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(Rev) Mrs. A. Johnson  
June 11

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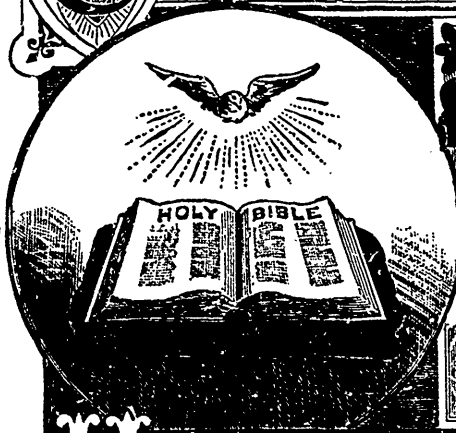
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# Expositor

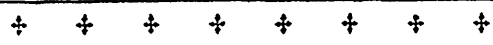


# HOLINESS



Toronto:

Published under the Auspices of the Canada Holiness Association.



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

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### CALENDAR OF HOLINESS MEETINGS.

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

Every Saturday evening, at 8 p.m., at the residence of Bro. Graham, 50 Hayden St., first street south of Bloor St.

Every Monday, at 8 p.m., at the residence of Mr. Bennett, 128 Bond Street.

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.

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

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

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

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

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

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

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

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

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

THE  
**Expositor of Holiness**

Vol. IX.

MAY, 1891.

No. 11.

ONLY ONE LIFE.

Only one life to live, Lord !  
Let it be lived to Thee ;  
Only one life to give, Lord !  
Thine only may it be.

Only one life—so brief, Lord.  
Oh, take it in Thy hands !  
Do Thou inscribe each leaf, Lord,  
With Thy fulfilled commands.

Only one life to live, Lord !  
And Thou didst die for me !  
Yet all I have to give, Lord,  
I offer now to Thee !

Only one life ! Then take, Lord,  
To-day, this life of mine—  
For Thou alone canst make, Lord,  
This life entirely Thine !

Only one life ! 'Tis sweet, Lord,  
To yield that life to Thee,  
Only one life ! 'Tis meet, Lord,  
That Thou shouldst thus claim me.

Only one life to spend, Lord,  
In Thy glad service here !  
Service that knows no end, Lord,  
For I shall serve Thee there !

Only one life ! and then, Lord,  
Thy blessed face to see !  
Only one life ! Oh ! when, Lord,  
Will glory dawn for me ?

—Sel.

In the minds of many, the Church of Christ seems to exist for the honor of a few and its own glorification ; but there is somewhere an idea that its commission covers these points—to glorify Christ and bring salvation to a lost world.

THE TEN DAYS' WAITING.

This was evidently of divine appointment, for no reason whatever is given by either Christ or any of His early followers. Hence, no one can speak with authority concerning this strange interval between Christ's ascension and the descent of the Holy Ghost.

Speculation concerning the matter is legitimate, but only on the clear understanding that every and all results of such speculation are themselves speculations pure and simple, with no more authority in them, no matter what name is back of them, than the writings of Baron Munchausen.

We know as positive facts that the disciples were commanded to wait for the descent of the Holy Ghost, that they obeyed, and that on the tenth day the promise of the Father was received ; but there is no command given by Jesus Christ concerning tarrying at Jerusalem which can by any ingenuity be made applicable to any others besides those who lived immediately before Pentecost. We have searched the Scriptures in vain for the slightest intimation to that effect, and so do not hesitate to *dogmatize* concerning this thing : for dogmatism concerning facts is highly proper, however improper in connection with opinions. There is, therefore, no command or intimation which makes necessary one moment to intervene between the desire for and the realization of all that is implied in Pentecost.

But, as a matter of history, constant efforts have been, and still are being, made to account for this interval of waiting, all going to establish the favorite theory that a personal Pentecost is

the outcome of effort, even if that effort can go no further than enforced *waiting*.

It is asserted by many that the one hundred and twenty were not prepared for the advent of the Spirit till the ten days were expired; that Peter had not yet ceased from his impulsiveness, nor John from his thunderings, nor Thomas from his doubts, and that, therefore, it was necessary that they should keep praying and emptying themselves of these selfish tendencies until all were gone; and that, therefore, these days would have been shortened if they had accomplished their preliminary work sooner. Hence is founded, on this fancy picture, an exhortation to go and do likewise. "Get emptied of self," say they, and then will come a baptism of the Holy Ghost.

Here it will be at once seen how this speculation works in the interests of the teachings and practice of the apostles of effort. God's way, as brought out in every part of the Scriptures, and as confirmed by every one who walks in the Spirit, is that of simple, glad acceptance, and requires no preparation further than willingness to accept. This gospel of effort must have some room for display, for action, and refuses right of way to the Holy Ghost except under stipulated restrictions. The fact that all efforts to get rid of self are about as successful as the effort of the substance to flee from its own shadow seems not to dishearten such enthusiastic workers, still the eternal ding dong is ever on their lips and in their life's practice, *do, do, DO* something, even if you know beforehand that you can't do it.

If the disciples had taken ten years to get rid of self they would not have succeeded any better than the modern apostles of dying to self do—it would have been a dying which exhibits the most lively kind of living.

It was only when they received the Holy Ghost that they really did die to self, for then they followed the Spirit as a distinct object of obedience, in place of their own desires or notions, which is the only dying to self the Scriptures seem to have any knowledge of.

But, suppose that this speculation about the necessary occupation of the

disciples during these ten waiting days is true to facts, see what tremendous drafts it will make upon our credulity in other directions. These disciples had been favored with all the advantages which Christ's three years' personal ministry secured for them. They had, moreover, enjoyed the presence of the risen Saviour during the forty days intervening between His resurrection and ascension. They were present and saw Him ascend from earth, after listening to His latest words of command and comfort. Moreover, we can safely presume that they represented the most spiritual of the Jews at this time. And yet so far were they from being emptied of self, that ten days additional were required to be devoted exclusively to this result.

But now contrast with these, Cornelius and his friends, who required only a few hours for their preparation; or the twelve Ephesian converts, who required not even so long as that, the work being apparently crowded into minutes, and how the apostles and their first friends begin to sink in our estimation. Why, even Paul, red-handed with the blood of the proto-martyr, required but three days' preparation, the Almighty Himself being judge. And what shall we say of the rashness of Peter, who, on the day of Pentecost, promised the multitude that they might *immediately* receive what required so much laborious waiting on their part! Verily the apostles of laborious effort must have vast capacity for swallowing absurdities before they can become established in their creed.

In conclusion, as a practical application of the whole subject, contrast the simple way of faith in securing and retaining the Pentecostal gift with this cumbrous way of effort, and the scripturalness of the way of faith will be more readily realized. The way of faith obtains it this—any—moment; the way of effort requires an indefinite period of time. The one preaches true humility, the other fosters spiritual pride, even if it is covered up with the garments of voluntary humility. Finally, whilst the one secures perfect and lasting victory, at best the other obtains only an armed truce, and is always ready for another

emptying and refilling process. Hence, our constant advice to all is, accept just now the gift of the Holy Ghost by faith, and He will in His teaching and guidance simplify all perplexities.

### CLEANSING AND ANOINTING.

An article or two in *The Divine Life*, written by Dr. Lowrey, puts these crises in Christian life into such confusion, that I have searched the Scriptures on the question.

I find in the eighth chapter of Leviticus directions given by God to Moses concerning the definite installation of Aaron and his sons into the priesthood. In the eighth verse, this, "And Moses brought Aaron and his sons and washed them with water." That is the first act in the programme. Afterwards, in the twelfth verse, "And He poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Cleansing first, anointing afterwards. Again, in the twenty-third, "Moses took of the blood of the ram and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." The twenty-fourth tells of the same blood-purifying ceremony performed on Aaron's sons. The thirtieth verse tells how "Moses took of the anointing oil, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him." Same order, purifying first, anointing afterwards. God makes no mistakes in His symbolism, and we shall find the same order followed in the spiritual crises which are described in the New Testament.

In Acts ix. 38, we find Peter telling the Gentile disciples at Cesarea, "How God *anointed* Jesus of Nazareth with the Holy Ghost." That anointing took place at the time of His baptism and was acknowledged by Jesus in the synagogue at Nazareth, as related by Luke (iv. 18), when he quoted from Isaiah, "The Spirit of the Lord is upon Me, because

He anointed Me to preach good tidings to the poor." Twenty-first verse, "This day hath this Scripture been fulfilled in your ears." Jesus was clean, He never had needed cleansing, for He had been conceived by the Holy Ghost. But He needed *anointing*, and He received it at the same time as He received the baptism with water. And whatever was the significance of His water baptism, it was first in order.

Jesus before Pentecost, said twice to His disciples. "Ye are *clean*." But they did not receive their anointing until Pentecost. The account given in John xx. 19-23, seems to show that they were fully restored to the same spiritual elevation from which it would appear they had measurably fallen at the time of the crucifixion, when they all forsook Him and fled. There is reason to believe that when He said, "Peace be unto you," that He then *restored* them, and when He breathed on them and said, "Receive ye the Holy Ghost," they were lifted another degree higher. But as Aaron dare not go into the Holy of holies until after his anointing, and as Jesus neither preached nor wrought miracles until after His anointing, so the commission to preach the completed Gospel must wait for its execution until the enduement of Pentecost.

Again, we find that John in his first epistle, when writing on the subject, observes the same order. The first chapter, and the second, up to the twentieth verse, speaks very positively of cleansing and its synonymous truth. Then, afterwards he speaks of the anointing: "And ye have an anointing from the Holy One, and ye know all things." In the twenty-seventh: "And as for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abided in Him." It is evident that the anointing is subsequent to the cleansing and for a purpose of its own, not to purify, but to teach the purified. Let us be Scriptural in our use of the words which represent those spiritual realities which we value so much. The Holy Ghost is the Spirit of

*Truth*, and when He gives "utterance," it will be in those *words* which will not make false impressions on the hearers' minds.

B. SHERLOCK.

### THE IRON RULE.

"A man child who is to rule the nations with a rod of iron.—Rev. xii. 5.

We do not often venture into regions speculative, especially when the speculations are concerning the twilight regions of prophecy. However, something may be said in favor of time spent in tracing the apparent or real connection between prophecy and its fulfilment, when that fulfilment is either a thing of the past or is in course of being fulfilled.

This rod of iron rule, what is it? There are three passages in the book of Revelation where the expression occurs. The last one, namely, that in the nineteenth chapter, is evidently a quotation from the second Psalm, and is applied to Christ in His rule over hostile nations, wherein this rod of iron symbolizes their destruction, for it is said that these nations shall be broken to slivers like as pottery may be broken by the blow of a rod of iron. We leave this passage to those who delight to day-dream about the times of the millennium.

But in the fifth verse of the twelfth chapter is a passage concerning which we wish to throw out a thought or two. It occurs in that symbolical vision of the woman who brought forth a man child in the presence of a great beast ready and expecting to devour it at its birth. However, the child was miraculously preserved, that he might rule the nations with a rod of iron.

At first, our sympathies are against the beast and with the coming babe, but after its safety is assured, and we feel relieved by the result, behold an expression which turns the tables upon us, and makes us regret that the beast was cheated of its prey; for surely a rule for the nations symbolized by a rod of iron means anything but their good, at least, that is the surface thought legitimately connected with the expression.

But evidently the whole meaning of

the passage hinges on what this *man child* represents. We have without hesitation made it symbolize the *printed Bible*, when the efforts put forth during the times of the Reformation to strangle it at its birth, and their complete failure, all fit into the vision with a completeness that to us is satisfactory.

