, along with the condemnation which ensues, does inbred sin immediately enter the heart?

Why should both come in together and not be able to go out together?

Why, if both blessings, pardon and purity, may be so close as to have only one instant between them, may not this instant also be annihilated?

The third reply is also true to the spirit of the creed by which it is measured. We will paraphrase a part of it to bring out more vividly this thought: "Some carry out this figure farther than (our creed will permit us to suppose) the apostle intended." And further, the replier might say, "the exigences of our belief make it necessary to imply that the work of the Holy Ghost whereby a new creature is created, is imperfect, seeing he is made impure, because inbred sin still remains in him. How this inbred sin quantity can be made new and yet remain the same, is one of the mysteries which we cannot explain, but believe, because our creed makes it necessary to be believed."

The answer to the fifth question boldly demands that even if the Bible does seem to teach something different from the creed of the writer, that the creed should have right of way, the Scriptures to the contrary notwithstanding. It is admitted that the Bible does command us to be perfect as God is perfect, provided his qualifying words be tacked on to the command, but decides that if any one should happen to fulfil this command it would not be *seemly* to admit the fact. God has made a certain comparison and placed it before us for our acceptance and imitation, but this writer decides that it is a very improper one to use, and gives something else to the faithful as every way preferable.

Now we would not thus narrowly criticise these answers if, in so doing, we thought we were singling out an individual to find fault with his work. That, we believe, would be unseemly. But we do so as criticising answers which any one would make who was true to the creed which lies back of them. Indeed, we find no fault with them as writings, but commend them as clear expositions of the subjects brought to the front, and more than ordinarily consistent with the creed professed.

We now give our replies to the ques-

tions, not as personal views, but as replies which any one who walks in the Spirit in the Pentecostal sense, that is, in this instance, as the one and only law of life would give.

To the first question we, that is, our creed replies: They were cleansed not only at the moment Christ uttered these words, but before, and Jesus simply alluded to a fact in their experience.

To the second question we unhesitatingly reply that the need of two crises is not a necessity.

In Christ means, in the third question, the gift of the Holy Ghost, even as Christ explained to the disciples, when He said, "At that day (Pentecost) ye shall know that I am in you" (see John xiv. 20).

Concerning the fifth query, we reply that we would admit the scriptural sanction for the expression, but would judge by his life as to its truthfulness in his case.

A BETTER WAY.

(A SUGGESTION.)

We direct our remarks to some Methodist ministers who are intent on destroying the type of Holiness representing the Canada Holiness Association.

We presume, brethren, you are thoroughly sincere in your undertaken task, and believe that if you succeed you will purge the Church visible of a deadly heresy, and earn the *well done* of the Master of us all. Certainly, in your efforts you are desirous of finding out the most effectual way of accomplishing what, we will suppose, you believe to be your heaven-given commission.

How would it do for you, at the start, to define to yourselves what is your own doctrine and personal belief concerning the possible experience of holiness, and then give all diligence to prove this as your own personal experience?

Of course, you honestly believe that you would then have a much better Christian experience and live a much better life than the parties whom you denounce. This would give you enor-

mous vantage-ground in dealing with them, and would, every way, tend to your success in stamping out the evil you combat.

What say you to this as the very best preparation for the conflict you have started. You say you believe in holiness, that you are Methodist in your creed concerning it, that it is an experience to be greatly desired for the greater peace and joy resulting therefrom, that it would greatly increase your efficiency in efforts at soul-saving and building up believers. Moreover, you teach that this rich experience is for all, and therefore for you, and that it may be obtained any time, that is, *now*, by faith. Why, then, do you not at once take your heritage, and, thus panoplied, go forth against the enemy with more assured success. Will there not be room for the suspicion that it cannot be zeal for the Lord which urges you on when you will not take His methods for success.

Then, as to outsiders, you must see at a glance at what a disadvantage you are placed by not adopting this suggestion. When the weakest or crudest professor of holiness taunts you with not practising what you preach, it places you in an awkward position before the world, and tends to array their sympathy against you.

True, a valiant soldier need not regard the want of sympathy on the part of unbelievers if it is simply and only the outcome of want of love for holiness, but when it is the outcome of your confessed want of it, then it amounts to righteous indignation on their part, which is a much harder matter to fight.

And so every way considered, brethren, we submit that your proper course is to let this matter alone till you are thoroughly furnished for the work in hand.

Granted, even, that the matter needs prompt attention, and that it is an evil dreadful and threatening in its character, still your common sense must preach eloquently to your reason assuring you that whosoever's duty it is to grapple with it, it certainly is not yours, unless you first obtain and retain the blessing of holiness.

"DIVINE GUIDANCE, OR THE HOLY GUEST."

By REV. NELSON BURNS, Book and Bible House,
Brantford.

To enter upon an examination in detail of this book would be to undertake a work of no little labor. It might not be fruitless labor, if, in the hands of a competent writer, it took the form of a volume exhibiting the doctrine of Scripture, in opposition to the views presented by Mr. Burns. But it would be out of place in *The Review*, comparatively few of whose readers are likely to have read the book. And if it were not, it would require more time than the present writer can spare from his daily duties.

The book is not one that we would commend to the study of any. We would not, in saying this, insinuate that it is to be classed among bad books. But it presents such views on the important subject of which it treats, that we cannot but regard it as an unsafe book, because fitted to mislead anxious and sincere souls, and to encourage and foster a style of religious experience which is not scriptural or exemplary. While there can be no question of the author's ability as a writer, and while the book contains much that is good, its great fault is that it is, all through, a contention for a mistaken view of the work of the Holy Spirit in the experience of believers under the Christian dispensation.

The author does not deny a saving work of the Spirit of God as the common experience of all believers in all ages, or under every dispensation. But, if we do not misapprehend him, he holds that, in accordance, he believes, with the promise of Christ and the general teaching of Scripture, a new and higher spiritual experience became the privilege of the children of God on and from the day of Pentecost, the individual believer's actual experience of this privilege being conditional (as our author loves to express it) on his "giving the Holy Ghost *the right of way*" in his soul, in which case the Spirit takes conscious possession of him, making him conscious that he is in-

fallibly guided in what is true and right to the extent of being preserved from all error and sin. This, it is said, is to "receive the Holy Ghost in a Pentecostal sense," the believer who so receives Him having "unmistakable evidence of His abiding personal presence, as the one and only law of his life, and of his being infallibly guided by Him in all truth and duty," according it is said, to the "face value" of the Saviour's promise. A man may be all that discriminates the believer in Christ from the man who is yet "dead in trespasses and sins;" but he may, notwithstanding this, live and die without having "received the Holy Ghost in a Pentecostal sense," because from unbelief, ignorance, prejudice, or misapprehension, he refuses or fails to "give the Holy Ghost the right of way" in his soul.