Now, granted this to be correct, how fit into the picture the *iron rule* of the printed Bible? When the *law* was given to the Israelites at Mount Sinai it was amidst surroundings which awakened terror and suggested a reign of fear. Even Paul called this reign a *yoke of bondage*.

The essence of this rule of terror consisted in the fact that they were called on to observe certain minute, lettered precepts under the compulsion of special penalties connected with the breach of any one or all of them. Hence the whole *regime* was likened to a cross, inexorable schoolmaster, with his lash by his side ready for immediate use.

Now, when *this law* is taken and a part of it erased, and other laws, still more minute, put in their place, and then sent forth as the rule of life, is there not a striking similarity between the reign of law in either *regime*?

But at once it is replied that the reign of law after this pattern is, by contrast with barbaric law, a blessing, and not a curse. Certainly, and so was the reign of the Mosaic code a vast improvement over those of surrounding nations. And yet whilst this is evidently true, nevertheless this iron rule of the Bible, in all its acknowledged advantages, must be contrasted with something vastly better, else will the expression not only lose its force, but be clearly out of place as utterly misleading in this connection.

This contrast is evidently that which Paul so vividly brings out when he contrasts the rule of the letter with the rule of the Spirit—the letter killeth, the Spirit giveth life. The law whips into obedience, and by so doing secures moral living and civilized life, but is death to all hopes of reaching the ideal life which the Almighty has placed in the inner being of man. This life of true liberty can only be secured under the

rule of the law of the Spirit. The rod of iron rule is good, is beneficent when compared with the lawlessness which obtains in its absence, but becomes an iron law when compared with the Spirit rule as made possible in this His dispensation.

## THE "UNCTION."

1 JOHN ii 20-27.

BY REV. A. TRUAX.

What about this "unction" or anointing (R. V.) of which John speaks? Everybody believes that Peter, Paul and John were abundantly "anointed," so that they needed no man to teach them; but how about the common people, the rank and file of the first Christians? John seems to be writing to these, and he declares they have the "unction from the Holy One." It seems to have been a pretty powerful unction, too, for he declares that it taught them all things. Perhaps some one will be kind enough to arise and explain the difference between this anointing and that which John himself possessed. If it taught them all things, "how much more could it teach the apostles?" Meanwhile, let us notice some of the practical advantages of having this unction:

1. It makes men teachable. Even in worldly wisdom the most learned are the most teachable. The man who knows nothing can learn nothing. The highest wisdom is to know how to learn. Hence there are none so teachable as those who walk in the Spirit, popular opinion to the contrary, notwithstanding. John intimated that he took the greater pleasure in writing to these people, not because they were ignorant but because they knew, *i.e.*, they had the unction—Spirit of Truth—who would teach them all the truth contained in his letter. Those who have the "unction" are open to conviction. They have only one question to ask concerning any man's teaching, and that is, is it true? If it is true, they are ready to accept it, whether the world or even the Church calls it orthodox or heterodox, biblical or unbiblical; whether it be popular or unpopular.

2. Those who have the "unction" and "know all things" learn most rapidly. Those who "have no need that any man should teach them," learn most from or rather *through* men. Fine paradoxes, certainly, but none the less true. We can learn little from a man whom we accept as an authority, as our master—for in the very act of accepting any man as an authority or absolute teacher of truth we accept a falsehood. How dare we call any man master? How can we accept any man's book as an authority? How can God teach us while we are heaping to ourselves human teachers? How can we hear God's still all voice while so many human voices are bawling in our ears? The fact that these human teachers are holy men makes but little difference. Whilst I am depending upon them I can learn little from them, and even that little I shall not feel quite sure of; but the moment I cease depending upon them and look straight to God the Spirit, refusing to accept anything as truth until He places His seal of approval upon it, then God can teach me "all things" *through* these same men, through their writing, experience and preaching.

Thus whilst walking in the Spirit every step will be a sure step in advance. I will not heap together a mass of theological rubbish, which will be a positive burden to carry around, and which I shall have one day to lay aside, and find to my astonishment, too, that it is more difficult to get rid of old error than it is to acquire new truth.

3. The "unction" saves us from impostors of all kinds.

No antichrist could deceive those to whom John wrote. No false prophet could impose upon them. They would know how to "try the spirits (teachers) whether they were of God." Indeed, John knew they would try him, whether he was of God. How could they try him? How could they know he wrote or spoke the truth? The "unction" taught them certainly. How else could they learn? They had no Bible. They could not compare his teaching with Christ's, seeing it is not at all likely they had heard the Saviour. And just how delightful it is to speak or write to those



who will try our every sentence, only those who are really spiritual can know. And just how impossible it is to make any but spiritual men understand spiritual truth, only those who are truly spiritual can know.

Under the old dispensation God wrought certain signs and wonders by the hand of Moses, and these were his credentials to the people that they might know he was of God. Now, if we ask for signs and wonders to attest any man's mission, it is not at all likely that "any sign shall be given to this generation." And why? Simply because under the present dispensation the "unction" teaches us what is truth, and enables us to "try the spirits (teachers) whether they are of God." Many, however, still think it would be a grand thing if the old days of miracles, wonders and portents would return. Spiritual people want nothing of the kind. They have something very much better. They do not expect God to backslide.

#### HOW WE SHOULD REGARD APPARENT MISFORTUNES.

It is easy to generalize about taking joyfully the spoiling of one's goods, for then the generalities shoot over our heads and we simply waste a few sympathies on the early Christians, who are generally supposed to have had a monopoly of such opportunities. But these opportunities are ever about us and no one shall miss them.

Then, again, we are apt to confine our thoughts to those which, having no apparent human origin, connect themselves easily with God as their originator, or, if one's creed requires it, with the devil. But what about those misfortunes which evidently have a human origin, and connect themselves with man, either in the person of acknowledged foes, or persons swayed by selfishness?

A minister gets a poor change, because of his known fidelity to the truth. Well, if the minister, so persecuted for righteousness' sake, broods over his wrong, ever and anon getting hot and uncomfortable in his feelings about it, even entertaining once in a while thoughts

of retaliation, in the shape of emigration or a determination to pull wires like others—demanding justice, etc.—is it not, after all, an act of loving-kindness on the part of a merciful Parent to bring about circumstances which will develop these tendencies, if hitherto they have remained dormant in the soul? How can such things be cast out before they are seen and fully understood? Hence is seen how one, under such circumstances, can take joyfully the spoiling of his goods, yea, let patience have its perfect work that he may be perfect, wanting nothing.

But presuming he feels none of these unpleasant emotions, he knows that then of a surety, whilst he has not been called to labor in *hard-scrabble* charge for personal discipline, he has before him a field of usefulness surpassing any other that could possibly be his. This, he knows, with such positive assurance, that, without the direct command of heaven, he would not change it for what is called a good charge. That is, he who walks in the Spirit must always be in exactly that spot which is absolutely the best for all concerned, conferences, synods, and congregations to the contrary, notwithstanding.

So also of the church official and the private church member. It is God who in every case appoints our location. If that location is disappointing, and tends to awaken unpleasant feelings and unsatisfactory longings for change, then is there special cause for *personal* thanksgiving for needed discipline. If not, then is there reason for thanksgiving for a coveted field of usefulness of superior character.

Of course, this rule will plough its way through all the affairs of life, as well outside the church visible, as within its pale. Wherefore, dearly beloved, "Rejoice evermore, and again I say, Rejoice."

I KNEW a minister who had heart disease, and could only preach one sermon a week, and found that hard work. After he received the "anointing," he could preach eight sermons a week, and feel no fatigue. Oh, for the oil of gladness!—*Moody*.

## EXPOSITION.

"And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."—Acts iv. 31.

There is a persistent effort in many quarters to make this passage teach that the baptism of the Holy Ghost on the day of Pentecost was of such a character that it was necessary that it should be often repeated in the history of its recipients. The fact that this is the only passage in the Bible which can, by any kind of pressure, be made to do service here, does not seem to dampen the ardor of those champions of repeated baptisms.

Well, suppose we grant their contention, then they must not shrink from the legitimate results of what they have proved. *Filled*, then, in the above passage, means *refilled*, and so it would read "and they were all *refilled* with the Holy Ghost."

And now, to be consistent, whenever it is stated that one who had been baptized of the Spirit was full or filled with the Spirit, it means refilled. Hence we would read: "Then Peter, *refilled* with the Holy Ghost, said unto them, Ye rulers of the people," etc. (Acts iv. 8.) "But Paul, *refilled* with the Holy Ghost, fastened his eyes on him," etc. (Acts xiii. 9.) "But he (Stephen) being *refilled* with the Holy Ghost," etc. (Acts vii. 55.) "For he (Barnabas) was a good man, and *refilled* with the Holy Ghost," etc. (Acts xi. 24.)

Of course, the puerile contention may be made that it only means refilled in the one passage under consideration. But nothing but dogmatic assertion is or can be given for such a discrimination.

Some have been driven to such extremity of argument as to assert that the company here mentioned was the veritable six score souls who comprised the gathering in the upper room on the day of Pentecost. But this desperate assumption only recoils on the one using it, seeing it impeaches his knowledge of the facts of the case as being strangely at fault. For this very history tells of at least eight thousand added to this little company since that date, the very

next verse denominating this company a "multitude." There is not the slightest hint that the company who were the subjects of this presumed *refilling* were in any way selected from the multitude. Indeed, it is immediately added that "the multitude of them that believed were of one heart and soul."

But on the admission that a good rule works both ways, then it follows that if in the other cases quoted it did not mean a *refilling* with the Holy Ghost, it did not mean a refilling at this time, but in all cases alike the words simply and only narrate a fact. That the company were *all* filled with the Holy Ghost is plainly stated. But would it falsify this statement if it were also a fact that some of them had been filled on the day of Pentecost and had remained filled up to this present hour? Surely not. The opposite contention would lead to no end of absurdities. For instance, it would prove that no one could possibly remain filled with the Spirit for a lengthened period of time, seeing that even the apostles, with all the advantages they had, both previous to and subsequent to the day of Pentecost, could not. Further, it proves that Paul, when he wrote, "Be filled with the Spirit," only meant be filled *occasionally*. For a mere tyro can see that a person cannot have the act of filling him with the Spirit accomplished if he is already filled. Hence to a man that multitude who were refilled must have been emptied of the Spirit, at least in part, previous to this universal refilling; and yet some of them were just fresh from the refilling which had taken place the same day, when arraigned before the rulers of Jerusalem. Strange kind of refilling which could not last even a few hours!

Why, it may well be asked, do some fly in the face of such absurdities in their exposition of this passage? Our answer is that, in spite often of their formulated creed, the gift of the Holy Ghost is to them a mere influence, of which they may have more or less, or which is subject to surroundings because of its being the result of an effort on their part. It is the personal experience which originates such strange Bible exegeses.

## FITTED INTO THE CREED.

"Abraham's faith now began to be saying and went on to sanctification. His justification took place before Isaac was born; his sanctification fifty years after, when God said: 'Walk before Me and be thou perfect.' His faith went still higher and took in testing. After sanctification the real test of his Christian life came."—*Rev. Dr. Watson.*

That is, according to this theory, Abraham, when he heard the voice of God in the land of Ur of the Chaldees and implicitly obeyed, going forth not knowing whither he went, was, at best, a seeker of justification, but that now, after years of obedience to God have passed away, he acting out that obedience in an open, unmistakable manner, when he, in addition to all his other acts of faith, believed the promise which God gave to him concerning Isaac, then was the exact time when he received justifying grace.