While we would shrink from the dogmatism of our author, we cannot but express the strong conviction that there must be some serious misapprehension in the minds of those who deny the experience of Pentecostal spiritual blessing to any Christian believer, and practically divide into two classes those who are "walking not after the flesh but after the Spirit." It were a painful task to deal with the misapprehension of the essential elements of genuine Christian experience that is apparent in some of the relations of experience that are given in the end of the book. Such a task we shall not attempt, but shall confine ourselves to an endeavor to point out the distinctive privilege of *all* Christian believers, according to the promise of Christ, fulfilled in the Pentecostal effusion—the privilege not of one class only, but of all who, being "in Christ," are freed from the guilt and the dominion of sin.

We presume it will be admitted by all, without any question, that the promise of Christ in His last discourse, John xiv, xv, xvi, included the Divine *inspiration* of the Apostles, whereby they were qualified to communicate to the Christian Church whatever God might, in His wisdom, make known for our guidance in the way of truth, righteousness, and salvation. The Pentecostal effusion was, in the experience of

the Apostles, the fulfilment of the promise that the Holy Ghost would "teach them all things," and "bring all things to their remembrance that Christ had taught them," and that He would "guide them into all truth," including "many things" that they "could not bear" when the promise was given. But, bound by our faith in Christ's promise to regard the apostolic teachings, as we do the "other Scriptures," as given by inspiration of God, are we not to regard the promise as having reference also to all Christian believers, and to a privilege which is the common experience of all from the day of Pentecost? And, if so, *what* is this privilege? or, *in what*, by the teaching and guidance of the Holy Spirit, are believers under the present dispensation distinguished from, and privileged beyond, the saints of the former ages? Need we insist upon it as beyond dispute that it cannot be a privilege that includes anything of a distinctively saving character? The way of salvation is one, from the beginning to the end. All who are saved owe their salvation to the grace and mercy of God, who, in the case of every sinner whom He saves, has respect to the sacrificial death of His Son, Jesus Christ, and no less in every case, saves "by the washing of regeneration and renewing of the Holy Ghost."

We cannot allow that Scripture gives any countenance to the idea that there is any difference in the relation, either of the work of Christ, or of the work of the Holy Spirit, to the actual salvation of the individual believer, under different dispensations. Much that is unscriptural and misleading is being said and written on this subject. But we cannot allow that the Old Testament saints were spiritually and savingly enlightened, and guided in their apprehensions of divine truth and their walk with God as believers, otherwise than by the Spirit dwelling in them; any more than we can allow that they were saved otherwise than by the work of Christ for them. As God had the same respect to the work of Christ in saving Abel that He had in saving Saul of Tarsus, and has in saving us, so He saved Abel, from first to last, by the

same washing of regeneration and renewing day by day of the Holy Ghost, by which He saved Saul and saved us. But when we come to consider the place that Christ and His work have in the *mind* of the believer, we cannot but be struck with the immense difference between the Old Testament saint and the Christian believer, and the invaluable privilege of the latter in light, and its attendant peace, liberty and joy. Though Christ had the same place in the salvation of the ancient saints that He has in ours, He could not have the same place in their *minds* that He has in ours. The faith of Abel and of the ancient believers was *implicitly* Christian faith, or faith in Christ—a faith that would have embraced Christ on the instant of His presentation to their understanding. But their faith did not, for it could not, have that respect to Christ's work, either in their conversion to God, or in their approaches to Him, and their walk with Him, that our faith has. The communication of that full knowledge of the work of Christ and of its place in our salvation, which was necessary to this, was reserved for the Pentecostal dispensation. And we have only to consider carefully, not a detached clause or two, but our Lord's whole teaching, to see that His promise of high privilege under the new dispensation has reference to the difference which we have just pointed out. Let us see.

Our Lord says, "I have many things to say, but ye cannot bear them now" (see it of Peter, in Matt. xvi. 21-23, and of the others, in Luke xviii. 31-34). "Howbeit, when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself (*ἀφ'ἑαυτοῦ*) being *sent*, but whatsoever He heareth that shall He speak; and He will show you the things to come (*τα ἐρχόμενα*). He shall glorify me, for He shall receive (R. V. take) of Mine, and shall show it unto you" (John xvi, 12-14). To us nothing can be plainer than that, according to the understanding of Christian students of the Word in all ages, our Lord here promises (neither more nor less) that the Holy Spirit, according to His commission from the Father and

the Son, will so work by inspiration in the minds of Apostles, and by illumination in the minds of Christian believers that the truth respecting the relation of Christ's work to our salvation shall be so fully known and understood that Christ shall be glorious in the eyes of the Christian believer, as He could not be in the eyes of those who knew Him only as He was exhibited in the Old Testament. This is the essential enduring element of Pentecostal distinction. The man who sees the glory of Christ as the crucified and risen Savior, to whom Christ crucified is "the wisdom of God" in his estimation, and the "power of God" in his experience—that man, if the expression is to be allowed at all, has "received the Holy Ghost in a Pentecostal sense." And it follows that the man who, in the midst of the New Testament light, rejects, or fails to receive the truth respecting the place of Christ crucified in our salvation, who it may be, as is so common in these days, professes a high respect for Christ as the Great Teacher, but stumbles at this priesthood, and cannot "eat the flesh and drink the blood of the Son of Man," cannot be justly regarded as a Christian believer.

To say that only *some* Christian believers receive the Spirit in a Pentecostal sense, and that in them only is fulfilled the promise of the Saviour, is to speak without Scripture warrant. To affirm, as our author does, that Christ *distinctly taught* that the believer may at any moment, accept or recognize the Comforter as his indwelling guest, and that from that moment he is, in so doing, "clothed with all possible Holy Ghost power for life's work," and that "from that moment the Holy Ghost becomes to him the joy and peace of Christ, and the one and only law of life, causing him at all times to know and do the perfect will of God on earth, even as it is done in heaven," is to supersede the real meaning of Christ's promise by gratuitous assertions. It is to read into it what has no Scripture warrant anywhere, and to open a wide door to the Arch-deceiver. There are those to whom anything that is helpful in the exaltation of self is very precious. But humble souls will follow the old tried way of being "careful for

nothing, but in everything, by prayer and supplication with thanksgiving, making their requests known unto God;" *believing* in the first instance that God the Spirit has them in charge, according to promise, and will never fail them; and *finding* as time passes that daily experience is the fulfilment of the promise of divine guidance, and the confirmation of their faith in it, causing it perhaps to "grow exceedingly." There are those who "find rest for their souls" "in the old paths, where is the good way," but there are too many, also, who say, "We will not walk therein." Any *terra incognita* that promises a short and easy road to Christian attainment will attract settlers.

Elora.

JAMES MIDDLEMISS.

—*Presbyterian Review.*

REMARKS.

We give this criticism of "Divine Guidance" entire. We could wish that the last few sentences had been left out, that we might speak admiringly of the spirit of the whole article. We are inclined to think that undue hurry at the close led the writer unwittingly to admit something foreign to his general style, both as to depth of thought and courtesy of manner.