Again, when nearly a score of years after this, he received, amongst other directions and promises, the command to walk before God and be perfect, then he received the blessing of a clean heart, i.e., inbred sin was at that time cleansed away and thereafter he lived a sanctified life, etc.

Is it not a cause for the greatest astonishment that men of intellectual might and power, who, in the walks of secular knowledge, demand common-sense at least as the basis of dogmatic statement, can become responsible for such deliverances! When one becomes the slave of some pet theory, especially in religious belief, what trifling arguments, what foundationless guesses are used to support them!!

God appeared to Laban and told him not to injure Jacob, and Laban *believed* God; of course, then this must, according to this rule, have been the time of his, Laban's, justification. God appeared to Balaam and told him to go to Balak, and Balaam believed God and went, and so he also received the blessing of justification at this time, the *dumb ass* to the contrary, notwithstanding. Pursue this thought throughout Bible history and any one can see the absurdity of the teaching.

Again, Abraham's sanctification is made to follow God's command to him to be perfect, as a necessary consequence. Granted this, then it follows that all the Israelites were sanctified at Mount Sinai, for then God appeared to them and commanded them to be *holy*. But he who looks for any radical difference in their lives will be confounded, even as they will be, when looking for like evidence in the life of Abraham. Murmurers before, the Israelites were murmurers after; so in the life of Abraham, if the incident connected with his stay in the kingdom of Abimelech be compared with that which transpired when driven to Egypt by famine, he will be a nice discernor who will note any difference.

But why compromise the life of Abraham as an example by putting such a long interval between his justification and sanctification? According to the Bible record, this epoch in his history, made to do service as the time of his justification, took place some time before the birth of Ishmael, and yet Ishmael was at least thirteen years old at this the time of Abraham's presumed sanctification. So for nearly a score of years Abraham was a seeker of sanctification without obtaining it. What about the faith which courted such unnecessary delay? For the creed of this historian of the spiritual life of Abraham demands the belief that Abraham could have received this second blessing at any moment during these twenty years, and that nothing but *unbelief* kept him from it. Is it not a rather questionable act to hold such an one up to admiring ages as a man of faith, as, indeed, the *father* of the faithful?

Now we are, in all this, not merely examining the deliverance of one person, but are narrowly scanning that which is the dogmatic teaching of the great bulk of *holiness* writers and speakers. Hence our purpose will be evident to all candid readers, viz., to let the limping arguments used to bolster up the theory which requires two soul crises in the lives of Old Testament worthies awaken legitimate doubts as to the correctness of the creed.

## CONSCIOUS LACK.

"We have thus far viewed regeneration in the one aspect only—the impartation of spiritual life. . . . But there is another aspect of regeneration as a theological term; an aspect which has been generally overlooked by modern Methodists. . . . This second aspect is the perfect recovery of the moral image of God, which sin has effaced. This is not like the quickening into life by the instantaneous touch of the Spirit, the Lord of life. It is a process involving the element of time—days, weeks, months and years, perchance, before the image is fully recovered."—*Rev. Dr. Steele.*

Here we have it again, the instinctive yearning of the soul which occasionally breaks through the trammels of the creed life and voices its inner conscious lack. This reasoning gives a loophole for voluntary humility, for we challenge this writer to say that in him personally this image is fully recovered. It was not possible at the first or second crisis of his spiritual life, according to his own showing. When, then, did it take place? We call upon him to set the time, that we and all such may discover how natural the shrinking from such a reasonable request. If this gradual work was accomplished in him in a few days or weeks, then he is under a kind of obligation to account for its more speedy accomplishment in him as compared with others. Will this not tend to spiritual pride and end in his being puffed up above many others? Who that has the healthy instincts of manhood, to say nothing of Christianity, will not, with all proper modesty, disclaim any pretensions looking towards testifying to this "perfect recovery of the moral image of God," under these circumstances?

From our personal standpoint, we have not thus to sin against the laws of modesty when claiming that in us this image has been fully restored, for it came to us as one of the concomitants of our personal Pentecost, and hence being of faith and, therefore, a pure gift of God, we only glorify the Giver when we make our boast of its possession.

Not only was it a gift from the hands

of the All-Giver, but, like the goddess Minerva, it was perfectly matured at its birth, and had in it no power of growth, for from that moment it was, and has been the Spirit, and the Spirit alone who has convinced of sin and of righteousness. Once, indeed, at the beginning of this walk in the Spirit, we deliberately let go of this image, and for a few hours walked in darkness, the Spirit convincing us of sin every moment of that time; but, when again we returned to absolute obedience, it was instantly restored, and since then, the Spirit has continued to convince of righteousness. Yes, we know, with a knowledge exceeding in power and clearness all other knowledge, that God's moral image was then completely restored to us, and has not been in the least defaced during the last decade.

## THE EXTENT OF OUR POWER TO HELP OTHERS.

"I have learned that the power of God that saves me, is the power of God in me to save another man; and I can lead another only up to the level of my own experience."—*Rev. B. W. Gorham.*

Here we have a law of Christianity formulated, and one which will bear close investigation. And yet he is a careless thinker who will adopt this as a law of the Gospel dispensation, with or without exceptions, in an off-hand, matter-of-course way.

Cannot, it may be asked, an unconverted man so distribute tracts as to secure spiritual help for another, even to the extent of his conversion and attainment of all Gospel blessings? It may be answered that the help in this case really comes from the writer of the tract. Well, then, could he not tell the story of the cross, and so help another into converting grace? Certainly, we answer, and instances of the kind are at hand in abundance. Some very successful revivalists have been afterwards discovered to have been perpetrating, at the time of the revivals, the most abominable villainies.

We once heard a minister tell how

others obtained the blessing of holiness under his preaching, whilst he was still a seeker of that blessing; and many instances of a like character have occurred in the history of Christianity, so that facts are directly opposed to the law enunciated in the above clipping.

There remains, however, the question as to the possibility of the gift of the Holy Ghost, after the Pentecostal manner, being propagated by those who do not walk in the Spirit. Concerning this thing we, ourselves, know of no *facts* as yet upon which to base an opinion, and therefore must, perforce, relegate it to the land of speculation, in the meantime.

Nevertheless, admitting all that is implied by the facts here alluded to as to the possibility of the unspiritual being able to spread spiritual experiences, it does not follow that the law above enunciated is not a positive law in Christianity: for a law is no less a law even when there are exceptions thereto. And, indeed, such has been our observation concerning this rule as to cause us to emphasize it as a well-established one in the realm of grace.

Hence it follows that he who would propagate the experiences of our religion should always, as the first step thereto, secure them as a personal possession. Indeed, so essential is this step that he should not hesitate to sacrifice much time and effort at this point, if required.

But the most practical thought at this point is that each individual should look upon this course as necessary for *himself simply and alone*. If, however, others are willing to join him in the quest so much the better, provided always no side issues be allowed.

In an article in a former number we took the position that if mere aspiration after spiritual blessings were eliminated from the prayers of pulpit and pew, it would be better for the Church and the world. So now we maintain, that, like day-dreaming, it is weakening to the energies of the individual, and should be laid aside altogether. He who dreams of being rich and he who prays for spiritual riches without determining to secure what is prayed for, are alike the dupes

of their own imagination, and always come back to the realities of life soured and out of temper with their surroundings. But he who gives continued, patient thought and energy to secure either, not only escapes this belittling strife with circumstances, but is on the high road of success in either case.

In Scripture, as in the world, the adage is true, "the diligent hand maketh rich," and just as certain as earthly prizes are secured by the plodding worker, so he only that *strives* enters into the kingdom, and the rest of faith, as a prize, is won by him only who *labors to enter in*.

It is only the hypocrite who desires to spread Christian experiences without himself being a partaker, hence to all others our subject commends itself as a direct incentive to the attainment of spiritual blessing. Seek to enter in that you may enable others to obtain like precious faith.

But, asks one, should we not continue to strive to propagate spiritual experiences even while seeking ourselves? We reply, that whoever asks such questions evidently has not taken, as yet, the place of a *true* seeker. Our Lord's command is, "Seek *first* the kingdom of God and His righteousness." Personally, we have to say that it was when we *literally* complied with this injunction that we found. When, for days, there was no thought of, or attention to, aught else, with the understanding that those days would be prolonged indefinitely, even till the question at issue was *settled* one way or another, then it was that every promise was fulfilled to us in Gospel measure. And that is the set time of God to favor any and all who seek to be furnished as laborers in His vineyard, and no other can be the set time; all other efforts simply and only enervate and put further and further away from the apparent seeker what he in words may be seeking.

A SISTER said, "I am thankful for as much of the love of God as I enjoy in my heart, but I do not love God as I once did." I replied, "What a pity! Sister, if you should say that of your husband, it would nearly kill him."—*Bishop Taylor*.

## A SUGGESTIVE TESTIMONY.

*A Japanese sister.* Brethren and sisters, how I am glad to see you! How my heart is happy now I am converted at Japan. How I love Christ my Saviour. My own good father in Japan he never worshipped idols. He believed not in any such gods, and he told me not to be idolatress. My good father said, "Always do good and be rewarded." I said to my father "Who made all things?" He said it could not be such gods; it must have been some mighty and true God, and when I asked, "Where is He?" he said He must be in the sky. I thought very long, and then I worshipped the true God, and said I give my life to Him. But I knew nothing of Christian religion. I could not tell where to find God. But I said I would live my life for Him, and when twenty-six years old I came to Tokyo, and there I studied the condition of our women, and was told of the Christian women of America, and I wanted to go to America, because my friend said America is the only friend of woman's education. So I came at once to San Francisco, and there I adopted fully the Christian religion. I tried very hard, but finally I found Jesus Christ. I have never doubted Him from that time; and I said this Christian religion must be the foundation of education in my country and I will take it back to my people. I was baptized Christmas-day, 1877, and began my Christian work. Then I was sent to Chicago to engage in missionary work with Mrs. Lucy Rider Myer, and afterwards came here to Mrs. Osborne. Next year I go back to Japan. I am of high caste, and missionaries cannot reach high caste. If I go back and make one Christian high caste there will come hundreds.

*Dr. Lowrey.*—How do you feel in your soul just now?

*Ans.*—"Happy! Jesus makes me joy. Joy makes me young. I trust Him.—*Guide to Holiness.*"

## REMARKS.

We draw attention to the fact here brought out, that this Japanese lady was a real worshipper of God before she heard of Christ and His revelation. We also draw attention to the fact that she confirmed the truth of Christ's own words when He said, "He that loveth the truth heareth My words." Hear her say when early in life "I could not tell where to find God. But I said I would live my life for Him."

Paul said of such, "In every nation he that feareth God and worketh righteousness is accepted of Him." According to this statement, this lady was accepted of God before she became a Christian, becoming a Christian was a necessary consequence of hearing of Christ, seeing she was already in harmony with God, so far as her heathen state would admit.

Again, and here we deal with what is not fully known to us, we suggest that her present experience, in all probability, corresponds with that of the first Samaritan converts, who, having accepted Christianity at the hands of Philip, and having been baptized into its faith, had great joy in believing, but as yet they had not received their Pentecost. But the difference between modern Christianity and the first form of it is in this, that then the church sent those to the Samaritan converts who could lead them into Pentecostal fulness, but now, this thought or desire, if at all entertained, does not crystallize itself into acts.

## "THEN AS NOW."

How suggestive the following excerpt from an article on Madame Guyon, by Rev. Dr. Lowrey, in *Divine Life*.

"The Pope yielded and condemned the woman and her work, not because she was reviving holiness in the Church. Oh, no! but because she is a heretic. It was then as now—when holiness is to be stamped out, a false issue is raised."

At this present time a wide-spread crusade has been proclaimed against the Canada Holiness Association, and is still being pushed all along the line, "not because it is reviving holiness in the Church. Oh, no! but because it is heresy. It was then as now—when holiness is to be stamped out, a false issue is raised."

The history of Christianity in coming generations will point out a distinct parallel between the present and the past in the attitude of the leaders of holiness creeds to-day towards the work of holiness. And also will show that the spirit underlying both crusades was exactly the same.

The mass of Christians, in the days of Madame Guyon, acquiesced in the persecutions against her, because men, eminent for saintliness, condemned her as a heretic. So to-day the judgment of the many follows those held in esteem for their piety, and even the friendship of former friends is weakened, because we do not accept the verdict of these exponents of holiness as infallible.

The writer of this very article, from which we quote, took to task one of the members of the Association, because he asserted that he knew with absolute certainty that the Holy Spirit required him to attend a certain camp-meeting at which he spoke concerning this matter in his presence, and pronounced upon him as in error, backing up his pronouncements by his own experience as entirely different, since he had to assert that he did not know, and *could not* know, that he would not have accomplished more important work if he had decided in favor of some other of the many camp-meetings desiring his presence at that time.

Now we readily admit that, in this deliverance of the Editor of *Divine Life*, he hit the nail on the head, and discovered the vital part of the teaching which he condemned and still condemns, even going so far as to cease exchanging magazines. And so he opposes our work under the name of opposing our views of divine guidance. Of course, however, being all the time in favor of *holiness*, that is, that kind of holiness which is in doubt as to whether or no he can find out which is the right meeting to attend when there are two claimants in the field.

We do not hesitate to say that scriptural holiness always knows, and that he that doubteth in these things is condemned in the act, and cannot be walking worthy of God unto all pleasing, for without *faith* it is impossible to *please* God.

Doubtless it will appear to some sentimentalists as scarcely in harmony with Christian love and courtesy, to be thus blunt in statement. Well, we are thus blunt for a purpose, and that purpose, we believe, is in perfect harmony with Christ-taught love. We wish it to be clearly understood by all who come

within our influence, what is the real difference, which accounts for the fierce and persistent antagonism against our work.

We are free to admit, that so great is this difference, that the teaching of our Association, even when contrasted with the work represented by such periodicals as *Divine Life* and the *Christian Witness*, is revolutionary in its character. And further, we admit that this contrast is brought out appreciably when our different teachings concerning divine guidance are put side by side. But, after all, this is only a part, and takes its significance from the fact that it is *one* of the results of a more radical contrast.

The real difference is between our different teachings concerning the third person in the Trinity. We teach and *illustrate* the fact of His distinct personality, they teach this only in part, and *illustrate*, altogether as if He was a mere influence.

It is true that this characterization of these writers is not accepted by them as correct. And it seems, at first sight, not fair on our part to be continually trying to crowd them upon a platform which they apparently repudiate. But it must be admitted by all that there are instances where such a course is right and proper. For example, here is a color which is decidedly black, but if one should formulate as his creed that black is black, and white is white; and yet, in the same breath declare that this particular color was white, and moreover continue to act as if it and every other piece of black color was white, would not one be justified in crowding him upon the platform which his acts illustrated?

But is the difference between the professed creed and the acts of life so very pronounced? We certainly regard them as such, and the proofs of this contention are so patent that our wonder grows apace that it is not more readily realized by others, themselves included. Why, in this very number of the magazine, from which the above extract is taken, proof is given. Take, for example, the following, where he replies to a personal criticism. "A brother criticises

me," he writes, "because I said in a recent number of *Divine Life* that 'a man might be truly anointed of the Holy Ghost, and yet be the subject of a residuum of remaining sin.' I repeat it, I say truly anointed—not anointed in the fullest measure." That is, the gift of the Holy Ghost is not the gift of a person, but is a something given by that person, which something, *i.e.*, influence, of course, can be measured out in parts.

To us mere correctness in word—creed—is of very little matter indeed. It is the acts of life that are our chief concern, and hence, when men act and write, and speak as if the gift of Father and Son is the same as the gift or gifts of the Holy Ghost, then do we know, with a positiveness that excuses, nay, sanctions blunt speech on our part. Whilst the very fact that they, under the name of holiness work, oppose this work, which acts out the personality of the Holy Ghost, only emphasizes this difference which we here state.

Also it is in the interest of truth to point out that this antagonism is the same in spirit as that which antagonized the early preachers of Pentecost, and which, all down the ages, opposed the Holy Ghost, whether represented by a Luther, a Calvin, a Wesley, a Palmer, or a Booth

### A CONTRAST.

Rev. Dr. Steele closes his account of twenty years' religious experience in these words:

"In conclusion, let me say that it is through the constant daily appropriation of the blood of sprinkling covering my involuntary defects, infirmities and failures, that I have such a conscious meekness for the inheritance of the saints in light as divests death of all his terrors, and gives me victory over him through Jesus Christ our Lord. The atonement is not only for sin, but 'for the errors (Greek, ignorance) of the people.'" (Heb. ix. 7.)

"Thy blood's unceasing prayer,  
And strong prevailing plea  
Hath now obtained the Comforter  
For all mankind, and me."

Paul closes up his long experience as

follows: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

But the one cannot discriminate between the ordinary operations of the Holy Spirit and those of his own mind. Paul could, without doubt, tell when the Holy Spirit requested him to steer clear of Asia and Bithynia and go to Macedonia, and generalized this experience in public testimony, "the righteousness of the law is fulfilled in us who walk after the Spirit, for the law of the Spirit in Christ Jesus hath made me free from the law of sin and death."

Dr. Paul's is a New Testament, Pentecostal experience; Dr. Steele's is an Old Testament one, with a slight change of nomenclature. This latter fact is unwittingly brought out by himself. "The atonement is not only for sin, but for the errors of the people." (Heb. ix. 7.) Now let any one turn to this chapter of Hebrews, and he will find that the writer of that epistle was contrasting this work of atonement, so necessary under the old dispensation, with its absence in the present dispensation of the Spirit. Then there was a necessary remembrance of sins and errors every year, because those sacrifices then offered could not make the worshippers perfect as pertaining to the conscience. But all this, we are informed, the ushering in of a better covenant did do, so that whilst perfection was *not* of the Old, it *is* of the New.

Now we, by no means, are pouring contempt on this Old Testament experience, in this, its modern dress. It is good, but the experience represented by Paul is vastly better. For many years of our religious life we founded our freedom from guilt and preparation for death on the momentary appropriation of promised forgiveness through faith in the atonement made by the death of Christ. Like Dr. Steele, we were continually "laying again the foundation of repentance from dead works, 'errors,' and of faith toward God." (Heb. vi. 1.)



And, as a consequence, preparation for death was our highest ideal of the result. But when, with Paul, we were so led of the Spirit that we knew when to keep from Asia and when to go to Macedonia, in short, when the righteousness of the law became fulfilled in our life through being able to distinguish, on all occasions, between the operations of the Holy Spirit and our own thoughts, then, with the great apostle, we could look back over the days, weeks, months, and, finally, years of this experience and, without any formal re-claiming of the merits of the atonement, exclaim, "I have fought the good fight, I have kept the faith."

Now we are quite certain that the great majority of professors of holiness, if they read this article, will at once pronounce upon us as heterodox, because we presume to have a superior experience to that claimed by the author of mile-stone papers, and, moreover, with pretty general voice, will condemn us as heretical for thus discriminating against this, to them, highest form of religious experience. Well, we wish all such to know this very fact we are here emphasizing. There is a radical difference between our experiences, at least, that is our distinct contention. And we further contend that, in the great majority of instances, that difference exists because of the fact that whilst we act out our faith in the personality of the Holy Ghost, they act out their faith in His presence with the believers as being a mere influence.

And still further, our object is to fortify those who, having received the Holy Ghost, have commenced to walk in Him, against the, to them, destroying thought that by any trickery of the imagination the testimony of those who reject the doctrine of conscious, divine guidance for every moment of life can be made to measure up to that of Pentecost. Not only is it not the experience represented by Christ or Paul, but the Steeles, Lowreys and McDonalds who utter them, when brought into contact with this movement, must either accept it as the work of the Holy Ghost and help to carry it forward, or turn against it in persecuting hate.

## HOW HARMONIZE THIS WITH THE PROFESSION.

"While we have always practised fasting, we confess that it has been more or less irregular, and so far as it has been so, we have suffered loss. But after a more careful examination of the subject than we have ever before been inclined to give it, we have seen more clearly our duty, and resolutely determined to return to the old paths. On the whole, we thank Dr. Steele and *Zion's Herald* for pressing us into this controversy. It has done us good, in that it has determined us to give ourself, with greater uniformity, not only to prayer, but to that too often neglected duty, *fasting*."—*The Witness*.

It is certainly eminently proper for one who discovers a wrong practice in his life to change that wrong into what is right, and so there can be nothing but commendation for the good resolution here formed "*to return to the old paths*."

But the puzzle to some will be, how any person could go on professing and teaching holiness and yet all the time be *out of the old paths*. Does the holy living, which such a profession as is implied by the writings in the *Witness*, permit failure to do duty in the matter of prayer and fasting without marring its symmetry—a failure which, as in this instance, may even require the one so failing to make confession to the world as well as to God?

Again, we are not told even yet the regulation amount of prayer and fasting which this restored one now sees it to be his *duty* to have forthcoming. We wonder will he be so certain of securing the correct thing that there will be no danger ahead of the unpleasant future discovery, through the kind offices of some other controversy, that the old paths to which he has now returned are after all not old enough to be in line with the oldest, and so make necessary another public confession. What a vista of possible sinning and repenting here presents itself to view. But stay, it is quite likely that this is not a confession of *sin*, but only of regrettable error, error which was and is still pleasing to the God of holiness. But if God is

pleased with it, why now confess? Is this writer harder to please than the God of holiness? Possibly, however, he may admit that God is likewise displeased with his past life in this respect, but now that it is confessed with faith in the atonement of Christ, it is cleansed away. But, we ask, is not that just like the transaction between the repentant sinner and God when sins are blotted out and transgressions covered? Oh! but this, it is replied, is only unavoidable error. Then what about the use of the expression, *return to the old paths*. Does not this imply that there was once correct knowledge and practice concerning this thing? If so, this plea cannot hold good. The fact is, whichever way the thing is looked at, provided it is done sufficiently long and impartially, it is not only difficult, it is utterly impossible to reconcile such a life with the plain precepts of Christ, or make it harmonize with His pattern life.

Imagine Christ finding it necessary to use such language of confession concerning any section of His life during which He made the profession that He always did the will of the Father. Was Paul conscious of such regrettable errors when at the final review of his life he gave forth to the world his dying testimony?

The use of the word "*inclined*" also looks suspicious when taken in connection with the profession that inbred sin had all this time been eliminated from the writer. If he was not then *inclined* to look more closely into the matter of prayer and fasting, is it not natural to suppose that it was because he was afraid that he would be under the disagreeable necessity of praying and fasting much more than was his wont? If this surmise is a legitimate one, and we contend that it is, then it looks very much like a similar tendency on the part of those who only profess justification. Certainly, if perfect love to God existed in the heart, the slightest suspicion that He would be pleased with more fasting and prayer would be sufficient to constrain him to investigate the subject at once and thoroughly, with the inclination all on the side of fasting, not as a *duty*, but as a privilege.