Cannot, we ask him in all candor, the claim to be *humble* be used in the interests of *self-exaltation* as effectually as the claim to *right doing*?

Again, we ask the writer if he has really permitted himself to analyze the inducements which, from the human standpoint of case, exist to urge one to take this *short and easy road to Christian attainment*? Just let him imagine himself throwing in his lot with the Galt friends at their late trial, and securing for himself the *odium theologicum* of such a step, and see if he or any thoughtful man would shrink from any *via dolorosa* which he contrasts with it and accept this *easy way* in preference. No, brother; you may pile mountains high all the crucifixions of the monkish cell and the monotonous observances of the mystic's home of silence upon the laborious pathway you contrast with this *short and easy way*, and in ninety-nine cases out of a

hundred men will knock at your gate of entrance as the easier of the two.

Having said this much concerning the unfortunate language of the closing part of the critique, we are glad to point to the honest effort at fairness which characterizes the rest of the article. That there is a wide divergence in doctrine between the author and his critic is made very manifest throughout, but we do not propose to follow the evidence of this fact and multiply arguments, *pro* or *con*, in these remarks. We rather prefer to let the reader think out the subject for himself, proving all things and holding fast that which is good.

The theory put forward to represent Pentecostal experience is ingenious, to say the least of it, and if generally adopted, and *consistently* lived out in the churches would soon put a stop to the infantile wailing over the absence of Pentecost and its concomitants. But we suggest that the universality of this cry, even in the Calvinistic churches, stands in the way of his theory.

By what authority, we ask, are the words *day by day* added to the Scriptural expression, "washing of regeneration and renewing of the Holy Ghost?" Is it not a dangerous example to set to others when taking such serious liberties with the Bible? We do not for a moment insinuate that this interpolation is intentional, it only testifies to the ease with which one can glide into the habit of permitting preconceived notions to wrest the Scriptures in the interests of those notions.

Let now the author of this interpolation strive to establish the meaning he evidently wishes to make the quoted passage teach by collating other passages, and see what a peculiar task he will have undertaken.

The Doctor's description of the man who "has received the Holy Ghost in a Pentecostal sense" we readily accept, if he gives the same meaning to the expression "power of God" that we do. For this really includes ability to do the will of God on earth, as it is done in Heaven.

"To say that only some Christian believers receive the spirit in a Pentecostal sense, and that in them only is fulfilled

the promise of the Saviour, is to speak without Scripture warrant."

Here is the pivot on which the whole controversy in the thought of Dr. Middemiss turns, for if it means anything, it distinctly takes the ground that all Christian believers have received the Spirit, and work in Him in the Pentecostal sense.

But he himself founds this his contention, not on Scripture, but on his peculiar interpretation thereof. Of course, his interpretation seems plain to him, so plain that he feels at liberty to say that the other's belief, although supported by a long array of quoted Scripture passages, is without *Scripture warrant*. Is that not, after all, acting out the dogmatism which elsewhere in the article is condemned?

But as we are simply and only here making remarks, we close by recommending the critique to the attentive perusal of the reader, acknowledging, at the expense of our denominational pride, that both in spirit and in argument it contrasts favorably with the critique which appeared in the columns of the *Guardian*, or with that of the *Witness*, which, without remarks, we give on another page.

SINS OR MISTAKES.

"Hair-splitting," some one says, and, to a certain extent, truly. Nevertheless, the question, which the writer has heard debated on, explained (nominally at least), or shelved as of little consequence, has an interest, and not a minute one, to those who hate uncertainty and love the rock-bottom of absolute, unyielding verity.

A member of the Holiness Association came into my "den" one day, and asked me what I made of the 9th verse of 3rd chapter of first epistle of John: "He that is born of God. . . cannot sin because he is born of God." Not being a polemic, I was not prepared to give a direct answer. So I asked him if he was born of God?"

"Yes."

"Then you *cannot* commit sin?"

"That's what the Bible says."

There the conversation ended, but not

its interest. I looked up the original, and found the literal rendering to be "and hath not the power," which is much stronger than "cannot." Now, it is, of course, easy enough to understand the verse from the context, strong as the affirmation is, but the circumstance gave rise to a train of thought which resulted in the firm conviction that sins and mistakes are different things, and that a man can be *sinless* and yet *very far* from *perfect*, from the human understanding of the word.

I believe Wesley either professed or taught "sinless perfection," but avoided the using of the term as dangerous, wherein he, according to some modern professors, either had not the courage of his opinions (and therefore could not have possessed that same gift of "sinless perfection," since its possession, being by endowment of the Spirit, must give the needful courage to call a spade a spade), or, false to his trust, must have, in some degree (and this is a dearly beloved phrase with the critics), "conferred with flesh and blood."

I am aware that the view I take is open to severe criticism, yet I fail to see how you are to solve the problem, for it is one, however much people may ignore it, of distinguishing between a sin and a mistake. For instance, my wife lost a pair of new and expensive gloves. Well, no one would denounce a piece of bad luck, a carelessness you will, as a sin against God. People may quote the Old Testament "sins of ignorance," but these did not become sins until the ignorance was discovered by the parties concerned and remained unrectified.

Given, then, that such, and many other like instances which will readily occur to any one who is concerned in this question, are not actual sins against God, yet, of a surety, no one would say that so-and-so, who is continually blundering either in his business relations with others or in careless acts, which annoy other people, or a kind of thoughtlessness which is really selfishness, or in a hundred other ways, is a perfect man, simply because in all these things he had no intention or desire to disobey God—in fact, *was* obeying God to the extent of his knowledge. Here is the only de-

finition of perfection which, to my mind, holds water, and to get it we go back to the literal meaning of the word used in the original, "teleios," which is equivalent to "mature in understanding or perception." Now, if a man be "mature in perception," as the one perfect man was, he will not only walk circumspectly towards God in perfect obedience, but also towards man, injuring none, even unintentionally, either by carelessness or ignorance, simply because he is "perfect in perception." It is easy to ride this truth to death, and say, with a certain reverend editor, that, to be "mature in understanding" would imply universal knowledge; but when St. Paul said, "Howbeit in understanding be ye perfect" (τελειος), he meant exactly the kind of "mature perception" I have defined above, and certainly would never have been so absurd as to lay the burden of universal knowledge on Christians. It may be argued that God said, "Be perfect even as I am perfect," and here, I admit, is a weak point in the argument, for to be perfect as God is perfect would imply a perfection in everything. But two arguments suggest themselves here—first, that the original Chaldee word may easily have lost its special shade or limitation of meaning in translation into the Septuagint; and, secondly, that our own God-given common sense forbids any such ascription to God of a plainly unreasonable command. The Almighty would hardly require infinity of attainment from His own created family.

Very well, then, all this goes far towards establishing the fact that perfection is not necessarily a consequence of sinlessness, if we accept the definition that sin lies in wilful disobedience or in an act of ignorance unremedied when discovered, and at this definition, I think, few will cavil.