Finally, we hesitate not to say that all our readers, who have fought this battle of *duty* concerning fasting, will realize that we thus write, not as without experience, but as one who has evidently passed through similar experiences. Yes, we recall the time with shamefacedness when we, too, were forced by the providence of God to give the subject "*a more careful examination*" than we had been hitherto *inclined* to give it, and the result was a return to *duty*—the old paths. And yet that result to us, like as we predict it will be to the editor of the *Witness*, was decidedly beneficial for a time. But we predict also that there will come a time when the reimposed *duty* will seem but another form of the schoolmaster's lash, whose tendency will, or ought to be, to drive to Christ, that the law of the Spirit may deliver from the bondage of the law of fasting.

Since we permitted this legitimate result of legalism to do its work in our life, and gave over the matter of prayer and fasting to be regulated absolutely by the Holy Spirit, we have not only been free from any inclination not to examine the whole subject carefully at any and all times, but have been conscious that fasts appointed by the Spirit have been embraced with delight, and the absence of fasting has always been with the conscious well done of the Master: the law of the Spirit having made free from the law of sin and death.

Reader, do you find yourself somewhat reluctant towards investigating this subject of fasting, lest your conscience should condemn you for past neglect and impose upon you future *duties* from which you shrink? Then be assured that, in spite of all your professions to the contrary, inbred sin has not been cleansed away, or, if it was, it has returned again. Nay, if in the enforced practising of fasting and prayer the duty element is prominent, you illustrate one who, although he may have begun in the spirit, is seeking to be made perfect in the flesh, "you are fallen from grace."

Now, we do not ask you to give up fasting, nor, for that matter, the rigid

observance of any other rule for holy living, but we rather urge the still more punctilious observance thereof, in the meantime. But we do lovingly urge upon you a more careful examination of the work of the Spirit in this connection. For we assure you, not only on the strength of Christ's teachings, but also of our own personal experience, that there is a more excellent way.

### DIFFICULTIES EXPLAINED.

BY REV. A. LOWREY, D.D.

Will a justified person surely be received into heaven, in the event of death, though previously he has not attained unto perfect love?

Yes.

Is it then true that without holiness no man shall see the Lord?

Yes.

Is it also true that a justified person is not saved from all sin at the *time* of his conversion?

Yes.

Is it true that whatever is lacking in a justified soul will be supplied in the event of death?

Yes; *if he be obedient*, and is going on to perfection.

Can this be done without *superseding faith*, or *ascribing cleansing to death*?

Yes.

How can these things be? How can these apparent contradictions be harmonized?

I proceed to explain:

Justification includes adoption and regeneration. They are a unit and coetaneous, though each conveys a different idea. Justification signifies the pardon of sin, the blotting out of guilt. It puts the subject into a new relation—a relation of peace and friendship with God. It consists in surrender and reconciliation to God.

Adoption is the act of taking a pardoned sinner into the family of God. It is to take an alien and stranger, and put him into the relation of a child. Before this gracious act is done the sinner is held off and treated as a foreigner—an enemy and child of Satan. The Saviour said to certain wicked persons, "Ye are of your father the devil." (John viii. 44.) They were redeemed as all are, but not incorporated into the family of God. They were pitied and loved as lost souls, but not cherished as dear children. But when adop-

tion takes place, God sets His heart upon us, He introduces us into His family and invests us with the rights of children. He makes us heirs to all the Father's estate. And to this fact the Holy Spirit certifies and prompts us to exclaim: "We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God, and joint heirs with Christ." (Rom. viii. 15.)

Adoption is an exalted relation, and very full of comfort. It is at this point we sing:

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for His child,  
I can no longer fear."

Regeneration is a *new* creation. "If any man be in Christ he is a new creature." It is a work of quickening that touches all the dead faculties of our being and puts a new element into them—an element of life. The new birth is as real, perceptible, and great as the natural birth. It begins a new life—life in Christ. It is initial holiness, and, therefore, the commencement of sainthood. But this new creation is no more the *completion* of holiness, than the life and death of Christ were the completion of the world's salvation. Other crowning works in both cases remain to be done. By the new birth *much sin is destroyed* and all sin is subdued. But *some sin* remains, and that which remains continually rises and seeks the mastery.

Now the regenerate are under vows and covenants to seek at once the extirpation of all remaining sinfulness. Two considerations bind him to do this: First, God commands it; second, the believer has engaged to do it. God says to *believers*, not to *sinners* primarily, but to those who are born again: "*Be ye holy*; follow peace with all men, and holiness, without which no man shall see the Lord." The Christian *pledges* himself to do it. By sacramental engagement he promises to renounce sin, Satan and the world—to come out from among them and be separate, and touch not the unclean thing—to cleanse themselves from all filthiness of the flesh and to perfect holiness in the fear of God.

At this point God promises to receive *them*, and says: "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." (1 John i. 9.) And also declares that if we walk in

the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. Now we will suppose that this *faithful* seeker, while he is *confessing* his sins, and "walking in the light, as He is in the light," dies. Will he be saved? Will he be taken to heaven, though up to the moment of his death he had not received the conscious cleansing from all sin? Yes, most assuredly. Why? *Not because he can be saved in sin, but because he dies in the act of meeting the conditions of full salvation, and therefore must be saved from sin.* God has put Himself under self-imposed obligations to save all such; first from all sin, and then in heaven. This self-imposed obligation is wrapped up in the words *faithful* and *just*. God has so covenanted with all sincere aspirants after holiness, that He could not be faithful and just if He should fail to sanctify wholly those whom He calls away in the midst of the process of seeking and receiving full salvation. "Faithful is he that calleth you, who also will do it." It is no miracle; nor is any violence done to the conditionality of salvation by such a sudden sanctification as we have supposed, on the threshold of eternity. It is simply cutting short the work in righteousness where compliance with the terms of redemption is being rendered. So the condition remains unimpaired. "Without holiness no man shall see the Lord."

Now, what is the lot of the justified who are not at all interested in the subject of *holiness*, and perhaps exhibit a degree of hostility to it. I said, at the opening of this article, that a person dying in a state of justification is sure of heaven. So I still say. But a justified person, not pressing on to a state of holiness, not interested in the subject, and opposing the experience of it, is a contradiction. The moment a justified person refuses to go forward, and cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, he forfeits his justification. The continuance of justification is conditioned on obedience. When God says, "Be ye holy," "Leave the principles of the doctrine of Christ and go on to perfection," and the justified person in so many words or in effect says, "I will not," he brings himself under condemnation and destroys his title to heaven. "Let him that thinketh he standeth, take heed lest he fall."

#### REMARKS.

Here we have the difficulties, brought out in the questions put to Dr. Lowrey,

met after the manner of the great majority of holiness writers. But in this article the answers and explanations are more direct and clear-cut than usual. Hence it is that we have transferred the whole to our pages for reference and remarks.

We frankly admit that the whole scheme, here brought out, may be accepted as true to facts, or at least with very much in its favor, if the Doctor's—that is the general—definition of inbred sin is admitted to be correct. In fact, the whole *credo* circles around this definition. This meaning attached to the expression inbred sin is, that it is a part of the mind or spirit or body, or of all three, which has become tainted by the fall of Adam and Eve, and which, therefore, accounts for the fact of the greater bias of all, including children from the hour of their birth, towards sin than towards holiness. This bias towards sin, it is contended, does not leave any believer at conversion, not even for one moment, and, therefore, is a disqualifying quality, making it impossible for the child of God who is only converted or regenerated to enter heaven. This inbred sin must be taken out, as a second blessing, the result of an act of intelligent faith on the part of the converted one, whereby he claims the cleansing of his being from this inherent bias to sin.

Wherein do we radically differ from this correct exposition of this part of one of the theologies of the present day? We reply, in this his apprehension of the subject of inbred sin, and, as a consequence, in most of his deductions therefrom. The fact of this greater bias towards sin than towards holiness we, with him, fully admit. But we maintain that there was no provision made for being thoroughly emancipated from it, up to the day of Pentecost.

This contention, however startling to some, was fully endorsed by the author of the epistle to Hebrews, and hence there is no second-blessing theology in the Old Testament. But there is full provision made for its destruction by the advent of the Holy Ghost, who, taking the place of all law, becomes the one and only law to the believer so accepting Him, and this law can with ease and

perfect satisfaction be fulfilled by every one who thus walks in the Spirit.

Now there may be perfect harmony in our creeds, if really and truly this blessing of cleansing from inbred sin be made synonymous with the acceptance and continued walk in the Spirit. But this is not the case, on their part, as we will proceed to show.

In the first place, how significant the fact that from first to last in this article the distinct Gift of the Holy Ghost on the day of Pentecost is not mentioned as even a part of the whole creed. Thus, unconsciously, the writer shows that his true attitude towards that great fact is, that the gift of the Holy Ghost and continued walk in Him is of secondary importance, is, indeed, only one of the incidental results of the cleansing blessing.

It is true that he and all such writers, to a man, will protest against having their attitude to Pentecost thus stated, but in vain is that protest when their actions are not in harmony with that protest.

This writer, all unconscious to himself, acts out his true attitude to Pentecost by wholly ignoring it as a *necessary* part of his creed. For this creed more than implies, it necessarily asserts, that such worthies as Abraham, Job, David, and Isaiah met a crisis in their lives analogous to Pentecost, and thereafter, just like the early Christians, were cleansed from inbred sin, and hence there could be nothing radically different between the saints of the old and new dispensations in this respect. Hence, as we here see, the definite experiences of the day of Pentecost can be left out of this holiness creed and scarcely be missed. And further, we maintain that it is impossible to speak of Pentecost from this creed standpoint in a satisfactory, definite form, the words must of necessity run into misty generalizations which make the Holy Ghost a mere influence, and the walk in the Spirit only mental frames and feelings.

We point out these differences between us, not as wishing to crowd others into places they do not desire to accept, but simply and only in the interests of truth. We find such persistent efforts

made by many to amalgamate the two teachings, that it is necessary for us again and again to make object-lessons of the opposite teaching, so as to make perfectly plain the hopeless contrast between them, and so help to prevent this useless task of trying to show that two diverse things are, after all, exactly the same.

Now look for a short time at this article from the pen of the editor of *Divine Life*, and see what an enormous strain has to be put upon Scripture quotations in order to make them fit into the creed, and also into what absurdities we are landed by tenaciously clinging to these theories. We have taken the liberty of italicising some parts of the article, to call attention to the parts we note, the more readily.

In answer to the second question, it is asserted that the justified (*and regenerated*) person is not saved from all sin at the time of his conversion. And yet, further on, it is asserted that "regeneration is a *new* creation." Hence, to make the two harmonize, the reader must make the new creation to except the quantity *inbred sin* or the *old man*, which remains as heretofore; and hence the child of God has *all old* things pass away, except this *old man*. Mark the intense strain upon this Scripture quotation.

Take up now the New Testament and mark all the descriptions of character and life appended to the state of regeneration, and imagine them coexistent with the *old man* still retained, and see what an enormous strain is put upon the mind to conceive of such possibilities. It will be found that Scripture describes this child of God as being "*led of the Spirit*," as "blameless and harmless; the children of God without blemish," as living *righteous* lives, "He that doeth righteousness is born of Him," as sinning not; "Whosoever is born of God, sinneth not," as overcoming the world; "Whosoever is born of God overcometh the world," etc.