Now, as we believe that God gives no command which He does not give the power to fulfil, and as no one has yet announced, at least to the writer's knowledge, that he is absolutely perfect as God would have him perfect, it follows that the perfection commanded and presumably attained is not the absolute perfection of God, but a perfection which consists in an attitude of perfect sur-

render or obedience. In modification of a clause in the preceding statement, I would say that I have heard speakers claim to be as perfect in their state as a rosebud before it is blown, but that is not answering to the full perfection of the open rose—a perfection corresponding to the absolute perfection of the Almighty. Moreover, such a claim implies a progressive understanding, and, as St. Paul demands, a perfection in understanding, that is, in our daily walk toward others, it is plain these do not attain to the perfection needed, since by their own simile they are in a state of evolution, not attainment.

So, to return to the penultimate clause, unless we admit that there is a state of sinlessness before God without a consequent freedom from mistake toward our fellow-men, one must dogmatize very strongly and declare with assumption of more than human knowledge that such blunders as we have referred to are not mistakes, and this, level-headed people, who are not prophets, will be slow to do.

R. W. ARNOTT.

“TRUST AND OBEY.”

Trustful obedience and obedient trust are equivalent to walking in the Spirit. Faithful obedience and obedient faith are equally significant to express faith in Christ, actuated in the life so as to set forth the Spirit of the Master.

We once heard a brother minister closing a searching class-meeting, where several spoke about being “more faithful,” and he simply said, “Be faithful.”

People often say in a formal, habitual manner what they do not fully understand. From a child I have heard this expression used in prayer: “Give us a faith that laughs at impossibilities and cries, It must be done!” Were this answered, holiness of heart and life would be the immediate outcome. In conversation with a brother, last night, on the subject of prayer, he said an old gentleman was ever asking God for “Abrahamic faith.” This can be obtained easily by any one who is as willing to obey as was he.

There are three objects of faith and obedience: 1. The old dispensation rings

out with the clear-cut exhortation of the Preacher, who said, “Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man.” Abraham believed God, and it was accounted unto him for righteousness. Why? Because he acted out his faith in God by prompt, cheerful obedience. God tempted or tried the old patriarch, found him true, and so the promise that in him should all the families of earth be blessed was gloriously kept.

2. God, the first and supreme object of trust, gave Christ to redeem fallen, sin-cursed humanity. Jesus soon won the confidence of eager disciples, and they proved their professions true by forsaking all and following Jesus, the Author and Finisher of their faith. Preachers of to-day persuade us to “Believe on the Lord Jesus Christ,” assuring us that God so loved the world as to give His only begotten Son, “that whosoever should believe in Him should not perish, but have everlasting life.” This is true Gospel, and the only essential to *salvation*; but such a belief, faith, or trust ever regenerates and sanctifies the soul by the Spirit of the meek and lowly Redeemer, and the subsequent life proves us to have been with Jesus and learned of Him. Nor will He leave nor forsake those who *thus* live by faith and do His blessed will, “for whom He did foreknow, He also did predestinate to be conformed to the *image* of His Son that He might *simply* be the first-born among *many* brethren. Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified. What shall we, then, say to these things? If *God* be for us, who can be against us?

3. Christ, not Wesley, first taught Gospel holiness. But the most curious thought to many theological minds is the fact that some appear to propagate a spurious kind of holiness creed, known as the now historic Canada Holiness. The Spirit is taking the place of Christ, and many *try* to claim Christ as their Saviour, who will not, or at least fail to, accept the gift of the Holy Ghost and walk in Him.

To summarize. I see *three* objects of faith in the Triune God of holiness, viz., Father, Son, and Holy Ghost. Christ taught many truths, but comforted His anxious, ignorant disciples with the promise of the Spirit of Truth, who, having come to abide with them forever, would teach them all things, guide them into all truth, and ultimately crown them in heaven.

"No cross, no crown!" How can we continue to be Christians if we refuse to believe in the Holy Ghost and prove our faith in Him by walking in the Spirit with the reckless confidence of Abraham, who followed the Lord fully, or like John the Divine, who became the beloved disciple of Him whose Spirit he imbibed.

Centennials are again in prospect. I fully believe in them, for we shall soon celebrate the second decade of centuries since the establishment of Christ's kingdom. Nearly a hundred years have elapsed since Methodism came to Canada. Our purposed centennial of Canadian Methodism will only promote the welfare of Christianity in so far as we keep in grateful remembrance its original *aim*, viz., to spread scriptural holiness. Its founder the sainted John Wesley, we may eulogize,³ but must not idolize him. Wesley lived up to all God taught him. We have failed to profit by his lifework, if we have received no greater Light. Christ is the true Light. He deemed it expedient to go away and send the Holy Ghost, the Comforter Divine, whom we may safely *trust* and *obey* as the living law of life, for He is the Executor of the New Testament of the Godhead, and everything must be brought into subjection and obedience to Him.

W. M. EADIE.

"PROGRESS IN AFRICA."

BY BISHOP WILLIAM TAYLOR.

"The extent of European territorial annexation of Africa, provisional, protective and positive, is quite surprising." "The London *Times* says that of the 11,000,000 of square miles in Africa, six and a half millions are attached to some

European power, and of the four and a half millions unattached half lies within the desert of Sahara." (See *African News*, p. 332.)

In its territorial dimensions this progress is enormous, beyond all parallel in the history of land grabbing.

Not to speak now of the motives and methods by which 6,500,000 of square miles of Africa's soil have been "annexed to Europe," we have to accept the fact, and anticipate the progress that may be expected to follow in two directly opposite lines—the one deteriorative and deadly—the other renewing and life-giving.

The development of material progress, opening the highways of commerce for steam, both by water and by land, will give the right of way to both. These great arteries of commerce just opening are already charged to the flood with rum and gin of the most poisonous and deadly sort.

From a single city in Germany the steamers of one steamship company carry to Africa "6,000 tons per month, or 72,000 tons per year. Some of the steamers of another company carry from the same city 10,000 tons per month, or 120,000 tons per year"—not gallons, but tons by measurement. These are index facts—mere rills of a Mississippi of rum.

A powerful German line of steamers to the West Coast and to the Congo, a French line, two Portuguese lines, two powerful English lines to the west and south-west coasts, and two more to South and Eastern Africa, besides many ships belonging to private trading companies, aggregating more than a hundred steamships, carry from nearly all the European nations, and from England; more rum and gin than of any, if not of all, useful articles of commerce. And the devil is so anxious to implicate our own America in the guilt of this nefarious traffic that, at this moment, he has a vessel from Boston sneaking in with a freight of 250 tons of rum.

We talk about the horrors of the slave trade, but the depths of its horrors we never can fathom; yet in the overruling of God's kind providence, we see, as a result, six millions of Africa's sons and

daughters in the United States of America alone, born to freedom, and to the privileges of a free Gospel, and of an advanced Christian civilization; but the countless millions, of unsuspecting men and women in Africa, now being victimized by rum, which, if not checkmated, will precipitate them to a drunkard's hell, beyond the reach of providential intervention or relief.

What can we do?

The difficulty of securing State "prohibition" in America, and municipal "local option" in England, may indicate the greater difficulty of persuading all the interested States of Europe to pass an effective prohibitory law for Africa.

In America our progress in effective prohibition is hopeful, though small yet; but our progress in voluntary personal total abstinence is great and growing, and gives promise of widespread prohibition as one of its own achievements.

This, with the power that gave it birth, and the source of its health and fruitfulness, viz., an open Bible, a preached Gospel, with its churches and school-houses, is the hope of America, and this hope of America is the only hope of Africa.

Holiness people of my country, do you see? Philanthropists of my beloved country, do you hear me? Patriots of my great country—men of mind and might and money—I am sure you cannot be indifferent spectators of this scene! How can we keep out of it? We don't want the African's country, but can we not come to the rescue of the African himself? Can we not, on a scale characteristic of American breadth and genius, adaptability, push and patience, panoplied from heaven for this great work, plant a hundred thousand industrial schools and churches in Africa, and man them, and lay the foundation of Christian communities, composed of saved African natives, well instructed in the Scriptures, and in all the industries essential to the development of a holy, healthy civilization?

My missions in Africa are but in their infancy, and yet we have already several stations entirely self-supporting, and have more than a hundred natives who give good proof of the saving-power of God in their hearts, by Christian lives,

and by the honest industry of their hands. O my countrymen, will you not help me, rapidly to plant and develop industrial self-supporting schools and churches in far interior Africa? I know of no plan so well adapted to the wants of Africa as this. I have left behind all else that is dear to me, and have given the best end of my life to this work, and this way of working. How much will you give for this same work?

Let your gifts be made to God for Africa, and forward any amounts, small or great, to T. B. Welch & Son, Vineland, N.J., who will acknowledge them and forward to the treasurer.

My regular annual reports will indicate the onward march of the movement.

Steamship *Matadi*,

Off Grand Canary,

December 11, 1889.

SIERRA LEONE, December 18, 1889.

Arrived safely in this place. Have been sleeping every night on deck. After sleeping under shelter for so many weeks, it was delightful to have the moon's smile on me, and almost bear the storm say, "There he is."

WM. TAYLOR.

MODERN DEFINITIONS FOR SOME PEOPLE.

Christian union—Loving and helping all those who love and help us.

Spirituality—Getting excited.

A good meeting—When all present do as we desire them to do.

A great sermon—A great show of the preacher, so as to be called eloquent.

Charity—Soft talk.

Peace—General stupidity, indifference to truth.

Love—Saying over a good many loving words.

A revival—Getting many people to join our church by means of clap-trap.

Truth—Our theory.

Wisdom—Our policy.

Brotherly kindness—Belonging to our ring.

Enlightenment—Making people believe our theories.

Humility—Trying to praise ourselves

negatively by continually telling what "poor things" we are.

Joy—Gladness that we are up higher than some others.

Church prosperity—Having a good many festivals and suppers.

A splendid preacher—One who preaches as little of the Gospel as possible, and whose effort is to catch popular praise.

Meekness—Weakness.

Christian workers—Limp Bibles and emotional gush.

A dull preacher—A sober man of God who preaches the whole Gospel plainly.

Worshipping God—Going to some meeting to hear or see something novel.

Love of truth—Sticking to my theory, right or wrong.—*Bible Banner*.

SO BLESSED TO GIVE.

Is thy cruse of Comfort wasting?
Rise and share it with another;
And through all the years of famine,
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for two will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living gain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden—
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall grow.
Art thou stricken in life's battle?
Many, wounded, round thee moan;
Lavish on their wounds thy balsam,
And that balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain,
Can its ceaseless longing fill.
Is the heart a living power?
Self-entwined, its strength runs low;
It can only live in loving,
And by serving love will grow.

—Anon.

DIVINE GUIDANCE.

Rev. N. Burns, of Canada, is the author of a book entitled "Divine Guidance," of 288 pages, which has been sent to us with a special request that we read it, and give our opinion of its merits. We have read the book with considerable care, but not without a big tax on our patience. The author claims to be infallibly guided by the Holy Spirit in every act of life, and, of course, in the production of this volume; so we come face to face with a divinely inspired book of modern date, provided this claim is well founded. God knows we would not speak irreverently, but we must say, that if the Holy Spirit infallibly guided the author in his expositions of Scripture and his logical conclusions, then the Holy Spirit is not as well versed in the Scriptures, and is not the logician we have always taken Him to be; for a more reckless use of the Scriptures, and more illogical reasoning to support a pet dogma, have not come under our observation.

Mr. Burns, though a professed leader of the Canadian Holiness Association, repudiates the doctrine of holiness as held and taught by the Methodist Church, of which he claims to be a minister. He makes a blustering effort to prove that heart-purity, as a second work, is unscriptural. Instead of Christian perfection being the perfection of love according to St. John, it is "perfection of living" according to Mr. Burns. "Cleansing means right doing," and not right being.

Mr. Burns teaches that the Bible is not to be read, prayer is not to be offered, and Christian duty is not to be performed, only as we are told by the Spirit at the moment to do so. We are to do at the moment whatever the Spirit directs us to do, though it may be in direct violation of what the Bible seems to us to teach; and we are to pay no attention to what others call right or wrong, but do what we are led to do, at the moment, irrespective of consequences.

Errors and mistakes have no place in Mr. Burns's life of guidance, for they are to him practically impossible. There is nothing in the lives of those who are thus guided which could be bettered. Everything is done at the time and in the manner which the infinitely wise God would have it, and in every particular satisfactory to Him. A person so guided "refuses to be hampered by any notions of Scriptural utterances." He is not to make a "fetish of his Bible," as the "Spirit requires him to follow His guidance

with reckless faith, even when He guide^s contrary to our notions of Bible teachings, or even of what is reasonable." "A Christian will be led of the Spirit to discard times and seasons of prayer or Bible reading altogether." "To arraign the Holy Spirit at the bar of our reasonings, or notions of Bible truth, would be manifestly absurd." And if there should be a mistake or an error, the Holy Spirit is responsible for it.

The author has but one standard of doctrine and practice, to which all must appeal—the voice of the Holy Spirit; and even in this, each believer may be led to different results in regard to the same truth. He says, "If the truth is fully recognized that every one must be taught of God (outside of the Bible), then no one will demand the acceptance of his views of truth as necessarily true for another. The utmost he can do, is to commend his brother to their common Master to learn what may be ultimate truth for him." This doctrine accepted, and we have a repetition of the Corinthian Church: "When we come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," and each unerringly guided by the Holy Spirit. Our prayer is, that God may save us from such divine guidance as this.