Now we wish it distinctly understood that we are not here arguing for the creed which declares that inbred sin is destroyed at conversion; we are simply showing how this writer's creed, when

looked into closely, confuses the mind of the onlooker. That there is confusion here thrown into Scripture exegesis is so patent that we need not stop to point it out.

In his expanded explanations of his yes answers to the fourth and fifth questions the reader will notice that he requires the justified soul, who gains heaven at death, to be obedient and going on to perfection. Now, it is evident he may have lived years in this attitude to the cleansing blessing without obtaining it, and mayhap still go on for years without obtaining it; but if death comes along while in this attitude, he instantly obtains it. And yet the writer maintains that death neither supersedes *faith* nor becomes a factor in the obtaining of the blessing. Here is so evident a contradiction that again we hesitate to spend time in pointing it out to the readers' notice. He here pointedly admits that a child of God, having the proper attitude towards this blessing, if death does not come, may go on for an indefinite time, having this same attitude to it; but death precipitates matters, and he secures the blessing which, without the presence of death, he would not obtain so speedily, and yet maintains that death neither supersedes *faith* nor is the necessary cause of the obtaining of the cleansing blessing. Strange that imperial minds can rest content with such creeds!

"By the new birth much sin is destroyed," etc. This is even more imperfectly stated than in our synopsis of the Doctor's creed, for here inbred sin and all sin are seemingly put together, and a part only of this conglomerate is destroyed at conversion and the remainder subdued, whilst *some sin* remains. However, we will presume that the distinct *ideal* quantity *inbred sin* is meant by *some sin*, and yet close readers of the expositors of this creed will agree with us when we say that this tendency to mix things, at this point, is so common, and withal seems so necessary to defend different parts of the creed, that there really is more than a simple inadvertence in the mixing process. Indeed, so persistent is the effort to ignore the line of demarcation between

the two different kinds of sin, and then, at other times, to rigidly observe it, that it more than suggests a looseness in definition concerning them; and this is a fact, for no two authors will agree in their definitions, if forced to come out from easy-going generalities and deal in particulars. This, then, is one of the weaknesses of the creed, and, if carefully examined into, demonstrates the presence of something radically wrong in the creed itself.

"God says to *believers*, not to sinners," etc. Rather it will be found that the creed makes this discrimination, for it is found nowhere in the Bible.

"The Christian *pledges*," etc. He does not pledge himself to this creed concerning inbred sin, for the majority of believers either are ignorant of it or do not even think of it; but that they expect at conversion, as a matter of course, to live holy lives, goes without saying.

"Not because he can be saved in sin," etc. But why do not God's faithfulness and justice save from sin whilst he continues to live? Why should the act of his dying make a difference as to the time? And why should the Scriptures be silent concerning this most important matter?

"Now, what is the lot of the justified who are not at all interested in the subject of *holiness*," etc. Evidently the writer means, by the word holiness, being cleansed from inbred sin, after the pattern of his creed, and so we have the whereunto of all creeds brought out clearly, a holiness which does not fit into this creed is not Scriptural holiness, of course. Is not all this creed presumed to be built upon Scripture quotations, no matter how mutilated?

But we also contend for a holiness without which none shall see the Lord; however, we refer not to any creed about inbred sin, but to a righteous life. This and nothing else is the real passport to the skies, and this righteous life the Scriptures teach is secured by being led of the Spirit, and by no other process.

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THE best helps to growth in grace are the ill-usage, the affronts, and the losses which befall us.—*Wesley*.

## TEACHINGS OF THE SPIRIT.

Let it be remembered that any idea of the work of the Holy Spirit which contradicts the plain teaching of the Word of God, is to be rejected as dangerous error. We cannot believe that the Spirit will teach or do anything which will nullify His own revelation.

Dr. Asa Mahan has very forcibly said, that "the assumption that the Spirit reveals truth and 'all truth,' *directly* and *immediately* to the mind, and hence that the Bible is no longer to be studied, or used as a means of obtaining divine knowledge, is an error. Should I meet such individuals, I should put to them such questions as the following: Whence did you obtain your doctrine of the Spirit? How do you know that the Spirit will 'lead into all truth?' This is, and must be, their answer: 'We obtained this doctrine from the Bible.' Nowhere else is any such doctrine even suggested.

"Well, if you go to the Bible to learn about the Spirit, why not tarry amid its great revelations, until you learn about God, Christ, duty, redemption, immortality and retribution, all truth that you need to know? Why begin with the Word, and then go outside of its divine teachings in search of truth which is therein clearly revealed? Besides, when you turn from the Word, you have no standard by which you can distinguish the teachings of the Spirit from the wild dreams of your own imagination, or Satanic suggestions, and you will, as has been true of those who thus reject the Word of God, unloose 'doctrines of devils' in some form.

"On the subject of the word the Spirit has imparted absolute instruction: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' Hence we are positively required to give ourselves to 'the reading' and study of this Book. He who looks upon the Bible as a supernatural book, studies it as 'the light to his feet and the lamp to his path,' and trusts the Spirit for a supernatural light in which to discern its great revelations; he, and he only, will be led and taught by the Spirit."

## REMARKS.

Here, then, we have the matured utterances of the late Dr. Asa Mahan, endorsed by the editor of the *Witness*,

as to the doctrine of divine guidance. In contrast to it we put the following:

Knowledge of the Holy Ghost as guide supreme was, and is, obtained from Jesus Himself. They who heard Him acted out their faith in Him and received the Holy Ghost, and thenceforth had "an unction from the Holy One and knew all things, and needed not that any man should teach them." But they who, on and after the day of Pentecost, believed the testimony of the one hundred and twenty and accepted the gift of the Holy Ghost immediately secured similar experiences with or without the Bible. To-day the New Testament simply, in this connection, takes the place of the testimony of these witnesses; nay, it is not always necessary, for if any person to-day, accepting the facts thus narrated, acts out his faith in them, he may be the means of securing a Pentecostal experience for others without any of the parties concerned reading or studying the Bible at all. Dare any one deny these simple, axiomatic truths? Hence it follows that the one who has been so circumstanced as to never have had the opportunity for Scripture study may be as clearly taught of God and guided into all truth as one who is thoroughly conversant with the Scriptures in their original tongues. The facts of Christ's death, resurrection and ascension, and of the promise of the Holy Ghost, and His descent on the day of Pentecost, no matter *how* learned, are a sufficient basis of faith to any to accept the unction divine and thereafter live a pentecostal life.

The sayings of Christ imply all this, for when He alluded to the Jews in *their* searching the Scriptures, He implied blame because they did not find that their chief aim was accomplished when they testified of Christ, that thenceforth they might, comparatively speaking, throw them aside and come to Him, where alone they would find *life*. Jesus, in this incident, virtually declared that eternal life could not be found in the Scriptures, but was found in Him alone.

Just so the true, primary use of the New Testament is to discover the above facts upon which spiritual religion rests,

that thenceforth we may walk in the Spirit. He who takes out of the hands of the Spirit the appointment of times and seasons for searching the Scriptures, how can he be said to walk in the Spirit? He is immediately fallen from grace.

That the Holy Spirit will guide in harmony with all truth, whether uttered in the Bible or nature, goes without saying, for the divine household is not divided against itself; but, nevertheless, the Holy Spirit must be supreme in every direction, else how can He guide i. to all truth, or how be His own interpreter?

We note the following items in the above article which betray very careless, superficial knowledge, not only of the doctrine which they call dangerous error, but even of the Bible itself.

"Which contradicts the plain teaching of the Word of God." What, we ask, is this *plain* teaching? This writer found, to his sorrow, that its teaching concerning fasting and prayer was so obscure that it took many years and a public controversy to discover it, if happily he has even now discovered it. Is it so very plain in its teaching about *maturity, dress, the Sabbath, baptism, the manner of the Lord's Supper, woman's deportment in church, slavery*, and a host of other important matters, so plain as to not require even a commentary to know its revelation concerning them?

We presume, however, like most other writers, he means that if all others should accept *his views*, all *would* be plain sailing. Now, in saying this, we are making no sting at any one individual, and yet we maintain that no one will make such an assertion as this writer has concerning plain teaching without implying that all who accept the plain meaning of the Bible on any point must, of course, accept his view as that true meaning. No one who gets beyond his own narrow, personal beliefs will be the author of such an expression.

"We cannot believe that the Spirit will teach or do anything which will nullify His own revelation." We fancy now this writer, fresh from writing the above, meeting Abraham on his way to sacrifice Isaac, how he would have preached "danger ahead" to this man of

faith, who was on his way to execute one revelation of God which, if true, was to nullify another. But, exclaims one, God did not after all nullify His former revelation. Certainly not, but He did do so as far as reason, common-sense and the study of Scriptures were concerned, and he who would have an Abrahamic faith must be prepared to be led of the Spirit, when all these three, separately and combined, will play into the hands of the writers who will thunder into his ears, *danger ahead!*

"Directly and immediately to the mind." There is evidently a misapprehension here. The Holy Spirit as guide is not necessarily confined to this manner of making known the mind of God, but is His own judge of the means to employ in His work of guidance. For one who accepts the Holy Spirit as supreme guide, to conclude that he is to no longer study the Bible, is so far to dictate to the Spirit, and this at once prevents *divine* guidance. He may read and study his Bible still more than formerly, or he may be required to study it less; there can be no law laid down here whatever, and then correctly call it divine guidance.

"Well, if you go to the Bible to learn about the Spirit, why not tarry?" For the very reason that you have learned *about* the Spirit. If you have learned that the Spirit now waits to be your supreme guide, and that in His guidance is life, why turn aside from this *Word of God* to the letter, in which some *think* they have eternal life. Besides, what an insult to the Spirit to turn away from His superior guidance to something inferior, and thus treat Him after the same manner that you do intellectual truths, such as "redemption, immortality, and retribution." Besides, there is no Scripture sanction for the course recommended by these writers, whilst there is for the other. Christ distinctly promised that the Holy Spirit would guide us into all truth, but was silent concerning any other guide. Paul, it is true, recommended the study of the Old Testament Scriptures as profitable, but did not put them on a par with the Holy Spirit as guide. He distinctly taught that if one walked in the Spirit, then he would not fulfil the lust of the flesh; but the ut-



most he attached to the study of the Bible was that it would make one wise unto (towards) salvation—a means towards this very end.

Paul did not say, the righteousness of the law is fulfilled in us who search the Scriptures, but he did say, it is fulfilled in us who walk after the Spirit. He did not say that they who follow the Scriptures are the sons of God, but he did say that those who were led of the Spirit were. There are abundance of Scriptures to commend walking in the Spirit, *i. e.*, divine guidance, as the grand result of the coming of Christ, but very little, indeed, to even recommend the continued study of the Bible as a means of grace, and absolutely nothing to exalt it to a place of equal importance with divine guidance. Hence this effort to be intensely scriptural ends where similar efforts did in the days of Christ, in being unscriptural.

#### A REMARKABLE LETTER.

We deem it a privilege, indeed, to have the liberty to put the following letter in the pages of THE EXPOSITOR. Never before have we seen an interpretation of Abraham's great trial of faith portrayed with such vivid closeness to life. The fact that the circumstances suggesting the letter had no immediate connection with our Association work will in no wise lessen the interest of reading the letter. In compliance with our request we had the pleasure of reading the letter to the late convention at Galt, and thence arose the desire to publish it for the benefit of others.