This book, where its teachings are accepted, will have the effect to lessen confidence in the Scriptures, as "a lamp to our feet and a light to our path," substituting for their infallible teachings a fancied guidance of the Holy Spirit. Indeed, we shall no longer need the Bible, as the Spirit is our unerring guide in all things, including doctrines to be believed and duties to be observed.

We are glad that Mr. Burns has come out squarely against the Wesleyan doctrine of holiness, for now the cause will not have to bear the reproach of his unscriptural vagaries. Let every lover of true holiness shun the teachings of this book, as they lead to the rankest fanaticism and the ruin of souls.—*The Christian Witness.*

A MEETING for testimony where a definite line is indicated by the leader, and the people have something to say because they know and feel it, turns the gales of paradise through a congregation! The aimless, perfunctory repetition of a few dead phrases is a different thing.—*Nashville Christian Advocate.*

A GOOD conscience favors sound sleep.—*Sel.*

THE MESSENGER.

BY G. M. TAYLOR.

"Blessed is the man that heareth Me, watching daily at my My gates, waiting at the posts of My doors."—Prov. viii. 34.

I stand at His gate to-night,
I linger beside His door,
'Twill not be in vain if I do but wait,
I have proved Him often before.
I am watching with eager eye,
Listening with open ear,
For the Master's voice I must catch to-night,
Each word must be plain and clear.

For a message I have to bear,
He told me I was to come,—
That He had work for me to do,
To carry a message home.
I know not what it will be;
Whether a simple word,
Or whether 'twill cost me toil and pain
To utter all I have heard.

But oft 'tis happy work,
For His message is full of cheer,
His words of comfort, of hope, of love,
Wipe away many a tear;
Sometimes 'tis a pardon free
To a rebel condemned to die;
When my Lord says, "Loose him and let
him go,"
Oh! who has such joy as I?

Sometimes 'tis "Return!" "Return!"
To a child who has grieved Him sore,
And how sweet to hear the faltering tones,
"Can I ever grieve Him more?"
Or perhaps 'tis a warning voice,
Counsel both wise and true,
'To one who stands in a slippery place,
Knowing not what to do.

And though some will not heed
The message I have to tell,
My Lord will know—for He told me so—
If I do my service well.
So I listen beside His gate,
And I hush my heart to hear,
For the Master's voice I must catch to-night,
And each word must be plain and clear.

—*Selected.*

JOIN fellowship with the saints. No wonder to hear a house is robbed that stands far from neighbors. Job's children were in a solitary house, and hence it was that a wind came and smote its four corners, and blew it down. "Jerusalem is compact together."—*Sel.*

FAITH.

Extract from Bro. Freshman's Eighth Annual Report of his Hebrew Christian Work.

Some may say that we are trying to do too much, but no one ought to stand in the way of those who feel called of God to do a certain work. When the Lord sends any one, He will also supply the means. "Faith, heroism, enterprise for the Lord Jesus Christ are all right, only be careful not to step beyond the funds in hand." We maintain this is all wrong. If money is wanted, let us ask God for it, and let us have the assurance that it will be given. "The silver is Mine and the gold is Mine, saith the Lord of Hosts."

As for doing the Lord's work for money, especially Jewish mission work, there is not money enough in the world to hire men to do it, but God calls His servants, and—blessed be His name! He will never leave us nor forsake us.

One day, while in a certain city, we needed money for immediate use in three different departments of our work. I spoke of this in a noon-day prayer-meeting, saying, "Brethren, at the present moment I need a certain sum," mentioning the amount, "to help me through with my work. Please aid me with your prayers." The amount did not come at once; indeed I did not have it all until the last morning of our stay. Then, at the breakfast-table I had the pleasure of saying to the kind friends who were entertaining us, "I have now received exactly the amount required." Bless the Lord forever; He heareth the prayer of His people! When I had appropriated this money where it was needed, I had not £1 left.

It is well to acknowledge God even in the little things of life. One day Mrs. Freshman said to me, "When we reach Liverpool, before embarking for home, we must buy another rug." "Why," said I, "we have one, and that will answer." She replied, "But we need another to keep us comfortable on the steamer." I said, "Well if I can spare the money." Before that day closed a kind friend brought Mrs. Freshman a beautiful rug. I said to my good wife, as I often have occasion to, "My dear, the Lord is very good to you." Our conversation had been in our own private room, where no one could overhear us, and we had never spoken to any one of this particular need.

HOW TO WORK.

BY REV. W. H. HASLAM, M.A.

My attention was called one day to a melancholy man, who was looking so ill and depressed that, although I had known him for some time, I did not recognize him. Seeing me looking towards him, he said:—

"How do you do?"

I thanked him for his kind inquiry, and replied "I am very well." Then I asked him in return how he was. He answered, "As to bodily health, I believe I am quite well; but as regards my mental and spiritual state, very bad." He continued, as if surprised, "You do not seem to know me—I was happy enough when you saw me last!"

"When was that?" I asked, for I really did not remember who he was.

"Why here at Keswick," he replied. "You helped me greatly—last year I was as happy as the best of you!"

I inquired, "Can you tell me what made you so happy at that time?"

"Oh, yes; do you not remember? I gave myself up fully—spirit, soul, and body—to the Lord, and He accepted, and filled me with such joy as I had never known before. Don't you remember?"

He was beginning to look happier as he spoke. Without referring to the fact, I went on to ask him,

"What did you do when you were so happy?"

"Oh," he answered, "out of the fulness of my heart I testified! Do you not remember that hymn you gave me?"

"Yes, I will stand up for Jesus;
He has sweetly saved my soul;
Cleansed my soul from sin's corruption,
Sanctified and made me whole."

There he was, with his hands up, beaming with joy!

"Well," I said, "and what happened then? Did you make any one else as happy as yourself?"

"No," he answered, "but I tried hard enough, though I got no one to sympathize with me, and what is worse than that, I lost my own joy! I prayed to the Lord to restore to me the joy of His salvation; but it was all in vain—I am a miserable man."

Poor fellow, he looked it.

I took his arm, and walking along by his side, I said, "Did you ever read of Ananias and Sapphira? They kept back part of the price, and professed to give up all. That is what you have been doing."

He replied, as if in indignant surprise.

"I tell such a lie! Who told you that? I assure you, it is not true," he added, looking me earnestly in the face.

"Excuse me," I said, "you professed to give up all to God—spirit, soul, and body—and then you went home, and because you were happy you began to work, and you tried as hard as you could."

"Yes, indeed, I did that, and I meant it."

"My dear man," I said, "how can you work with that which you have given away, without taking it back, or at least part of it?"

"Oh," he replied, with a look of surprise, "that is what every one does."

"But," I answered, "that does not make it right any the more. When you yield yourself up to the Lord, you should regard yourself as His, and should wait upon Him; not 'try your best,' and then ask Him to supplement your deficiencies and help you. Instead of this, you should say, 'Lord, what wouldst Thou have me to do?' and 'Lord, use me for Thy glory; employ me in Thy service;' and then trust Him to do it. It is His will that you should be happy; and useful too. He is sure to fulfil His will and purpose toward you: but if you take yourself out of His hands, what can He do for you? What can you expect, if you do not abide in Him, and let Him abide in you? Let Him, the Master, in, and you are sure to be effectual in your life and fruitful in all your good works."

"Well," he said, "certainly that is my desire."

"I fully believe it is," I answered, "but desire is not enough, you must carry it out. If you try your best, and ask the Lord to *help you*; do you not see, you are doing your own will, and your work will be counted as 'wood, hay, stubble?' But if you let the Lord *use you*, your work will be regarded as precious stones in that day of trial when we shall appear before Him. The fact is, that the Lord loves you too well to let you work at wood, hay, stubble! Let us thank Him for that, and ask Him to forgive you for taking yourself and your gift out of His hands. You have the work of God outside, and the love of God inside to constrain you to work. Now wait on the Lord, for His order to go forward."

"Thank you," said my friend, thoughtfully, "thank you, a thousand times."

"You know," I continued, "that Moses had the order and the desire to bring the children of Israel out of Egypt; but he took the work into his own hands, and had to go to school for forty years. He had to stay

there until *self* was dead; and then the Lord sent him, and used him wonderfully to accomplish the work. Moses held the rod in his hand; but, nevertheless, he was himself the rod of God."

"Thank you," said my friend again, "I begin to understand you."

I went on to say, "When a man thinks he can do something, God cannot use him, any more than you could use an instrument which worked by and for *self*! Moses thought he had wisdom and influence, and had to be emptied. Saul of Tarsus, too, at Damascus, thought he could do something; but his life was in danger, and he was obliged to flee to Arabia, and there learn the lesson that God did not require his strength, or learning or power; but his weakness."

"Oh, now I'll go to Arabia, I will, and be quiet."

"Dear friend," I said, "do not be in such a hurry; now, 'I will go,' is yourself again. God has sent you there already, and He is now about to bring you out. At any rate, you had better remain in the back side of the desert and wait, until the Lord calls you out."

"You dear man," he exclaimed, "I have a great mind to hug you; I feel as if I could take you up and carry you along the road!"

I replied, "But my friend, that would not be an original act! Remember, joy is not given you to work with; but to work all the more cheerfully when the Lord uses you. The Lord's work will never break you down; but will carry you instead. Yield yourself to God, to be employed by Him, in His service. If you ask Him to *help* you, it implies that you think you can do something; but if you ask Him to *use* you, He will certainly do so, and not only make you willing and able, but, what is more, happy in His work."
—*The Life of Faith.*

A HOME IN THE HEART FOR CHRIST.

BY REV. T. L. CUYLER, D.D.

If Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, He "could not be hid." If you travel through a certain district in southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; he could not, even if he would. Many absurd things have

been written about "secret hopes," etc., but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it. Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience and helping me every day to resist evil and do right? Then he *is there*; but if no such internal evidence exists, then Christ has never been there, or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride may drive Him out, for He promises to dwell only with them who are of an humble and contrite spirit. Neglect may provoke Him to depart, and so may a persistent disobedience to His commandments. Dr. Maclaren beautifully remarks that "the sweet song-birds and honey bees are said always to desert a neighborhood before a pestilence breaks out in it." So the inevitably holy Saviour will not dwell with evil, and we may so poison the heart atmosphere with indulged sin that He will not stay in it. Free agency does not cease after conversion; if Christ enters our hearts through faith, He must be kept there by faith. Oh, what wondrous condescension, that the Lord of glory will consent to occupy such a hut as my poor heart; yet He is kindly saying to me: "Give me room in this, thy heart, and I will give thee a place in My heaven."

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we should be carrying Him with us. "Let your light so *shine* before men" that they may recognize that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers on their coffins. I have sometimes thought, when I looked at such posthumous displays, that if these poor silent lips could speak they would wish that a few more flowers of love had sweetened their hard, weary lives! Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to His knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just herelies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this

glorious Son of God living in their hearts, it is because they *do not want Him there*. He will be in the way of your favorite sins. Beware, my friends! Christ gives His last knocks; and if you bolt Him out of your heart, He will shut you out of His heaven.—*Selected.*

A SERMON—FAINT-HEARTEDNESS.

BY REV. A. J. JARRELL.

TEXT.—"Now, therefore, go to proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand."—JUDGES vii. 3.

One hundred and thirty-five thousand Midianites pitch their tents in the valley of Esdraelon. It is their annual raid on the harvest fields of Israel. Poor Israel! For seven successive years they have been stripped of every vestige of food, save what they could hide. If stripped this year, starvation will be at their doors.

On the southern heights overlooking the valley, Gideon marshalled his thirty-two thousand men. But what can he do against such an army of Arab warriors? But God called him to meet that host, and we shall see strange things yet before another sunrise.

The Lord said to Gideon: "Proclaim in the ears of the people, Whosoever is fearful and afraid, let him return and depart early." Twenty-two thousand men bolt for home. Ten thousand are now left to face thirteen times their own number, but there is not a tremor in a nerve. Still they are too many for the Lord. Nine thousand and seven hundred more were ordered home—but for no fault of theirs. "Now, arise, get thee down to the host, for I have delivered it into thy hand." Gideon divided his men into three bands, and stretched them around three sides of the enemy's camp—scarce half a picket line. In every man's right hand is a trumpet; in his left, a pitcher that conceals a blazing lamp. At ten o'clock at night they advance on the foe. A long, loud blast from Gideon's trumpet is taken up by the three hundred others, rolling over the valley until it is echoed by Mount Lebanon in the east, and lost among the spurs of Mount Carmel on the west. Before the echo dies, every pitcher is broken, and three hundred lamps flash their light in the face of the foe, while three hundred throats shout, "The sword of the Lord and of Gideon!" They stand in their tracks and shout, while God

turns those great army corps, with reeking swords, upon each other.

As they surge back and forth, the valley lies strewn with the dead and dying. Louder yet waxes the blast, and fiercer still the shout, until the mighty army breaks for the east by the way they came. Now Israel pours out of the hills and valleys to take the fords of Jordan, and there is a great slaughter up and down the river.

Before the morning breaks, Gideon and his band cross over Jordan—"faint, yet pursuing." All night long they have pressed the battle. The hand trembles with exhaustion, but it is still stretched towards the foe. Each step seemed to be the last, but courage like theirs has always another step it can take on to victory. When the sun rose that morning it shone into the pale faces of a hundred and twenty thousand Midianites—dead in the land.

But why cut down Gideon's army, in the face of a foe already four times their number? I refer to the order which sent twenty-two thousand home. The law of God required it. Since the days of Moses, God commanded the officers to speak to the army, on the eve of every battle: "What man is there among you, that is fearful and faint-hearted? Let him go and return to his own home." This order was for all time, and, therefore, must have been of transcendent importance.