396 MICHIGAN ST., BUFFALO, N. Y.,  
Feb. 13th, 1891.

MY DEAR MOTHER,—I have never omitted to pray for your guidance, etc., for a long time past, which is the reason that makes me apparently take so little interest in your work; it has for some time seemed so plain to me that it was all for nothing, so far as we can see. I know it is all right, and I feel like saying, "Praise God for all His mercies and loving-kindnesses!" Surely no earthly father would take so much trouble over his children. He must have

some great blessing in store, to make you pass through such a Red Sea. When we get down to our lowest extremity, and abandon all hope of helping ourselves, then God, like a loving parent watching his babe try to walk to him, totteringly struggling along, almost there, and finally stumbling, but, before he can fall, the strong arm is already underneath, so God catches His feeble ones up.

It was not until Abraham's arm was already in the air, with the knife poised about to plunge it into Isaac's body that God stayed it.

Abraham may have thought as God said, "Take thy son," etc. Oh, God doesn't mean me to kill him; why, he's the only hope I have, and he obeyed. As he went up the hill towards the mountain, he may have thought, "Well, this seems as though I had to, after all, but I guess something will happen," and on he goes.

For three days he plods on, and on, and on, through the hot sun and over the hard rocks, pitching his tent, and anxiously waiting for something to happen. But nothing happened! The sun still shone by day, the stars came out just the same as ever each night, and nothing happened. He probably thought, "Now here I have been three days going on this way, I think the Lord knows me by now." And he waited for something to happen, but nothing happened!

"Go on, Abraham, go on, if necessary, to the bitter end." And Abraham goes on until he spies the place afar off. And, still nothing happened! With a sigh I hear him tell the company to wait where they are, while he takes his son apart to worship, and I see him look around for something to happen; but nothing is changed, the same landscape, the same people, the same animals standing peacefully around, watch him with their great wondering eyes, Isaac patiently awaiting his father, and nothing happens!

Is Abraham's heart just a little fluttering as he turns away. "It may be these young men will never see Isaac again," says his heart. "But God is true," says Faith. "It looks very real, I am almost afraid," says his heart. "Fear not, I will be thy shield," says Faith. "Is this going to be all I am to get, this sorrow?" says his heart. "And thine exceeding great reward," says Faith. And Abraham goes on, and nothing happens!

Up they go, father and son, on their way to the place of sacrifice; and Abraham builds up an altar, piles up the wood in order, quietly, for there is a struggle going

on between Faith and Reason. And, still nothing happens!

Then Isaac, with the ingenuousness of youth, says, "Father, I see you have the preparations for a sacrifice, but where—is—is the lamb?" How that question would burn into Abraham's soul! "*Where is the lamb?*" It would seem as if this might be the great testing point of the whole episode. I can see him look up, great beads of perspiration standing out upon his forehead, betokening the anguish within, and bravely say, in absolute ignorance of how, "My son, God will provide Himself a lamb." God Himself must have wept tears of joy at the trustfulness of His friend, He knew, yes, He knew, and had known all the time. Still He makes no sign yet. At last, Abraham, after doubtless a brief prayer, takes Isaac, himself wonder-stricken and appalled, and ties him on the altar. Still nothing happens!

Finally, I see him grasp the knife, give one last despairing look at his son, setting hard his teeth, and raise his outstretched hand above the prostrate boy, already dead in the father's eyes, the knife glitters, and THEN SOMETHING HAPPENS! (Isaiah xliii. 2.) Your affectionate son,

CHARLES W. BRADLEY.

## THE LETTER AND THE SPIRIT.

### AN INCIDENTAL ILLUSTRATION.

We are very frequently asked about travelling on the Lord's day on railroads. We do not believe that Christians should do this, unless compelled to do so by very positive circumstances, except in the cities, where we do believe that the street cars may be lawfully used to go to the house of God, but not for general and indiscriminate travelling. We have felt free to use them as we would our own horses for the especial purpose of attending upon religious worship. We were led to this conviction after acting upon the other for years, and taking many a long walk on the Lord's day for conscience' sake, but at length our Master made us feel that we were grieving Him by carrying this matter too far. There are certain limits of necessity for the sake of His work which might legitimately be extended, and we have had His blessing and peace in doing so, but we have the greatest respect for those whose consciences are still more rigid, and who prefer to walk or go to a nearer church. The simple scriptural rule for all such cases is, let every man be fully persuaded in his own mind, and let him always act according to

his own conscience. While the Sabbath is not hedged about with all the rigors of the Mosaic law, yet Christ certainly adopted it into His moral system, and has given it to us with sanctions no less strong because of the change of the day, but with a spirit of love and holy freedom which is part of the Gospel.—*The Christian Alliance.*"

"But at length our Master made us feel that we were grieving Him by carrying this matter too far." How the Spirit thus communicated with Rev. Mr. Simpson is not told, nor is it important to know; but this much is here affirmed, viz., that after years of Sabbath observance after a legalistic manner he changed his practice to a certain extent at the direct command of the Lord of the Sabbath.

But can any Christian take his stand on the same platform with the certainty that this same brother even would not object? We mean, if he should assert that he had the same authority for being still more liberal in patronizing the cars!

But, if it is a desecration of the Sabbath to have the cars run at all hours, will not the fact of Christians using them to attend church encourage the owners in their work? Does it not, in short, sanction their work if we use them even when our motive is that of attendance at the sanctuary? The fact is, that no argument will support this action of Rev. Mr. Simpson, but that of personal divine direction. And yet admit the conclusiveness of this argument in this connection, and he is a very obtuse man who will not have to admit that the letter of the law concerning Sabbaths has been absolutely superseded by the reign of the Spirit in this His dispensation, i.e., to all who accept Him as the law of laws in their lives.

THE comforts of the Holy Ghost are not animal spirits. I myself am witness that spiritual comforts are sometimes highest when bodily health, strength and spirits are at the lowest; and when these latter are highest, spiritual comforts are sometimes the lowest; whence the witness of the Spirit is something independent of health and spirits.—*Toplady.*

## ITEMS OF NEWS.

*The Highway and Banner* has changed its address from Nevada, to 710, 712 West Grand Avenue, Des Moines, Iowa.

AN INGENIOUS BUT NONE THE LESS IMPORTANT ENTERPRISE.—J. H. Padgett, of Ennis, Texas, has undertaken to distribute holiness literature after the following manner. He asks all friends who wish to receive copies of the different publications, classed as holiness periodicals, to send their name and address to him, when he will print them on strips and distribute them amongst the different offices, whence these publications issue, with the expectation that from said offices copies of the periodicals will be sent as specimens to all these addresses. To cover a part of the cost, each one sending in his or her name is expected to send ten cents in the envelope. We have already received some hundreds of these addresses, and have sent to each a copy of THE EXPOSITOR, and we presume other publishers have acted in like manner. Remember that each party sending his or her address, accompanied with ten cents, will be likely to receive most of the periodicals now being published as holiness literature, and so will have the opportunity of comparing the different publications and selecting those preferred, either for their own perusal, or for circulating them amongst others as gifts, or by securing them as subscribers. Address J. H. Padgett, Printer, Ennis, Texas, U.S.A.

## BOOK NOTICE.

*Revival Kindlings.* By REV. MARTIN WELLS KNAPP, 813 E. Cap Street, Albion, Mich., U.S.A. Price, \$1. To ministers, 85 cents. Postage prepaid.

This is a collection of incidental illustrations of revival work, many of them originating in the evangelistic work of the author. These incidents are interspersed by other incentives, as short, crisp exhortations, by the author, and extracts from the writings of others.

The peculiar excellence of this book is its modernized style. It is not a collec-

tion of facts found in encyclopædias, or even old stories and exhortations revamped, but, in the main, is made up of fresh material and so will amply repay perusal.

## BROTHER FRESHMAN'S WORK AMONGST HIS COUNTRYMEN IN NEW YORK.

Along with the last number of *The Hebrew-Christian*, Bro. Freshman has sent us a little tract containing, as will be seen, a number of answers to prayer in carrying on his important work. We have no doubt our readers will be glad that we have concluded to put the full tract in THE EXPOSITOR.

For some three or four years after we took charge of THE EXPOSITOR we spent much time in prayer for needed money and other supplies, and our prayers were always heard and answered according to God's thought of what was needful, and so we can enter into the joy of our brother in his work of faith. But about four years ago, whilst entering our closet for prayer for supplies needed at that juncture, the hearer and answerer of prayer laid His restraining hand upon us, and bade us ask no more until further directions were given us, intimating that He would in future attend to these matters without definite prayer on our part, and so, not being disobedient to the divine intimation, we have not spent one hour in prayer for needed temporal supplies since, and yet, with loving care, God has continued to supply all our need.

## ANSWERS TO PRAYER.

"Before they call, I will answer; and while they are yet speaking, I will hear." (Isa. lxx. 24.)

In the prosecution of our work for the Lord, we have often been much blessed and encouraged as we have witnessed the movements of His loving hand in supplying us in many ways, the needed means for our personal support and for His work. Thinking that some of these instances may be the means of strengthening the faith of other discouraged workers, we thought we would publish them in a small tract, and send them out on their mission of comfort and encour-

agement. Some of them have appeared before, either in our annual report or in the *Hebrew-Christian*, others are here printed for the first time. May the good Lord make them as rich in consolation to others as they have been to us!

#### PUBLIC SERVICES.

In 1883 I rented room 24 Cooper Union, and preached on Sunday evenings. This, of course, meant expense, and I had no means. After the first Sunday service a Christian gentleman came and offered to pay the rent for a whole year. Thus the Lord heard our prayers and honored our faith.

#### SECOND HALL RENTED.

As one hall had been provided for, we felt as if we could step into the waters again; trusting in Him who is able "to help in time of need," and so we rented the hall, 73 Allen Street, the rent of which was fifty dollars per month; and although we did not know where the money would come from, yet on the first of each month for two years we were able to meet all demands, and kept out of debt.

We copy from a reported account of our work in an early number of the *Hebrew-Christian*:

"On Saturday, 27th Oct., 1883, the hall, 73 Allen Street, corner of Grand, was opened at 3 p.m., for *Saturday services* and as a *Reading-room*.

"Mr. Freshman took the room, trusting in God to aid him in meeting the expenses, and his experience shows that 'the effectual fervent prayer of the righteous man availeth much.' Before one week, the time given to collect the first month's rent, it was received and paid.

"This hall was unfurnished. Mr. Freshman went to a furniture store and selected some settees and tables. He asked the proprietor to wait a short time for his money, at the same time offering a personal security. 'That is not the way I do business,' was his answer; 'can't you bring me the name of some business man as security?' 'That is not the way I do business,' said Mr. Freshman. 'Then you will have to wait for the goods till you have the money,' said the merchant.

"Mr. Freshman went to the West-side prayer-meeting and asked their prayers in behalf of this matter; soon after a gentleman handed him \$10, and at the office of the *Witness* a donation of \$5 had been sent for the Hebrew mission. He then went home hoping Mrs. Freshman might have

some money, but she had none. Shortly after a letter came containing a money order for *exactly* the amount still needed. The furniture was at once purchased. After such examples of answers to prayer, can any one doubt the efficacy of prayer?"

There have been seasons in our financial struggle so dark and trying that we scarcely knew which way to turn; all we could do was to cling to God.