This mighty reduction did not reduce the army. It was not weakened, but strengthened. When Benedict Arnold went aboard the British man-of-war in the Hudson river, Washington's army was not reduced a single man. When Judas went out from the twelve, the eleven were stronger than the twelve. When Achan was dead and buried, Israel was stronger than when he marched in the forefront of battle. When Gideon lost two-thirds of his entire army, he did not lose a man. "We do not conquer by numbers," says Joseph Parker, "but by character. One hero is worth ten thousand cowards. Cæsar is, in himself, more than all his legions. Character is everything in the great battles and moments of life. Character never surrenders; character is never beaten; it flutters its challenge in its dying moments, and says, 'I will arise and renew the fight on the other shore.'" We never lose anything when faint-hearted men go away. "Let them go." They cannot be trusted. In some critical hour, when the fortunes of a day depend on a single moment, and the fate of that moment turns on an undaunted front, that front will waver, and

the day be lost. Faint-heartedness will lose it. "We are not now speaking of the weak, but the faint-hearted; not of those afflicted with infirmity, but those who have lost, if they ever had, the heroic nerve." "Let them go." We are too weak to have them among us.

Faint-heartedness is too contagious to be allowed in the armies of God. "Let him go, lest his brethren's hearts melt as well as his heart." Happy day for Pilgrim, when Pliable struggled out backward from the "Slough of Despond." If I had to burn at the stake, I should want a Latimer to walk by my side. Let me have a comrade who could say, as we neared the stake, "Cheer up, Master Ridley, cheer up; we shall light a torch in England to-day that shall never be put out." I could march to such music as that. Our Captain would have no faint-heartedness in His army. It is too fearfully contagious. Of all legislation, quarantine laws seem the most oppressive; yet of all laws, they are the most humane. A thousand emigrants are on the ship as it drops anchor in the harbor, and there is only one sick man on board; but he has the Asiatic cholera. It seems heartless to doom nine hundred and ninety-nine to remain shut up with that sick man, until all are dead. But better that, a thousand times, than to expose a continent, with its teeming millions, to the ravages of the plague. Asiatic cholera is appallingly contagious; so is the black plague of faint-heartedness. The man in the centre wavered, at the critical moment, and the men on either side did likewise, and for no other reason than that *he* wavered. So the battle was lost. "Who is there among you that is fearful and faint-hearted? Let him go and return to his own home, lest his brethren's hearts melt like his heart."

The crying need of the Church, in all ages, has been heroic courage. It almost bewilders one to read the warnings of God on this subject. "Fear not"—"Be not afraid"—"Fear not him that can kill the body"—"Be not afraid, neither be thou dismayed"—"Thou shalt not be afraid of them"—"Be of good courage"—"Be thou strong and very courageous"—"Fear none of those things which thou shalt suffer"—"Fear not, fear not, fear not," on through the Book, on almost every page, until the Bible blazes and bristles with the truth. In modern phrase, God seems to have laid an electric alarm from lid to lid, that the Church might be forever rid of the sin and shame of cowardice. The first chapter of Joshua is taken up with the instalment. It is enough to thrill a

heart of stone to hear God drilling Joshua on the lesson before us. "Moses My servant is now dead; now therefore, arise and go over this Jordan, into all the land that I shall give thee. As I was with Moses, so will I be with thee. There shall no man be able to stand before thee all the days of thy life. Be strong and of a good courage." Never mind the giants and walled towns. Be thou strong and very courageous. I commit to thee, this day, my people, whom I have nourished these forty years in the wilderness—whose fathers were destroyed of faint-heartedness. I commit them to thee, to be led all the days of thy life: O, Joshua, be thou strong and very courageous!"

Three times, in four short verses, He repeats the pathetic charge, which is to be his battle-cry in war, and his motto in peace: "Be thou strong and very courageous!" This charge, too, is given to the very man who, thirty-eight years before, stood heroic, when all others, save Moses and Caleb, fainted with fear, and when all men sought to stone him for his heroism. The last warning in the Book against fear is enough to curdle the blood in our veins: "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone." Do not ask me what I mean by such classification. Our Master did it, and we had better take the warning.

Joseph Parker says, "The Church is the most timid of all the influences of the world to-day." It would pay us well to study this charge, before we deny it. Backed by all the armies of the skies—leaning upon the arm of her omnipotent Redeemer—under His guidance and protection—with pledge of the heathen for an inheritance and the uttermost parts of the earth for a possession—with "bond for title" to every foot of land on which the soles of her feet shall tread—the Church ought long ago to have stretched her line through all the earth, and wheeled her armies from pole to pole. There is no tree that spreads like that which came from the grain of mustard seed—if it has chance of soil and climate. There is no leaven that works like that which a woman hid in three measures of meal. What hinders this mighty Gospel? What makes her chariot wheels to drag? What could hinder? When Moses ascended up on high, God put Joshua in command of the host. Half of it, but our failures? And what failure half so fatal as our faint-heartedness?

Here is a gifted lawyer. He can plead before any court on earth with perfect ease and liberty. But he cannot pray in public—he cannot talk in prayer-meeting—he is too faint-hearted. That physician can discuss medical science by the hour, before his peers, or his superiors; but he cannot lead his wife and children in family devotions; he is too faint-hearted. That gifted woman can hold any group, of any society (except a religious one), spellbound with her tongue; she is never so happy as when she is the centre of some great throng; but she never can tell her experience in a love-feast; she never can talk with the lost about their souls; she is too faint-hearted. Millions of sinners, in hearing of church-bells, die unsaved, without one earnest, personal effort to save them, because hundreds of thousands of Christians are too faint-hearted to make the personal effort to save them. Here are promises by the hundred, that have never yielded their treasures to the touch of faith; the Church is too faint-hearted to lay hold on them.

"IS THERE NO BALM IN GILEAD?"

Is there no cure for faint-heartedness?" I know of but one. In all of the Book I have never read of another. "Perfect love" will cure it—will cure any case the world ever saw. Mere love cannot.

There are multitudes who love God, and are yet hampered and hindered by fear. And, it is not alone the fear of death. Thousands who have no fear of death, still have slavish fear of man. And, not alone the fear of bad men; the fear of good men—their criticism, their disapproval, their displeasure, is the last enemy to leave the heart. "He that feareth is not made perfect in love." "But perfect love casteth out fear." I know no cure but this. If any man on earth has learned of another—known to cure every case and form of it—I plead for the remedy. Thousands upon thousands will never take the prescription above—never from choice. If there be another, for the sake of a crippled Church and a dying world, let it be published to the ends of the earth. If there is no other, O Church of God, take the prescription of the Great Physician, and let the plague be stayed! Yet even this divine remedy will never reach some. *They are too faint-hearted to take the remedy for faint-heartedness. They have an uttermost salvation offered them, but they are too faint-hearted to lay hold on it.—Guide to Holiness.*

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