One morning my good wife and I sat at breakfast, there was nothing in the house for dinner, and I had no money; after family worship I went into my study, took up my Scripture Text Book and read the verse for that day, "My God shall supply all your need according to His riches in glory by Christ Jesus." I wept tears of joy and felt that God would help us. About an hour after the postman brought a letter containing a check for \$25. The gentleman wrote, "I thought you might need this just now." Ah! he knew nothing of our great need, but God did, and had it ready for our use.

On another occasion I was not only without money, but needed \$100 to meet an engagement, and lo! in good season we received just the amount from a friend in another city, whose means are spent for the glory of God. On receiving this, Mrs. Freshman exclaimed, "Can we ever doubt God again?"

#### TRUST AND PRAYER.

In the month of October, 1886, it seemed necessary to issue an extra number of the *Hebrew-Christian*. I was very much straitened for money, and knew not how I could pay the printer's bill; but just in time to meet it the Lord put it into the heart of an unknown friend to come to my help, and in looking over my accounts I find that on October 13th I acknowledged the receipt of \$50. That sum, together with what I had on hand, paid the printer.

Again, when approaching the end of the month, to meet the running expenses of the work seemed almost impossible. I am very particular in avoiding debt and to have each month's expenses paid if possible; but I lacked \$50. I tried in every way to raise it, but to no purpose. There were but three days remaining. I then felt that, as I had done all in my power, the needed help must come from God; so I said, "Lord, be pleased to send me \$50, that I may clear up the month's expenses." For three days I kept praying, believing that God *could* and *would* hear me; yet when the end of the month came my faith was exceedingly tried. But

lo and behold! the morning of the first dawned, a bright and beautiful day. It being Monday I started, as was my usual custom, to attend the ministers' meeting, but on my way I met an eminent minister of this city, a well-wisher to this cause; but, to my utter astonishment, this morning he spoke as if he was dissatisfied with its results. I was so stunned that I could not find words to tell him that only on the *evening before I had baptized three Hebrews*. Thoroughly discouraged I at once returned to my home, and, glory be to God! He had heard my prayer. His messenger came that forenoon and handed me a \$50 bank-note. I related to this friend how I had asked the Lord for it, and the three of us, for my good wife was present, bowed in our parlor and returned our hearty thanksgivings to our loving Father in heaven.

"Hitherto hath the Lord helped us," is the language of a pretty illustrated card in our room, and our friend, pointing to it, said: "The Lord in whom you are trusting will never forsake you."

"Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer."

#### HOW THE LORD PROVIDED.

While our building was in process of reconstruction we were obliged, according to our agreement, to pay the builder \$1,000 on a certain date. At the same time we had to meet a bill of \$240.

It was impossible after a week of most strenuous labor to get together even the smaller sum. We realized that if help came it must be from above. We cast ourselves upon God, and as we did so these words came very forcibly to our mind: "At the beginning of thy supplication the commandment came forth." (Dan. ix. 23.) We felt that the God of Daniel lives to-day, and that at the beginning of *our* supplication He could give commandment to one of His angels to go forth and touch the heart of some child of His to whom He had entrusted worldly goods, and send us a check for \$1,000—why not? We believed that God could do it, this was His work and we held on to Him. Saturday evening came (Monday was the day these payments were to be met) a messenger brought a letter, Mrs. Freshman opened it, we could not but weep tears of joy, for glory be to God, who heard prayer, there was a check, not only for \$1,000, but for \$1,500. Just like the good Lord.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen"

Once we were obliged to leave home to attend a ministerial conference. It was the latter part of the month, and we were out of funds. Before we went we must have one hundred dollars. We felt very anxious. As our custom ever is, we looked to the Lord. It was impressed upon our mind that we were to apply to a certain person. We felt great hesitation in so doing, as the friend had shortly before that time given us a donation. We went with misgivings. In our conversation we spoke of our work, but made no reference to money matters. As we were about to take our departure the friend said, "I suppose you want me to give you something." Without waiting for our reply we were handed five new, crisp twenty-dollar bills.

So the waters of the Red Sea of our troubles were crossed, and we went through dry-shod. We went home with a light step and a happy heart. The next day we took our departure for the conference.

In the latter part of the spring, when many people were about to leave the city, we felt we should have a hard struggle through the summer. We received from a friend, whose love for Israel is very great—a love such as very few have—a gift which helped us through a portion of the season.

At one of the camp-meetings, after we had spoken of our work to a large audience, Bishop Wm. Taylor addressed the congregation, saying, "I feel for this brother five dollars; how much do you feel?" Acting upon his suggestion a donation was raised, which helped us very materially at that time.

In like manner has the dear Lord again and again provided for us. We have no knowledge from one month to another as to the manner in which our expenses are to be met.

#### JERUSALEM.

The wish of a life-time has been gratified, and very wonderfully has it all come about, whereby we were enabled to undertake a missionary journey to Jerusalem. The Lord was pleased to send us the means. When we started we had not sufficient to carry us through; but we trusted the Lord, and He did not disappoint our expectations. As an instance of this, on our return journey we

were nearing a place where we intended to remain over, but we had come to the end of our money. I said to my wife, "I wonder what next?" when lo, in that very place and hour there was awaiting my arrival a letter from a dear friend at a distance, in which he wrote:

"Your travelling expenses must be very heavy, and so I enclose you for that purpose a draft for \$100.

The Lord knew about our needs and had this ready for us. How wonderful are His ways? Oh! if we could only trust Him more, He would never disappoint us.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. iv. 6.)

#### INSTANCES OF THE LORD'S DELIVERANCES.

"It is no vain thing to trust in the Lord,"

I. In our work we have had many instances of the truth of the above scripture. Perhaps none more striking than the following, as it illustrates how the Lord, by ways of His own, meets the needs of His own work. On one occasion, when we were in sore need of money for the direct work of the Lord, I called upon a friend (who had often been kind in helping on the work) and casually remarked to him concerning our need. He did not have anything with which to help me at the time, but encouraged my faith in God, and expressed a desire to help when he would be able. It appears that *thirty years before* he had loaned some money to a friend to enable him to go into business, which had so thoroughly failed that at the end of fifteen years, seeing no prospect of receiving the money, he tore up the note which he held for the amount. Just after I had left my friend, he was going down the street and met the man to whom he had loaned the money, now *thirty years ago*. Said he, "I think it is about time I paid you what I owe you; how much will you take for that note?" My friend assured him that the note had been torn up fifteen years ago. On his return home, however, he wrote out a cheque and sent it. My friend forwarded me part of it for the Lord's work, and thus strangely our need was supplied.

"Your Heavenly Father knoweth that ye have need of these things."

It may not be *my* way,  
It may not be *thy* way;  
And yet in His own way,  
"The Lord will provide."

II. Although I have no salary and no one

is responsible for my support, yet for nine years I have trusted in the Lord alone for our temporal supplies. He has honored faith by graciously supplying our needs.

From the beginning we made it a rule to use for ourselves only what was specially marked "For Personal use."

At times the hand of the Lord has been very manifestly seen in connection with our own personal living.

It has been my custom to put into Mrs. Freshman's hands every Saturday morning the needed amount for the week's expenses. On one occasion I had not the necessary amount, but in the course of the morning a gentleman called and left in my hand the *exact* amount needed. And so we go on trusting Our Heavenly Father for the future, knowing that according to His promise and our need the supply will come.

III. During the past year we have sent to Mr. Moody's school a young man, a Hungarian, of good family, who was converted in our work a few months ago. He is a good German scholar, and goes to school to perfect himself in the English language and to prepare generally for the work of the Lord. There is so much that is interesting in connection with his going, that I feel, for fellowship and encouragement, I ought to mention it. I had myself individually assumed the amount needed for his maintenance there for the first year, *although not having a dollar of the money on hand*. A few days before the day came on which he was to leave for school, at our regular Sunday evening service, he gave his testimony and asked the Christians present to remember him in their prayers, as he was soon to leave them to prepare for the Lord's work. Nothing had been said about finances, as he was entirely ignorant of the fact that I had not the money in hand. A gentleman present, interested in our work, wrote me during the week, saying that if I had a young man who wished to be prepared for the ministry, he would gladly help. I replied that I had a young man who was going to school for preparation for Christian work and who might be a minister. He replied by sending a check for a sufficient amount to prepare him for going and to provide for his first six months' tuition.

We hope to have many more such young men who have been tried and proved, whom we can help to fitness for the work of the Lord.

WHERE IS THE LORD GOD OF ELIJAH? DOETH HE STILL LIVE?

- Last year we were very desirous to pay

\$5,000 of our church mortgage, and were encouraged in the work by a conditional promise of \$300 if the balance could be raised. We went to work for it, and mightily cried unto God that He would send us the money. Never in the history of the work was the Jewish opposition so strong as just at that time, and never did we have to cling to God with such a tenacious faith.

The money came in very slowly, so that the friend who had promised us the \$300 began to fear that the conditions on which it was to be given would not be fulfilled. This brought us afresh to our God; we cried, "O Lord, show thyself a God that heareth the prayer of Thy people," and He so moved for our encouragement that the same person (before the imposed conditions were fulfilled) gave me a cheque for \$500, and in a short time other amounts came to hand, and at the annual meeting of the Board of Trustees in May, the whole of the \$5,000 was on hand.

Thus our Lord appeared for us and encouraged our faith in Him.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory. Amen, and Amen." (Psalm lxxii. 18, 10.)

### FIRE.

Says the *Michigan Advocate*: "If Methodism could only be set on fire with holy fervor and enthusiasm, all her myriads of services and all the powerful agencies she is operating, there would result such a mighty revival and such an onward sweep of religion as would amaze the lands." Who doubts this? But the difficulty is in getting the fire; it is one of the scarcest things on earth, and yet there is plenty of it in heaven.

"O that it now from heaven might fall,  
And all my sin con. me!  
Come, Holy Ghost, for Thee I call,  
Spirit of burning, come!"

And yet if the fire came after the real Pentecostal sort mayhap they who now call for it would be the first to try to put it out.—EXPOSITOR OF HOLINESS.

It is so much easier to raise your hand at a revival meeting, to signify that you are a Christian, than it is to lift the same hand to do a good deed after the meeting is over.—*Ram's Horn.*

### WESLEYANISM.

"We may have such an experience of the salvation of our God, that we shall not merely believe that all things take place in our experience for the best, but we shall know it. 'And we know that all things work together for good to them that love God.' (Rom. viii. 29.)"—*John Wesley.*

Here is all that we contend for in walking in the Spirit, in compact form. How can we have this knowledge unless all we do is right, and therefore pleasing to God? And how can we do what is right unless we know exactly what to do any given moment, and have the witness of the Spirit concerning it? From observation in actual life we find that none do so know unless they are consciously led of the Spirit in all things. And as the Bible connects the two, therefore it follows that the way to *know* is to accept the Holy Ghost and walk in Him.

### SIFTED.

In St. Luke's Gospel, we are told  
How Peter in the days of old  
Was sifted;  
And now, though ages intervene,  
Sin is the same, while time and scene  
Are shifted.

Satan desires us, great and small,  
As wheat to sift us, and we all  
Are tempted;  
Not one, however rich or great,  
Is by his station or estate  
Exempted.

No house so safely guarded is,  
But he by some device of his  
Can enter;  
No heart hath armor so complete,  
But he can pierce with arrows fleet  
Its centre.

Wounds of the soul, though healed, will  
ache,  
The reddening scars remain and make  
Confession;  
Lost innocence returns no more,  
We are what we were before  
Transgression.

—*Longfellow.*

# IMPORTANT NOTICES.

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

## BACK NUMBERS.

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## ARREARS.

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

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

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

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